THE GOSPEL TREASURY.

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AMERICAN EDITION.

THE GOSPEL TREASURY,

AND

EXPOSITORY HARMONY

OF THE FOUR EVANGELISTS,

IN THE WORDS OF THE AUTHORIZED VERSION;

WITH

SCRIPTURE ILLUSTRATIONS; EXPOSITORY NOTES FROM THE MOST APPROVED COMMENTATORS; PRACTICAL REFLECTIONS; GEOGRAPHICAL NOTICES; COPIOUS INDEX, ETC.

COMPILED BY ROBERT MIMPRISS.

TWO VOLUMES IN ONE.

VOL. I.

NEW YORK:
JAMES W. TRUBSHAW, 58, FULTON STREET.
1866.

*** For method of reading the Harmony of the Four Evangelical Narratives as a continuous history, see Section vii. p. 49. See also Review in "The Sunday School Times," April 11, 1862, as at the end, Vol. ii. of this work.

PREFACE TO AMERICAN EDITION.

He who is so fortunate as to possess a copy of *The Gospel Treasury* is furnished with one of the most valuable aids to the study of the Life of Jesus Christ that is to be had. It is not an ordinary "commentary." Nor is it a dry skeleton of facts and dates, to be referred to only as one would refer to the directory, the dictionary, or the census report.

Mr. Mimpriss has shown a remarkable amount of patient and untiring industry, in the compilation of this valuable aid to the study of the Sacred Word. He has arranged it with faultless system, and with great accuracy and completeness of detail. The book introduces itself at once to the student who would use it, and in such a companionable manner forces upon him its ability to afford him the help he needs, that he is fascinated by it, and led on from step to step to closer acquaintance with the life and ministry of the God-man on earth. The four gospel narratives are placed so as to chant a harmonious song of praise to Him whose record they are. The Old Testament is brought, with all its rich stores of prophecy, to add the light of the ancient dispensation to that of the new, and to show that the "Wonderful, Counsellor" of Isaiah is the same with the Babe of Bethlehem; that the "man of sorrows and acquainted with grief" is the same as He "who his own self bare our sins in his own body on the tree." The Old Testament brings, too, its history and topography, to assist in an understanding of the scenes and

events of the New. There are few books that so completely carry out the idea of studying the Bible *as a whole*, as this does.

Although *The Gospel Treasury* is well adapted for the use of any and every description of students of the Scriptures, yet it is to the Sunday School Teacher that it is particularly to be recommended. There is so much in it that the Sunday School Teacher needs, and it is brought within such convenient compass, that a good Teacher who has once carefully and diligently used it, will never be without it. There are many persons who would be good Teachers if they used this work, who, without it, and for the want of it, go to their classes either entirely unprepared, or with a semblance of preparation acquired by looking over that generally empty thing, the "question book." The children will quickly discover the difference between the teacher who goes unprepared and the one who uses such a help as this. It is not difficult to say which one will meet with the greater success.

In addition to *The Gospel Treasury*, and in connection with it, Mr. Mimpriss has prepared a series of Graded Lesson Books, each adapted to the capacity of a different class of youthful learners (with appropriate Manuals for the help and guidance of the Teachers). A whole school, from the infant class to the Bible class, can thus unite in the study of the same lesson, harmoniously and profitably.

Hitherto these books have been published only in England. Arrangements have now been made by which an American edition is offered to us. It is needless to say that there will be a large demand for it.

ALFRED TAYLOR.

PHILADELPHIA, *January*, 1866.

PLAN OF THE GOSPEL TREASURY.

THE Harmony and Chronological Order, of the four Gospel narratives, are according to Greswell's "*Harmonia Evangelica*," and in the words of the Authorized Version.

The whole is divided into One Hundred Sections, to correspond with "Mimpriss' Geographical Delineation of the Life and Ministry of our Blessed Lord," and adapted to the "System of Graduated Simultaneous Instruction:" it may, at the same time, be used independently of either.

The Sections of Greswell's "*Harmonia Evangelica*" are indicated at the commencement of every division or subject: as at page 1—

(G. 1.) *The preface according to St. Luke.* *Luke* i. 1—4.

And at page 19, SECTION 4—

(G. 9.) *The Messiah born.* *Luke* ii. 1—7. *Bethlehem.*

The Division of the Harmony into PARTS is according to the "*Harmonia Evangelica;*" and constant reference is made to the "Dissertations upon the Principles and Arrangement of a Harmony of the Gospels," by the same author, for explanation of the occasional transpositions, &c.

The exhibition of the Evangelical Histories in *juxta-position*, not only in chapters and large portions, but in verses, and lines, and even in single words, to shew the minute supplemental relation of each to the other, is vastly important: affording, as it does, satisfactory means of comparison; and giving "the reader sufficient opportunity of forming his own judgment, upon the order of narration; and of investigating the peculiar diction of each evangelist."

Inattention to the minute supplemental relation of one Gospel to another is sometimes observable even in the most esteemed authors. Dr. White, in his "Diatessaron"—a book extensively used at the Universities—when giving the account of the Baptism of our Lord, passes over the two words of encouraging example, introduced by St. Luke, "*and praying;*" which omission leaves the consequent opening of the heavens,—the descent of the Holy Ghost,—and the testimony of God the Father, to God the Son, in nowise associated with the efficacy of prayer. Dr. White's Diatessaron is rendered into English, wherein the same omission is observable: and the late Rev. Henry Blunt, in his "Lectures on the Life of Christ," in like manner, following, as we may suppose, the same authority, neglects this blessed example; of which, had he observed it, he would doubtless have said much both exhortatory and encouraging. Other instances occur in Dr. White's book; but

the above will suffice to illustrate the importance of attending to every word of the Gospel narratives, and the desirableness of having each distinct narrative in juxta-position, for consultation at sight.

"The insertion of many of the original words in the text serves, not only to show the agreement, or actual difference of expression used by the sacred writers, in the several narratives of the same event, but also to remedy the want of precision which sometimes occurs in our excellent translation—the same word in the original is often variously rendered into English; and, in some cases, various words in the original correspond to the *same* English expression. This was inevitable in the hands of different translators, and detracts nothing from the general excellence of our present Authorized Version.

"The same division of labour occasioned a want of uniform marking of those words, by *italics*, which are not included in the original: to remedy this, many words appear in italics which are not so distinguished in the Authorized Version."*

With reference to the hyphens which are introduced in the text, it is only necessary to inform the English reader, that their use is to connect two or more words which, in the original, are expressed by one word: as Luke i. 1, "which-are-most-surely-believed:" here five English words are used to express the meaning of one Greek word, πεπληροφορημένων (*pepleropho*r*emenon*).—Verse 3, "in-order;" two words to express one, καθεξῆς (*kathexes*). This use of the hyphen will often considerably help, even the scholar, "to a better understanding of a sentence or expression—will frequently recall the original to the mind, and prevent it from laying hold of a meaning which has no warrant but in the idiom of our own language.

"One suggestion, which may be useful to all readers, whether acquainted with the original language or not, is here submitted as inviting their attention. The hyphen will serve to mark the degree of emphasis any expression may have; as, for instance, in that often repeated affirmation of Him who spake as the Divine Logos, whether it stands thus, 'Verily, verily, I say unto you;' or, 'Verily, verily, I-say unto-you:' since in the first instance there are, in addition to the words contained in the other, the originals of 'I' and 'unto,' as we have Ἀμὴν ἀμὴν ἐγω λέγω πρὸς ὑμας, instead of only Ἀμὴν ἀμὴν λέγω ὑμίν. Another example may suffice to justify the importance of the hyphen: 'And ye will not come unto me, that ye might have life;' where it will appear that 'ye-will' is the rendering of θέλετε, and not the form of the verb *come*."†

The hyphens having *dots*, indicate that the words, entering into combination, are separated from each other, by the words that come between the dotted ends of the hyphens: as Matt. ii. 12, § v.

* See Preface to the first edition. † *Ibid.*

p. 33, "they-should-not-return:" "not" is therefore a distinct word in the original, while the words "they-should-return" are, in the original, expressed by one, ἀνακάμψαι (*anakampsai*).

In the SCRIPTURE ILLUSTRATIONS, ample use has been made of what was already available; but in no case without a careful revision: while much has been added calculated to lead into an intelligent acquaintance with the whole inspired volume.

The NOTES have been very carefully selected, and it is hoped will prove gems of Biblical literature. The best expositor of the Scriptures is unquestionably God's own word; and in the "SCRIPTURE ILLUSTRATIONS," we anticipate, the children of God will most delight. "To the law and to the testimony," Isa. viii. 20. "Prove all things; hold fast that which is good," 1 Thess. v. 21.

The PRACTICAL REFLECTIONS will, it is trusted, be found well chosen, and helpful to a useful application of the text.

The GEOGRAPHICAL NOTICES, which are from the most recent authorities, are as complete as our limits allow, and sufficient for all practical purposes.

In the ADDENDA is given extra matter, which it may be good to consult; but which it was not necessary to introduce under any of these specific heads.

In the CHART of OUR LORD'S LIFE AND MINISTRY every event recorded in the Gospel Narratives is Geographically localized and numbered, agreeing with the one hundred lessons in *The System of Graduated Simultaneous Instruction.*—See note.

The ANALYTICAL AND HISTORICAL TABLE, p. xiii—xxvii, exhibits the most prominent subjects in each Section; and the parallels which occur in other portions of the Evangelical History [within brackets] will, with the column of illustrations, be usefully suggestive.

The "GOSPEL TREASURY" will, it is expected, be found serviceable to all who are engaged in spreading abroad the knowledge of our LORD JESUS CHRIST, and in promoting the interests of HIS kingdom, whether by exertions in the pulpit, or in the Bible class; whether as Catechists, as Sabbath School Teachers, as Conductors of Seminaries, or as Heads of Families.

FINALLY, whatever excellence there is in the book, the Compiler most unfeignedly acknowledges is due, not to himself, but to others; especially to the valuable contributions, and disinterested and laborious revision and superintendence of a dear Christian brother.*

* The flattering and nearly unanimous commendation given to THE GOSPEL TREASURY, by all who have used it, makes it my very grateful duty now, to record, with unfeigned thanks, that the Christian brother above referred to, is John Wilson, Esq., author of "*Lectures on the Israelitish Origin of the English Nation,*" without whose serviceable and almost gratuitous aid, and most valuable contributions, in Notes, Practical Reflections, etc., the volume would, probably, have had no existence.

THE GOSPEL TREASURY FOR TEACHERS.

To save expense, the book is adapted to the teachers of the Fourth and Fifth Grades of "*The Mimpriss System of Graduated Simultaneous Instruction.*" The distinctions to be observed are:—

First.—In the "SCRIPTURE ILLUSTRATIONS," only such as refer to the Gospels, the Acts, and the Epistles, are to be taken by the teacher of the FOURTH GRADE.

Second.—In the "NOTES," only such portions as are *not* within brackets are to be taken by the same.

Third.—In the "PRACTICAL REFLECTIONS," the same selection is to be made by the same teacher.

For the "Bible," or "Fifth Grade Teacher," there is presented in this volume, it is believed, considerable help to a profitable searching of the entire word of God. Previous to assembling his class, the lesson should be carefully studied, and a suitable selection made by the teacher. A Note at Sect. vii. p. 49 will explain the use of a Harmony of the Gospel narratives, in realizing a Continuous History of our Lord's life and ministry; and, on comparison, will be seen to agree with the book prepared for the scholars in Sabbath Schools and Catechumen Classes.*

The Sections† agree with the arrangement of the One Hundred Lessons, in the First, Second, and Third Grades of the "*System of Graduated Simultaneous Instruction:*" but it will very often occur, that a Section in THE GOSPEL TREASURY embraces more than can be gone through at one time: in such cases the *lower* grades must be accommodated to the *higher;* and in the *lower* grades beneficial results will follow the recapitulation of the last lesson, and the preceding, whether on one or more Sabbaths in continuance.

It is not expected that ALL that is provided in a Section of "THE GOSPEL TREASURY" can be imparted to any class in a Sabbath or other school at one sitting; but we have furnished "A TREASURY," from which every diligent teacher may obtain valuable aid, for training the rising generation to ascribe, "TO THE ONLY WISE GOD OUR SAVIOUR, GLORY AND MAJESTY, DOMINION AND POWER." AMEN.

* A Narrative Harmony of the Four Gospels, or The Steps of Jesus, arranged as a Continuous History, pp. 288.

† NOTE.—When the *Section* differs from the *Lesson*, the foot-note will explain it; as Section 20, p. 153: this, with Section 21, p. 159, constitutes Lesson 21. The Sections and Lessons henceforward to Section 29, p. 221—8, agree. Lesson 30 embraces Section 29, p. 229, and Sections 30—1, p. 232—241. After this, Section 32, p. 242, to Section 36, p. 285 and the Lessons, are the same. Sections 37, 8, pp. 286—293, form Lesson 37. Section 39, p. 293—303, is Lesson 38. Section 40, p. 304, the death of John Baptist, to p. 308, is Lesson 39. Lesson 40 is the same as the Section, from p. 309 to 316. Sections 41, 2, p. 317—324, is Lesson 41. Section 43 is Lesson 42. IN VOL. II. the Lessons are always signified in the heading, immediately after the Section.

And this is the record, that God hath given to us eternal life, and this life is in his Son.—1 Jno. v. 11.

AN

INTRODUCTORY SKETCH

OF

A JOURNEY FROM LONDON TO JERUSALEM.

JERUSALEM.—Is the most renowned city in the world; whether we consider its antiquity (*see* GROG. NOTICES, § v. p. 36; § vi. p. 42; § xxiii. pp. 181—..4); Hebron and Damascus being the only cities claiming earlier origin; or whether we consider its vast wealth, accumulated in the time of David and of his son Solomon, when '*the king made silver and gold at Jerusalem as plenteous as stones, and cedar trees made he as the sycamore trees that are in the vale for abundance.*' 2 Chron. i. 15; or whether we contemplate its earlier history, in which was manifested the obedience of faithful Abraham, in preparing to offer up his only son there, on mount Moriah. In looking back upon the history of Jerusalem, we become acquainted with patriarchs, prophets, priests, and kings, who lived and died and are buried there; and with the stupendous exhibition of God's love in delivering up his dear and only begotten Son, to die for the sin of the world. From thence the gospel flowed unto us. There the blessed Saviour proclaimed salvation through his death; and, after ages have rolled by, and Jerusalem has been trodden down by the Gentiles, the time is fast approaching when the place in which he was abased shall witness his glory. Jerusalem . . . . . is accessible to the people of Asia on the north, and to those of the east by the Euphrates, the Persian gulf, and the Red sea; to our own nation and Europe generally, and America in the far west, by the Mediterranean or Great sea; and to the people of Africa and Arabia, on the south. Jerusalem is '*the city of the great King!*' Matt. v. 35. '*They shall call Jerusalem the throne of the* LORD;'—*see* Jer. iii. 17; and to it all nations shall flow, to worship the Lord in Jerusalem. —*See* Isa. ii. 1—4. '*The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.* 2 *And it shall come to pass in the last days, that the mountain of the* LORD'S *house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.* 3 *And many people shall go and say, Come ye, and let us go up to the mountain of the* LORD, *to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the* LORD *from Jerusalem.* 4 *And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more.*'—' *Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the* LORD, *for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all.*' Jer. xxxi. 12. *See* also Mic. iv. 2; Zech. viii. 20—23. '*Thus saith the* LORD *of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities:* 21 *and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the* LORD, *and to seek the* LORD *of hosts: I will go also.* 22 *Yea, many people and strong nations shall come to seek the* LORD *of hosts in Jerusalem, and to pray before the* LORD. 23 *Thus saith the* LORD *of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you.*'

It is gratifying to trace our proximity to this Holy land: that land, which heretofore was considered only approachable after a long and tedious pilgrimage, is now brought within a holiday trip for recreation.

The following brief outline is presented for the gratification of those who are looking with hope to the land of their fathers.

Every thing being prepared, three hours' run by the railway to Southampton, and a few minutes for embarkation, will secure the traveller comfortably on board a gigantic steamer, which shortly after will be majestically cleaving the placid bosom of Southampton Water; and after passing the venerable pile of Netley Abbey, and Calshot Castle, the Isle of Wight is coasted, and soon the vast Atlantic entered.

In three or four days the Spanish coast is made; and shepherds' and fishermen's huts are seen dispersed on the rocky shore, and the sea is animated by fishing boats 'skimming along the water like ton Water; and after passing the venerable pile of Netley Abbey, and Calshot Castle, the Isle of Wight is coasted, and soon the vast Atlantic entered.

In three or four days the Spanish coast is made; and shepherds' and fishermen's huts are seen dispersed on the rocky shore, and the sea is animated by fishing boats 'skimming along the water like things of life.' Instead of the toil and danger experienced by ancient pilgrims, in the soft evening, music charms the ear, and the deck is promenaded by ladies and gentlemen, as at the Spas and watering places of home: the difference being the vessel's deck instead of lawns and gravel walks; and for flowering shrubs is the smooth sea; and instead of variegated lamps devised, the silvery beams of the moon fantastically dancing upon the water. And in the morning, the sun emerging from his ocean bed, amply repays him who witnesses the gorgeous display of its early beams, and brings in view the coast of Portugal; and, perhaps, a finny inhabitant of the deep sportively spouting water in the air. Then comes the evening, and sweet music again refreshens and enlivens the gay scene. Another day the artificial monster of the deep foams onward, and having neared the barren and mountainous coast, the evening brings its former delights. On the seventh day, the impetuous vessel progresses through Gibraltar's straits, affording a distinct view of the Spanish mountains, richly cultivated from the base almost to their summits; and the mountains on the African side are visible also. This, perhaps, is the Lord's day, and its decent observance is felt in the mustering of all hands for prayer and praise. Isaiah lvi. 2. Soon the delightful passage is varied by a walk on terra firma; and what has been glowingly set forth, beautiful, in the picture, is

He that hath the Son hath life; and he that hath not the Son of God hath not life.—1 Jno. v. 12.

surpassed in personal experience. The houses are clean and neat, standing out in pleasing relief from the steep bold mountain side which flanks the town. All those plants which, in England, can be reared only in the hot-house, here grow in open air. The finest grapes are sold for one penny per pound, and every other fruit proportionably cheap. GIBRALTAR is defended in an almost impregnable manner. The inhabitants consist of Jews, Spaniards, Turks, &c., wearing the costumes of their different countries; presenting a grotesque appearance; and which, to a stranger only a few days' removed from English society, makes the place appear to him another world. After a few hours, the boiling steam is again plied, and the calm evening renews its music and its graceful charms. On the eighth day, the blue waters of the Mediterranean are stemmed, and the playful porpoise gambols on its surface. The day following, the blazing sun asserts his power, and is acknowledged by all who expose themselves to his influence. The Algerine coast is neared; the town is clearly seen, nearly surrounding the harbour, as an amphitheatre: the curious sails of its small craft affording scope for the pencil to mimic art. Hitherto all has been smooth, calm, and delightful; but another day dawns with storm, and tempest, and angry billows, and, instead of the pleasant evening cool, sickness is an unwelcome visiter. The eleventh day, the power of steam quails to Almightiness; — trembling and rolling, like a drunken man, before the lashing of the surge. Onward still, she passes one island after another. On the morning of the twelfth, MALTA, an island on which St. Paul was shipwrecked, opens its capacious harbour, and boatmen clamouring for engagement surround the vessel; others present shells and curiosities for sale; others carry in their skiffs brown naked boys, who sportively dive for money, or other things thrown into the water, which they never fail to reach ere it touches the bottom; and for applause, frequently descend under the ship to the other side. The houses are built of white and yellow stone; which the beautiful light and clear atmosphere of the Mediterranean strikes, and causes all the designs of the cornices, corners of the angles, balustrades of the terraces, and carved work of the balconies, to be articulated fully and clearly in the blue horizon. This quality of the air, this white, yellow, golden colour of the stone, imparts to the meanest edifice a firmness and neatness which revive and gladden the sight. As at Gibraltar, the inhabitants are dressed in the most diversified colours, and seemingly are from all parts of the world, amid a melancholy exhibition of squalid disease and mendicity. Another day, the thirteenth, at Malta, will afford an opportunity to witness the illustration of our Lord's beautiful description, Jno. x. 4, of a shepherd going before his flock, leading them out to pasture, *'And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.'* Some of the streets are named after the craftsmen who occupy them; as the Tailor Street, where, almost at every door, may be seen two or three tailors, cutting and sewing. Further on may be seen cobblers, shoemakers, and shivers, following their handicraft with might and main in the middle of the street. Grapes, of the most luscious kind, are sold at one half-penny per pound, and are seen everywhere hanging from the trees in large clusters. Some of the Roman Catholic churches are magnificent in their structure, and richly adorned; that of St. John has two gates, as large as those of a gentleman's mansion, of solid silver. The gates were a present of solid gold, but Buonaparte unceremoniously removed them. After an agreeable detention of, sometimes, two days for the Marseilles mail, a bustle pervades the vicinity of the packet, and again the passenger for the Holy Land and the Holy City sleeps on the bosom of old Ocean. The fourteenth day, only the broad and blue sea, besprinkled with a few vessels gracefully gliding along, and the canopy of heaven, can now be seen. This brings again the heavenly blessing, 'the Lord's day,' mercifully appointed a day of rest for man and beast. Again the bell tolls; and all bow down to the Lord God Almighty, meekly bending upon their knees. The sixteenth—The refreshing sweetness of the early breeze is delightful to him who can forego the luxury of slumber. The seventeenth—The never-tiring vessel now approaches land; the coast of Africa is beheld; preparations are made, by assorting the passengers' luggage, for disembarkation on the following day; the eighteenth. Awaking in the morning, Alexandria, the seaport of the land of the Pharaohs, is entered: where Turk and Arab boatmen contend, and on shore hundreds of brawny natives with camels and donkeys squabble for employment. Dr. Robinson describes the scene, vol. i. p. 20. thus:—

'The moment we set foot on shore, we needed no further conviction that we had left Europe and were now in the Oriental world: we found ourselves in the midst of a dense crowd, through which we made our way with difficulty; Egyptians, Turks, Arabs, Copts, Negroes, Franks; complexions of white, black, olive, bronze, brown, and almost all other colours; long beards and no beards at all; all costumes and no costumes; silks and rags; wide robes and no robes; women muffled in shapeless black mantles, their faces wholly covered except peep-holes for the eyes; endless confusion, and a clatter and medley of tongues, Arabic, Turkish, Greek, Italian, French, German, and English, as the case might be; strings of huge camels in single file, with high loads; little donkeys, bridled and saddled, each guided by a sore-eyed Arab boy, with a few words of sailor-English, who thrusts his little animal, *volens volens*, almost between your legs.'

All travellers to Jerusalem must proceed from Alexandria to Joppa, or across the desert by Suez, Sinai, &c. The mail leaves Alexandria for Beyrout, calling at Joppa, within 48 hours after the arrival of the English packet. Beyrout is a sea-port on the coast of Palestine, about 250 miles from Alexandria. Joppa is a port on the same coast, about half-way. Passengers, by other vessels, for Jerusalem, must go to Beyrout, and return thence in a hired vessel to Joppa: which materially increases the length of the journey to such as cannot afford to go by land from Beyrout to Jerusalem. The following description of the passage from Alexandria to Beyrout is from an interesting modern publication:—

'It was blowing very fresh as we ran out to sea under a close-reefed mainsail, but the sun shone brightly, and the waves were of the purple hue that they wore to Homer's eyes; their foam flew from them in rainbow fragments; and the gallant little craft darted from wave to wave, like the joyous sea birds that flew around her. Now she hovers for a moment on the watery precipice, now flings herself into the bosom of old Neptune, whose next throb sent her aloft again into the golden sunshine and diamond spray, till the merry gale catches her drapery, and she plunges once more into the watery valley, as if at hide and seek with her invisible playfellow, the wind.

'We never saw a sail, or caught sight of land, but now and then we had a glimpse of a dolphin; several flying-fish fluttered on board with their iridescent wings, and lay panting, and apparently quite contented. Our voyage savoured more of a cruise in a yacht than a passage in a packet.

'On the fourth morning, the coast of Syria rose over the horizon; and the clearness of the atmosphere, together with the speed of our yacht bounding before a southerly gale, made the magnificent panorama of Lebanon start into sight, and develop its complicated beauty, as if by magic. At sunrise, a faint wavy line announced our approach to land; at eight o'clock, we seemed in the very shadow of its mountains, and that country before us was the HOLY LAND.

'For 1,800 years, the Western world, in all its prosperous life and youthful energy, has looked with reverence and hope towards that hopeless and stricken, but yet honoured land. After ages of obscurity and oblivion, as a mere province of a fallen empire, that country suddenly became invested with a glory till then unknown to earth. A few poor fishermen went forth from those shores among the nations, and announced such tidings, as changed their destiny for ever. Human life became an altered state; new motives, sympathies, and principles arose, new humanities became developed; new hopes, no longer bounded by, but enlarging from, the grave, animated our race. God had been amongst us, and spoken to us, like brethren, of our glorious inheritance.

'NARROW AS ARE ITS BOUNDARIES, WE HAVE ALL A SHARE IN THE POSSESSION. WHAT A CHURCH IS TO A CITY, PALESTINE IS TO THE WORLD.

'Phœnician fleets once covered these silent waters; wealthy cities once fringed those lonely shores; and during 3,000 years, war has led all the nations of the earth in terrible procession along those historic plains: yet it is not mere history that thrills the pilgrim to the Holy Land with such feelings, as no other spot on the wide earth inspires; but the belief that on yonder

If our heart condemn us, God is greater than our heart, and knoweth all things.—1 John iii. 20.

Let the beauty of the LORD our God be upon us: and establish thou the work of our hands upon us.—Ps. xc. 17.

earth the Creator once trod with human feet, bowed down with human suffering, linked to humanity by its closest sympathy of sorrow, bedewing our tombs with his tears, and consecrating our world with his blood. Such thoughts will influence the most thoughtless traveller on his first view of Palestine, and convert into a pilgrim, for the time, the most reckless wanderer: even the infidel, in his lonely and desecrated heart, must feel a reverence for the *human* character of one who lived and died like him of Nazareth.

'And now we can recognise Tyre and Sidon; now the pine forest and the garden-covered promontory; and now we open the city of Beyrout, with its groves and dismantled towers, and the magnificent scenery that surrounds it.

'The promontory of Beyrout is of a triangular form, and the town lies on the N.W. coast, about an hour distant from the cape, directly on the shore. A broad plain or valley extends from S. to N. across the promontory, full of cultivation, and containing the largest olive grove in Syria.* All around Beyrout is covered with mulberry groves: the culture of silk being the chief employment of all the inhabitants. The plain and adjacent mountain side swarms with villages. The port is now filled up; so that vessels can anchor only in the open road. The town is surrounded, on the land side, by a wall of no great strength, with towers. The houses are high, and solidly built of stone. The streets are narrow and gloomy, badly paved, or rather laid, with large stones, with a deep channel in the middle for animals, in which water often runs. The city lies on a gradual slope, so that the streets have a descent towards the sea; but back of the town, the ground rises towards the south, with considerable elevation.

'In the valley that lies between the promontory and the mountains, spreads one of the richest and most varied tracts of verdure in the world. Gardens, groves, the gleams of a winding river, white cottages, half covered by creeping shrubs, lanes of flowering cactus, alternating tracts of yellow sands, and clumps of pine trees, afford a delightful range for the searching eye. For those who have any time to spare, few places in the East afford so desirable a resting place as this, combining, with many resources, such opportunities of acquiring information. A tolerably clean and comfortable boarding-house is in the vicinity. All Beyrout seem to be perpetually bathing in the delicious sea: little pyramids of red, and blue, and white garments, may be seen all along the shore, and the shaved heads of their owners dotting the surface of the water. Little children, almost as soon as they can sprawl upon the ground, are to be seen kicking among the waves.'—*Crescent and the Cross*, pp. 4—26.

'The dwellings of the Franks are scattered upon the hills towards the south, each in the midst of its garden; they are built of stone, in the European style, and exhibit many of the comforts of the West, heightened by the luxuries of the East. On the right, the mighty wall of Lebanon rises in indescribable majesty, teeming with villages, and more or less cultivated to the very top. Beyrout is the centre of European trade, and the port for Damascus. From the convenience of its communication with the interior, it is made the chief seat of the American mission in Syria; having flourishing schools, and doing good according to their means. The population is supposed to be about 10,000.'—*See also* Lowthian's Journal, pp. 26—40, for a short residence at Beyrout.

The passage by sea from Beyrout to Joppa introduces many places of Old Testament interest. A few hours' sail brings SIDON close at hand, Lebanon continuing long in sight, a magnificent and sublime object. *From a distance*, Sidon looks clean and neat; and many small villages are seen on the sides, and even on the summits of the mountains.† About 6 miles south of Sidon is TYRE, a city of ancient renown, but now poor and miserable, '*a place for the spreading of nets in the midst of the sea.* Multitudes of ruins mark its former greatness. The sin of Tyre was '*pride*.'‡ Coasting southward CARMEL is reached. The village of KISHON, about two miles and a half north of Carmel, is mean and dirty, but on the mount is a convent of great magnificence: the seat of superstition and idolatry, as in the days when Elijah slew there the false prophets of Baal. CÆSAREA, the town where Herod was eaten of worms, is south of Carmel; after which is JOPPA. This is the coast of PALESTINE—THE HOLY LAND—THE LAND OF CANAAN—THE LAND OF JUDEA: but the most pleasing name by which we recognise it, is 'THE LAND OF PROMISE:' for to Abraham, and to his seed, God gave it for an everlasting possession. Situated at the extremity of the *Mediterranean sea*, having the Euphrates and the Persian gulf on the east, and the Red sea on the south, it is the centre of all lands: and in it is situated JERUSALEM, of which it is said, '*The* LORD *of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.*'—*See* Isa. xxiv. 23. Travellers from Europe to the Holy City usually land at JAFFA, anciently *Joppa*, the principal sea-port in Palestine; and to which the cedar, employed by king Solomon in the building of 'the temple,' was brought from mount Lebanon. It is a small fortified town, standing on a promontory: having for its harbour a miserable enclosure of rocks. The town is a labyrinth of khans, convents, narrow lanes, deserted ruins, and waste places with a few dirty streets leading from one quarter to another. The Franciscan convent often shelters 1,000 pilgrims at Easter, and other seasons of pilgrimage. The bazaars and markets look very gay with Syrian silks, and shining arms, and a profusion of fruit and flowers. From Jaffa to Jerusalem is about 40 miles. The road for nearly 3 miles is through cultivated gardens, well filled with fig, orange, lemon, pomegranate, and palm trees. The Indian fig, with its prickles, is used for and makes a durable fence. The road then opens on the highly fertile, but almost deserted and uncultivated plain of Sharon. *Ramleh* is about 10 miles distant, and is ordinarily made the resting place for the night, the remainder of the journey being performed the following day. *Ramleh* stands on a slight elevation, and is a mean straggling town, without fortification, and surrounded with gardens and orchards. From *Ramleh* the road continues for several miles through a luxuriant but almost waste plain, with scarcely an inhabitant; after which it enters a narrow defile of rocky mountains, rising almost perpendicularly, with toppling precipices all around, and obstructed with huge stones. Slippery rocks, yawning into deep fissures, and almost impracticable footing, is the only road, and this for 4,000 years probably the highway from Jaffa to Jerusalem. When at length the last acclivity is reached, emerging on a wide and sterile plain, and the first glimpse of the Holy City is gained, the leading pilgrims sink on their knees, and a shout of enthusiasm bursts from each traveller, and Arab, Italian, Greek, and Englishman exclaims, each in his own tongue, 'El Khuds!' 'Gerusalemma!' 'Hagiopolis!' 'The Holy City!' From this height not a tree or green spot is visible; no sign of life breaks the solemn stillness. To the right and left, as far as the eye can reach, vague undulations of colourless rocks extend to the horizon. A broken and desolate plain in front is bounded by a wavy battlemented wall, over which are seen towers, minarets, and mosque domes, intermingled with church turrets and terraced roofs. High over the city, to the left, rises the solemn Olivet; and the distant hills of Moab afford a background to the picture. As the city is approached, nothing but the bare walls are visible, with the massive gates and lofty towers; and Jerusalem is entered under a high archway called the Jaffa or Pilgrim's gate. Pilgrims find lodgings in the various convents; and others, accommodation in a hotel kept by a Maltese, a relation of the late bishop's dragoman.—*See* Sect. v. p. 36, and [§ 23, pp. 181—...4.

* Since the above was written, this is said to have been destroyed in the fierce contests of the Druses and the Maronites.

† *See* Sect. 45, 'Harmony of the Holy Gospel.'

‡ *Ibid.*

AN HISTORICAL SKETCH OF THE LAND OF PROMISE.

THE LAND OF ISRAEL—PALESTINE, OR JUDÆA.—Was given in an everlasting covenant to Abraham and his seed for ever.—*See* Gen. xii. 6, 7; xiii. 14—7. It was washed on the W. by the Mediterranean, or *Great sea*, as it is called in the Bible: Nu. xxxiv. 6, 'And *as for* the western border, ye shall even have the *great sea* for a border: this shall be your west border.' Josh. i. 4, 'From the wilderness and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the *great sea* toward the going down of the sun, shall be your coast.' NORTHWARD, it reached along the Mediterranean sea to *Mount Casius* at the mouth of the *Orontes*, which is the entrance into *Hamath*. Numb. xxxiv. 7–9, 'This shall be your *north* border; from the great sea ye shall point out for you MOUNT HOR (Heb. *Hor-ha-hor*).* From mount Hor ye shall point out unto the entrance into *Hamath*,' &c. Its SOUTH border—is the 'River of Egypt,'—*see* Gen. xv. 18, 'Unto thy seed have I given this land, from the *river of Egypt* unto the great river, the *river Euphrates*.' And the EAST border,—*see* Deut. xi. 24, 'Every place whereon the soles of your feet shall tread shall be yours: . . . from the river, the *river Euphrates*, even unto the uttermost sea shall your coast be.'

'The difference of latitude and longitude in the land actually occupied by ancient Israel, and that which was promised in the everlasting covenant, and still remains to be fulfilled, is as follows:—*see* 1 Kings iv. 25, "Judah and Israel dwelt safely from Dan even to Beersheba, all the days of Solomon." (But Solomon, like his father David, exercised a nominal or feal sovereignty over all the regions which the Lord had given to the seed of Jacob.—*See* 1 Ki. iv. 21.)

'The latitude of Beersheba is 31 deg. 15 min.; of Dan, 33 deg. 15 min.;—the south point of the Dead sea, the ancient border of Israel, is 31 deg. 7 min. in the same longitude with Dan, the intervening distance, in a line from north to south, being 128 geographical, or about 150 English, miles.

'The latitude of the north point of the Elanitic gulf o the *Red sea*, on which *Ezion-geber*, a port of Solomon's, stood, is 29 deg. 31 min. This is the *south* border promised to Abraham. The mouth of the *Orontes*, or the entrance into Hamath from the Mediterranean, is 36 deg., and that of Beer, or Berothah on the Euphrates, 37 deg. But the range of Amanus lies beyond it, and the medium longitude of the *north* boundary is more than 36 deg. 31 min. N.; or in an ideal line, from south to north, the length of the land is upwards of seven degrees, or 500 miles, instead of 150 as of old.

'The *breadth* of IMMANUEL'S land, instead of its anciently contracted span, from the Mediterranean sea on the west, to a few miles on the east of Jordan, stops not short of a navigable frontier everywhere, and on every side. The longitude of the river Nile is 30 deg. 2 min.; that of the Euphrates, as it flows through the Persian Gulf, 48 deg. 26 min.; or a difference of nearly 18 deg. and a half, or more than 1,100 miles.

'On the northern extremity of the land, the range of Amanus mountains from the river Euphrates, to the uttermost sea, or extremity of the Mediterranean, scarcely exceeds 100 miles. In round numbers, the average breadth of the PROMISED LAND is 600 miles, which, multiplied by its length 500 miles, gives an area of 300,000 square miles, or more than that of any kingdom or empire in Europe, Russia alone excepted.

'Separated as Israel is from other lands, such are its borders, that it has unequalled freedom of access to all . . . and is all fitted for becoming "the glory of all lands," the heritage of a people blessed of the LORD.' †

THE LAND OF PROMISE was so called from God's having given it by promise to the seed of Abraham, Gen. xii. 7; *see also* Gen. xiii. 14—7, 'And the Lord said unto Abraham, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, *then* shall thy seed also be numbered. Arise, walk through the land, in the length of it, and in the breadth of it: for I will give it unto thee.'—xvii. 8, 'And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.'

It was called the LAND OF CANAAN, because, upon the dispersion of the three great families of mankind, the country lying at the south-eastern extremity of the *Mediterranean*, from Sidon to Gaza, was usurped by Canaan, the eldest son of Ham. And the name of PALESTINE was derived from the Philistines, whose ancestors were the Philistim, or children of the Caphtorim and Casluhim, who were descendants of Mizraim, (*see* Gen. x. 13, 14,) and came from Egypt. They passed into Canaan, whence they drove out the ancient inhabitants, and they possessed a considerable tract of country at the time Abraham sojourned in Canaan.—*See* Gen. xxi. 34, 'And Abraham sojourned *in* the Philistines' land many days.'—*See* also xxvi. 14, 15. They extended their conquests as far northward as Ekron, and nearly to Joppa, and divided their territory into five lordships, called after their principal cities, viz. Ekron, Ashdod, Gath, Ascalon, and Gaza.—*See* Josh. xiii. 3, 'From Sihor, which *is* before Egypt, even unto the borders of Ekron northward, *which* is counted to the Canaanite: five lords of the Philistines; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites; also the Avites.' These dwelt in the western or maritime part of it, bordering on Egypt; and, though they were subjected by David, and kept in obedience by some of his successors, they became afterwards so powerful as to furnish the Greek and Latin writers, as well as the neighbouring people, with a general appellation for the whole country.

The Israelites left Egypt B.C. 1560,‡ and after wandering forty years in the wilderness, two tribes and a half of them were settled E. of the Jordan by Moses, and divided shortly afterwards: the children of Israel crossed over the river, under the conduct of Joshua, and, after six years' successful fighting against the Canaanites, divided their land amongst the nine tribes and a half. The southern part of the country, between the *Dead sea* and the *Mediterranean*, from the *Torrent of Egypt* to Jabneel, now called *Yebna*, was at first allotted to the tribe of Judah: but as it was subsequently found that this was too much for them, the western part of it was given to the tribes of Simeon and Dan, and that to the north was bestowed upon Benjamin. The last-mentioned tribe, on whose southern limits was the city of Jerusalem, touched to the E. on a small part of the Jordan, and to the W. upon Dan.—After the death of Joshua, the Israelites became subject to the surrounding nations; but under Saul and David they regained their independence.

The name of JUDAH, or JUDÆA, was first applied to the southern part of Palestine, when ten of the tribes revolted from the house of David. Upon the death of Solomon, B. C. 974, the kingdom was divided; Rehoboam, his son, being chosen by the tribes of Judah and Benjamin, and Jeroboam by the remaining ten tribes: the former was henceforward called The kingdom of Judah; the latter, The kingdom of Israel.—(1 Ki. xii. 16, 7, 'So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither *have we* inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents. But *as for* the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.' 20 ver. 'And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.') *Judah*, and the children of Israel, his companions, were

* A very high mountain. † *See* Keith's 'Land of Israel.' ‡ *See* Greswell, vol. iii., p. 443.

When the Most High divided to the nations their inheritance, when He separated the sons of Adam,
He set the bounds of the people according to the number of the children of Israel.—Deut. xxxii. 8.

from that time called the 'kingdom of Judah.' After the defection of the ten tribes from under Rehoboam, the two kingdoms maintained their freedom for many years, amidst the continual wars by which they were harassed; but Hazael, king of Syria, at last subdued Israel, and for a long time kept it in subjection. The king of Assyria next invaded them, and having besieged their city *Samaria* for three years, reduced it to ashes.—*See* SAMARIA.

Such of the inhabitants as survived the dreadful carnage which ensued, were carried away captive into Assyria, B. C. 719; and the kingdom of Israel, which had stood divided from that of Judah for more than 250 years, was now at an end. After this, Judah also was attacked by the Babylonians, and subsequently by the Egyptians, the latter of whom reduced it to subjection; but upon the defeat of the Egyptians by the Babylonians, Nebuchadnezzar seized upon Jerusalem, and, after having tyrannized over the people for some years, at last levelled the city and the temple with the ground, and carried away the inhabitants to *Babylon*, and thus put an end to the kingdom of Judah, about B. C. 588, or 476 years from the time that David began to reign over it.—*See* 2 Chr. xxxvi. Seventy years after, when Cyrus was king of Persia, a remnant of the Jews returned, and built again their city and temple, around which they settled; and the southern part of PALESTINE was henceforth called JUDÆA. To the N. of them, in the former territories of Ephraim and the half tribe of Manasseh, sate a mixed race of people, among whom may have been some families casually left behind in the great captivity. More certain are we, that colonies of idolatrous heathen were placed there by the Assyrian monarch, 2 Ki. xvii. 24—34; and that these were subsequently joined by some Jews, such as Jolada, mentioned Neh. xiii. 28. They were called *Samaritans*, from their dwelling round the old capital of the kingdom of Israel; and were looked upon by the Jews as so impure, that they had no dealings with them. Alexander the Great subdued Palestine, and at his death its possession was disputed by Antigonus and the Egyptians, until Antiochus the Great, king of Syria, united it to his dominions. The Jews, under the Maccabeus, revolted, and established their freedom. They over-ran Samaria, and planted colonies in the northern part of the country, which assumed henceforward the name of GALILEE; and raised up a king about B.C. 107. His successors called in the Romans to settle their disputes; and the Roman general, Pompey, irritated by the little respect shewn to him, marched against Jerusalem and reduced it, B.C. 63, and soon after completed the subjugation of the whole country. In the time of Marc Antony, Herod was made king of Judæa; and it was during his reign that our Saviour was born. Judæa remained subject to the Romans till A.D. 66, when a contest arose between the Jews and Syrians respecting the possession of Cæsarea: the case being referred to Nero, he decided in favour of the latter; upon which the Jews took up arms, and, after committing some dreadful massacres, succeeded in driving all the Romans and Syrians from Judæa. Vespasian was sent against them with a powerful army, and would soon have brought them to subjection, but, on his march to Jerusalem, he received the intelligence of his having been chosen emperor: he accordingly left the command of the army to his son Titus, who, A.D. 70, reduced the city to ashes, and put an end to the Jewish nation, as had been prophesied for ages beforehand.

The name of the HOLY LAND is applied to it by Christians in nearly all the languages of *Europe*; chiefly and eminently from its having been the scene of our Blessed Lord's life, death, and resurrection.

In the time of the events recorded in the history of the New Testament, Palestine was divided into five principal parts. These were Galilee, Samaria, Judæa, properly so called, Batanæa, and Perea; the three first of which were on this side Jordan, and the two last beyond it: over all of which Herod, surnamed 'the Great,' was king.—*See* Less. v. 'Herod.'

GALILEE.—Was the northernmost province of Palestine, and was exceedingly fertile and populous, having 204 towns and villages, containing, upon an average, 15,000 souls, making in all above 3,00 000 inhabitants. It touched to the W. on *Phœnice*, to the N. on *Cœlo-Syria*, to the E. on *Batanæa*, and to the S. on *Samaria*. It contained 930 square miles. It was subdivided into Upper and Lower, so named with respect to the river Jordan, the former being also called '*Galilee of the Gentiles*,' from its being inhabited not only by Jews, but by Syrians, Greeks, Phœnicians, and Egyptians. This province was, above all, honoured with our Saviour's presence. It was here that he was conceived; and here, in an obscure village, he lived with his reputed parents until he began to be about thirty years of age, and was baptized of John. And though he visited the other provinces and Judæa at the stated feasts, when the male Israelites were commanded to go up to worship in Jerusalem, yet, in fulfilment of prophecy, (*see* § 16,) he fixed upon Capernaum to dwell in: and after his resurrection the disciples went away into Galilee, into a mountain, where they saw and worshipped him: the same probably on which he had been seen by Peter, James, and John, in glory, along with Moses and Elias.* And they were 'men of Galilee' whom he commissioned, saying, 'Go into all the world, and preach the gospel to every creature.'—UPPER GALILEE belonged formerly to the tribe of Naphtali. It bordered on *Tyre* and *Sidon*, and extended E. of the river Jordan. In its northern part, close to the W. source of the Jordan, stood *Dan*, which was formerly Laish, until it was wrested by conquest from the Sidonians, when it received the name of the tribe which took it. It was the northernmost town occupied by the children of Israel, in the same way that Beersheba was the southernmost: hence the frequent definition of the land of Israel—'from Dan to Beersheba.'† LOWER GALILEE lay between *lake Gennesaret* and the Mediterranean sea. The northern part belonged to the tribe of Zebulun, and the southern part to the tribe of Issachar

SAMARIA.—Touched to the W. on the Mediterranean, to the N. on Phœnice and Galilee, to the E. on Perea, and to the S. on Judæa; it contained 1,330 square miles. It occupied the whole country between the Jordan and the sea; and therefore such as travelled from Judæa into Galilee 'must needs go through Samaria.'

Samaria derived its name from its metropolis Samaria, which was so called after one Shemer, of whom Omri, king of Israel, bought the ground, for the building of the city; and from the circumstance of this city having become the subsequent capital of the kingdom of Israel, the name of *Samaria* is frequently used by the sacred writers of the Old Testament, to denote the whole of that kingdom. Samaria is intersected by a range of mountains connected with Mnt. Hermon of Galilee: where this range enters the provinces it is called Gilboa. Mount Gilboa, celebrated for the death of Saul and Jonathan, and for the defeat of the Israelites by the Philistines, was in the northern part of Samaria, and formed part of that range of hills which traverses the whole province from north to south; towards the city of Samaria, it is known by the names of Phinehas, Ebal, and Gerizim, and upon the borders of Judæa as the mountains of Ephraim.

Upon the division of the tribes into the two kingdoms of Judah and Israel, Jeroboam, king of the latter, built Sichem, or Shechem, in mount Ephraim, about the centre of Samaria, and made it the capital of his dominions.—*See* Sect. 13.

Samaria, the subsequent metropolis of the kingdom of Israel till the time of the Assyrian captivity, was only a few miles to the north of Sichem; it was nearly destroyed by the Assyrians, but was restored by the colonists, whom they sent into the country; and who, from this city, first assumed the name of Samaritans. It was very flourishing under the Maccabees, but being once more destroyed, it was again rebuilt and beautified by Herod, who named it *Sebaste*, in honour of Augustus; it is still called *Sebaste*, or *Kalaat Sanour*.

JUDÆA, properly so called.—Was bounded on the N. by Samaria, on the E. by the Dead sea, on the S. by Arabia Petræa, and on the W. by the Mediterranean sea. It contained 3,135 square miles, and constituted the inheritance of four out of the twelve tribes, viz. of Benjamin, Dan, Judah, and Simeon, the two last being in the southern part of the province. The frontier between *Judæa* and *Arabia Propria* is formed by a range of mountains, connected with mount Seir, and known by the names of *Haiak* and *Mualeh Acrabbim*; this latter gives the adjacent district the

* *See* Sections 1, & xvi. † Page viii. first paragraph, *et seq.*

Gracious is the Lord, and righteous; yea, our God is merciful.—Psalm cxvi. 5.

Behold, He that keepeth Israel shall neither slumber nor sleep.—Psalm cxxi. 4.

name of *Acrabattene*. These mountains separated the possessions of the children of Israel from the land of EDOM, or Idumea, as the Greeks called it: but when the Jews were carried captive to Babylon, the southern part of their country, being left destitute, was seized by the Idumæans, who became so strong as to be able to maintain possession of it long after the Jews returned from their bondage. They were conquered at last by the Maccabees, but, having embraced Judaism, they were incorporated with the Jewish nation, and allowed to retain possession of the country they had seized upon, which from them was called Idumea; it extended as far northward as Hebron, and was noted, as was the whole of Judæa, for its fine palm trees. To the northward of this, lay the district Daromas, which still preserves its name in *Darom*: between it and Samaria stretches a range of hills, which caused the district they traversed to be called Orine, or 'The hill country of Judæa.'—*See* Sect. 2, p. 14.

Judæa is celebrated above all other divisions of Palestine. The chief city of the whole land—even Jerusalem, the 'city of the Great King,' was there. In *Jerusalem* was the temple of the LORD, to which the Jews were commanded to go up three times every year to worship JEHOVAH, the LORD their God. In JUDÆA was *Bethlehem*, the city of David, out of which, although it was little among the thousands of Judah, came forth 'He *that is* to be ruler in Israel; whose goings forth have been from of old, from everlasting.' He who was David's son, and is David's Lord, was born there. Jerusalem was the scene of his sufferings; for there he offered himself, 'a Lamb without spot,' without the gate: there he burst the bonds of death; and from OLIVET, on the east, he ascended into heaven. In *Judæa* were the disciples to remain until they were endued with power from on high, and from thence was the gospel to go forth unto the uttermost parts of the earth.

BATANÆA.—Was bounded on the W. by Galilee, on the N. and E. by Syria, and on the S. by Perræa, and corresponded nearly with the inheritance of the half tribe of Manasseh beyond Jordan; it contained 1000 square miles. It derived its name from *Basan*, or *Bashan*, of the Bible, and was noted for its fine cattle and good pasturage; its lofty hills were likewise much celebrated for their beautiful oaks. In the northern part of the province was mount Hermon, *Heish*, called by the Sidonians, *Sirion* or *Sion*, and by the Amorites *Shenir*. In its western part was Cæsarea Philippi.—*See* Sect. 50. In the south-western corner was Gadara—*Om Keis*.—*See* Sect. 35.

PERÆA.—Was bounded on the N. by *Batanæa*, on the W. by *Samaria*, on the S. by *Arabia*, and on the E. by *Syria*; it contained 1,565 square miles. It derived its name from the Greek word περαν, *ultra*, from its lying beyond Jordan. The southern part of Perræa, between the two rivers *Arnon* and *Jabok*, formed the kingdom of the Amorites, whose king, Sihon, was defeated by the Israelites. In the centre of Perræa rose the lofty *mount Gilead*, or Galeed, still called *Dychroud*, near which Jacob and Laban raised a heap of stones in token of friendship; 'therefore was the name of it called *Galeed*,' i. e. '*The heap of witness*.' —Gen. xxxi. 48.

Of the LAND OF PROMISE Moses said, Deut. xi. 10—2, 'The land, whither thou goest in to possess it, *is* not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs: but the land, whither ye go to possess it, *is* a land of hills and valleys, *and* drinketh water of the rain of heaven: a land which the LORD thy God careth for: the eyes of the LORD thy God *are* always upon it, from the beginning of the year even unto the end of the year.'

The *Jordan* is the principal river.—*See* Sect. 8.

Few of the HILLS approach to the character of mountains.

QUARANTINA, north of Jericho, rises an almost perpendicular rock, 1200 or 1500 feet.

HERMON.—In the N.E. of Galilee is the majestic HERMON, or SION, of the Old Testament. The usual estimate of the height of Hermon (*Jebel Esh-Sheikh*) is 10,000 feet above the Mediterranean. The top is partially crowned with snow, or rather ice, during the whole year, which however lies only in the ravines, and thus presents at a distance the appearance of radiant stripes around and below the summit. North-westward of Hermon is *Lebanon*, so full of interesting associations.

TABOR.—Although undeserving of the name of Mountain, for height, yet is prominent in Scripture for many important transactions. In its neighbourhood, Sisera, the captain of Jabin's army, with his chariots and his multitude, were delivered into the hand of Barak, Judg. iv. 6—15; and by many it has been regarded as the place of our Lord's transfiguration. The beauty of the mountain, and its conspicuous position, rendered it a favourite subject of poetic contemplation; and when the Psalmist (LXXXIX. 12) exclaims, 'Tabor and Hermon shall rejoice in thy name,' he selects these two as the representatives of all the mountains of Palestine; the former as the most graceful, and the latter as the loftiest.—*See* Sect. 51.

MOUNT CARMEL.—Is often mentioned by the sacred writers; it forms one of the most remarkable headlands on the whole coast of the Mediterranean sea, and is about 1,500 feet high.

The prophecies concerning the LAND OF ISRAEL have been so exactly accomplished, *that they may be used as history*. The traveller, however careless of divine revelation, and even the scorner, abundantly testifies to the present desolation of the land: the once strong forts and towers are become dens—defenced cities are destroyed, uninhabited, and laid waste. The once productive and well-watered plains are become barren, and the herbs of every field wither. The infidel *Volney* bears witness to the truth of prophecy; for as it had been foretold, he writes, 'The temples are thrown down, the palaces are demolished, the ports are filled up, the towns destroyed, and the earth, stripped of its inhabitants, seems a dreary burying place.' Almost daily, accounts reach us, vividly portraying the curse that is upon it. Jerusalem, the City of our God, has become heaps; and Zion, as was predicted, is plowed as a field; and the place of the temple of the Most High is desecrated by the erection of a Mahammedan mosque, where death awaits the true worshipper that dares intrude within the polluted place. The ancient population was above the limits of the country, greater than that of any other part of the then known world. In the time of David, the population must have amounted to several millions, as the men able to bear arms were numbered, at the lowest computation, and after an imperfect census, at 1,300,000. In the time of Jehoshaphat, the men of war, in Judah alone, amounted to 1,060,000. Josephus tells us that at one celebration of the Passover, in the reign of Nero, there were present at Jerusalem 2,700,000 persons. The valleys are composed of a deep rich soil, free from stones. The rocks are principally of grey limestone, and they contributed greatly towards the sustenance of a large population, as they were terraced in all directions with embankments built up with loose stones, on which grew melons, cucumbers, and other creeping plants, as well as the vine, the fig, and the olive, as now seen on a few cultivated spots. It would be wrong to argue the former capabilities of the Holy Land from its present appearance, as it is now under the curse of God, and its general barrenness is in full accordance with prophetic denunciation.

But the time is fast approaching, when, as said Moses, Deut. XXX. 3—5, 'That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee. If *any* of thine be driven out unto the utmost *parts* of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee: and the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.'—*See also* Isa. lxi. 4; EZEK. XXXVI. 8; Amos IX. 13—5.

To the antiquary, to the lover of the sublime and beautiful, and, above all, to the child of God, no land abounds with so many attractions as 'The Land of Israel.' We have connected therewith the earliest and most faithful records of the wonderful providence of God, from the beginning of creation, to the redemption of man. Magnificent remains of the oldest cities in the world are there; its scenery is of the most diversified beauty. The position is best fitted for its becoming what it was appointed to be, '*the glory of all lands*.' IMMANUEL'S LAND may be the earthly centre of MESSIAH'S KINGDOM, when its bounds are extended according to the description of prophecy, as Psalm LXXII.

For the LORD'S portion *is* his people; Jacob *is* the lot of his inheritance.—Deut. xxxii. 9.

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THE SAME LORD OVER ALL IS RICH UNTO ALL THAT CALL UPON HIM.—Rom. x. 12.

ONLY LET YOUR CONVERSATION BE AS IT BECOMETH THE GOSPEL OF CHRIST.—Phil. i. 27.

BE NOT AFRAID, ONLY BELIEVE.—Mark v. 36.

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33—.9	169	..

VI.

1—4	188	24
5	190	..
6, 7	195	25
8, 9	196	..
10, .1	197	..
12	205	27
13, .4	206	..
15—22	207	..
23—34	208	..
35—40	209	..
41—.9	210	..

VII.

1—6	218	28
7—9	219	..
10	220	..
11—.3	221	29
14—.6	222	..
17—.9	222	..
20—.3	223	..
24—.7	224	..
28—30	225	..
31—.5	226	..
36	229	..
37—.9	230	..
40—.7	231	..
48—50	232	..

VIII.

1, 2	232	30
3	233	..

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4	242	32
5	243	..
6—8	244	..
9, 10	253	33
11, .2	254	..
13	255	..
14	256	..
15	257	..
16, .7	258	..
18	259	..
19—21	262	..
22	265	34
23, .4	266	..
25	267	..
26, .7	269	35
28, .9	270	..
30—.2	271	..
33—.6	272	..
37—.9	273	..
40	274	..
41	279	36
42—.4	280	..
45—.7	281	..
48—50	282	..
51, .2	283	..
53—.6	284	..

IX.

1	294	39
2	295	..
3	296	..
4	297	..
5	298	..
6	303	..
7	304	40
8, 9	305	..

JESUS . . . THAT HE MIGHT SANCTIFY THE PEOPLE WITH HIS OWN BLOOD, SUFFERED WITHOUT THE GATE.

LET US GO FORTH THEREFORE UNTO HIM WITHOUT THE CAMP, BEARING HIS REPROACH.—Heb. xiii. 12, 13.

IX. (*continued*).

Verse.	Page.	Sect.
10	309	40
11	310	..
12	311	..
13	312	..
14—.6	313	..
17	314	..

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IX. (*continued*).

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18	35	50
19, 20	36	..
21	39	..
22	40	..
23—.5	42	..
26	43	..
27	44	..
28	51	51
29	52	..
30	53	..
31—.3	54	..
34, .5	55	..
36	56	..
37	57	..
38	58	..
39—41	59	..
42	60	..
43—.5	71	52
46	72	..
47	74	..
48, .9	75	..
50	76	..
51—.3	135	59
54—60	136	..
61, .2	137	..

X.

Verse.	Page.	Sect.
1—6	141	60
7—15	142	..
16—.9	143	..
20—.2	144	..
23—.8	145	..
29—33	146	..
34—.7	147	..
38, .9	149	61
40—.2	150	..

XI.

Verse.	Page.	Sect.
1, 2	151	62
3—13	152	..
14—23	153	..
24—32	154	..
33—.8	155	..
39—45	156	..
46—54	157	..

XII.

Verse.	Page.	Sect.
1—3	163	63
4—15	164	..
16—27	165	..
28—36	166	..
37—42	167	..
43—.7	168	..
48—52	169	..
53—.9	170	..

XIII.

Verse.	Page.	Sect.
1—5	173	64
6—9	174	..
10—.5	175	65
16—21	176	..
22—.5	177	66
26—32	178	..
33—.5	179	..

XIV.

Verse.	Page.	Sect.
1—6	181	67
7—14	182	..
15—20	183	..
21—.7	184	..
28—34	185	..
35	186	..

XV.

Verse.	Page.	Sect.
1	188	68
2—7	189	..
8—12	190	..
13—.5	191	..
16—20	192	..
21—.4	193	..
25—31	194	..
32	195	..

XVI.

Verse.	Page.	Sect.
1—5	196	69
6—10	197	..
11—.5	198	..
16—.9	199	..
20—.3	200	..
24—.8	201	..
29—31	202	..

XVII.

Verse.	Page.	Sect.
1—4	206	70
5—9	207	..
10—.6	208	..
17—.9	209	..
20	210	72
21—.5	211	..
26—34	212	..
35—.7	213	..

XVIII.

Verse.	Page.	Sect.
1, 2	214	73
3—8	215	..
9—11	216	..
12—.4	217	..
15	220	74
16, .7	221	..
18	223	75
19, 20	224	..
21, .2	225	..
23, .4	226	..
25—.7	227	..
28, .9	228	..
30	229	..
31, .2	235	77
33, .4	236	..
35—43	240	78

XIX.

Verse.	Page.	Sect.
1	242	79
2—8	246	..
9—11	247	80
12—.5	248	..
16—22	249	..
23—.7	250	..
28	252	81
29, 30	260	82
31	261	..
32—.5	262	..
36—40	263	..
41—.3	264	..
44	265	..
45	276	83
46—.8	278	..

XX.

Verse.	Page.	Sect.
1	282	84
2—4	283	..
5—8	284	..
9	286	..
10	287	..
11—.3	288	..
14—.6	289	..
17, .8	290	..
19	291	..
20	295	..
21—.3	296	..
24—.6	297	..
27, .8	300	85
29—34	301	..
35, .6	302	..
37, .8	303	..
39, 40	304	..
41—.4	307	..
45—.7	308	..

XXI.

Verse.	Page.	Sect.
1	308	85
2—4	309	..
5	323	86
6—8	324	..
9, 10	325	..
11, .2	326	..
13	327	..
14—.7	328	..
18, .9	329	..
20	331	..
21—.3	332	..
24	334	..
25, .6	337	..
27	338	..
28—31	339	..
32—.5	340	..
36	341	..
37, .8	357	..

XXII.

Verse.	Page.	Sect.
1	355	86
2—4	356	..
5, 6	357	..
7—10	362	87
11—.3	363	..
14—.8	364	..
19	369	..

XXII. (*continued*).

Verse.	Page.	Sect.
20	378	87
21, 2	369	..
23	371	..
24—.8	375	..
29—33	376	..
34—.8	377	..
39	405	..
40, 1	413	88
42—.4	414	..
45, .6	416	..
47	417	..
48—50	419	..
51	420	..
52, .3	421	..
54	425	89
55	427	..
56	430	..
57, .8	431	..
59	432	..
60—.2	433	..
63	429	..
64, .5	430	..
66—71	434	..

XXIII.

Verse.	Page.	Sect.
1	435	89
2, 3	445	90
4, 5	446	..
6—8	447	..
9—12	448	..
13—.7	449	..
18—20	451	..
21—.3	452	..
24, .5	453	..
26	456	91
27—.9	457	..
30—.3	458	..
34	459	..
35	463	..
36—40	464	..
41—.3	465	..
44, .5	466	..
46	468	..
47	471	92
48, .9	472	..
50, .1	474	..
52	475	..
53	476	..
54—.6	477	..

XXIV.

Verse.	Page.	Sect.
1—6	488	93
7—11	489	..
12	490	..
13—.5	493	94
16—25	494	..
26—.8	495	..
29—32	496	..
33—.5	497	95
36—41	498	..
42, .3	499	..
44—.7	512	98
48, .9	513	..
50	515	..
51	516	..
52, .3	517	99

LET US . . . FOLLOW AFTER THE THINGS WHICH MAKE FOR PEACE, AND THINGS WHEREWITH ONE MAY EDIFY ANOTHER.—Rom. xiv. 19.

JOHN.

I.

Verse.	Page.	Sect.
1—5	46	7
6—13	47	..
14—.8	48	..
19—25	68	10
26—30	69	..
31—.8	70	..
39—42	71	..
43—.8	72	..
49—51	73	..

II.

1—4	76	11
5—9	77	..
10—.2	78	..
13—.8	81	12
19—25	82	..

III.

1—5	83	12
6—11	84	..
12—.5	85	..
16—.9	86	..
20, 21	87	..
22—.9	89	13
30—.3	90	..
34—.6	91	..

IV.

1—3	91	13
4—12	92	..
13—21	93	..
22—.6	94	..
27—37	95	..
38—42	96	..
43—.9	100	14
50—.4	101	..

V.

1—8	175	23
9—17	176	..
18—24	177	..
25—30	178	..
31—.8	179	..
39—47	160	..

VI.

1, 2	310	40
3—7	311	..
8, 9	312	..
10, .1	313	..
12, .3	314	..
14, .5	317	41
16, .7	318	..
18, .9	319	..
20	320	..
21	321	..
22—.4	322	42
25, .6	325	43
27	326	..
28—31	327	..

VI. (*continued*).

Verse.	Page.	Sect.
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37—40	329	..
41—.5	330	..
46—53	331	..
54—61	332	..
62—.5	333	..
66—71	334	..

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8, 9	88	..
10—.7	91	55
18—20	92	..
21—.7	93	..
28—34	94	..
35—.8	95	..
39—48	96	..
49—53	97	..

VIII.

1	97	55
2—11	99	..
12—.4	100	..
15—22	101	..
23—.7	102	..
28—32	103	..
33—.9	104	..
40—.3	105	..
44—50	106	..
51—.8	107	..
59	108	..

IX.

1—6	109	55
7—16	110	..
17—25	111	..
26—33	112	..
34—41	113	..

X.

1—6	114	55
7—12	115	..
13—.7	116	..
18—21	117	..
22, .3	120	56
24—.8	121	..
29—34	122	..
35—.9	123	..
40—.2	125	57

XI.

1—4	127	58
5—16	128	..
17—26	129	..
27—37	130	..
38—43	131	..
44—.9	132	..
50—.4	133	..

XI. (*continued*).

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55, .6	252	81
57	253	..

XII.

1—3	253	81
4	254	..
5—7	255	..
8	256	..
9—11	257	..
12, .3	259	82
14—.6	262	..
17, .8	263	..
19—21	266	..
22—.8	267	..
29—34	268	..
35, .6	269	..
37, .8	309	85
39—42	510	..
43—.7	311	..
48—50	312	..

XIII.

1—3	365	87
4—10	366	..
11—.7	367	..
18—21	370	..
22—.4	371	..
25—30	372	..
31—.3	373	..
34—.7	374	..
38	375	..

XIV.

1—3	380	87
4—9	381	..
10—.4	382	..
15—.9	383	..
20—.5	384	..
26—.9	385	..
30, .1	386	..

XV.

1—3	387	87
4—11	388	..
12—.6	389	..
17—22	390	..
23—.7	391	..

XVI.

1—3	392	87
4—10	393	..
11—.3	394	..
14—21	395	..
22—.8	396	..
29—33	397	..

XVII.

1, 2	398	87
3—6	399	..
7—10	400	..
11—.3	401	..

XVII. (*continued*).

Verse.	Page.	Sect.
14—.9	402	87
20—.2	403	..
23—.6	404	..

XVIII.

1	405	87
2—4	417	88
5—9	418	..
10	419	..
11	420	..
12—.6	425	89
17	430	..
18	431	..
19—24	426	..
25	431	..
26	432	..
27	433	..
28	435	..
29—31	440	90
32—36	441	..
37—.9	442	..
40	443	..

XIX.

1—7	443	90
8—12	444	..
13, .4	445	..
15	448	..
16	453	..
17	458	91
18	459	..
19—21	460	..
22—.4	461	..
25, .6	465	..
27	466	..
28, .9	467	..
30	468	..
31—.6	473	92
37, .8	474	..
39	475	..
40—.2	476	..

XX.

1, 2	489	93
3—11	490	..
12—.7	491	..
18	492	..
19, 20	498	95
21—.3	499	..
24—.6	500	..
27—.9	501	..
30, .1	518	100

XXI.

1, 2	505	97
3—7	506	..
8—15	507	..
16, .7	508	..
18—20	509	..
21—.4	510	..
25	518	100

GROW UP INTO HIM IN ALL THINGS, WHICH IS THE HEAD, EVEN CHRIST.—Ephes. iv. 15.

A MAN CAN RECEIVE NOTHING, EXCEPT IT BE GIVEN HIM FROM HEAVEN.—John iii. 27.

ANALYTICAL AND HISTORICAL TABLE.

PART I. MATTHEW I., II. LUKE I., II., III. 23—38.

ARRANGED IN THE ORDER OF TIME.

*Comprehending the space of 31 years; viz.—From the prediction of the birth of John the Baptist, B.C. 6, to the commencement of his public ministry, A.D. 26.**

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No. 1. *The Preface according to Luke. ch.* i. 1—4. *p.* 1.

	MATT.	MARK.	LUKE.	JOHN.	ILLUSTRATIONS.
Luke's preface: eye-witnesses, Theophilus	—	—	1. 1-4	—	Ac. 1. 1; 10. 39-41.

John's birth foretold. ver. 5—23. *Jerusalem. p.* 2—6.

Zacharias ('Course of Abia') and Elisabeth,	—	—	1. 5-7	—	1 Ch. 24. 7, 10, 9.
('Daughter of Aaron')					Ex. 28; Lev. 8. 9; Nu. 18.
Zacharias executes priest's office in temple	—	—	— 8-10	—	Ex. 25. 1; 1 Ki. 6.
An angel appears at the altar of incense	—	—	— 11, 12	—	Ex. 30. 1-10; Rev. 8. 3.
And predicts the birth of John	—	—	— 13, 14	—	
His charac. and minis. [*Elias*, 1 Ki. 17, &c.]	—	—	— 15-17	—	Mal. 3. 1; 4. 5, 6.
Zacharias struck dumb for unbelief	—	—	— 18-23	—	Gabriel, Da. 8. 16.

The conception of John the Baptist. ver. 24, 25. *Hill country of Judæa. p.* 6.

Elisabeth humbled because of her husband's case while given occasion to rejoice	—	—	1. 24, 25	—	Ver. 13—20, p. 4, 5.

SECT. II.—THE BIRTH OF JESUS FORETOLD. Matt. i. 18—25. Luke i. 26—56. p. 9—15.

No. 2. *The birth of Jesus foretold. Luke* i. 26—38. *At Nazareth. p.* 9, 10.

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The birth of Jesus foretold. David	—	—	— 30-33	—	2 Sa. 7. 11, 12.
'With God nothing shall be impossible'	[19. 26]	—	— 34-37	—	*Comp.* ver. 18; Je. 32. 17.
'Be it unto me according to thy word'	—	—	— 38	—	

Mary visits Elisabeth. ch. i. 39—55. *Hill country of Judæa. p.* 11, 12.

Mary salutes Elisabeth	—	—	1. 39, 40	—	Jos. 21. 11.
Elisabeth filled with the Holy Ghost	—	—	— 41	—	Ver. 67-79, p. 16-8.
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Song of Mary, 'My soul doth magnify,' &c.	—	—	— 46-55	—	1 Sa. 2. 1-10.

Mary returns home, and is taken into the house of Joseph as his espoused wife. Matt. i. 18—25. *Luke* i. 56. *At Nazareth. p.* 13, 14.

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No. 3. *The birth, &c., of John the Baptist. Luke* i. 57—79. *Hill country of Judæa. p.* 15—8.

John Baptist born. Elisab.'s cousins rejoice	—	—	1. 57, 58	—	*See* ver. 14, p. 4.
John named and circumcised	—	—	— 59-66	—	Ge. 17. 12.
ZACHARIAS' SONG, ver. 67-79:—					
'Blessed be the Lord God of Israel'	—	—	— 67-71	—	— 35. 9-13.
'To remember his holy covenant'	—	—	— 72	—	— 22. 16-8.
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No. 4. *The Messiah born.* *Luke* ii. 1—7. *Bethlehem.* *p.* 19, 20.

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Joseph and Mary go to be enrolled	—	—	2. 1—5	—	Is. 16. 1, 13; Ps. 78. 70—72.
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Jesus' birth announced to shepherds. ii. 8—15. *In the fields of Bethlehem.* *p.* 20.

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Shepherds propose to go to Bethlehem	—	—	— 15	—	

The shepherds go to Bethlehem. *ver.* 16—20. *p.* 22.

Shepherds see and make known the saying	—	—	2. 16, 17	—	Ge. 12. 1-4; Ac. 16. 10; (Ga. 1. 15, 16.
The effect of their report	—	—	— 18	—	
Mary 'kept all . . . and pondered,' &c.	—	—	— 19	—	[Lu. 2. 51.]
The shepherds return, glorifying God	—	—	— 20	—	
Jesus circumcised. 'His name'	—	—	1. 25	—	— 21 — *See* Lu. 1. 59-66.

The genealogy of Jesus Christ, according to Matthew, being that of his supposed father, Joseph; the genealogy according to Luke, shewing his descent through Mary. *Matt.* i. 1—17. *Luke* iii. 23—38. *p.* 23, 24.

Genealogy of Jesus, 'the Son of David'	1. 1-17	—	3. 23-38	—	
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Jesus is presented in the temple: Simeon & Anna bear witness. *Luke* ii. 22—38. *p.* 24—27.

Jesus is presented in the temple	—	—	2. 22-24	—	Ex. 13. 11-13; Lev. 12. 8.
Simeon's song, 'Lord, now lettest thou,' &c.	—	—	— 25-32	—	Is. 9. 2.
Joseph and Mary marvel at Simeon's words	—	—	— 33	—	*See* ver. 19, p. 22.
Simeon's proph., 'Beh . . . fall & rising again'	—	—	— 34, 35	—	Is. 8. 14-17; Rom. 11. 12.
Anna, a prophetess, speaks of him	—	—	— 36-38	—	Ps. 130. 5-8. (25, 26.
(Joseph & Mary, with Jesus, ret. to Nazareth)	—	—	— 39	—	*See* Addenda, p. 39.

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Matthew ii. 1—23. Luke ii. 39 p. 31—.0.

No. 5. *The Magi from the East inquire for the Messiah, and are sent to Bethlehem.* *Matt.* ii. 1—8. *Jerusalem.* *p.* 31, 32.

Wise men from the East come to Jerusalem	2. 1	—	—	—	(27, 48; 9. 26.
'Where is he that is born King of the Jews?'	— 2	—	—	[18. 33]	Ex. 7. 11; Da. 2. 18, 24,
Herod summonses the chief priests, &c.	— 3, 4	—	—	—	Is. 44. 6; Zep. 3. 15.
Micah's prophecy, 'And thou Bethlehem,' &c.	— 5, 6	—	—	—	Mic. 5. 2.
Hypocrisy of Herod—*see* ver. 16-18	— 7, 8	—	—	—	*Comp.* Ps. 10. 4-10; 55. 21; 1 Co. 3. 19, 20.

The Magi worship Christ, and return home. *Matt.* ii. 9—12. *Bethlehem.* *p.* 33.

The wise men are guided by a star	2. 9, 10	—	—	—	Ver. 2, p. 31.
They worship Jesus and offer gifts	— 11	—	—	—	*See* Ps. 72. 10, 11, 15.
Are warned of God and return home	— 12	—	—	—	*See* ver. 16-18; Nu. 12. 6.

Joseph is warned in a dream to flee with Mary and the infant Jesus into Egypt. *ver.* 13—15. *p.* 34.

Joseph warned of Herod's malice	2. 13, 14	—	—	—	Ch. 1. 20; 2. 19, 20.
Joseph flees with Jesus and Mary into Egypt	— 15	—	—	—	Ge. 46. 3, 4; Is. 63. 9; Ho. 11. 1; Ex. 12; 13.

The massacre of the children. *ver.* 16—18. *Bethlehem and Rama.* *p.* 34.

Herod slays infants two years old and under	2. 16, 17	—	—	—	Pr. 27. 4.
The fulfilment of prophecy	— 18	—	—	—	Je. 31. 15, 16.

After the death of Herod, Joseph is directed, in a dream, to return from Egypt: he settles at Nazareth. *Matt.* ii. 19—23. *Luke* ii. 39. *p.* 35.

An angel warns Joseph to return	2. 19, 20	—	—	—	*See on* ver. 13, 14.
Joseph, with Mary & Jesus, ret. from Egypt	— 21	—	—	—	*See on* ver. 15.
Joseph, afraid of Archelaus, settles at Nazar.	— 22	—	—	—	
Fulfilm. of prophecy, 'be called a Nazarene'	— 23	—	2. 39	—	
(On the return to Nazareth, *see* Addenda, p. 39.)					Is. 11. 1; 53. 2.

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No. 6. *The residue of the history of Jesus, before his appearance in public, from the close of the first year of his age to the middle of his thirtieth.* *Luke* ii. 40—52. *Jerusalem and Nazareth.*

Character of Jesus when a child	—	—	2. 40	—	Is. 11. 2-5; Jno. 1. 16.
Jesus goes with his parents to the passover	—	—	— 41, 42	—	Ex. 12.
Tarries behind when his parents leave the city	—	—	— 43-45	—	
Found sitting in the midst of the doctors	—	—	— 46, 47	—	
'Must be about my Father's business'	—	—	— 48-50	—	Pr. 13. 20; Ps. 119. 63.
Returns to Nazareth, & subject to his parents	—	—	— 51	—	Ps. 40. 8. (Co. 3. 20.
Increases in wisd., and in fav. with God, &c.	—	—	— 52	—	Ex. 20. 12; Ep. 6. 1, 2; Pr. 3. 4; Mt. 3. 17; 17. 5; (Jno. 12. 28.

PART II. MATTHEW III.—VIII. 1—4, 14—.7; IX. 2—9. MARK I., II. 1—22. LUKE III. 1—23; IV., V. JOHN I.—IV.

ARRANGED IN THE ORDER OF TIME.

Comprehending the space of one year and six months; viz.—From the commencement of the preaching of John the Baptist, U.C. 779, *A.D.* 26 (*medio*), *to the end of the first year of the ministry of Jesus Christ, U.C.* 781, *A.D.* 28 (*ineuntem*).

SECTION VII.—JOHN BEGINS TO PREACH AND TO BAPTIZE, ETC.

Matthew iii. 1—12. Mark i. 1—8. Luke iii. 1—20. John i. 1—18. p. 45—57.

No. 7. *The introduction of the Gospel according to John. ch.* i. 1—18. *p.* 46—.8.

	MATT.	MARK.	LUKE.	JOHN.	ILLUSTRATIONS.
'The Word . . . Life . . . Light,' &c.	—	—	—	1. 1-5	Ge. 3. 8; 1 Jno. 1. 1.
John sent to bear witness of the light	—	—	[1. 76-9]	— 6-8	
The true Light not known by the world	—	—	—	— 9, 10	
Nor received of his own	—	—	—	— 11	
How men are made sons of God	—	—	—	— 12, .3	
The Word made flesh, 'his glory' and fulness	[7. 1-8	9. 2-8	9. 28-36]	— 14	Ac. 10. 38.
Testimony to Christ's pre-eminence	[3. 11, .2	1. 7, 8	3. 15-.7]	— 15	
'Of his fulness have all we received,' &c.	—	—	—	— 16	Eph. 1. 6-8; 4. 7-13.
Ministrations of Moses and Christ contrasted	—	—	—	— 17	He. 3, and 2 Co. 3.
Only by the Son is the Father made known	[11. 27]	—	—	— 18	

John the Baptist enters upon his public ministry. Matt. iii. 1—4. *Mark* i. 1—4 6. *Luke* iii. 2—6. *Wilderness of Judæa, east of Jordan. p.* 49—51.

The beginning of the Gospel	—	1. 1	—	[1. 1-18]	Ac. 1. 22; 10. 37, .8.
John's preaching foretold by the prophets	[3. 3]	— 2, 3	[3. 4-6]	—	Mal. 3. 1; Is. 40. 3.
When and where the word came unto him	—	—	3. 1, 2	—	
John preached the baptism of repentance	3. 1, 2	— 4	— 3	—	Is. 1. 18-.8.
'The voice of one crying in the wildern.,' &c.	— 3	—	— 4-6	—	Is. 40. 3-5.
The Baptist's clothing and food	— 4	— 6	[1. 15]	—	

The multitudes resort to the baptism of John: the Pharisees and Sadducees are reproved by him: the common people, the publicans, the soldiers, are each instructed by him in their proper duty. Matt. iii. 5—10. *Mark* i. 5. *Luke* iii. 7—14. *Bethabara, east of Jericho. p.* 52, .3.

Baptizes multitudes in the river Jordan	3. 5, 6	1. 5	3. —	—	Jos. 3; 4.
Warns against trust in natural descent, &c.	— 7-9	—	— 7, 8	—	Ge. 3.
Must bring forth good fruit	— 10	—	— 9	—	Ac. 3. 19-26.
Exhorts the people to brotherly kindness, &c.	—	—	— 10, .1	—	De. 15. 7-10; Rom. 12.
——— the publicans to honesty, &c.	—	—	— 12, .3	—	De. 16. 18-20.
——— soldiers ag. violence & oppress., &c.	—	—	— 14	—	Mic. 2. 2, 8.

The people beginning to doubt whether John were not the Christ, he foretells the coming of another and a greater person after him; which is the FIRST *of his testimonies to the Messiah or Christ. Matt.* iii. 11, .2. *Mark* i. 7, 8. *Luke* iii. 15—.7. *Bethabara, east of Jericho. p.* 54.

Is John the Christ or not?	—	—	3. 15	—	
The two baptisms contrasted	3. 11	1. 7, 8	— 16	[1. 26, 33]	Ac. 1. 5; He. 9. 10.
Christ will purge his floor, &c.	— 12	—	— 17	—	He. 10. 26-30.

The residue of the history of the public ministry of John the Baptist, according to Luke iii. 18—20. *p.* 55.

John preaches many other things	—	—	3. 18	—	
Herod shuts him up in prison	[14. 3-5	6. 17-20]	— 19, 20	—	

SECT. VIII.—JESUS BAPTIZED BY JOHN. Matthew iii. 13—.7. Mark i. 9—11. Luke iii. 21—.3. p. 58—62.

No. 8. *About the middle of the ministry of John the Baptist, Jesus comes to his baptism; the Holy Ghost descends upon him; a voice from heaven bears witness to him. Line from Nazareth to Jordan.*

Jesus comes to John's baptism	3. 13	1. 9	—	[1. 29]	
John confesses himself unworthy	— 14	—	—	—	
Jesus a servant 'to fulfil all righteousn.,' &c.	— 15	— 9	—	—	Rom. 15. 8.
Jesus is baptized	— 16	— 10	3. 21	—	
Jesus praying	—	—	— 21	—	
The heavens opened	— 16	— 10	— 21	—	
Jesus anointed by the Spirit	— 16	— 10	— 22	[1. 32, .3]	Is. 11. 1-5.
Testified to by the Father	[Mt. 17. 5]	— 17	— 11	— 22	[5. 37]	2 Pe. 1. 17.

SECTION IX.—JESUS TEMPTED OF THE DEVIL. Matt. iv. 1—11. Mark i. 12, .3. Luke iv. 1—13. p. 63—.7.

No. 9. *Jesus, being baptized, is driven of the Spirit into the wilderness: He fasts forty days and forty nights: He is tempted by the devil.*

Jesus is driven into the wilderness, and fasts forty days and forty nights (*S. & E. of Jordan*)	4. 1, 2	1. 12, .3	4. 1, 2	—	(1Ki.19.18; Ge.3.6 He.4.15 1 Jno. 2. 16; Ex. 34. 28;

EVERY MAN'S WORK SHALL BE MADE MANIFEST: FOR THE DAY SHALL DECLARE IT, BECAUSE IT SHALL BE REVEALED BY FIRE; AND THE FIRE SHALL TRY EVERY MAN'S WORK OF WHAT SORT IT IS.—1 Cor. iii. 13

	MATT.	MARK.	LUKE.	JOHN.	ILLUSTRATIONS
1. Distrust—'Command these,' &c.	4. 3, 4	1.—	4. 3, 4	—	De. 8. 3.
2. Presumption—'Cast thyself,' &c. (*Temple*)	— 5-7	—	— 9-12	—	Ps. 91. 11, .2; De. 6. 16.
3. Covetousness—'All these,' &c. (*N. of Jeric.*)	— 8-10	—	— 5-8	—	De. 10. 12, .3, 20.
The devil departs	— 11	—	— 13	—	Lu. 4. 33-5 [22. 43, .4).
Angels minister to Jesus.	— 11	— 13	—	—	Ps. 91. 11.

SECTION X.—John's testimony to Jesus. John i. 19—51. p. 68—76.

No. 10. *Deputies are sent by the council of the Jews to question John the Baptist; John renders his second testimony to the Messiah or Christ. John* i. 19—28. *Bethabara, or Bethany, opposite Scythopolis. p.* 68.

John answers the priests and Levites	—	—	—	1. 19-24	Mal. 3. 1.
Why he baptized	—	—	—	— 25-.8	

Particulars of two days spent at Bethabara; during which John renders a double testimony to Jesus. John i. 29—36. *Ibid. p.* 69, 70.

John points to Jesus as 'the Lamb of God'.	—	—	—	1. 29	Ex.12; Le.16.21,.2; Re.5.
Refers to his former testimony concer. Jesus	—	—	—	— 30, .1	Mt. 3.11, .2; Lu. 3.16, .7.
Bears record of descent of the Spirit on Jesus	—	—	—	— 32-.4	Mt. 3. 16; Mk. 1. 10;
Again points to Jesus as the Lamb of God	—	—	—	— 35, .6	(Lu. 3. 22.

Andrew and Simon follow Jesus. ver. 37—42. *Ibid. p.* 70, .1.

Andrew & another follow Jesus, 'Come & see'	—	—	—	1. 37-.9	
Andrew brings his brother Simon (Cephas).	[16.17, .8]	—	—	— 40-.2	1 Pe. 2. 4-8.

The next day Jesus returns into Galilee. Jesus findeth Philip; Philip bringeth Nathanael to Jesus; Jesus' testimony to Nathanael. ver. 43—51. *Ibid. p.* 72, .3.

Jesus findeth Philip (Lover of the horse)	—	—	—	1. 43, .4	Rev. 19. 11-.6.
Philip findeth Nathanael: 'Come and see'.	—	—	—	— 45, .6	Rev. 6. 1, 3, 5, 7.
Jesus' recognition of Nathanael	—	—	—	— 47, .8	Ge. 32. 24-30.
Nathanael's confession, 'Thou art the Son'	[16. 16]	—	—	— 49	Ps. 2.
Promise, to Nathanael, of the Apocalypse	—	—	—	— 50, .1	Ge. 28. 11-22; Rev. 1; 4.

SECTION XI.—Beginning of miracles. Water turned into wine. John ii. 1—11, .2. Cana. p. 76—80.

No. 11. *Jesus is present at a marriage feast in Cana; he turns water into wine, which is the beginning of his miracles. He goes down to Capernaum.*

Marriage in Cana of Galilee	—	—	—	2. 1	Is.62.5; Je.3.14; Hos.2.
Jesus & his disciples (*see* ch. 1. 37-47) invited	—	—	—	— 2	(14-20; Eph. 5. 25-33.
Mary's request and Jesus' reply (ch. 7. 6)	—	—	—	— 3, 4	*Comp.* Jno. 19. 26.
She bids the servant obey Jesus	—	—	—	— 5	
The vessels filled with water	—	[7. 2-5]	—	— 6, 7	2 Ki. 4. 1-7.
When drawn out is the best wine	—	—	—	— 8-10	Is. 55. 1.
'The beginning of miracles,' &c.	—	—	—	— 11	
Goes down to Capernaum	[4. 13]	—	—	— 12	

SECTION XII.—Jesus at the first passover. Cleanses the temple. Converses with Nicodemus. John ii 13—iii. 21. p. 81—.8.

No. 12. *Jesus attends the passover at the commencement of his public ministry: he casts the buyers and sellers out of the temple. John* ii. 13—22. *Jerusalem. p.* 81, .2.

Jesus goes up to Jerusalem	—	—	—	2. 13	1 Co. 5. 7, 8.
Cleanses the temple. 'Make not,' &c.	[21. 12, .3	11. 15-.7	19. 45, .6]	— 14-.7	Mal. 3. 1; Ps. 69. 9.
A sign asked, predicts his resurrection	[26. 61	14. 58, .9	24. 8, 9]	— 18-22	Ho. 6. 2.

Miracles wrought during the passover. Many believe upon Jesus. ver. 23—.5. *p.* 82.

Many believe his miracles	—	—	—	2. 23	
Jesus knew the Jews were not to be trusted.	—	—	—	— 24, .5	Je. 3. 11.

Nicodemus visits Jesus by night. John iii. 1—21. *p.* 83—.7.

Nicodemus comes to Jesus. 'Rabbi,' &c.	—	—	—	3. 1, 2	[Jno. 7. 50, .1.]
Necessity of the new birth	—	—	—	— 3	[Jno. 1. 13] 1 Pe. 1. 23.
Nicodemus asks, 'How can a man be,' &c.	—	—	—	— 4	
Jesus' reply, must 'be born of water,' &c.	—	—	—	— 5-8	Eze.36.25-.8; He.10.22.
Nicodemus asks, 'How can these things be?'	—	—	—	— 9	[Jno. 6. 52-60.]
They were things Nicod. should have known	—	—	—	— 10-.2	[Jno. 16. 28.]
The Son of man on earth and in heaven	—	—	—	— 13	Pr. 30. 4.
The saving truth, 'As Moses lifted,' &c.	—	—	—	— 14, .5	Nu. 21. 7-9.
'God so loved the world,' &c.	—	—	[9. 5, 6]	— 16	[Jno. 6. 47; Ac. 16. 31]
The Son was sent not to condemn	—	—	—	— 17	(Rom. 8. 32.
Rejection of the light aggravates guilt	—	—	—	— 18, .9	Jno. 15. 24.
Of hating and loving the light	—	—	—	— 20, .1	Eph. 5. 8-17.

SECTION XIII.—John's last testimony. Woman of Samaria. John iii. 22—iv. 42. Ænon and Sychar. p. 89—99.

No. 13. *Jesus' disciples begin to baptize; John also continues baptizing. John* iii. 22—.4. *Ænon, near to Salim. p.* 89.

Jesus' disciples baptize	—	—	—	3. 22.	[Jno. 4. 1, 2.]
John continues to baptize	—	—	—	— 23, .4.	Mt. 3. 5, 6; Mk. 1, 5.

A dispute having arisen between the Jews and the disciples of John, concerning purification, John renders the last, and the most explicit, of his testimonies to Jesus Christ. John iii. 25—36. *Ænon, near to Salim. p.* 89—91.

	MATT.	MARK.	LUKE.	JOHN.	ILLUSTRATIONS.
The Jews seek to provoke John to envy	—	—	—	3. 25, .6	[Jno. 1. 7, 15, 27-34.]
John, the friend of the Bridegroom	—	—	—	— 27-.9	Mal. 3. 1.
—— bears increased testimony to Jesus	—	—	—	— 30-.6	1 Co. 15. 47.

Jesus departs into Galilee: and, on his way, abides two days at Sychar in Samaria, John not being yet cast into prison. John iv. 1—42. *p.* 91—.6.

Jesus leaves Judæa for Galilee	—	—	—	4. 1-3	1Ki.16.23,.4;2Ki.17.24-.6.
Comes to Jacob's well	—	—	—	— 4-6	Ge. 33.18, .9; Josh.24. 32.
Converses with a woman of Samaria	—	—	—	— 7-9	
Concerning 'the living water'	—	—	—	— 10-.5	Is. 44. 3.
Intimates his knowledge of her character, &c.	—	—	—	— 16-.9	[Jno. i. 48.] (2. 8.
Shews how the Father is to be worshipped	—	—	—	— 20-.4	Gerizim, De.27.12; 1 Ti.
Messias—'I that speak unto thee am He'	—	—	—	— 25, .6	[Jno. 9. 37] De. 18. 18.
The disciples return to Jesus	—	—	—	— 27	
'Come see,' &c. 'Is not this the Christ?'	—	—	—	— 28-30	De. 18. 15.
Jesus' meat—'the harvest'—sowing & reaping	—	—	—	— 31-.8	[Jno. vi. 38] Ps. 40. 8.
Jesus . . . 'the Saviour of the world'	—	—	—	— 39-42	[Jno. 4. 14; Is. 45. 22-.5.

SECTION XIV.—HEALING OF THE NOBLEMAN'S SON. John iv. 43—54. *p.* 100, ..1.

No. 14. *From Sychar Jesus proceeds to Galilee; John being now cast into prison. Jesus again visits Cana. John* iv. 43—.6. *p.* 100.

Jesus leaves Sychar, and goes into Galilee	—	—	—	4. 43	
A prophet hath no honour in his own country	[13. 57	—	4. 24]	— 44	
The Galileans receive him	—	—	[8. 40]	— 45, .6	Jno. 2. 1; 2. 23.

Jesus heals a nobleman's son lying sick at Capernaum. John iv. 46—54. *Cana. p.* 100, ..1.

Requested to heal a nobleman's son	[8. 5, 6	—	7. 2-5]	4. 47
Jesus gives a token of his power	[— 7-13	—	— 6-9]	— 48-50
It is found as Jesus had said—who thus manifests his Omniscience, Omnipotence, and Omnipresence	—	—	[— 10]	— 51-.4

SECTION XV.—JESUS PREACHES; IS REJECTED OF HIS TOWNSMEN. Luke iv. 14—30. At Nazareth. p. 102—..6.

No. 15. *Jesus visits Nazareth, and preaches there in the synagogue on the sabbath day, and is threatened. Luke* iv. 14—30. *p.* 102—..5.

Jesus in the power of the Spirit	—	—	4. 14	—	Lu. 3. 22; Is. 11. 2; 42. 1.
There goes forth a fame of him, &c.	[4. 24	1. 28]	— 14	—	Ge. 12. 2.
Jesus in the synagogue reads Is. lxi. 1—3	[13. 54	6. 1, 2]	— 15-21	[18. 20]	
His townsmen expect much for themselves	—	—	— 22, .3	—	[Lu. 2. 47.]
No prophet is accepted in his own country	[13. 57	— 4]	— 24	[4. 44]	
Jesus speaks of Elias and Eliseus	—	—	— 25-.7	—	1 Ki. 17; 2 Ki. 5. 1-5, 14.
The hearers filled with wrath	—	—	— 28	—	[Lu. 6. 11; Jno. 8. 37.]
They seek to kill him	—	—	— 29	[11. 53]	Ps. 37. 14, 32, 3.
He passes through the midst of them	—	—	— 30	[8. 59 10. 39]	

SECTION XVI.—JESUS MAKES CHOICE OF CAPERNAUM. SECOND CALL OF JESUS' FIRST DISCIPLES. Matt. iv. 12—22. Mark i. 14—20. Luke iv. 31. p. 107—..9.

No. 16. *Jesus makes choice of Capernaum as his place of abode, and prepares to enter there on his public ministry. Matt.* iv. 12—.7. *Mk.* i. 14, .5. *Lu.* iv. 31. *p.* 107, ..8.

Jesus dwells at Capernaum	4. 12, .3	1. 14	4. 31	—	
On the sea coast in the borders of Zabulon and Nephthalim	— 13	—	—	—	(Jos. 19. 32-.9. Zeb.Jos.19.10-.6; Neph.
In fulfilment of prophecy	— 14-.6	—	—	—	Is. 9. 1, 2.
Proclaims the kingdom, & calls to repentance	— 17	— 14, .5.	—	—	[Mt. 3. 2, 8.]

The four disciples, Simon and Andrew, James and John, are called by Jesus. Matt. iv. 18—22. *Mark* i. 16—20. *Sea of Galilee. p.* 108, ..9.

Jesus walks by the sea of Galilee	4. 18	1. 16	[5. 1	21. 1]	[Mt. 13. 1, p. 242.]
Calls Simon and Andrew, the second time	— 18-20	— 16-.8	[— 1-11	1. 35-42]	
And two sons of Zebedee	— 21, .2.	— 19, 20	—	—	Lu. 9 54-.6; Mk.10.35-45.

SECTION XVII.—A SABBATH IN CAPERNAUM. A DEMONIAC, ETC., HEALED. Matt. viii. 14—.7. Mark i. 21—34. Luke iv. 31—41. p. 110—..3.

No. 17. *Jesus teaches for the first time in the synagogue of Capernaum on the sabbath day; the people are astonished at his manner of teaching; he casts out a devil. Mark* i. 21—.8. *Luke* iv. 31—.7. *p.* 110, ..1.

Jesus teaches with power in the synagogue	—	1. 21, .2	4. 31, .2	—	[Mt. 7. 28, .9; 13. 54.]
Forbids an unclean spirit to speak of him	—	— 23-.5	— 33-.5	—	[Lu. ver. 41] Jas. 2. 19.
Casts out the unclean spirit	—	— 25, .6	— 35	—	[Mk. 5. 7, 8; 9. 25-.7.]
His fame spread abroad	—	— 27, .8	— 36, .7	—	[Lu. 4. 14; Mt. 4. 24.]

The same day, Jesus heals Simon's mother-in-law. Matt. viii. 14, .5. *Mark* i. 29—31. *Luke* iv. 38, .9. *At Capernaum. p.* 112.

	MATT.	MARK.	LUKE.	JOHN	ILLUSTRATIONS.
Simon's mother-in-law sick of a fever	8. 14	1. 29, 30	4. 38	—	
Jesus touches her hand, and she is healed	— 15	— 31	— 39	—	[Mt. 9. 25.]

After sunset Jesus performs divers miracles of healing and dispossession. Matt. viii. 16, .7. *Mark* i. 32—.4. *Luke* iv. 40, .1. *p.* 112, ..3.

At even he heals and dispossesses many	8. 16	1. 32–4	4. 40, .1	—	[Mt. 4. 24] 1 Pe. 2. 24.
Fulfilment of prophecy (Is. 53. 4)	— 17	—	—	[19. 36, .7	Mt. 2. 23; 4. 14.]

SECTION XVIII.—Jesus' first general circuit of Galilee. Matt. iv. 23—.5. Mark i. 35—.9. Luke iv. 42—.4. p. 114—..8.

Early in the morning of the next day, that is, of the first day of the week, Jesus departs from Capernaum to a desert place to pray: his disciples follow him thither: attended by whom, he sets out on the first general circuit of Galilee, preaching the gospel of the kingdom, teaching, and working miracles of healing and dispossession everywhere.

No. 18. *See line from Capernaum going northward, westward, southward, eastward, and to the north of the lake of Galilee.*

Jesus is early at secret prayer	[Mt. 6. 6]	4. 35	4. 42	—	Ps. 5. 3.
Simeon, &c., follow after and find him	—	— 36, .7	—	—	
His special mission was to preach	—	— 38	—	—	Is. 61. 1.
The people find and wish to detain him	—	[— 36, .7]	— 42	[4. 40]	(*Comp.* Mt. 8. 34, § 35,
He must preach the kingd. to other cities also	—	[— 38]	— 43	—	p. 272.)
First general circuit of Galilee	4. 23	— 39	— 44	—	
Performs sundry miracles	— 23	—	—	—	
His fame goes throughout Syria, &c.	— 24	—	—	—	*See on* Mk. 1. 27, § 17.
Is followed from many quarters	— 25	[3.7–12	6. 17–.9]	—	

SECTION XIX.—Sermon on the mount. Matthew v.—viii. 1. p. 119—.52.

No. 19. *When the circuit was drawing to an end, and the concourse of the people was greatest, Jesus teaches his disciples from a mountain in the neighbourhood of Capernaum. Matt.* v.—viii. 1.

1. The Beatitudes	5. 3–12	—	[6. 20–.3]	—	Ps. 37. 11; Ge. 12. 1–3.
2. 'Salt of the earth,' 'Light of the world'	— 13–.6	[3. 50	8.16; 11.33]	—	Pr. 4. 18; Ph. 2. 15.
3. The law and prophets, Christ came to fulf.	— 17–20	—	—	—	Is. 42. 21; Rom. 3. 21.
4. *'Ye have heard,' 'But I say unto,'* ve. 21—48	—	—	—	—	He. 4. 7–11.
Of Killing—'anger without cause'	— 21–.6	—	—	—	Ex. 20. 13; 1 Jno. 3. 15.
„ Adultery and putting away	— 27–32	—	—	—	Ex. 20. 14; Job 31. 1; Mt.
„ Oaths or vows	— 33–.7	—	—	—	Nu. 30. 2. (18. 8, 9.
„ Retaliation—suing at the law	— 38–42	—	—	—	Ex. 21. 24.
Love your enemies	— 43, .4	—	[6. 27, .8]	—	Rom. 12. 14–20.
Be ye ... perfect ... as your Father in heaven	— 45–.8	—	[— 32–.7]	—	Job 25. 3.
5. *How to honour our Father,* &c., ch. 6. 1—18	—	—	[8. 17]	—	Mt. 25. 34; Lu. 14. 14.
'When thou doest alms'	6. 1–4	—	—	—	Pr. 20. 6; Rom. 12. 8.
'When thou prayest'	— 5, .6	—	—	—	Ps. 34. 15; Is. 65. 24.
'Use not vain repetitions'	— 7, .8	—	—	—	1 Ki. 18. 26–.9.
'Our Father which art in heaven'	— 9–13	—	[11, .2, &c.]	—	Is. 66. 1; Rom. 8. 15.
We must forgive, as we seek forgiveness	— 14, .5	[11. 25, .6]	—	—	Ja. 2. 13; Mt. 18. 35.
'Moreover when ye fast,' &c.	— 16–.8	—	—	—	Is. 58. 5; Job 2. 12.
6. *To have the first care for the spiritual life,* ver. 19—34	—	—	—	—	Mt. 19. 21.
To lay up treasure in heaven	— 19–21	—	[18. 24, .5]	—	1 Ti. 6. 9, 17–.9; 1 Pe. 1. 4.
We must be single eyed	— 22–.4	—	[11. 34–.6; 16. 13]	—	1 Jno. 2. 15.
The Christian has God to care for him	— 25–30	—	[12. 22, &c.]	—	Ps. 104. 27, .8; 1 Ti. 6. 8.
Not to be like the Gentiles, 'Seek first,' &c.	— 31–.4	[10. 30	12. 31	6. 27]	Ps. 37. 25.
7. 'Judge not,' 'First cast out the beam'	— 1–.6	[4. 24	6. 37]	—	Rom. 14. 3, 4, 10; Ja. 1. 6, .7.
8. 'Ask,' 'Seek,' 'Knock,' &c.	— 7–14	[11. 24	11. 9, 10]	—	Is. 55. 6; 56. 9; 65. 24.
'Beware of false prophets,' &c.	— 15–20	—	[6. 43–.5	15. 26]	Je. 23. 16.
9. 'Not every one that saith,' &c.	— 21–.3	[13. 22]	—	—	
10. Of building on the rock, and on the sand	— 24–.7	—	[6. 47–.9	13. 17]	
His teaching is with authority	— 28, .9	[1. 22	4. 32	7. 46]	Tit. 2. 15.
Followed by multitudes	8. 1	—	—	—	

SECTION XX.*—The miraculous draught of fishes. Luke v. 1—11. p. 153—..8.

No. 20. *Jesus teaches the people from the lake of Gennesaret: Simon Peter and his partners having let down their nets at Jesus' command, enclose a great draught of fishes.*

Jesus by the lake of Gennesaret	—	—	5. 1, 2	—	
—— teaches the people out of a ship	[13. 1–9	4. 1–9]	— 3	—	
Bids Simon launch out into the deep, &c.	—	—	— 4, 5	—	
A miraculous draught of fishes	—	—	— 6, 7	[21. 13, .4]	
Simon Peter's confession	—	—	— 8–10	—	
Jesus' reply	—	—	— 10	—	
Jesus' first disciples forsake all & follow him	[4. 19, 20	1. 16–.8]	— 11	[1. 42]	

* Sections xx., xxi., form Lesson 21 in the Course Graduated for Simultaneous Instruction.

SECTION XXI.—A LEPER HEALED, ETC. Matthew viii. 2—4. Mark i. 40—.5. Luke v. 12—.6. Probably near Chorazin. p. 159—.62.

No. 21. *Jesus heals a leper. Matt.* viii. 2—4. *Mark* i. 40—.4. *Luke* v. 12—.4. *p.* 159, .60.

	MATT.	MARK.	LUKE.	JOHN.	ILLUSTRATIONS.
A leper beseeches Jesus to heal him	8. 2	1. 40	5. 12	——	
Jesus is moved with compassion	——	— 41	——	——	Ja. 5. 11; 1 Pe. 3. 8.
He heals the leper	— 3	— 42	— 13	——	*Comp.* Lu. 5. 12; Mt. 9. 29.
And charges him to tell no man [Mt. 8. 30; 17. 9]	— 4	— 43, .4	— 14	——	
But to make an offering for a testimony	— 4	— 44	— 14	——	Le. 14. 3, 4, 10, .1.

To avoid the publicity occasioned by the preceding miracle, Jesus withdraws into the desert, and spends some time there in prayer to God. Mark i. 45. *Luke* v. 15, .6. *p.* 161.

The leper publishes the matter	——	1. 45	5. 15	——	Ecc. 3. 7.
Multitudes come to Jesus [Mt. 4. 25; Lu. 5. 1]	——	— 45	— 15	——	
Jesus withdraws to the wilderness to pray	——	[1. 35]	— 16	——	1 Ki. 18. 31-46.

SECTION XXII.—A MAN SICK OF THE PALSY HEALED. MATTHEW CALLED. SUPPER WITH LEVI. Matt. ix. 2—9. Mark ii. 1—22. Luke v. 17—39. Capernaum. p. 163—.70.

No. 22. *Jesus returns to Capernaum, where he heals a man sick of the palsy. Matt.* ix. 2—8. *Mark* ii. 1—12. *Luke* v. 17—26. *p.* 163—..7.

Jesus enters Capernaum after some days	——	2. 1	——	——	
Many gath. together. Jesus preaches to them	——	— 2	——	——	Lu. 8. 1; Is. 61. 1.
'Pharisees and doctors of the law sitting by'	——	——	5. 17	——	[Mt. 3. 7.]
Men bring one sick of the palsy	9. 2	— 3	— 18	——	(10. 9.
And let him down through the tiling	——	— 4	— 19	——	De. 22. 8; Mt. 10. 27; Ac.
Jesus pron. the man's sins forg. [Lu. 7. 47-50]	— 2	— 5	— 20	——	Ps. 103. 13.
Jesus is thought guilty of blasphemy	— 3	— 6, 7	— 21	——	Da. 9. 9; 1 Ti. 3. 16.
He knows their thoughts [Mt. 12. 25; Lu. 6. 8]	— 4	— 8	— 22	[2. 25]	1 Ch. 28. 9; He. 4. 13;
Proves his power to forgive by healing, &c.	— 5-7	— 9-12	— 23-.5	[10. 37, .8]	(Rev. 2. 23.
The people glorify God	— 8	— 12	— 26	——	

Jesus teaches the people again by the lake; he calls Levi, or Matthew, to be his disciple. Matt. ix. 9. *Mark* ii. 13, .4. *Luke* v. 27, .8. *p.* 167.

Jesus teaches the people by the sea side	[13. 1]	2. 13	[5. 1-3]	——	
Jesus calls Matthew (Levi) to follow him	9. 9	— 14	5. 27, .8	——	Pr. 27. 2.

Jesus is entertained in the house of Levi, where he makes answer to the Pharisees why he ate with publicans and sinners; and excuses his disciples for not observing fastings. Mark* ii. 15—22. *Luke* v. 29—39. *p.* 168, ..9.

Levi makes a great feast for Jesus	[9. 10]	2. 15	5. 29	——	
Why Jesus went among publicans & sinners	[— 11, .3]	— 16, .7	— 30-.2	——	Lu. 7. 34.
Why his disciples did not fast	[— 14, .5]	— 18-20	— 33-.5	——	
Parable of new cloth on an old garment	[— 16]	— 21	— 36	——	
—— of new wine in old bottles	[— 17]	— 22	— 37, .8	——	
—— of having drunk old wine	——	——	— 39	——	

SECTION XXIII.—JESUS, AT THE SECOND PASSOVER, HEALS A LAME MAN. ADVERTS TO THE PROOFS OF HIS MESSIAHSHIP. John ch. v. Jerusalem. p. 174—.87.

No. 23. *On the approach of the second passover Jesus goes up to Jerusalem; he heals a sick man at the pool of Bethesda on the sabbath day, for which supposed breach of the sabbath the Jews thenceforward go about to kill him. John* v. 1—18. *p.* 174—..7.

Jesus goes up to the feast	——	——	——	5. 1	Lu. 2. 41, .2; Jno. 2. 13;
At Bethesda, he heals an impotent man	——	——	——	— 2-9	Mt. 9. 6. (De. 16. 1.
The man blamed for carrying his bed	[12. 2	3. 4	13. 14]	— 10-.3	Je. xvii. 21.
The Jews seek to kill Jesus	[12. 14	——	4. 28-30]	— 14-.8	Ph. 2. 6.

The discourse of Jesus respecting his oneness with the Father, his life-giving power, and the proofs of his Messiahship. ver. 19—47. *p.* 177—.80.

JESUS DECLARES HIS ONENESS WITH THE FATHER. ver. 19—30.

He is—						
in working	1. 'The Wonderful'	——	——	——	5. 19	
in knowledge	2. 'Counsellor'	——	——	——	— 20	
power and honour	3. 'Mighty God'	——	——	——	— 21-.3	[Jno. 17. 2] 2 Co. 5. 10.
bestowing everlast. life	4. 'Everlast. Father'	——	——	——	— 24	1 Jno. 5. 11.
first resurrection and executing judgment	5. 'Prince of Peace'	——	——	——	— 25-.7	Da. 7. 13, .4.
general resurrection		——	——	——	— 28, .9	Da. 12. 1; 1 Th. 4. 16.
Jesus is one with the Father as to will		——	——	——	— 30	Ps. 40. 7, 8.

* Matthew records a feast or meal, ch. ix. 10—.7, § 36. pp. 277—..9, very similar to this, and which Mr. Greswell refers to a much later period in our Lord's ministry.

ADVERTS TO THE PROOFS OF HIS MESSIAHSHIP. ver. 31—.9.

	MATT.	MARK.	LUKE.	JOHN.	ILLUSTRATIONS.
Witness of 'another,' ('the Spirit of truth')	—	—	—	5. 31, 2	1 Jno. 5. 6, 7, 9.
——— Jesus' forerunner, John	—	—	—	— 33–5	Jno. 1. 6, 7.
——— Jesus' own works	—	—	—	— 36	Ac. 2. 22.
——— the Father	[3.17; 17.5	1. 11	3. 22]	— 37	Lu. 3. 22.
——— 'his word abiding in you'	—	—	—	— 38	1 Jno. 2. 14.
——— the Holy Scriptures	—	—	[24.27,44–7]	— 39	Is. 8. 20; Ps. 19. 7–14.

WHY THEY DID NOT RECEIVE THE WITNESS TO HIS MESSIAHSHIP. ver. 40—.4.

It was not their will to come to Jesus	—	—	—	5. 40	
He received not honour from men	—	—	—	— 41	1 Thess. 2. 6.
They had not in them the love of God	—	—	—	— 42	
They disliked to hear God	—	—	—	— 43	
They sought not hon. from God only	—	—	—	— 44	Rom. 2. 10, 29.
The testimony of Moses	—	—	[16. 31]	— 45–.7	——— 12.

SECTION XXIV.—THE DISCIPLES, ON THE SABBATH, PLUCK EARS OF CORN. Matthew xii. 1—8. Mark ii. 23—.8. Luke vi. 1—5. p. 187—.94.

No. 24. *In the neighbourhood of Jerusalem.*

The disciples an hungered, and pluck corn	12. 1	2. 23	6. 1	—	
Are accused by the Pharisees [Mt. 15. 1, 2]	— 2	— 24	— 2	—	Ex. 31. 15; De. 23. 25.
Jesus alludes to the case of David	— 3, 4	— 25, .6	— 3, 4	—	1 Sa. 21. 6.
The shewbread only for the priests	— 4	— 26	— 4	—	Le. 24. 5–8, 9.
The priests in the temple . . . . blameless	— 5	—	—	—	Nu. 28. 9, 10,
'One greater than the temple'	— 6	—	—	[7. 22, 31]	(Mic. 6. 6–8.
Mercy, and not sacrifice . . [Mt. ix. 13]	— 7	—	—	—	Hos. 6. 6; Pr. 21. 3;
The sabbath made for the benefit of man	—	— 27	—	—	Exe. 20. 12, 20.
The Lord of the sabbath	— 8	— 28	— 5	—	Rev. 1. 10.

SECTION XXV.—THE WITHERED HAND RESTORED. Matt. xii. 9—14. Mark iii. 1—6. Luke vi. 6—11. At Capernaum. p. 195—..9.

No. 25. *On another sabbath day, in a synagogue, Jesus heals a withered hand. The Pharisees conspire with the Herodians to put Jesus to death.*

Jesus teaches in the synagogue [Mt. 4. 23]	12. 9	3. 1	6. 6	[6. 25-7]	
A man there with a withered hand	— 10	— 1	— 6	—	
Jesus is watched [Lu. 11. 53, .4; 14. 1; 20. 20]	— 10	— 2	— 7	—	Psa. 37. 32; 38. 12; 62. 4.
——— knows their thoughts	[9. 4	2. 8]	— 8	—	Is. 11. 3; Ac. 5. 1-11.
Confounds his enemies	—	— 3, 4	— 8, 9	—	[Lu. 20. 26.]
Parable of one sheep, fallen into a pit	— 11, .2	—	[14. 5]	—	
Jesus grieved for the hardness of their hearts	—	— 5	—	—	Rom. 2 5.
——— saith to the man, 'Stretch,' &c. [Mt. 9. 6, 7]	— 13	— 5	— 10	[5. 8, 9]	
The withered hand healed	— 13	— 5	— 10	—	
The Pharisees, &c., seek his death [Mt. 27. 1]	— 14	— 6	— 11	[11. 53]	Mt. 2. 16–.8; Jno. 5. 16–.8.

SECTION XXVI.—JESUS' FIRST PARTIAL CIRCUIT BY THE SEA. Matthew xii. 15—21. Mark iii. 7—12. p. 200—..4.

No. 26. *Jesus withdraws to the lake of Gennesaret; and, attended by his disciples and the multitude, begins a partial circuit of that part of it which bordered on Galilee; working miracles, and teaching the people, when there was occasion, from a ship.*

Jesus withdraws with his disciples	12. 15	3. 7	—	—	
To the sea	[4. 13–8]	— 7	[5. 1-11	6. 1]	
Is followed by multitudes	— 15	— 7, 8	[6. 17]	—	
A small ship to wait on him	—	— 9	—	—	Lu. 5. 3.
Many press upon him to be healed	—	— 10	—	—	Lu. 5. 1, 2, *to hear.*
Unclean spirits fall down and cry out, &c.	—	— 11	[4. 41]	—	[Mk. 1. 23, .4) Jn. 2. 19.
Jesus charges them not to make him known	— 16	— 12	—	—	[Mt. 8. 4] Jno. 15. 26.
In fulfilment of Esaias, xlii. 1-4	— 17	—	—	—	*See* Ps. 40. 7-9.
'Behold my servant, whom I have chosen'	— 18	—	—	—	Ph. 2. 7.
My beloved, in whom my soul is well pleased	— 18	—	—	—	[Mt. 3. 16, .7; 17. 5.]
My spirit upon him [Mt. 3. 16; Jno. 1. 32–4]	— 18	—	—	—	Is. 11. 2; 61. 1; Ac. 2.
He shall shew judgment	— 18	—	[2. 32]	—	Ac. 3. 23; 1 Co. 12. 7, 8.
— shall not strive, nor cry, &c.	— 19	—	—	—	Is. 53. 7; 1 Pe. 2. 23.
— shall not break the bruised reed, &c.	— 20	—	—	—	Is. 42. 1-4.
Till he send forth judgment, &c.	— 20	—	—	—	2 Pe. 1. 19; Is. 42. 13, .4.
In his name shall the Gentiles trust	— 21	—	—	—	Is. 9. 6; 52. 6; Re. 19. 11, (.2, .3, .6.

SECTION XXVII.—JESUS CHOOSES TWELVE APOSTLES. SERMON IN THE PLAIN. Matt. x. 2—4. Mark iii. 13—.9. Luke vi. 12—49. North of Capernaum. p. 205—..17.

No. 27. *Immediately before his return to Capernaum, Jesus passes a night in prayer upon a certain mountain: in the morning he ordains twelve of his disciples to be apostles. Matt.* x. 2—4. *Mark* iii. 13—.9. *Luke* vi. 12—.6. *N. of Capernaum. p.* 205—..7.

					(Lu. 9. 28.]
Jesus passes the night in prayer	—	3. 13	6. 12	—	[Mk. 1. 35; Mt. 14. 23;
Chooses twelve apostles	—	— 13–.5	— 13	—	Mt. 19. 26; Jno. 15. 16; Ac.
Names of the apostles	10. 2-4	— 16–.9	— 14–.6	—	[Ac. 1. 13.] (10. 40, .1.

Jesus descends from the mountain to the people, and then delivers a sermon to his disciples in the presence of the multitude. Luke vi. 17—49. *p.* 207—.10.

Jesus descends to the plain, and heals many	MATT. —	MARK. —	LUKE. 6. 17–9	JOHN. —	ILLUSTRATIONS.

SERMON ON THE PLAIN.

Four beatitudes	[5. 3-12]	—	— 20–3	—	Ps. 107. 9; Jas. 2. 5.
Four woes	—	—	— 24–6	[15. 19]	1 Ti. 6. 9; Pr. 14. 13.
'Love your enemies'	[— 43–8]	—	— 27-36	—	1 Co. 13. 7; Pr. 25. 21.
'Judge not,' &c.	[7. 1–5]	—	— 37-42	—	Jas. 2. 13.
Of good and evil fruit	[— 16-23]	—	— 43–5	—	
Of building upon the rock and on the earth.	[— 24–.7]	—	— 46–9	—	

SECTION XXVIII.—JESUS HEALS A CENTURION'S SERVANT. Matthew viii. 5—13. Luke vii. 1—10. Capernaum. p. 217—.20.

No. 28. *After the sermon on the plain, Jesus enters Capernaum, and heals of his sickness the servant of a certain centurion.*

Jesus enters Capernaum [Mt. 4. 13; Lu. 4. 31]	8. 5	—	7. 1	—	
A centurion, whose servant is ready to die	—	—	— 2	—	
Sends to Jesus, beseeching him	— 5, 6	—	— 3	[4. 47-54	Mt. 9. 18; 15. 22, 25–.7.]
Jesus saith, 'I will come and heal him'	— 7	—	—	—	
Intercession of the Jewish elders	—	—	— 4, 5	—	1 Jno. 3. 14.
The centurion's humility and trust	— 8, 9	—	— 6-8	—	Ge. 32. 10.
Jesus admires the centurion's faith	— 10	—	— 9	—	
Who are to be heirs with Abraham	— 11,.2	—	—	—	
Weeping and gnashing of teeth [Mt. 13. 41, &c.]	— 12	—	—	—	[Mt. 22. 13; 24.51; 25.30.]
'As thou hast believed, *so* be it done,' &c.	— 13	—	— 10	[4. 50–.3	Lu. 7. 50] Mt. 17. 20; 1 Co. 13. 2.

SECTION XXIX.—JESUS RAISES THE WIDOW'S SON TO LIFE. REPLIES TO JOHN'S MESSENGER. A WOMAN WASHES JESUS' FEET. Matt. xi. 2—30. Luke vii. 11—50. Nain. p. 221—232.

No. 29. *The next day Jesus departs to Nain; and as he approaches the gate of the city, he raises to life the son of a widow woman. Luke* vii. 11—.6. *p.* 221, ..2.

The dead son of a widow carried out	—	—	7. 11, .2	—	
Jesus has compassion on her	[9. 36	1. 41]	— 13	—	
He raises the young man to life [Lu. 8. 54]	—	—	— 14, .5	[1. 43]	Ac. 9. 40.
Fear on all, and they glorify God [Lu. 1. 65–8]	—	—	— 16	[6. 14]	De. 18. 15.

John the Baptist, being in prison, sends two of his disciples to question Jesus. Jesus dismisses them to John with his answer. Matt. xi. 2—6. *Luke* vii. 17—23. *p.* 222, ..3.

John is informed of the works of Jesus	[14. 3	—	— 17, .8	—	[Lu.1.13,57-63; 3.19,20.]
—— sends to ask, 'Art thou he that,' &c.	11. 2, 3	—	— 19, 20	[6. 14]	Ge. 49. 10; Nu. 24. 17; Mi. 5. 2; Mal. 3. 1; Ps. (146, 7-10; Da. 9.24.
Jesus cures many of their plagues, &c.	—	—	— 21	—	
And answers, 'Go . . . Tell John what,' &c.	— 4, 5	—	— 22	—	[Lu. 4. 18] Is. 61. 1.
'Blessed is *he*, whosoever shall not be' &c.	— 6	—	— 23	[6. 66]	1 Co. 1. 23; Mt. 5. 3-12.

Jesus takes occasion, from the message to John, to discourse to the people concerning him Matt. xi. 7—30. *Luke* vii. 24—35. *p.* 224—..9.

John not one likely to be shaken	11. 7	—	7. 24	—	*See* Mt.3.7-12; Lu.3.19.
Considering, 1*st*, How he had been brought up	— 8	—	— 25	—	[Lu. 1. 80; Mt. 3, 4.]
,, 2*nd*, His spiritual advantages	— 9, 10	—	— 26, .7	—	[Lu. 1. 76] Mal. 3. 1.
The least in the kingdom is greater than he	— 11	—	— 28	—	[Lu.22.24-7] Ph.2.5-11.
In what case John would have been Elias	— 12–.5	—	—	—	[Mt.17.12, .3] Lu.1.15–.7
The baptized and unbap. [Mt.3.5,6; Lu.3.12]	—	—	— 29, 30	—	
Like children playing in the markets	— 16–.9	[1. 6]	— 31–.5	—	[Lu. 1. 15; Mt. 3. 4.]
Jesus laments over Chora., Bethsai., & Caper.	— 20–.4	—	[10.13–.5]	—	
Thanks the Father for revealing unto babes	— 25, .6	—	[— 21	—	
Only through the Son is the Father revealed	— 27	—	[— 22	—	
'Come unto me, all *ye* that labour,' &c.	— 28-30	—	—	—	[Mt. 23. 1, 4, 37.]

The same day Jesus eats bread in the house of a certain Pharisee. A woman, who was a sinner, anoints his feet; what ensued thereupon. Luke vii. 36—50. *p.* 229—.32.

Jesus eats with a Pharisee	—	—	7. 36	—	
A woman, a sinner, anoints the feet of Jesus	[26. 6, 7	14. 3]	— 37, .8	[12. 3	1 Ti. 1. 15.
Simon supposes Jesus ignorant of her charac.	—	—	— 39	—	
He knows both her and the Pharisee	[9. 4	—	— 40	[1. 45–.8.	2. 25] He. 4. 13.
Parable of the two debtors	[18.23-35]	—	— 41–.3	—	Rom. 3. 24.
Evidence of being forgiven	—	—	— 44–.7	—	1 Jno. 4. 19.
'Thy faith hath saved thee; go in peace'	[9. 22	5. 34]	— 48-50	—	Hab. 2. 4.

SECTION XXX.—Jesus' second general circuit of Galilee, etc. Mark iii. 19—21. Luke viii. 1—3.

No. 30. *Jesus sets out upon his second general circuit of Galilee: and when that is over, returns to Capernaum. Mark* iii. 19. *Luke* viii. 1—3. *p.* 232, ..3.

	MATT.	MARK.	LUKE.	JOHN.	ILLUSTRATIONS.
Jesus preaches the glad tidings of the kingdom of God . . [Mt. 4. 23–5; 9. 35]	——	——	8. 1	——	*The twelve*, Mt. 10. 2-4.
Ministered to by women [Mt. 27. 55, 6; 28. 1]	——	——	— 2, 3	——	1 Ti. 5. 10.
Goes into a house	——	3. 19	——	——	

The multitudes again resort to Jesus: his relations go forth to restrain him. Mark iii. 20, .1. *Capernaum. p.* 233.

Because of the multi. cannot . . . eat bread .	——	3. 20	——	——	[Mk. 6. 30, .1]
His relations seek to restrain him	——	— 21	[8. 19-21]	——	[— 3. 31–5]

SECTION XXXI.—A blind and dumb spirit cast out. Jesus is blasphemed, etc. The relations of Jesus again come to him. Matthew xii. 22—50. Mark iii. 22—35. Capernaum. p. 234—.41.

No. 31. *A blind and dumb demoniac is brought to Jesus, and healed. Matt.* xii. 22, .3. *p.* 234.

Jesus heals one possessed with a devil . .	12. 22	——	——	——	[Mt. 9. 33; Lu. 11. 14.]
The people are amazed	— 23	——	——	——	
'Is not this the Son of David?' . . .	— 23	[11. 16	1. 32]	——	[Mt. 1. 1; 9. 27; 15. 22; 22. 41–5] 2 Sa. 7. 11-29; Je. 23. 5, 6.

The Pharisees ascribe the miracle to Satan, and blaspheme against the Holy Ghost. Matt. xii. 24—37. *Mark* iii. 22—30. *p.* 235—..8.

The miracle ascribed to Beelzebub . .	12. 24	3. 22	[11. 15, .6]	——	
Jesus knows their thoughts	— 25	——	[— 17	2. 25]	*See on* Mt. 9. 4, §22, p. xvii.
'If Satan cast out Satan'	— 25, .6	— 23–6	[— 18]	——	Ga. 5. 15.
By whom do your children cast . . . out	— 27	——	[— 19]	——	
But if . . . I by the Spirit of God . . .	— 28	——	[— 20]	——	Da. 2. 44; 7. 13, .4.
Of restraining the strong man . . .	— 29	— 27	[— 21, .2]	——	
If not for, we are against Christ . . .	— 30	——	[— 23]	——	1 Jno. 2. 19.
All other blasphemy may be forgiven .	— 31	— 28	——	——	He. 6. 4–6; 10. 26–9; (1 Jno. 5. 16.
Blasphemy against the Holy Ghost cannot .	— 31, .2	— 29	[12. 10]	——	
The occasion of these remarks upon blasph.	——	— 30	——	——	
Of good and corrupt fruit . [Mt. 7. 17-20]	— 33	——	[6. 43, .4]	——	
O generation of vipers . [— 3. 7; 23. 33-33]	— 34	——	——	[8. 44]	Ge. 3. 1.
Good treasure and evil treasure . . .	— 35	——	[6. 45]	——	Pr. 10. 20, .1. (Ju. 15. Ecc. 10. 20; Ep. 4. 29, 30;
We shall be judged by our words . . .	— 36, .7	——	——	——	

Jesus answers the Pharisees, who demand a sign: and then concludes his former discourse. Matt. xii. 38—45. *p.* 238, ..9.

Scribes and Pharisees ask for a sign [Mt. 16. 1]	12. 38	——	[11. 16	2. 18; 6. 30]	*See on* Jno. 2. 18, §12, p. xiv.
Only the sign of Jonas to be given [——— 4]	— 39, 40	——	[— 29]	——	Jon. 1. 17.
The men of Nineveh will condemn them .	— 41	——	[— 32]	——	—— 3. 5-10.
The queen of the south shall rise up . .	— 42	——	[— 31]	——	2 Ch. 9. 1-12.
Parable illustrative of relapse	— 43–5	——	[— 24–6]	——	

The relations of Jesus arrive: their coming made known to Jesus. He shews who are most nearly related to him. Matt. xii. 46—50. *Mark* iii. 31—.5. *p.* 240.

Jesus' mother and breth. desire to speak, &c.	12. 46, .7	3. 31, .2	[8. 19-21]	——	Mt. 13. 55.
Who is my mother? and, &c.	— 48	— 33	——	——	(1. 23, .5.
Who are most nearly related to him . .	— 49, 50	— 34, .5	——	——	1 Jno. 3. 2; He. 2. 11; 1 Pe.

SECTION XXXII.—Jesus teaches in parables by the sea side. Matt. xiii. 1—17, 24—35. Mark iv. 1—9, 26—34. Luke viii. 4—8. Sea of Galilee. p. 242—.52.

No. 32. *The same day Jesus repairs to the lake, and begins to teach in parables, relating to the mysteries or secrets of the kingdom, whereof five are now delivered in public. Matt.* xiii. 1—9. *Mark* iv. 1—9. *Luke* viii. 4—8. *p.* 242—..4.

Jesus from a ship teaches the people . .	13. 1-3	4. 1, 2	8. 4	——
PARABLE OF A SOWER.				
The seed sown by the way side . . .	— 3, 4	— 3, 4	— 5	——
——— on stony ground	— 5, 6	— 5, 6	— 6	——
——— among thorns	— 7	— 7	— 7	——
——— on good ground	— 8	— 8	— 8	——
He that hath ears, &c. [Mt. 11. 15; Mk. 4. 23]	— 9	— 9	— 8	——

Je. 13. 15; Rev. 2 & 3 ch.

Between the first and the second parables, Jesus, in answer to the disciples, tells why he was teaching in parables. Matthew xiii. 10—.7. *p.* 244..—6.

	MATT.	MARK.	LUKE.	JOHN.	ILLUSTRATIONS.
'Why speakest thou unto them in parables?'	13. 10	—	—	—	
Jesus contrasts the discip. with the multitude	— 11	[4. 11–.3	8. 10]	—	
Tells from whom the word is taken away	— 12	[— 25	— 18.]	—	[Lu. 19. 26.]
They seeing, see not, &c.—*comp.* ver. 5, 6	— 13	—	—	—	De. 29. 2-4.
'Heart waxed gross,' &c. ———————	— 14, .5	—	—	—	Is. 6. 9-11; 9. 16. (1.)10.
'Blessed *are* your eyes,' &c. ———————	— 16, .7	—	[10. 23, .4]	—	Fr. 8.34; 2 Co. 4. 6; 1 Pe.

Jesus proceeds with the remainder of the parables. Matt. xiii. 24—35. *Mark* iv. 26—34. *p.* 246—..9.

PARABLE OF WHEAT AND TARES.					
What the kingdom of heaven is like	13. 24	—	—	—	
When the enemy sowed tares	— 25	—	—	—	2 Co. 11. 13–.5; 1 Pe. 5. 8;
When the blade was up, what appeared	— 26	—	—	—	(Rev. 12. 9.
Question of the servants of the householder	— 27	—	—	—	(*ministers of G.*)2 Co. 6. 4.
He said, 'An enemy hath done this'	— 28	—	—	—	Mt. 12. 30; 25. 26-30.
Both the tares and the wheat to grow together until the harvest	[Mt. 3. 12] — 29, 30	—	—	[6. 70]	Mal. 4. ch.; Rev. 14. 15,. 6.
GRADUAL DEVELOPM. OF THE KINGD. OF GOD	—	4. 26, .7	—	—	2 Co. 3. 7-18.
First the blade, &c.	—	— 28, .9	—	—	
PARABLE OF THE GRAIN OF MUSTARD SEED	— 31, .2	— 30–.2	[13. 18, .9]	—	Is. 60. 22.
——— OF LEAVEN	— 33	—	[— 20, .1]	—	1 Co. 5. 6-8; Gal. 5. 9.
Fulfilment of prophecy	— 34, .5	— 33, .4	—	—	Ps. 78. 2.

SECTION XXXIII.—JESUS EXPLAINS THE PARABLES, AND ADDS OTHERS. Matt. xiii. 36, 18—23, 36—52. Mark iv. 10—25. Luke viii. 9—21. Capernaum. p. 253—.64.

No. 33. *Jesus interprets to his disciples in private, at their entreaty, the first and second of his parables: he adds three more; the last with an interpretation.* Matt. xiii. 36, 18—23, 36—52. *Mark* iv. 10—25. *Luke* viii. 9—18. *p.* 253—.62.

Why Jesus taught in parables.	13. 36	4. 10–.3	8. 9, 10	—	(9-14. [Mt. 13. 10–.7] Ps. 25.
EXPLAINS THE PARABLE OF THE SOWER. *See* Mt. 13. 1—9, p. xx.					
The seed—'the word of God'	— 18	— 14	— 11	—	Ps. 36. 9; 1 Pe. 1. 23, .5.
„ wayside hearer	— 19	— 15	— 12	—	Mt. 12. 23, 4; Jas. 1. 23, .4.
„ stony ground	— 20, .1	— 16, .7	— 13	—	Ga. 1. 6; 3. 1; 4. 15.
„ thorny ground	— 22	— 18, .9	— 14	—	1 Jno. 2. 15–.7; Rom. 8. 13.
„ good ground various degr. of fruitfuln.	— 23	— 20	— 15	—	Re. 1. 3; 22. 7, 14; Ja. 5. 7, 8.
Having light, we are to enlighten others	[5. 15]	— 21, .2	— 16, .7	—	[Lu. 11. 33] 1 Co. 12. 7.
'If any man have ears,' &c.	[13. 9]	— 23	[— 8]	—	Rev. 2 & 3 ch.
Take heed what and how ye hear, &c.	[7. 2]	— 24	— 18	—	1 Jno. 4. 1, 2.
He that hath, to him shall be given, &c.	[13. 12]	— 25	— 18	—	Lu. 19. 26.
REQUESTED TO EXPL. PARAB. OF THE TARES	— 36	—	—	—	[Mt. 13. 24-30.]
The sower is the Son of man	— 37	—	—	—	Rev. 1. 13, .6.
The field is the world	[Mt. 24. 14; 28. 19] — 38	[16. 15	24. 47]	—	Rom. 10. 18.
The good seed—the children of the kingdom	— 38	—	—	—	Ge. 3. 15.
The tares—the children of the wicked one	— 38	—	—	—	[8. 33, 41, .4] Ac. 13. 10; 1 Jno. 3. 8.
The enemy—the devil	— 39	—	—	—	2 Co. 11. 13, .4; Ja. 3. 15.
The harvest—the end of the world	— 39	[4. 29]	—	—	Joel 3. 13; Rev. 14. 14–.6.
The reapers are . . angels	[Mt. 24. 31] — 39	—	—	—	1 Th. 4. 16, .7; 2 Th. 1. 7.
What to be done with the tares	— 40	—	—	—	Mal. 4. 1; Rev. 18. 8.
All things that offend	[Mt. 3. 12] — 41, .2	—	—	—	Da. 7. 11; Rev. 19. 17-21.
The case of the righteous	— 43	—	—	—	Ps. 37. 34; Da. 12. 3; (1 Jno. 3. 2.
ADDITIONAL PARABLES.					
Of treasure hid in a field	— 44	—	—	—	Is. 40. 27, .8; 1 Co. 6. 20.
„ a merchantman seeking goodly pearls	— 45, .6	—	—	—	Job 28. 12–.7, .8, 28; 1 Pe.
„ a net gathering of all kinds	[Mt. 22. 10] — 47, .8	[1. 17]	—	—	(1. 18, .9; Ph. 3. 7, 8.
Explanation	[Ver. 41, .2; 25. 32] — 49, 50	—	—	—	
Well-instructed scribe	— 51, .2	—	—	—	Pr. 10. 21.
The relations of Jesus make a second attempt to see him: he returns the same answer as before	[12. 46-50	3. 31–.5]	8. 19-21	[15. 14]	

SECTION XXXIV.—OF FOLLOWING JESUS. THE WINDS AND THE SEA OBEY HIM. Matt. xiii. 53; viii. 18—27. Mark iv. 35—41. Luke viii. 22—.5. Capernaum and sea of Galilee. p. 264—..8.

No. 34. *On the evening of the same day Jesus gives commandment to cross the lake. A certain scribe, and another disciple, follow Jesus. Jesus enters into a ship.* Matt. xiii. 53; viii. 18—23. *Mark* iv. 35, .6. *Luke* viii. 22. *p.* 264, ..5

Jesus departs from Capernaum	13. 53	—	—	—	
Gives commandment to cross the lake	8. 18	4. 35	—	—	(4-10; He. 13. 13.
Warns a scribe who proposes to follow him	— 19, 20	—	[9. 57, .8]	—	Lu. 22. 33, .4; 2 Co. 6.
Bids another follow him without delay	— 21, .2	—	[— 59, 60]	—	1 Ki. 19. 20.
Enters a ship, the disciples following	— 23	— 36	8. 22	—	

IF ANY BE A HEARER OF THE WORD, AND NOT A DOER, HE IS LIKE UNTO A MAN BEHOLDING HIS NATURAL FACE IN A GLASS: FOR HE BEHOLDETH HIMSELF, AND GOETH HIS WAY, AND STRAIGHTWAY FORGETTETH WHAT MANNER OF MAN HE WAS.—James i. 23, .4.

Jesus calms a violent storm on the lake. Matt. viii. 24—.7. *Mark* iv. 37—41. *Luke* viii. 23—.5. *p.* 266, ..7.

	MATT.	MARK.	LUKE.	JOHN.	ILLUSTRATIONS.
A great tempest—the waves beat into the ship	8. 24	4. 37	8. 23	——	Ps. 107. 25–7.
Jesus asleep on a pillow	—24	—38	——	——	Ecc. 5. 12.
The cry of distress	—25	—38	—24	——	Ps. 107. 28.
Jesus rebukes the winds and sea	—26	—39	—24	——	Ex. 14. 21-31; Ps. 65. 7.
Reproaches the disciples for want of faith	—26	—40	—25	——	[Mt. vi. 30; 14. 31.]
They fear exceed., & say, 'What manner,' &c.	—27	—41	25	——	[Mt. 14. 32, .3] Ps. 9. 7-9.

SECTION XXXV.—JESUS CASTS OUT DEVILS. HE RETURNS TO CAPERNAUM. Matt. viii. 28—34; ix. 1. Mark v. 1—21. Luke viii. 26—40. East of the sea of Galilee, and West of the same. p. 268—.76.

No. 35. *Jesus lands in the country of the Gadarenes, and casts devils out of two men who dwelt among the tombs. Matt.* viii. 28—33. *Mark* v. 1—14. *Luke* viii. 26—34. *p.* 269—272.

Jesus is met by two possessed with devils	8. 28	5. 1-3	8. 26, .7	——	
Their character and abode	—28	—3-5	—27	——	1Ki.18.28. (Mt.26.63.)
They confess Jesus to be the Son of God	—29	—6, 7	—28	——	[Mk. 1. 24; Lu. 4. 41;
Legion commanded to leave the man	——	—8, 9	—29, 30	——	[Mk. 1. 25; ix. 25] Rev.
They request not to be sent out, &c.	——	—10	——	——	(18. 2, 4.
—— —— not to be sent into the deep	——	——	—31	——	Rev. 20. 3.
But to enter the swine	—30, .1.	—11, 2.	—32	——	De. 14. 8.
The swine perish in the lake	—32	—13	—33	——	Rev. 18. 21
They that feed them spread the alarm	—33	—14	—34	——	

The people of the city and neighbourhood request Jesus to depart out of their coasts. Matt. viii. 34. *Mark* v. 14—20. *Luke* viii. 35—.9. *p.* 272—..4.

They find the dem. cloth. & in his right m.	——	5. 14–.6	8. 35–.6	——	2 Ti. 1. 7.
They request Jesus to depart from them	8. 34	—17	—37	——	*Comp.* Mk. 4. 39; 5. 2,
The man asks to follow Jesus	——	—18	—38	——	(8, 9.
Jesus' answer	——	—19	—39	——	
The man publishes in Decapolis	——	—20	—39	——	

Jesus returns to Capernaum. Matt. ix. 1. *Mark* v. 21. *Luke* viii. 40. p. 274.

Jesus passes over into his own city	9. 1	5. 21	8. 40	——	
The people gladly receive him	——	—21	—40	[4. 45]	

SECTION XXXVI.—JESUS EATS WITH PUBLICANS AND SINNERS. RESTORES JAIRUS' DAUGHTER TO LIFE, ETC. Matthew ix. 10—34. Mark v. 22—43. Luke viii. 41—56. Capernaum. p. 277—.86.

No. 36. *Jesus sits at meat; the Pharisees murmur that he eats with publicans, &c.; the disciples of John inquire why the disciples of Jesus did not fast: Jesus replies. Matt.* ix. 10—17. *p.* 277—..9

Jesus eats with publicans and sinners	9. 10–.7	[2. 15-22	5. 29-39]	——	

Jairus applies to Jesus to visit his daughter, who is at the point of death. Matt. ix. 18, .9. *Mark* v. 22—.4. *Luke* viii. 41, .2. *p.* 279, .80.

Jairus falls at Jesus' feet and worships him	9. 18	5. 22	8. 41	——	[Mt. 8. 2; 15. 25.]
Beseeches him to heal his daughter	—18	—23	—41	[4. 46–.9]	*Comp.* Lu. 7. 1-3, 6-8.
Who was about twelve years old, and dying	——	——	—42	——	
Jesus going with Jairus is thronged	—19	—24	—42	——	

On the way a woman is healed who had an issue of blood twelve years. Matt. ix. 20—.2. *Mark* v. 25—34. *Luke* viii. 43—.8. *p.* 280—..2.

A woman who had been long diseased	9. 20	5. 25	8. 43	——	
Having spent all upon phys. & noth bettered	——	—26	—43	——	Job 13. 4.
In faith touches the hem of Jesus' garment	—20, .1	—27, .8	—44	——	[Lu. 6 19]; Ac. 19. 11, .2.
And feels she is healed	——	—29	——	[4.50, .2, .3.]	
Jesus knowing, &c., asks, 'Who touched me?'	——	30 .2	—45, .6	——	Nah. 1. 7; Ac. 5. 12–.6.
The woman decl. bef. all what she had done	——	—33	—47	——	Ps. 103.
Jesus comforts her, and commends her faith	—22	—34	—48	[*Comp.*11.40	*See* Mt. 8.13, § 28, p. xxx.]

In the mean time the daughter of Jairus expires, whom Jesus raises to life again. Matt. ix. 23—.6. *Mark* v. 35—43. *Luke* viii. 49—56. *p.* 282—..5.

Jairus encouraged to exercise faith	[*Co.* 9. 18]	5. 35, .6	8. 49, 50	——	Rev. 1. 17, .8.
Jesus (with the three) enters Jairus' house	9. 23	—37, .8	—51	——	Mt. 17. 1-7; 26. 36, .7.
The scorners excluded	—24, .5	—39, 40	—52, .3	——	2 Ch. 35. 25; *comp.* Je. 22. 18.
The damsel raised to life	—25	—41, .2	—54	[11. 43, .4	Mk. 1. 31; Lu. 7. 14, .5.]
Commands it not to be told	——	—43	—56	——	[Mk. 1. 44, .4; 9. 9.]
His fame goes abroad	—26	——	——	——	[Mt. 4. 24; 9. 31; Lu. 4. 14.]

Jesus heals two blind men. *Matt.* ix. 27—31. *p.* 285.

	MATT.	MARK.	LUKE.	JOHN.	ILLUSTRATIONS.
Two blind men cry out after Jesus [Mt. 20. 30]	9. 27, .8	[10. 47, .8	18. 38-40]	—	
He touches their eyes . . [——— 34]	— 29, 30	——	[— 42, .3]	—	Is. 35. 5, 6; 42. 5-7.
Charges them, 'See that no man know it' .	— 30	—	—	—	["See on Mk. 5. 43, *supra*."
But they spread abroad his fame, &c. . .	— 31	—	—	—	

Dispossesses a dumb demoniac. *Matt.* ix. 32—4. *p.* 285.

Jesus casts out a dumb devil	9. 32	—	—	—	
The multitudes marvel . [Mt. 12. 22, .3]	— 33	[3. 22	11. 14]	—	
The Pharisees blaspheme . [———— 24]	— 34	——	[—15, .6	8. 48-52]	Is. 35. 6.

SECTION XXXVII.—Jesus revisits his own country. Nazareth. p. 286—..8.

No. 37. *Matt.* xiii. 54—.8. *Mark* vi. 1—6.

Jesus comes into his own country . . .	[4. 13; 9. 1]	6. 1	[4. 16]	—	
Teaches in a synagogue	13. 54	— 2	[— 16-22]	—	
'Whence hath this man this wisdom?' .	— 54	— 2	[— 22]	—	Mt. 13. 14, .5; Is. 6. 9, 10.
'Is not this the carpenter?'	— 55, .6	— 3	—— [6. 42]	—	
Where a prophet is without honour . .	— 57	— 4	[— 25]	—	Lu. 2. 34.
The cause of Jesus doing no mighty work there	— 58	— 5, 6	——	—	[Mk. 3. 5.]

SECTION XXXVIII.—Jesus' third general circuit of Galilee

No. 38. *See line from Nazareth going through Galilee.* *p.* 293.

Jesus goes teaching in the synagogues . .	9. 35	6. 6	—	—	[Mt. 4. 23; Lu. 8. 1-3.]
Preaching the gospel, &c. and healing . .	— 35	——	[3. 1-3]	—	[——— 23; Mk. 1. 39.]

SECTION XXXIX.—The twelve apostles sent out. Matthew ix. 36—.8; x. 1, 5—xi. 1. Mark vi. 7—13. Luke ix. 1—6. Capernaum. p. 293—303.

No. 39. *The twelve apostles are sent out in companies of two and two. Jesus departs also on his second partial circuit.* *Matt.* ix. 36—.8; x. 1, 5—xi. 1. *Mark* vi. 7—13. *Luke* ix. 1—6. *Capernaum.* p. 294—303.

Why Jesus is moved with compassion . .	9. 36	——	[7. 13; 19. 41-.4]	[11. 35	Mt. 14. 14] 1 Pe. 3. 8.
Directs to pray for labourers for the harvest	— 37, .8	——	[10. 2]	—	2 Th. 3. 1. (Ecc. 4. 9-12.
Sends forth the twelve, two and two . .	10. 1	6. 7	9. 1, 2	—	[Mk. 3. 14, .5] Nu. 13. 23;
Sent to lost sheep of the house of Israel .	— 5, 6	—	—	—	[Mt. 15. 24] Ja. 1. 1.
To preach and heal	— 7, 8	—	— 2	—	[Lu. 10. 9.]
Provision for the journey	— 9, 10	— 8, 9	— 3	—	[— 10. 4.]
With whom to lodge	— 11	— 10	— 4	—	[— 10. 5-7]; Ac. 16. 15.
How to enter an house	— 12, .3	—	—	—	
How to act when rejected	— 14, .5	— 11	— 5	—	[—10. 10, .1]; Ac. 13. 50, .1.
'Be wise as serpents,' &c.	— 16	—	[10. 3]	—	Rom. 16. 19; Ep. 5. 15; Col. 4. 5; 1 Co. 14. 20; Ph. 2. 15; Ja. 3. 17.
What they might expect from men . .	— 17, .8	—	—	—	Ac. 25. 7, 23; 2 Co. 11. 24.
To trust God for their defence . . .	— 19, 20	[13. 11]	[12. 11-.3]	—	Je. 1. 7; Ac. 4. 8, 12, .3.
Persecution from relatives, &c., hated of all	— 21, .2	[— 12, .3	21. 16]	—	Mic. 7. 6.
He that shall endure to the end [Mt. 24. 13]	— 22	—	—	—	
Not to court persecution	— 23	[3. 6, 7]	—	—	Ac. 14. 5, 6.
To expect it like their Master	— 24, .5	[3. 22	6. 40	13. 16]	
Boldly to proclaim the truth	— 26, .7	—	[12. 2, 3]	—	
Whom to fear	— 28-31	—	[12. 4]	—	Is. 51. 7, 12.
Such as confess Jesus he will confess . .	— 32, .3	—	[9. 26; 12. 8]	—	Rom. 10. 9, 10; 1 Jno. 2. 23;
Dissensions in families to arise . . .	— 34-.6	—	[12. 51-.3]	—	Ps. 41. 9. (Rev. 3. 5.
Christ must be loved supremely . . .	— 37-.9	—	[14. 26, .7	12. 25]	
Christ received in his messengers . . .	— 40	—	[9. 48	13. 20]	
Who shall receive a prophet's reward . .	— 41	—	—	—	1 Ki. 17. 8-16.
A cup of cold water given for his sake, &c. .	— 42	[9. 41]	—	—	Heb. 6. 10.
The apostles go forth preaching, &c. . .	[3. 2]	6. 12, .3	9. 6	—	
Jesus also departs to teach and to preach .	11. 1	—	—	—	

SECTION XL.—The death of John the Baptist recorded. Five thousand fed. Matthew xiv. 1—21. Mark vi. 14—44. Luke ix. 7—17. John vi. 1—13. Capernaum and Desert of Bethsaida, in Decapolis. p. 304—.16.

No. 40. *The fame of Jesus reaches Herod the tetrarch of Galilee: particulars of the death of John the Baptist. Probably Capernaum.* *Matt.* xiv. 1—12. *Mark* vi. 14—29. *Luke* ix. 7—9. *p.* 304—..8.

The fame of Jesus reaches Herod . . .	14. 1	6. 14	9. 7	—	
Herod's perplexity	——	—	— 7-9	—	Mal. 4. 5; Lu. 1. 17.
Jesus supposed to be John raised from dead	— 2	— 14	——	—	*Comp.* Jno. K. 41.

	MATT.	MARK.	LUKE.	JOHN.	ILLUSTRATIONS.
Herod's desire to see Jesus	—	—	9. 9	—	
Conjectures respecting Jesus	[16. 14]	6. 15	[— 8]	—	
Herod's saying, 'It is John'	14. 2	— 16	—	—	
Herod had laid hold on John	— 3	— 17	—	—	
Why John was apprehended	— 4	— 18, .9	[3. 19, 20]	—	*Comp.* Ge. 39. 14-20.
Why his death had been delayed	— 5	— 20	—	—	*Ezek.* 2. 5-7.
The occasion on which John was slain	— 6	— 21	—	—	*Prov.* 22. 14.
The dancing girl	— 6	— 22	—	—	
The rash oath	— 7	— 23	—	—	Est. 5. 6; 7. 2.
The girl instructed by her mother	— 8	— 24, .5	—	—	*Prov.* 29. 10.
The danger of evil company	— 9	— 26	—	—	*Ecc.* 5. 2; Da. 6. 14;
John beheaded	— 10	— 27	—	—	(Ja. 1. 15, .6.
His head presented to Herodias	— 11	— 28	—	—	
John's disciples bury him, and tell Jesus	— 12	— 29	—	—	Acts 8. 2

Upon the return of the apostles, they are taken by Jesus apart to the desert of Bethsaida; the multitudes follow them thither; five thousand men, besides women and children, are fed with five loaves of bread and two fishes. Matt. xiv. 13—21. *Mark* vi. 30—44. *Luke* ix. 10—.7. *John* vi. 1—13. *Desert of Bethsaida in Decapolis. p.* 309—.16.

The apostles return from their mission	—	6. 30	9. 10	—	(6. 13, .4. *First called Apostles*, Lu..
Jesus invites them to a desert place	—	— 31	—	—	[Mk. 3. 20.]
They go by ship, many follow on foot	14. 13	— 32, .3	— 10, .1	6. 1, 2	
Jesus compassionates the multitudes	— 14	— 34	— 11	—	[Mt. 9. 36; 15. 32.]
—— speaks to Philip of providing bread	—	—	—	— 3-7	
—— is advised to send the people away	— 15	— 35, .6	— 12	[6. 5]	
—— says, 'Give ye them to eat'	— 16	— 37	— 13	—	Nu. 11. 13-22; 2 Ki. 4. 43.
Their stock of provisions	— 17	— 38	— 13	— 8, 9	[Mt. 15. 34; Mk. 8. 5.]
Arrangements for feeding the people	— 18, .9	— 39-41	— 14-.6	— 10, .1	[—— 35, .6 —— 6.7.]
They all eat, and are filled	— 20	— 42	— 17	— 12	[—— 37 —— 8.]
Twelve baskets of fragments taken up	— 20	— 43	— 17	— 13	[—— 37 —— 8.]
The number fed 5,000, &c.	— 21	— 44	[— 14	— 10	—— 38 —— 9.]

SECTION XLI.—Jesus dismisses his disciples to Capernaum. Avoids the multitude. Walks upon the water. Matthew xiv. 22—33. Mark vi. 45—52. John vi. 14—21. p. 317—.21.

No. 41. *Jesus dismisses his disciples. Matt.* xiv. 22—.4. *Mk.* vi. 45—.7. *Jno.* vi. 14—.7.

The men conclude Jesus is 'that prophet'	—	—	—	6. 14	[ch. 7. 40]; De. 18. 15-.8.
Jesus bids his disciples to cross the sea	14. 22	6. 45	—	— 15	Mt. 26. 32, .3; Jno. 18. 36;
The multitude would by force make him king	—	—	—	— 15	(2 Co. 10. 4, 5.
Jesus' conduct thereupon	— 23	— 46	[9. 28]	— 15	Mt. 8. 24, .5; Ps. 34. 15.
The ship tossed with waves	— 24	— 47	—	— 16, .7	

Jesus walks upon the water, and empowers Peter to do the same: the ship in which the disciples were is miraculously transported across the lake. Matthew xiv. 25—33. *Mark* vi. 48—52. *John* vi. 18—21. *p.* 319—.21.

Jesus walks upon the water	— 25	— 48	[24. 28]	— 19	Job 9. 8; Ps. 77. 19.
The disciples are alarmed at his appearance	— 26	— 49, 50	[24. 37]	— 19	Lu. 1. 12, .3; 28, .9; 2. 8-11.
'Be of good cheer, it is I'	— 27	— 50	[— 38]	— 20	[Mt. 9. 2]; Isa 41. 10, .3, .4; Ac. 23. 11; Re. 1. 17, .8.
Peter asks to walk on the water	— 28, .9	—	—	[21. 7]	Ph. 4. 13.
His faith fails—is upheld by Jesus	— 30, 1	—	—	—	[Mt. 8. 26]; Ja. 1. 6.
They go up into the ship	— 32	— 51	—	— 21	[Mk. 4. 39.]
Immediately the ship is at the land, &c.	—	—	—	— 21	
Jesus is confessed to be the Son of God	— 33	[1. 1	1. 35	6. 68, .9	Mt. 16. 15, .6.]
Why the disciples were amazed	—	— 51, .2	—	—	[Mk. 16. 14]; Ps. 106. 13; He. 3. 8-13.

SECTION XLII.—Jesus returns through the region of Gennesaret to Capernaum: the multitude, which had been left on the other side of the lake, also return to Capernaum in quest of Jesus.

No. 41, *continued. Matt.* xiv. 34—.6. *Mark* vi. 53—.6. *John* vi. 22—.4. *p.* 322, .3.

Jesus and disciples come into land of Genn.	14. 34	6. 53	[5. 1	6. 17]	
The people know him	— 35	— 54	—	—	Mk. 3. 7-11; Mt. 9. 35.
They gather to him all who are diseased	— 35	— 55	—	—	Ac. 5. 15, .6.
These, by touching his garment, are healed	— 36	— 56	—	—	*See on* Mt. 9. 21, § 36; Ac.
The people who had been fed follow him	—	—	—	6. 22-.4	*See* ver. 25, .6. (19. 12.

SECTION XLIII.—Discourse which ensued with the multitude in the synagogue of Capernaum: many of the disciples being offended thereby, Jesus tries the faith of the twelve; and a year before the event, foretells his own betrayal by one of them. John vi. 25—71. p. 325—.35.

No. 42. *Jesus discourses of the bread of life.*

Those who had been fed find Jesus	—	—	—	6. 25	
Their worldly motives	—	—	—	— 26	

	MATT.	MARK.	LUKE.	JOHN.	ILLUSTRATIONS.
For what men should labour	[6. 19, 20	——	10. 42]	6. 27	Is. 55. 2.
The sealed of the Father	——	——	——	— 27	— 55. 4; [Jno. 1. 32-4;
They ask, 'What shall we do?'	——	——	——	— 28	(3. 33.]
Jesus points out the work of God	——	——	——	— 29	
They ask, 'What sign shewest thou?'	[12.38;	16.1	8. 11	11. 16] — 30	Is. 55. 3; 1 Jno. 3. 23.
Our fathers were given bread from heaven	——	——	——	— 31	[Jno. 2. 18]; Is. 55. 13.
He who gave manna now gives the true bread	——	——	——	— 32	Ex. 16. 14-36.
'Life unto the world'	——	——	——	— 33	[Jno. 3. 16]; Ps. 78. 24, .5.
'Lord, evermore give us this bread	——	——	——	— 34	[—— 14. 6.]
Jesus is 'the bread of life'	——	——	——	— 35	[—— 4. 15.] (7. 8.
					[—— 4. 14; 7. 37];
The Jews saw, yet believed not	——	——	——	— 36	Is. 55. 6. 7.
Who they are that come to Jesus	——	——	——	— 37	[—— 12. 37] —— 8, 9.
					[—— 10.28, .9) —— 5;
					Rom. 8. 28-30.
Whence and wherefore Jesus had come	[26. 39]	——	——	— 38	[—— 4. 34; 5. 30]; Ps. 40.
Of such as are given to Christ	[18. 14]	——	——	— 39	[—— 18. 9.] (7, 8.
They will be raised up at the last day	[11. 6]	——	——	— 40	[—— 3. 15, .6; 11. 24, .5.]
The Jews, being disappointed, murmur	——	——	——	— 41	
Their ignorance of whence Jesus came	[13. 55	6. 3	4. 22]	— 42	
Jesus alludes to his words, ver. 39, 40	——	——	——	— 43, .4	*See* Mt. 23. 45.
Those taught of God come to Christ	——	——	——	— 45	Ps. 25. 8, 9, 14.
Who hath seen the Father	[11. 27]	——	——	— 46	Is. 54. 13; Mic. 4. 2.
The bread of life and the manna contrasted	——	——	——	— 47-51	[Jno. 1. 18.] (31.]
The Jews cannot understand	——	——	——	— 52	[—— 16. 27—*see on* ver.
Christ the true passover	[26. 26]	——	——	— 53	[—— 3. 9.]
Such as have eter. life [ver. 27, 40, 63, ch. 4. 14]	——	——	——	— 54	
Excellence of the bread of life [Jno. 14. 21]	——	——	——	— 55-8	1 Co. 15. 45-.9; Ep. 3. 17.
					1 Co. 15. 45-.9; Ep. 3. 17;
Not as their fathers ate	——	——	——	— 58	1 Jno. 3. 24; 4. 13, .5, .6.
'An hard saying; who can bear it?'	——	——	——	— 59, 60	Ps. 78. 36, .1.
Jesus' pre-existence and future ascension	——	[16. 19]	——	— 61, .2	(Ep. 4. 8-10.
Feeding on Jesus' words we have life	——	——	——	— 63	[Jno 3. 13; Ac. 1. 9];
Jesus' foreknowledge as to Judas—*comp.*					2 Co. 2. 15, .6; 3. 6.
ver. 71, and Jno. 2. 24, .5	——	——	——	— 64	[Jno. 13. 11.]
Those given of the Father come, &c.	——	——	——	— 65	[*See* ver. 37, 44, .5.]
Many forsake Jesus	——	——	——	— 66	Is. 1. 28; He. 10. 38.
To the twelve—'Will ye also go away?'	——	[14. 27-50	6. 13-.6]	— 67	
Peter's answer and confession	[Mt. 14. 33	16. 16	8. 29	9. 20] — 68, .9	[Jno. 1. 49]; Is. 55. 3.
Jesus speaks of Judas Iscariot the betrayer	[26. 48, .9]	——	——	— 70, .1	[—— 12. 6; 13. 21-30.]

SUPPOSED CHRONOLOGY OF THE GOSPEL HISTORY.

(*Greswell*, Vol. IV. Part II. pp. 744—.6.)

	B.C.*
Vision of the angel to Zacharias, Thursday, Oct. 5	6
Birth of John Baptist, Saturday, October 5; Circumcision, October 12	5
Birth of Christ, Saturday, April 5, Nisan 10	4
Circumcision of Jesus, Saturday, April 12	ib.
Presentation in the Temple, Friday, May 16	ib.
Arrival of the Magi, about August 2	ib.
Flight of the Holy Family to Egypt, about Aug. 9	ib.
Return from Egypt, about March 31	1

	A.D.
Visit of Jesus to Jerusalem, in his twelfth year	
Passover, April 8	8
Beginning of the ministry of John, Monday, Oct. 5	26
Baptism of Jesus Christ, end of January	27
Beginning of the ministry of Jesus Christ, and first cleansing of the Temple, Monday, April 5, Nisan 10	ib.
First Passover, Friday, April 9	ib.
Arrival of Jesus at Sychar, Thursday, May 13	ib.
Imprisonment of John, Sunday, May 16	ib.
First feast of Pentecost, Sunday, May 30	ib.
Call of the four disciples, Friday, June 4	ib.
Beginning of the ministry at Capernaum, Saturday, June 5	ib.
Commencement of the first circuit of Galilee, Sunday, June 6	ib.
First feast of Tabernacles, Monday, October 4	ib.
Two hundred and twentieth sabbatic year, seed-time or autumn	ib.
First feast of Encænia, Sunday, December 12	ib.
Miracle at the Pool of Bethesda, Saturday, March 25, Nisan 10	†28
Second Passover, Wednesday, March 29	ib.
Walking through the corn-fields, Saturday, April 1	ib.
First partial circuit of Galilee	ib.
Second Feast of Pentecost, Friday, May 19	ib.
Ordination of the Twelve	ib.
Second general circuit of Galilee	ib.
Second feast of Tabernacles, Saturday, Sept. 23	ib.

	A.D.
Death of John Baptist	28
Third general circuit of Galilee	ib.
Second feast of Dedication, Friday, December 1	ib.
Mission of the Twelve, February	29
Second partial circuit of Galilee	ib.
First miracle of feeding, Thursday, April 5	ib.
Discourse in the synagogue at Capernaum, Saturday, April 7	ib.
Third Passover, Monday, April 16	ib.
Confession of Peter, Sunday, May 20	ib.
Transfiguration, Sunday, May 27	ib.
Third feast of Pentecost, Wednesday, June 6	ib.
Third feast of Tabernacles, Thursday, Oct. 11	ib.
Appearance of Jesus at the feast, Monday, Oct. 15	ib.
Miracle on the blind man, Thursday, October 18	ib.
Third feast of Dedication, Wednesday, Dec. 19	ib.
Raising of Lazarus, and retreat to Ephraim, Jan. 30	
Return to Capernaum, and mission of the Seventy, February	ib.
Fourth general circuit of Galilee, March	ib.
Passage through Jericho, Friday, March 29	ib.
Arrival at Bethany, Nisan 8, Saturday, March 30	ib.
Unction at Bethany, Saturday, March 30	ib.
Resort of the Jews to Bethany, Sunday, Nisan 9, March 31	ib
Procession to the Temple, afternoon of Monday, Nisan 10, April 1	ib.
Second cleansing of the Temple, morning of Tuesday, Nisan 11, April 2	ib.
Close of our Lord's public ministry, evening of Wednesday, Nisan 12, April 3	ib.
Prophecy on the Mount of Olives	ib.
Compact of Judas with the Sanhedrim	ib.
Celebration of the last supper, night of Thursday, Nisan 14, April 4	ib.
Fourth Passover, and Passion of Jesus, Friday, Nisan 14, April 5	ib.
Resurrection of Jesus, Sunday, Nisan 16, April 7	ib.
Ascension into heaven, Thursday, Zif or Jar 26, May 16	ib.

DATES AND PLACES OF THE GOSPELS.

		A.D.
Hebrew Gospel of St. Matthew	Judæa	42
Greek Gospel of St. Matthew	Rome	55
Gospel of St. Mark	Rome	55
Gospel of St. Luke	Rome	60
Gospel of St. John	Ephesus	101

* "The date adopted in the margin of the authorized English version of the Scriptures fixes the creation of the world at 4004 years before the birth of Jesus Christ. The chronology of that version was settled by Dr. Williams Lloyd, Bishop of St. Asaph; it is a modification of Archbishop Usher's chronology, who follows the computation of the Hebrew Bible, and fixes the creation of the world at 4000 years before the birth of Christ. The chronology followed here is that of Bishop Lloyd, which is that most generally received.

† This year was intercalated one day.

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PLACES MENTIONED IN THE GOSPEL NARRATIVES.

Those marked thus † are not noticed in the Gospels.

Abilene
Arimathea
Bethabara, opposite Scythopolis
Bethabara, opposite Jericho
Bethabara, beyond Jordan, probably Bethany, opposite Scythopolis—*Greswell*
Bethany
†Bethel
Bethesda
Bethlehem
Bethphage
Bethsaida in Decapolis
Ditto in Galilee
Calvary—*See Greswell* (p. 242, vol. 3)
Cana
†Ditto in the Plain of Tyre
Capernaum
Cæsarea Philippi
Chorazin
Dalmanutha—*See Greswell* (p. 360, vol. 2)
Decapolis
Emmaus
Æuon
Ephraim
Gadara
Galilee, upper
Galilee, lower
Galilee, sea of
Gennesaret, region of
Gergesa
Gethsemane
Iturea
Idumea—too much to the south of Jerusalem to be seen in the Chart
Jericho
Jordan
Jordan, country round about
Jordan, beyond, where John at first baptized, 'Bethabara,' probably Bethany, opposite Scythopolis
Jerusalem
Judæa
Judæa, Wilderness of
Kedron
Magdala
Nain
Nazareth
Nephthalim
Olives, mount of
Phœnicia
Rama
Ditto, north of Jerusalem
Salim
Samaria
Sarepta
Sebaste, or Samaria
Sidon
Siloam
Sychar
†Tabor
Tiberias
Trachonitis
Tyre
Zebulun.

GOD JUDGETH THE RIGHTEOUS, AND GOD IS ANGRY WITH THE WICKED EVERY DAY.—Psalm vii. 11.

IF THOU FAINT IN THE DAY OF ADVERSITY, THY STRENGTH IS SMALL.—Proverbs xxiv. 10.

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John's Gospel gives an outline of the evidence that Jesus is the Christ.

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* *See*, on many of these topics, an excellent little book, well adapted for general circulation, 'The Root and Fruits of the Tree of Life, by Miss Jane Kennedy. Published by Binns and Goodwin, Bath.

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— Must be born of	12	83	— 3. 5
— In Ænon, near to Salim	13	89	— 23
— Samaritan *w.* came to draw	*ib.*	92	— 4. 7
— Shall flow rivers of living	56	99	— 7. 38
— Cup of	52	76	Mk. 9. 41
— Forthwith came thereout	92	473	Jno. 19. 34
Waxed strong in Spirit, John	3	19	Lu. 1. 80
— — — Jesus	6	40	— 2. 40
— gross, This people's heart	32	246	Mt. 13. 15
Way, Whiles thou art in the	19	125	— 5. 25
— Some fell by the *w.* side	32	243	Mk. 4. 4
— of the Gentiles	39	295	Mt. 10. 5
— By the *w.* he asked his	50	36	Mk. 8. 27
— Christ the *w.*, and the truth	87	381	Jno. 14. 6
We forbad him, because he	53	76	Mk. 9. 38
Weapons	86	417	Jno. 18. 3
Wearied with his journey, sat	13	92	— 4. 6
Weather fair and foul, Signs of	47	29	Mt. 16. 2, 3
Wedding, When he shall return	63	166	Lu. 12. 36
— garment	84	293	Mt. 22. 11
Weep for yourselves, & for your, ch.	91	457	Lu. 23. 28
Well, Jacob's, at Sychar	13	92	Jno. 4. 5
— On	*ib.*	98	*Addenda*
Well, He hath done all things	46	25	Mk. 7. 37

	Sect.	Page.	Evang.
Well done, good and faithful servant	86	346	Mt. 25. 21–3
Went into Galilee	14	100	Jno. 4. 43
— about all the cities	38	293	Mt. 9. 35
— through .. preaching	39	303	Lu. 9. 6
— He also *w.* up unto the feast	55	91	Jno. 7. 10
— Hid himself, and *w.* out of the temple	*ib.*	108	— 8. 59
— Passing through the midst	15	105	Lu. 4. 30
— back, and walked no more	43	334	Jno. 6. 66
Wept, Jesus	58	130	— 11. 35
West, Cloud rise out of the	63	170	Lu. 12. 54
Whale's belly	31	238	Mt. 12. 40
Whatsoever he saith, do	11	77	Jno. 2. 5
Wheat, Will gather his	7	54	Mt. 3. 12
When shall these things be	82	324	— 24. 3
— ye therefore .. see the abomin.	*ib.*	359	*Addenda*
Whence is this to me?	2	11	Lu. 1. 43
— I know *w.* I came	55	100	Jno. 8. 14
Where is he that is born King, &c.	5	31	Mt. 2. 2
— David was (Bethlehem)	55	96	Jno. 7. 42
— is thy Father?	*ib.*	101	— 8. 19
Whereby shall I know?	1	5	Lu. 1. 18
While, A little *w.* am I with you	55	94	Jno. 7. 33
— the bridegroom tarried	86	346	Mt. 25. 5
— I was with them in the *w.*	87	401	Jno. 17. 12
Whit, A man every *w.* whole	55	93	— 7. 23
White as the light	51	53	Mt. 17. 2
— and glistering	*ib.*	*ib.*	Lu. 9. 29
Whited sepulchres	85	318	Mt. 23. 27
Whithersoever thou goest	{34	266	Lu. 9. 57
	{59	136	Lu. 9. 57
Whole, They that be	36	278	Mt. 9. 12
— If I may touch but .. I, &c.	*ib.*	280	Mk. 5. 28
— As many as touched him	42	323	— 6. 56
— Daughter was made	45	16	Mt. 15. 28
Whom ye know not	10	69	Jno. 1. 26
— To *w.* shall we go?	43	334	— 6. 68
Whosoever believeth	12	85	— 3. 15
Wicked and adulterous generation	47	29	Mt. 16. 4
— and slothful servant	86	349	— 25. 26
Wickedness	44	10	Mk. 7. 22
Wide is the gate	19	139	Mt. 7. 13
Widow, Only son of his mother, a	29	221	Lu. 7. 12
— The importunate	73	215	— 18. 3
Widow's, The poor *w.*'s two mites	85	309	Mk. 12. 42
Widows in Israel in the d. of Elias	15	104	Lu. 4. 25
— houses devoured	85	315	Mt. 23. 14
Wife, The espousal	2	13	— 1. 23
— On putting away a	19	126	— 5. 31, 2
— Whosoever putteth away his	69	199	Lu. 16. 18
Wilde, on the village of Siloam	52	120	*Geog. Not.*
Wilderness, John preaches in the	7	50	Mt. 3. 1
— Jesus led by the Spirit	9	63	Lu. 4. 1
— As Moses lifted up the	12	85	Jno. 3. 14
— Jesus withdraws into	21	161	Lu. 5. 16
Will of God, Born of the	7	47	Jno. 1. 13
— — him that sent me	13	95	— 4. 34
— Prayer that the *w.* of God	19	138	Mt. 6. 10
— of the Father, The son seeketh	23	178	Jno. 5. 30
— If any man will do his	55	91	— 7. 17
— Not my *w.*, but thine be done	88	414	Lu. 22. 42
— ye also go away?	43	334	Jno. 6. 67
— come after me	50	42	Mt. 16. 24
— not believe	89	434	Lu. 22. 67
Willan's narrative quoted (3 par.)	87	407	*Geog. Not.*
Willing, Pilate was *w.* to release	90	451	Lu. 23. 20
— to content the people	*ib.*	453	Mk. 15. 15
Wilson on our origin	68	195	*Addenda*
Wind bloweth where it listeth	12	84	Jno. 3. 8
— obeyed Jesus' command	34	266	Mt. 8. 26
Wine, John to drink no	1	4	Lu. 1. 15
— — 1st 'Beginning of miracles'	11	78	Jno. 2. 11
— New *w.* into new bottles	22	166	Lu. 5. 38
— Old, no man having drunk	*ib.*	*ib.*	— *ib.*
Wings, As a hen her brood under	66	179	— 13. 34
— of the Roman eagle	6	359	*Addenda*
Winter, And Jesus walked in the t.	56	120	Jno. 10. 22
— Pray that your flight, &c.	86	332	Mt. 24. 20
Wipe with the hairs of her head	29	230	Lu. 7. 38
— — towel wherewith he was girded	87	366	Jno. 13. 5
Wisdom of the just	1	5	Lu. 1. 17
— Jesus filled with	6	40	— 2. 40
— — increased in	*ib.*	42	— 52
— What *w.* is given him?	37	287	Mk. 6. 2
— of God	62	157	Lu. 11. 49
Wise men from the East	5	31	Mt. 2. 1
— — build upon the rock	19	141	— 7. 24
— and foolish virgins	86	346	— 25. 1-13
Wisely, He had done	69	197	Lu. 16. 8
Wiser in their generation	*ib.*	*ib.*	— 8
Wist ye not that I must be about	6	42	— 2. 49

	Sect.	Page.	Evang.
Wist not what to say	51	55	Mk. 9. 6
With, The Lord is *w.* thee	2	9	Lu. 1. 28
— Emmanuel, God *w.* us	*ib.*	14	Mt. 1. 23
— Lo, I am *w.* you alway	96	504	— 28. 20
Within, From *w.* out of the heart	44	10	Mk. 7. 21
Without fear, Might serve him	3	17	Lu. 1. 74
Witness, John sent for	7	47	Jno. 1. 7
— Ye receive not our	12	85	— 3. 11
— for Christ, Summary of	23	174	— 5.
— The Gospel to be for	86	330	Mt. 24. 14
— Christ is *w.* to the truth	90	442	Jno. 18. 37
— John bare	7	48	— 1. 15
Witness, Thou barest	13	89	— 3. 26
— Ye sent unto John, and he	23	179	— 5. 33
— The Father beareth	55	101	— 8. 18
— And ye (the apostles) also	87	391	— 15. 27
Witnesses, Those at Christ's bapt.	8	58	Mt. 3. 11, 7
— Those on the holy mount	51	52	— 17. 1-9
— Two or three	53	83	— 18. 16
— The Spirit and the apos.	87	391	Jno. 15. 26, 7
— Eye-*w.* of the word	1	1	Lu. 1. 2
— Many false, against Christ	89	427	Mt. 26. 60
Woe unto you that are rich, &c.	27	208	Lu. 6. 24
—	29	227	Mt. 11. 21
— thee, Chorazin	60	142	Lu. 10. 13
— the world, bec. of offences	52	77	Mt. 18. 7
— — Pharisees, &c.	62	156	Lu. 11. 43
— eight times repeated	85	315	Mt. 23. 13
Wolf scattereth the sheep	55	115	Jno. 10. 12
Wolves in sheep's clothing	19	140	Mt. 7. 15
— Sheep in the midst of	39	298	— 10. 16
Woman, Mary thus addressed	11	77	Jno. 2. 4
— And at the cross	91	465	— 19. 26
— of Samaria	13	92	— 4. 7
— of Canaan	45	13	Mt. 15. 22
— Whose looketh on a	19	125	— 5. 28
— which was a sinner	29	230	Lu. 7. 37
— taken in adultery	55	99	Jno. 8. 3
Women followed Jesus from Galilee	92	477	Lu. 23. 55
— of Jerusalem followed	91	457	— 27
— earliest at the tomb	93	484	Mt. 28. 1
— first heralds of the resur.	*ib.*	487	— 8
Wondered, While they	52	71	Lu. 9. 43
Wont to release unto the people	90	449	Mt. 27. 15
Word, Eye-*w.*it. and ministers of	1	1	Lu. 1. 2
— was with God, and was God	1	46	Jno. 1.
— The creator and sustainer	*ib.*	*ib.*	— 3,4
— was made flesh	*ib.*	48	— 14
— of God came to John	*ib.*	49	Lu. 3. 2
— Not by bread alone, but	9	64	Mt. 4. 4
— of God, Pressed .. to hear	20	153	Lu. 5. 1
— — of none effect, &c.	44	7	Mk. 7. 13
— Jesus preached the	22	164	Lu. 8. 2
— abiding in you	23	179	Jno. 5. 38
— The sower soweth the	33	254	Mk. 4. 14
— of the kingdom	*ib.*	*ib.*	Mt. 13. 19
— Thy *w.* is truth	87	402	Jno. 17. 17
— Shall believe on me through	*ib.*	403	— 20
— Men taken at their	*Refl.*	35	273	Lu. 8. 37
Words of God, Speaketh the	13	91	Jno. 3. 34
— Gracious *w.* out of his mouth	15	104	Lu. 4. 22
— of eternal life	43	334	Jno. 6. 68
— My *w.* not pass away	86	340	Mt. 24. 35
— On keeping his	87	384	Jno. 14. 23
— Have given them the	*ib.*	400	— 17. 8
— must be accounted for	31	238	Mt. 12. 36
Work, My meat is to finish his	13	95	Jno. 4. 34
— For a good *w.* .... not	56	122	— 10. 33
— I have finished the	87	399	— 17. 4
— This is the *w.* of God, &c.	43	327	— 6. 29
— I have done one	55	93	— 7. 21
Works, Good	19	123	Mt. 5. 16
— of Jesus witnessed of him	23	179	Jno. 5. 36
— Mighty	37	287	Mk. 6. 2
— That thy disciples also	54	87	Jno. 7. 3
— of Abraham, Ye would do the	55	104	— 8. 39
— of God should be manifest	*ib.*	109	— 9. 3
— Many good *w.* have I	56	122	— 10. 32
World (αἰὼνος)	3	17	Lu. 1. 70
— Since the *w.* began	31	237	Mt. 12. 32
— Neither in this *w.*, neither	33	256	— 13. 22
— The care of this	*ib.*	260	— 40
— In the end of this	*ib.*	262	— 49
— So shall it be at the end of	*ib.*	264	— 24. 3
— What..and of the end of the?	86	324	— 24. 3
— Gospel preached in all the	14	330	*Ad* 339
— Even unto the end of the	96	504	Mt. 28. 20
— (οἰκουμένην)			
— That all the *w.* should be t..	4	19	Lu. 2. 1
— All the kingdoms of the	9	65	Mt. 4. 8
— Shall be preach. in all (*Ad.* 359)	86	330	— 24. 14
— (κοσμος)			

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World, He (True Light) was in the	7	47	Jno. 1. 10
— Lighteth every man that . .			
cometh into the . . .	*ib.*	*ib.*	— . 9
— Taketh away the sin of the .	10	69	— . 29
— God so loved the . . .	12	86	— 3. 16
— Giveth life unto the . .	43	328	— 6. 33
— Shew thyself to the . .	54	87	— 7. 4
— Ye are of this . . .	55	102	— 8. 23
— cannot receive . . .	87	383	— 14. 17
— Not as the *w.* giveth, give I.	*ib.*	385	— . 27
— Christ's disci. hated by the .	*ib.*	390	— 15. 18
— Will reprove the . . .	*ib.*	393	— 16. 8-11
— In *w.* ye shall have tribul.	*ib.*	397	— . 33
— Gavest me out of the . .	*ib.*	400	— 17. 6
— That the *w.* may believe .	*ib.*	403	— . 21
— Lovedst me before the f.	*ib.*	404	— . 24
— Its ignorance . . .	*ib.*	*ib.*	— . 25
— Go ye into all the . .	98	515	Mk. 16. 15
Worldly things, Be not careful of	19	135	Mt. 6. 25
— anxiety, Avoid . .	63	165	Lu. 12. 22
Worm dieth not	52	77	Mk. 9. 44, 6, 8
Worse thing, Sin no more, lest a	23	176	Jno. 5. 14
Worship given by wise m. to Jesus	5	33	Mt. 2. 11
— asked by Satan from Jesus .	9	66	— 4. 9
— the Lord thy God. . .	*ib.*	*ib.*	— . 10
— On the place of . . .	13	93	Jno. 4. 20
— Ye *w.* ye know not what .	*ib.*	94	— . 22
— in spirit and in truth . .	*ib.*	*ib.*	— . 23
— The Father seeketh such to *w.* him	*ib.*	*ib.*	— . 23
— by a leper, given to Jesus .	21	159	Mt. 8. 2
— by woman of Canaan . .	45	14	— 15. 25
— by the disciples . . .	96	502	— 28. 17
— At his ascension . . .	99	517	Lu. 24. 52
— according to tradition vain	44	7	Mt. 15. 9
Worthy, The centurion was . .	28	218	Lu. 7. 4,
— But if it be not . . .	39	267	Mt. 10. 13
— Not *w.* of me, &c. . . .	41	302	— . 37, 8
— They which were bidden not	84	293	— 22. 8
— May be accounted . .	86	341	Lu. 21. 36
Wrapped him in swaddling clothes .	4	20	— 2. 7
Wrath to come	7	52	— 3. 7
— of God abideth on unbelievers	13	91	Jno. 3. 36
— Jesus' townsmen filled with .	15	105	Lu. 4. 28
Written, He gave them bread from h.	43	327	Jno. 6. 31
— Is it not *w.* in your law .	56	122	— 10. 34
— Your names are *w.* in heaven	60	144	Lu. 10. 20
— What is *w.* in the law . .	*ib.*	145	— . 26
— in their law	87	391	Jno. 15. 25
— in Hebrew, and Gr., & Lat.	91	460	— 19. 20

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Written, What I have *w.* I have .	91	461	Jno. 19. 22
— All things must be fulfi. in Moses, Prophets, and Psalms	98	512	Lu. 24. 44
— And said, Thus it is *w.* thus it behoved Christ to suffer, and to rise from the dead	*ib.*	*ib.*	— . 46
Wrong, Friend, I do thee no . .	76	233	Mt. 20. 13
Wrote, Moses *w.* of me . . .	23	180	Jno. 5. 46
— on the ground. . . .	55	99	— 8. 6
— And again he	*ib.*	*ib.*	— . 8
Wroth, His lord was . . .	53	85	Mt. 18. 34
Wrought in God	12	87	Jno. 3. 21

Y.

Ye are the salt of the earth .	19	122	Mt. 5. 13
— — light of the world . .	*ib.*	*ib.*	— . 14
— — they which justify yourselves	69	198	Lu. 16. 15
Yea, yea, Let your communica.	19	127	Mt. 5. 37
Year, Acceptable *y.* of the Lord	15	103	Lu. 4. 19
— Let it alone this *y.* also .	64	174	— 13. 8
Yesterday at the seventh hour .	14	101	Jno. 4. 53
Yet, Do ye not *y.* understand?	48	33	Mt. 16. 9
— The Holy Ghost was not *y.* given	55	96	Jno. 7. 39
Yoke, Take my *y.* upon you .	29	228	Mt. 11. 29
— My *y.* is easy . . .	*ib.*	*ib.*	— . 30
Young man having a linen cloth	88	422	Mk. 14. 51
— When thou wast . .	97	509	Jno. 21. 18
Younger gathered all together .	68	191	Lu. 15. 13
— Let him be as the .	87	375	— 22. 26
Youth, All these have I kept .	75	225	Mt. 19. 20

Z.

Zabulon and Nephthalim . .	16	107	Mt. 4. 13
Zacchæus the publican . .	80	246	Lu. 19. 2, 5
— conversion, &c. . .	*ib.*	*ib.*	— . 8
Zacharias, *f.* of John (p. 7, *Addenda*)	1	2	— 1. 5
— Angel's address to . .	*ib.*	4	— . 13
— His prophetic song . .	3	16	— . 67-79
— son of Barachias . .	85	320	Mt. 23. 35
Zeal of thine house . . .	12	81	Jno. 2. 17
Zebedee's children . . .	16	109	Mt. 4. 21
— Their request . .	77	237	Mk. 10. 37
Zechariah the prophet . .	19	152	*Addenda*
Zech. ix. 9	82	282	Jno. 12. 15
Zelotes, Simon . (p. 272, *Addenda*)	27	207	Lu. 6. 15
Zephaniah	19	152	*Addenda*

STUDY TO SHEW THYSELF APPROVED UNTO GOD, A WORKMAN THAT NEEDETH NOT TO BE ASHAMED, RIGHTLY DIVIDING THE WORD OF TRUTH.—2 Tim. ii. 15.

PART FIRST.*

MATTHEW I., II. LUKE I., II., III. 23–38.

ARRANGED IN THE ORDER OF TIME.

Comprehending the Space of 31 Years; viz.,—from the Prediction of the Birth of John the Baptist, B. C. 6, to the Commencement of his Public Ministry, A. D. 26.†

SECTION 1.—PREFACE OF THE GOSPEL ACCORDING TO ST. LUKE.—THE BIRTH OF JOHN FORETOLD, AND HIS CONCEPTION. Luke i. 1—25.

(G. 1.) *The Preface according to St. Luke.‡* *Luke* i. 1—4. *Jerusalem.‡‡*

1 FORASMUCH as many have taken in hand, to set forth in order ἀνατάξασθαι a declaration of those things which are most surely believed[a] πεπληροφορημενων among us,
2 even as they delivered *them* unto us, which from the beginning were eye witnesses, and
3 ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first παρηκολουθηκοτι ανωθεν πασιν ακριβως to write unto thee

MARGINAL READINGS:—[a] Most fully borne (witness to).

SCRIPTURE ILLUSTRATIONS. ||

2. *eye-witnesses*—appointed, Lu. xxiv. 48, § 98; Jno. xv. 27, § 87; Ac. x. 39—41 — of the sufferings of Christ, 1 Pe. v. 1—His majesty, 2 Pe. i. 16—His resurrection, Ac. i. 3—8; 1 Jno. i. 1—3—their obligation to speak, Ac. iv. 19, 20—ours to hear, Heb. ii. 3. *ministers*—those who attend upon others for service: Joshua, Ex. xxiv. 13—Elisha, 1 Ki. xix. 19—21—Christ the example, Mt. xx. 26—.8, § 77—having washed the disciples' feet, Jno. xiii. 12—5, § 87; Ep. v. 26, 7—Paul a minister, Ac. xxvi. 16; Ro. xv. 15, 6—Christ a minister in heaven, He. viii. 6; the ministry on earth, Ep. iv. 11, 2; the twelve, Mk. iii. 14, § 27, p. 206.

NOTES.

1. *Many.* Matthew and Mark, the only Evangelists supposed to have written before Luke, cannot, with any propriety, be called 'many!' And the gospel by John was not yet written. It is probable that Luke refers to verbal statements of our Lord's life and ministry, which were now to be embodied in writing. The lack of living witnesses required to be supplied by the written word.—*See* Addenda, p. 6, '*Evangelists.*'

To set forth in order. Simply to give a narrative.

2. *From the beginning.* From the time John pointed to Jesus as 'the Lamb of God.'.

Eye-witnesses. One of these, Matthew, wrote for the use of the Jewish converts. St. Mark did the same under the direction of St. Peter. Still there were many important things not inserted, and Luke wrote this history under the advice, it is commonly believed, of St. Paul.

Ministers. Those who serve in the gospel.

3. *Having had perf.* Having accurately followed out every thing; having accurately traced all.

From the very first. He not only searched diligently, but had divine guidance in his search into all things connected with our Lord's history, even from the first announcement of the birth of his forerunner John.

[It was by *tracing up* every account till he became satisfied of its truth. Here observe, 1st. That in religion God does not set aside our natural faculties. He calls us to look at evidence, to examine accounts, to make up our own minds. Nor will any man be convinced of the truth of religion who does not make investigation, and set himself seriously to the task. 2d. We see the nature of Luke's inspiration. It was consistent with his using his natural faculties; his own powers of mind, in investigating the truth. God, by his Holy Spirit, presided *over* his faculties; directed them; and kept them from error.]

PRACTICAL REFLECTIONS.

1 *ver.* We should seek to obtain for ourselves and present to others, a clear, consistent, and orderly view of the matters connected with our religious belief; especially as to the incarnation, life, teaching, death, and resurrection of our blessed Redeemer.

2 *ver.* We are to be thankful to our God, who, in the testimony of those that, from the beginning, were eye-witnesses and ministers of the word, hath provided abundant materials for our possessing this most profitable knowledge.

3 *ver.* The same help from above being offered unto us in the study of this history, which was granted unto the Evangelists in the writing thereof, we do well earnestly to look up for the divine teaching, at the same time that we use all diligence in the use of all the ordinary means with which we are favoured.

* The division of the Harmony into PARTS is according to Greswell's 'Harmonia Evangelica.

† *See* Chronological Table, p. XXVI

‡ 'Luke,' *see* Addenda, '*Evangelists*,' p. 6.

‡‡ The Geography of the History may be introduced by a few leading particulars from the 'Introductory Sketch of a Journey from London to Jerusalem,' pp. v.—vii. For Geog. Notice of JERUSALEM, *see* Sect. v.

|| The Sections are continuous, and agree with the numbers as Geographically delineated in the Gospel Chart. The Section referred to, as, '*eye-witnesses*,' Lu. xxiv. 48, § 98; Jno. xv. 27, § 87, will afford an agreeable opportunity to test the pupil's knowledge in the Chronology, or Order of Events.

4 in-order [c] *καθεξῆς*, most-excellent Theophilus, that thou-mightest-know the certainty [d] *ασφαλειαν* of those-things, wherein thou-hast-been-instructed.

(G. 2.) *John's Birth foretold.* *Luke* i. 5—23. *Jerusalem.*

5 There-was in the days of-Herod,[e] the king of Judea,[f] a-certain priest named Zacharias,[g] of the-course of-Abia:[h] and his wife *was* of the daughters of-Aaron,[i] and her

MARGINAL READINGS:—[c] According to succession. [d] Stability. [e] That hath the dominion.—*see* Ge. xxvii. 40. [f] Praise. [g] Memorial *or* remembrance of the Lord. [h] My Father is the Lord. [i] Mountainous; teaching.

SCRIPTURE ILLUSTRATIONS.

3. *most excellent*—title of office, Ac. xxiii. 26; xxvi. 25. —those to whom it truly belongs, Ps. xvi. 3; Pr. xii 26.

Theophilus—' lover of God,' Ac. i. 1: appropriate name to a keeper of Christ's words, Jno. xiv. 23, 4, § 87; 1 Jno. v. 3.

4. *certainty*—should know the truth of what is commended to our religious belief, Pr. iv. 4, 5; viii. 6—12; Is. xxxiii. 6; Jno. xx. 31, § 100—Bereans, Ac. xvii. 11.

5. *Herod*—the king of Judea, Mt. ii. 1—15, 6, 7—to be distinguished from Herod the tetrarch, Lu. iii. 1, 19, § 7—to whom Pilate sent Jesus, xxiii. 7—12, § 90.

Zacharias—' memorial of the Lord.' '*to perform the mercy promised to our fathers, and to remember his holy covenant,*' Lu. i. 72, § 3—the Lord's memorial, Ex iii. 15—He will remember his covenant, his people, and the land, Le. xxvi. 42, 5—would be put in remembrance, Is. xliii. 26; lxii. 6, 7.

course of Abia—or Abijah, as 1 Ch. xxiv. 7, 10, 19; 2 Ch. viii. 14; xxxi. 2; Ezr. vi. 18.

Aaron—' teacher,' to be taught of God, what he should teach the people, Ex. iv. 14—6; De. xxxiii. 10; Mal. ii. 6, 7.

NOTES.

In order. Chronologically; as the events occurred. —*See* Addenda, '*In order*,' p. 7.

Most excellent Theophilus. 'Theophilus,' *friend or lover of God.* 'Most excellent,' in Acts xxiii. 26; xxvi. 25, is given to men in office. Certain it is, that those who love God are the truly excellent in the earth.—*See* above.

[Mr. Greswell says:—'It appears to me a probable conjecture that Theophilus was one of the freedmen of Nero, or some other personage about the court of that Emperor, to whom, among others, St. Paul alludes in the Epistle to the Philippians, first, when he speaks of his bonds having become manifest, ἐν ὅλῳ τῷ πραιτωρίῳ, as well as τοῖς λοιποῖς πᾶσι, Phil. i. 13, "*So that my bonds in Christ are manifest in all the palace, and in all other places;*" which proves that some converts had been made in the imperial palace, as well as among the other inhabitants of Rome. This is corroborated by what he again says in ch. iv. 22, "*All the saints salute you, chiefly they that are of Cæsar's household.*"

'That Theophilus was a recent convert, or had been only just instructed in the facts and doctrines of Christianity, when the gospel was written, appears. I think, plainly from the language of the preface —ἵνα ἐπιγνῷς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν: That thou mayest be assured of the certainty of the things, concerning which thou hast received the first instruction.'—Dies. ii. vol. I. pp. 182, 3.]

4. *Been instructed.* In the early times of the Christian church, young believers were catechized upon the facts contained in the gospel history, and were called catechumens. Theophilus was here presented with that which was calculated to secure in his mind what he had already received as a catechumen.

5. *Herod.* Was commonly called the Great. He was the first king of Judea of that name; the son of Antipater, by extraction and birth an Idumean, but a Jewish proselyte. When a young man Antipater gave him the government of Galilee. With great prudence and valour he cleared the country of thievish banditti, who swarmed there. He was appointed king of Judea by the Romans. He was cruel and ambitious. To ingratiate himself with the Jews he rebuilt their temple, and rendered it exceedingly stately and glorious. He ornamented, likewise, with great magnificence, the cities of his kingdom. He had reigned 36 years at the time of Jesus' birth.—*See* Sect. v. pp. 31, 2, 5, 9.

Priest. The word *Cohen*, signifies one that intercedes, or deals familiarly with a sovereign. When it relates to civil things, it denotes such as are chief and intimate rulers under a king, 1 Ch. xviii. 18. When it relates to religion, *Cohen* signifies priest, or one who, by virtue of a divine appointment, offered sacrifices, and interceded for guilty men.—*See* Addenda, '*Aaron*,' p. 8.

[Before the consecration of Aaron, fathers, elder brothers, princes, or every man for himself, offered his sacrifice, as is clear in the case of Abel, Cain, Noah, Abraham, Isaac, Jacob, & Job. When God at Sinai ratified his covenant with the Hebrews, young men, perhaps the eldest sons of their princes, officiated as priests, when Moses came down from the mount,—*see* Ex. xxiv. 5, 6. The whole Hebrew nation are called *priests*, because they were devoted to God, and much employed in his service. Ex. xix. 6, '*And ye shall be unto a kingdom of priests, and an holy nation*' In the consecration of Aaron and of the tabernacle, Moses acted as priest, Ex. xl.; Lev. viii. After which, the priesthood, in ordinary cases, pertained solely to the family of Aaron; and *Korah, Uzza*, and king *Azariah*, were severely punished for interfering with their work.]

Zacharias. Every word of God is good. The very names of Scripture are most significant. Thus, Zacharias means 'memorial of the Lord,' and Elisabeth, 'oath of my God.'—*See* Addenda, '*Zacharias*,' p. 7.

Of the course of Abia. When the priests became so numerous that they could not all at once minister at the altar, David divided the priests into 24 classes or courses, each one of which officiated for a week, 1 Ch. xxiv. These courses began each successively on the sabbath.—*See* 2 Ki. xi. 7; 2 Ch. xxiii. 4; and above.

Aaron. Of the tribe of Levi; which, under the law, was accepted for the first-born of all the tribes of Israel. Out of all the families of Levi, that of Aaron was taken to exercise the priesthood, until the death of the last priest of Israel, with regard to whom it was spoken by Moses, the brother of Aaron, Deut. xxxiii. 8, '*And of Levi he said*, Let *thy Thummim and thy Urim* be *with thy Holy One, whom thou didst prove at Massah*, and *with whom thou didst strive at the waters of Meribah.*' It was with the Lord that the children of Israel there strove. Jesus is the Holy One, whose assumption of the priesthood was thus contemplated even from the beginning of the Levitical priesthood.—*Perfection* or 'Thummim' was not by the law, but Christ hath brought life and immortality to *light*, 'Urim,' by the gospel.—*See* Addenda, '*Aaron*,' p. 8.

PRACTICAL REFLECTIONS.

4 *ver.* It is not enough that we are instructed in the general, as to those things which God has been pleased to make known to us in his word: we should shew our gratitude for his kindness and condescension in instructing us, by diligently inquiring into the particulars of what he does reveal, that we may know the certainty of them.—Those who truly love God will prize the knowledge of Him, and will value that word whereby He is made known in his saving power and grace.

6 name *was* Elisabeth. [k] And they were both righteous before God, walking in all the
7 commandments and ordinances [l] δικαιωμασι of the Lord blameless. And they had no
child, because that Elisabeth was barren, and they both were *now* well stricken in
years.
8 And it came to pass, that while he executed the priest's office before God in the order
9 of his course, according to the custom of the priest's office, his lot was to burn incense
10 when he went into the temple of the Lord. And the whole multitude of the people were
praying without at the time of incense.
11 And there appeared unto him an angel of the Lord standing on the right side of the

MARGINAL READINGS:—[k] Oath of my God. [l] Righteousnesses; judgments.

SCRIPTURE ILLUSTRATIONS.

Elisabeth—'oath of my God,' Lu. i. 73, § 3—to Abraham, Ge. xxii. 16—9; Mi. vii. 20; Ps. v. 13—20.

6. *righteous*—examples: Noah, Ge. vi. 9; vii. 1; Job i. 1—8—Simeon, Lu. ii. 25, § 4—how made righteous, Ro. iii. 24—6; viii. 3, 4; 2 Co. v. 21; 1 Jno. ii. 1, 2—actually so, 1 Jno. iii. 7—their prayers acceptable, Pr. xv. 29; Ja. v. 16—8; 1 Pe. iii. 12.

walking—before God: Enoch, Ge. v. 24—Solomon called to do so, 1 Ki. ix. 4, 5; Paul, Ac. xxiv. 16; 2 Co. i. 12—contrasts, Ph. iii. 17, 18; 2 Pe. iii. 2—4.

blameless—as to the law, Ph. iii. 6—according to the gospel, Ph. ii. 15; 1 Th. ii. 10—in the judgment, Col. i. 21, 22.

7. *no child*—Abram's case, Ge. xv. 2, 3—Manoah's, Ju. xiii. 2, 3—Hannah's, 1 Sa. i. 10, 11.

well-stricken in years—so Abraham, Ge. xvii. 17.

8. *Priest's office*—Aaron and sons chosen thereto, Ex. xxviii. 1—transferring of the office to Christ anticipated, De. xxxiii. 8—confirmation, He. vii. 21; x. 19—22—his people, xiii. 15, 6—a royal priesthood, 1 Pe. ii. 9; Re. i. 6; v. 9, 10; xx. 6.

9. *lot*—how used, Pr. xvi. 33—purpose, xviii. 18—used in religious service, Le. xvi. 8—10; 1 Ch. xxiv. 5—as to possessions, Nu. xxxiii. 54; Jos. xiii. 6; Eze. xlvii. 22; xlviii. 29.

incense—compounded of four ingredients, Ex. xxx. 7, 8, 34—8—represents the prayers of saints, Ps. cxli. 2; Re. v. 8; viii. 3.

temple—built by Solomon, 1 Ki. vi.—ark received into it, 1 Ki. viii. 1—11—destroyed, 2 Ki. xxv. 8, 9—rebuilding foretold, Is. xliv. 28—rebuilding ordered, Ezr. i. 1—4; iii. 5—13—Messiah to come to this latter house, Hag. ii. 9; Mal. iii. 1—Jesus entered the temple as his own house, Jno. ii. 13—7, § 12, *(when he drove out the money-changers, &c., at the first passover.)*—Mi. xxi. 12, 13, § 83, *(when he cast out the buyers and sellers at the last passover.)*—He, the glory, departed therefrom, and foretold its destruction, Mi. xxiii. 37—9, § 85; xxiv. 1, 2, § 86. The temple was destroyed by the Romans under Titus, about forty years after.—*See* Addenda, '*Temple*,' p. 8.

10. *praying*—the rule, Le. xvi. 17—belonged to the high priest in particular, but seems to have had a more general application, as well as that with regard to blessing, Nu. vi. 22—6.

11. *angel*—the ministry of angels in behalf of the heirs of salvation: Lot, Ge. xix. 1—Jacob, xxviii. 12—Gideon, Ju. vi. 11—21—Elisha, 2 Ki. vi. 17—Daniel, vi. 22; viii. 16, &c.—serve those that truly serve the Lord, Ps. xxxiv. 7; He. i. 14; Ac. xii. 7—10—messengers of God's mercy: to Mary, Lu. i. 26—38, § 2—to the shepherds, ii. 8—15, § 4—testified of his *second* coming, Ac. i. 10, 11, § 98.

NOTES.

6. *Righteous.* Doing what is right.

[Just or holy, it means more than outward conformity to the law. No man, by the deeds of the law given by Moses, can be justified before God, but only as possessing the faith of Abraham.]

Walking in all the commandm. The ten commandments, or moral precepts of the law, directing as to the general exercise of love to God and love to man.

Blameless. Speaking after the manner of men; 'blameless' in their public deportment; 'blameless' as far as man has a right to judge. 'Unreserved and universal obedience to every known duty, and unfeigned belief in every known truth of divine revelation.'

9. *His lot.* [Zacharias was not high priest: he was chosen by lot to burn incense; the high priest did it by right of succession, and barred it in the holy of holies, into which Zacharias entered not. Zacharias was priest of the course of Abia, whereas the high priest was of no course at all.] It was customary for the priests to divide their daily task by lot.

Incense. That which is ordinarily so called, is a precious and fragrant gum, issuing from the frankincense tree. The incense used in the Jewish offerings, at least that which was burnt on the altar of *incense* and before the ark, was a precious mixture of sweet spices, stacte, onycha, galbanum, and pure frankincense, beaten very small. None but priests were to burn it, nor was any, under pain of death, to make any like to it. This incense was burnt twice a day on the golden altar, Ex. xxx. 7, 8, 34—8. Among the various offices distributed by lot, the most honourable was this of burning incense; so much so, that no priest was allowed to burn it more than once.

[There is something beautiful and poetical in that part of the Jewish ceremonial, which supposes the prayers of devout worshippers to be wafted to heaven in odoriferous wreaths of incense. David adopts the idea in Ps. cxli. 2, '*Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice.*']

10. *Praying without.* That is in the courts around. When the priest, whose lot it was to burn incense, entered the holy place, a small bell was rung to notify that the time of prayer was come. When this was heard, those priests and Levites who had not taken their stations, hastened to do so; the space between the altar and the sanctuary was cleared; and the whole multitude, in all the courts of the temple, commenced their prayers.

[These prayers were perfectly silent: and it is probably to the deep silence which prevailed throughout the temple during the time of offering incense and of prayers, that there is an allusion in Rev. viii. 1—3, '*There was silence in heaven about the space of half an hour.*' When the priest came forth from the holy place, the sacrifice was laid upon the altar, and then the Levites commenced their psalmody, and their sounding of trumpets; to which, also, there seems to be an allusion in the sequel of the above cited passage from the Revelations.]

11. *An angel of the Lord.* The word 'angel' literally means a *messenger.*—*See* '*Angel*,' Sect. ii. This vision appeared to Zacharias about 400 years from the time of Malachi, the last of the prophets; during which period there is no divinely recorded prophecy nor angelic ministry.

Right side, &c. The altar of incense stood close by the vail which divided the holy place fr. the most holy.

PRACTICAL REFLECTIONS.

6 *ver.* Let us, like Zacharias and Elisabeth, seek to be righteous before God, which can only be through the priesthood of Him whom John declared unto the people.—Let us not be contented with performing a part of our duty, either as to the commandments or the ordinances of the Lord; let us walk in *all* the appointments of the Lord, and that *blameless.*

7 *ver.* The Lord's deferring a favour until the time he sees most fit to grant it, may rather be cause of thankfulness than of regret.

9 *ver.* Let us rejoice that we have a Priest on high, through whose intercession our prayers ascend up as the incense of the morning and evening sacrifice.—We are not out of the way of obtaining blessing for ourselves, when engaged in public service for others, as in the sight of God.

THE FEAR OF THE LORD IS THE BEGINNING OF WISDOM: A GOOD UNDERSTANDING HAVE ALL THEY THAT DO HIS COMMANDMENTS.—Psalm cxi. 10.

12 altar of incense. And when Zacharias saw *him*, he was troubled, and fear fell upon him.
13 But the angel said unto him, Fear not, Zacharias: for thy prayer[m] *is heard*; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.[n]
14 And thou shalt have joy and gladness; and many shall rejoice at his birth. 15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from *ek* his mother's womb. 16 And many of the children of Israel[o] shall he turn to the Lord their God. 17 And he shall go

MARGINAL READINGS:—[m] Request. [n] Grace of the Lord. [o] Prince of God.

SCRIPTURE ILLUSTRATIONS.

11. *altar of incense*, Ex. xxx. 1–10; xxxvii. 25–.8—prayers of the saints, Re. viii. 3.

13. *fear not*—same to Abram, Ge. xv. 1–to Israel, Is. xli. 10, .3, .4; xliii. 1, 5–to Mary, Lu. i. 30, § 2—to the shepherds, ii. 10. § 4–to the women at the sepulchre, Mt. xxviii. 5, § 93–spoken by Jesus as our high priest, Re. i. 17.

prayer—for children: Isaac, Ge. xxv. 21—Hannah, 1 Sa. i. 9, 11, 26–its power in removing curse and procuring blessing, Ja. v. 13–.8.

son—promised to Abraham, Ge. xvii. 10, .4—the Shunammite, 2 Ki. iv. 14–.7.

call his name—importance attached to names: Adam, *likeness*, Ge. v. 1–3—Eve, iii. 20—Cain, *gotten or possession*, iv. 1—Seth, *placed or appointed*, iv. 25—Noah, *comfort or rest*, v. 29—Abram, *great father*, xii. 1–3—Abraham, *father of a multitude*, xvii. 5—Melchizedek, xiv. 18; compare with He. vii. 2–Isaac, *laughter*, Ge. xxi. 3, 6—Jacob, *heeler or supplanter*, xxv. 26; xxvii. 36—Israel, *prince*, xxxii. 28. Jacob's sons: Reuben, *see a son*, xxix. 32—Simeon, *hearing*, 33—Levi, *joined*, 34—Judah, *praise*, 35—Dan, *judgment*, xxx. 6—Naphtali, *wrestling*, 8—Gad, *troop*, 11—Asher, *happy*, 13—Issachar, *hire or reward*. 18—Zebulun, *dwelling*, 20—Joseph, *adding or increase*, 24—Benjamin, *son of the right hand*, xxxv. 18.

John–' grace of the Lord,' sent to declare this. Lu. iii. 3, § 7—taught men to manifest the same in their conduct, 11, § 7–it is the character of the dispensation he came to introduce, Jno. i. 16, .7, 29, § 7, 10—the grace of the Lord as to the great promised salvation and blessing of his people, spoken of by his father, Lu. i. 68–79, § 3.

15. *great*–John acknowledged Jesus as mightier, Mk. i. 1–8, § 7—least in the kingdom of heaven greater than John, Lu. vii. 28, § 29–great nation promised to Abram, Ge. xii. 2.

neither wine—the Nazarite, Nu. vi. 2–4—Samson, Ju. xiii. 4–7—John lived a Nazarite Mt. iii. 4, § 7; xi. 18, § 29.

filled with the Holy Ghost–required in the Christian, Ep. v. 18–promised to Israel, Eze. xxxvii. 14.

from his mother's womb. Jer. i. 5–Paul, Ga. i. 15, .6. —*See* also Is. xlix. 1, 5.—*See* NOTES.

NOTES.

11. *Altar*. The altar of incense was a small table of Shittim-wood, overlaid with gold, about 22 inches in breadth and length, and 44 in height. Its top was surrounded with a cornice of gold: it had spires, or horns, at the four corners thereof; and was portable by staves of Shittim-wood, overlaid with gold,–*see* '*An horn of salvation*,' Sect. iii. The altar of incense stood in the sanctuary, just before the inner vail; and on it was sacred incense, and nothing else,–*see* 'Incense,' p. 3. The altar of incense and the altar of burnt offering were solemnly consecrated with sprinkling of blood, and unction of oil; and their horns yearly ripped with the blood of the general expiation. The altar of burnt offering stood in the open court, at a small distance from the east end of the tabernacle, or temple: on it were offered the morning and evening sacrifices, and a multitude of other oblations. To it criminals fled for protection.

13. *Thy prayer*. His prayers in general. We may rather suppose that his prayer was for the deliverance of Israel by the expected Messiah.

[It is not likely that himself and his wife, being so old, could have any expectation of a son.]

John. The grace or favour of the Lord.

14. *And thou shalt have joy and gladness*, *kai estai chara soi*, 'he will be joy and gladness to thee.'

15 *Shall be great*. Herod, who beautified the temple, was called 'Great' among men: but the son of the poor priest serving in the temple, and to be brought up in obscurity, was to be called 'great in the sight of the Lord;' *i. e.* God shall regard him as truly great.—*See* Mt. xi. 7–15, § 29, our Lord's testimony to John–*at Nain*.

Drink neither wine. The kind of wine used in Judæa was a light wine, often not stronger than cider in this country. It was the common drink of all classes of the people. The use of wine was forbidden only to the Nazarite, Nu. vi. 3. As John was to preach repentance and self-denial, so he was to be a pattern of both.

Strong drink. Distilled spirits were not then known. The art of distilling was discovered by an Arabian chemist, in the ninth or tenth century. Europe and America have been the places where this *poison* has been the most extensively used; and there it has degraded and ruined millions, and is yearly sweeping tens of thousands, unprepared, into a wretched eternity. There is no scourge, whether pestilence or war, so fatally destructive of the best interests of man, nor any custom so paralysing to all benevolent exertions to train the young in the love and fear of the Lord, as the use of distilled and fermented liquors. Through their use, thousands of almost broken-hearted mothers, who would delight to send their children to the sabbath school, are compelled to keep them, clothed in rags, confined in their squalid homes. The strong drink among the Jews was probably fermented liquor obtained from dates, figs, and the juice of the palm, or the lees of wine, mingled with sugar, and having the property of producing intoxication.

Shall be filled with the Holy Ghost, &c. Shall be divinely designated or appointed to this office, and qualified for it by all needful communications of the Holy Spirit. To be filled with the Holy Spirit is to be illuminated, sanctified, and guided by his influence. [It refers to an actual fitting for the work from the birth, as was the case.—*See* Je. i. 5, '*Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.*']

16. *Children of Isr.* Descendants of Israel or Jacob.

PRACTICAL REFLECTIONS.

12 *ver.* If Zacharias, a righteous man, was troubled at the sight of the angel of the Lord, bringing a message of peace, how will the wicked tremble at the presence of the Lord, when he cometh in flaming fire to punish the despisers of his word!

13 *ver.* Those who, like Zacharias, are the Lord's remembrancers, need not fear. Their prayer shall be heard. The answer of prayer, as in the case of this man of God, may sometimes be deferred only that it may be the more signally answered.—What we should most earnestly desire in the present time, is that which 'John,' the name of the child promised to Zacharias, represents, 'the grace of the Lord.'

14 *ver.* We should rejoice more especially in such favours as will be the occasion of rejoicing to others.

15 *ver.* Self-denial, and want of the wealth, and honours, and pleasures of the world, however looked upon by man, are not inconsistent with greatness in the sight of the Lord.

[Those who are employed in preparing others for the coming of the Lord, should seek to be themselves filled with the Holy Ghost.]

THE MOUTH OF A RIGHTEOUS MAN IS A WELL OF LIFE: BUT VIOLENCE COVERETH THE MOUTH OF THE WICKED.—PROV. X. 11.

before him in the spirit and power of Elias,[p] to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just;[r] to make ready a people prepared for the Lord.

18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old-
19 man, and my wife well stricken in years. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and
20 to shew thee these glad tidings.[s] And, behold, thou shalt be dumb, and not able to speak, until the day *that* these things shall be performed, because [t]thou believest not my words, which shall be fulfilled in their season.[u]

MARGINAL READINGS:—[p] My God is the Lord. [r] Righteous (plural). [s] To evangelize to thee these things. [t] Unto the time of them

SCRIPTURE ILLUSTRATIONS.

17. *go before*—predicted, Mal. iii. 1—as Elijah, iv. 5, 6—fulfilment, Jno. i. 19–34, § 10.

power of Elijah, 1 Ki. xvii. 1; xviii. 17–40. 46; xix. 2; 2 Ki. i. ii.; Lu. ix. 54, § 59; Ja. v. 17—John was not the very person Elias, Jno. i. 21, 25, § 10—yet was the Elias which was for to come, Mt. xi. 14, § 29.

to turn—directed multitudes to the God of Abraham, in simplicity of faith and practice, Mt. iii 5–10; Lu. iii. 7–14, § 7—to Jesus as the Lamb of God, Jno. i. 29–36, § 10—as the bridegroom, Jno. iii. 29, § 13.

wisdom of the just, Ho. xiv. 9; 1 Co. i. 30; Ja. iii. 17; Ro. iv. 20—6; He. xi. 13—16.

ready—Hezekiah and people prepared, 2 Ch. xxix. 36—call to be ready, Lu. xii. 40, § 63; Mt. xxiv. 42–4, § 86; Re. xv. 15—the bride made ready, Re. xix. 7, 8; xxi. 2.

18. *whereby*—Abraham asked a sign, Ge. xv. 1–8; xvii. 17—Gideon, Ju. vi. 36–40.

Gabriel—'man of God,' or 'God is my strength,' appeared to Daniel, viii. 16; ix. 21—3—to Mary, Lu. i 26, § 2, p. 9.

20. *because thou believest not*—Moses and Aaron, Nu. xx. 12—a lord at Samaria, 2 Ki. vii. 1–20—God faithful notwithstanding, 2 Ti. ii. 13.

NOTES.

17. *Shall go before him.* Before the Messias, or the Lord Jesus—*see* Mat. xi. 11, § 23, p. 225.

In the spirit and power of Elias. As possessing the same prophetic spirit, and commissioned with similar authority.

To turn the heart of the fathers to the children. The restoration of natural affection uniformly accompanies true religion. It is part of the character of the irreligious to be without natural affection. —*See* Ro. i. 31, '*Without understanding, covenant-breakers, without natural affection, implacable, unmerciful*'

[*The disobedient.* The people who had, because of their disobedience to the law, been called 'Backsliding Israel;' and who were given a bill of divorce and sent away out of the land, but who were to be espoused to the Lord, according to the gospel. Je. iii. 8–12. 8, '*And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.* 9, *And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks.* 10. *And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the* LORD. 11, *And the* LORD *said unto me, The backsliding Israel hath justified herself more than treacherous Judah.* 12. *Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the* LORD; *and I will not cause mine anger to fall upon you: for I am merciful, saith the* LORD, *and I will not keep anger for ever.*' Ho. ii. 14—20, wherein Christ is shewn to be made of God unto us wisdom, righteousness, sanctification, and redemption. All that have been truly just before God, such as Abraham and David, have delighted in this hidden wisdom, in Christ, who is the end of the law for righteousness to every one that believeth.]

To make ready a people. By shewing them what they were in the sight of God, and what they ought to become. Thus preparing them for his free offer of salvation, by proving their want of that mercy and divine grace, which might enable them to walk before God in righteousness and holiness.

The three persons in the Godhead seem to be referred to in ver. 14—7. John was to '*be filled with the Holy Ghost*;' he was to '*turn many of the children of Israel to the Lord their God*,' i. e. the Father; and with regard to the Son, in whose sight he was to '*be great*,' he was to '*go before him in the spirit*,' &c.

In the presence of God. An image borrowed from the customs of oriental courts, where he is said to stand before the king, who has always access to the royal presence; it may, therefore, be interpreted, 'a favourite minister.' So to stand before God, signifies that he was honoured or favoured by God; permitted to come near him, and to see much of his glory—*see* 1 Ki. xvii. 1. Elijah said unto Ahab, '*As the*,' &c.

And am sent, &c. The angels are *ministering spirits*, sent forth to those who shall be heirs of salvation. He. i. 7, 14. '*And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?*'

Because thou believest not, &c. This was both a sign and a judgment: a sign that he had come from God, and that the thing would be fulfilled, and a judgment for not giving credit to what he had said; it was wisely ordained to fix the attention of the Jews on the promised child.

PRACTICAL REFLECTIONS.

17 *ver.* We should set before us the example of those who have been eminently serviceable in the cause of God.

[Few, like Elijah, have been willing to endure much for the truth's sake; for which we have now the example of a greater than Elias or John, even of Him who endured all things for us. The great preparation required is, the preparation of a people for the Lord. The reconciling of men, one to another, in the Lord, & the bringing them back to the simplicity, in faith and practice, of those who were truly just before God, are among the best preparations for the coming of the Lord.—Those who would sit down with Abraham, Isaac, and Jacob, in the kingdom of God, must walk in the steps of faithful Abraham.]

19 *ver.* The very appearance of the angel was a sufficient sign that the word of promise would be fulfilled to Zacharias.

[The first appearance of Jesus, the angel of the covenant, is to us a sufficient sign that all covenant mercy will be bestowed.]

[20 *ver.* However long delayed the things promised may have been, those that stand in the presence of God and know his mighty power can, with assurance, testify that the words of God will all be fulfilled in their season.]

God requires of us that we should not be unbelieving as to unfulfilled prophecy; we should know his revealed purposes, and look forward to their fulfilment. God punishes unbelief, even in those who are truly righteous in his sight.

21 And the people waited-for Zacharias, and marvelled that he tarried-so-long in the
22 temple. And when-he-came-out, he-could not speak unto-them: and they-perceived that he-had-seen a-vision in the temple: for he beckoned unto-them, and remained
23 διεμενε speechless." And it-came-to-pass, *that*, as-soon-as the days of his ministration were-accomplished, he-departed to his-own house.

(G.3.) *The Conception of John the Baptist. Luke* i. 24, .5. *Hill Country of Judæa.*

24 And after those days his wife Elisabeth conceived, and hid herself five months,
25 saying, Thus hath the Lord dealt with-me in the-days wherein he-looked-on *me*, to-take-away my reproach among men.

MARGINAL READINGS:—" Deaf and dumb.

SCRIPTURE ILLUSTRATIONS.

22. *vision*—first vision recorded, Ge. xv.—God spake in them to Jacob, xlvi. 2—visions and dreams, Nu. xii. 6—Balaam, xxiv. 4—Daniel, ii. 19—Ananias, Ac. ix. 10—Cornelius, x. 3—Paul, xvi. 9; xviii. 9.

25. *thus hath the Lord dealt with me*—Naomi was dealt bitterly with whilst the Lord was leading her into great blessing, Ru. i. 20; iv. 15.—*See* He. xi.

NOTES.

21. *Waited.* For his coming out, to be blessed by him, as was the custom of the priest to do.—*See* Nu. vi. 23—6. 23, '*Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,*—24, *The* LORD *bless thee, and keep thee:*—25, *the* LORD *make his face shine upon thee, and be gracious unto thee:*—26, *the* LORD *lift up his countenance upon thee, & give thee peace.*'

Marvelled. Wondered. The priest, it is said, was not accustomed to remain in the temple more than half an hour.

22. *They perceived—for he beckoned.* He made signs, he nodded assent to what appeared to be their impression.

Had seen a vision. The word 'vision' means sight, appearance, or spectre, and is commonly applied to spirits, or to beings of another world.

23. *As soon as the days of his ministration, &c.* As soon as he had fulfilled the duties of the week.

[It might have been supposed that the extraordinary occurrence in the temple, together with his own calamity, might have induced him at once to leave his place, and return home. But his duty was in the temple. His piety—his strong sense of the imperative nature of obedience—prompted him to remain there in the service of God. He was not unfitted for burning incense by his dumbness, and it was not proper for him to leave his post.]

25. *Thus hath the Lord dealt with me.* Alluding to the painful dealing of God as to her husband's inability to speak, which sobered the joy she would naturally feel at being given a child. She felt that, although specially blessed, she was under the chastisement of the Lord, in Zacharias' punishment.

To take away my reproach. Among the Jews, a family of children was counted a signal blessing; an evidence of the favour of God.—*See* Le. xxvi. 9; Ps. cxiii. 9; cxxviii. 3; Is. iv. 1.

PRACTICAL REFLECTIONS.

23 *ver.* When under chastisement, we must patiently continue in the performance of duty. Perseverance in the service of God is the best way to have our afflictions removed, and to lighten them while they continue.

[Public worship is but a part of our duty; the domestic circle claims much of our time and care.]

[24, .5 *ver.* When God sees it meet to temper mercy with judgment, as in the case of Elisabeth, who was so dealt with, as to her husband, whilst she was being given a son, we should, like her, humble ourselves under the mighty hand of God, and be thankful for the grace bestowed.—Correction is no sign of the Lord's having forsaken his people; the time of His hiding may be the time of ripening mercy.]

ADDENDA.

EVANGELISTS, p. 1.

Evangelists. Matthew, Mark, Luke, and John are called 'The four Evangelists,' in a special sense, being the messengers, heralds or preachers, and the writers of the Narratives of our Lord's Life, &c.

MATTHEW, (sig. '*The Gift*,') surnamed Levi, the son of Alpheus. He was a Jew, and a publican or tax gatherer. Jesus called him from the receipt of custom, 'and he left all, rose up, and followed him,'—*see* § 22. He was chosen to be an Apostle,—*see* Matt. x 3, § 27; and is supposed to have remained in Jerusalem, with the rest of the apostles, until after the council recorded in Acts, xv. ch., (A.D. 42;) about which time he wrote his gospel in Hebrew for the Jewish converts who remained in Judæa after the dispersion of the mother church, when all the apostles, except James, departed on their evangelizing mission. . . . . It is supposed Matthew took *Æthiopia* for his lot, and there suffered martyrdom.

Matthew presents Christ to us as our *Prophet*; as He who was sent of the Father, to reveal to us a knowledge of the kingdom of heaven, which is 'the gift of God,' in Christ Jesus. He speaks much about the reward of the righteous in the world to come. He has the most frequent reference to Christ's fulfilling or confirming the words of the prophets; and our Lord's prophetic discourses are more fully given in this gospel.

MARK (sig. '*Cleansing*'). He was converted by the instrumentality of Peter, who (1st Ep. v. 13) styles him his son. The internal evidence of this gospel proves him to have been a Jew, intimately acquainted with the language, idioms, and topography of Palestine. He is thought to be the young man alluded to, Mark xiv. 51, .2, § 88. He is supposed to have written his gospel at Rome as the interpreter of Peter. The frequency of Latin terms and phrases, clothed in Greek, prove it to have been designed not for Jews, but for Roman converts in particular. The *Mark* mentioned in the Acts, and at Col. iv. 10; 2 Tim. iv. 11; Philem. 24, Mr. Greswell thinks is not the same as the reputed convert of St. Peter. It is a character of Mark's gospel, that where Matthew is full, Mark is concise, and *vice versa*.

Mark dwells more on the miracles, or power, of HIM who is our King and our example of service.

LUKE (sig. '*Light-giving*'). He is the writer of this gospel and of the history of the Acts of the Apostles. The first intimation of his connexion with the propagation of the gospel is at Acts xvi. 9—18, in the account of St. Paul's second mission, and when he was arrived at Troas: where the use of the plural number plainly indicates that the writer of the 'Acts' was in company with St. Paul. From Col. iv. 14, '*Luke, the beloved physician, and Demas, greet you*,' we learn he was a surgeon or physician, be-

GOD SHEWS MERCY TO THE FULL; AND YET REMAINS FULL OF MERCY

EVANGELISTS—(*continued.*)

tween whom and Paul it is clear there was reciprocal attachment.—*See* Philemon 24, '*Marcus, Aristarchus, Demas, Lucas*, my *fellowlabourers*;' and especially at a time when the 'Acts' history had ceased, and the close of St. Paul's ministry itself, by his martyrdom, was at hand, from 2 Tim. iv. 11, '*Only Luke is with me.*' It is a natural inference from these proofs, that he was either his convert or a favourite disciple. If we may advance a conjecture where there is total absence of positive information to direct us, St. Luke, though he might first become acquainted with St. Paul, and might even be first converted at Troas, was a native or an inhabitant of Philippi, in Macedonia; which was a Roman colony.

Luke enlarges more upon those things which belong to the *priesthood* of Christ; his receiving sinners, and introducing them into the favour of God, through the forgiveness of sins, by his blood so that we are brought to enjoy the light of our Father's countenance.

JOHN (sig. '*Grace of Jehovah*') was the son of Zebedee and Salome. He was called by our Lord to be his disciple while he was following his ordinary calling of a fisherman.—*see* § 16. He was one of the twelve apostles,—*see* § 27; and, with James his brother, was surnamed '*Boanerges*' — 'sons of thunder.' These two apostles, with Peter, were peculiarly favoured on several occasions,—*see* § 36, 51, 86, 7; and John is called 'the disciple whom Jesus loved,'—*see* § 91, 7. He was the youngest of the apostles when called; and is the only one who is supposed to have died a peaceful death. He suffered banishment, under *Domitian*, in the *Isle of Patmos*, where he wrote the *Apocalypse*. He probably resided in *Judæa* until the Roman war, A.D. 66 or 70, and died at Ephesus, when he was above 100 years old. During his later years he was accustomed to say nothing but—'Little children, love one another.' This gospel, while it sanctioned the rest, added what was necessary to their completion. The others recorded the *miracles* and the *external* evidence of Jesus' divine mission: John's gospel contains more about Christ, his person, design, and work. He aims to shew that Jesus was the Messiah, and from *Jesus' words* what the Messiah was. The great grace of the Lord that we enjoy, through the adoption that is in Jesus, the Son of God, the word made flesh, that came to give himself for the life of the world, is the subject of this sweetly simple, but truly sublime gospel. John's gospel is said to have been written at Ephesus at the close of his life. He wrote also the three Epistles which bear his name.—*See Greswell on the Times and Order of the Gospels*, vol. i. Diss. ii.

IN ORDER,' p. 2.

Mr. Greswell says:—'The possession of a preface, which is not the case with any other of the gospels; a model of conciseness, and yet of sufficiency; asserting, in the most compendious form, whatsoever an introductory admonition might be expected to assert —the motive which induced the author to undertake the work—his qualifications for its execution—the method which he proposed to observe in it—and the end which he had in view by it. Now prefaces are not commonly premised except to regular histories, and if St. Luke's gospel agrees with a formal and methodical history at the outset, this is some argument that it will be found to agree also with such an history in the subsequent arrangement and distribution of the work.

'His own declaration that he proposed to write in order, and, consequently, to observe the course of time and succession in the detail of events: for what other meaning can be put on the words in question,

"Ἔδοξε κἀμοὶ παρηκολουθηκότι ἄνωθεν πᾶσιν ἀκριβῶς καθεξῆς σοὶ γράψαι, κράτιστε Θεόφιλε; I. 3.

'Is hath seemed good to me also, having carefully attended to the course of all things from the beginning, to write *of them* in order for thy sake, most excellent Theophilus.

'The natural and obvious construction is clearly to convey the promise of a regular account.

'For an integral period of the Christian history, and through an integral portion of its contents, the gospel of St. Luke is regular, and consistent with the professions of its preface: For, *first*, proposing to deduce that history from its earliest point of time, he begins with the conception and the birth of the Baptist, and afterwards passes to the conception and the birth of Jesus Christ; that is, he begins with the private history of each, before he proceeds to the public. *Secondly*, as far as was practicable, without actually violating the order of events, he manifests a strict anxiety to separate the private history of the Baptist from the private history of Christ. There were some circumstances connected with the conception, which preceded the birth of Christ, but followed upon the conception of John: these he has related, as historical precision required, between the two. But after the birth of John, when there was nothing in his private history any way connected with the private history of Christ, he despatches that history once for all—summing up in a single sentence—'The child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel,' i. 80—the substance of thirty years, before he proceeds to the account of the birth of Christ. Why was this done, except that the connection of the history might be left free to begin, and to continue, in like manner, the account of the birth, the infancy, and the domestic privacy, of Christ? all which are next related, and in a strictly methodical order.

'Again, being arrived at the point of time when the public ministry of both the Baptist and Christ was about to commence, he begins with the ministry of John, and despatches, as before, the ministry of John, before he says a word upon the ministry of Christ: of this there cannot be a clearer proof than that, after a regular account of the preaching, the teaching, and the testimonies, of John, he concludes the whole by the history of his imprisonment, before he relates even the baptism of Christ. This was to introduce an anachronism of probably four months in extent; but it is manifestly an anachronism introduced on purpose, to keep the unity of his next and principal subject unbroken: that so the history of our Saviour's ministry might begin and be continued from his baptism forward, without any admixture of the history of John. In this case, then, this exception, instead of weakening, serves rather to confirm our assertion.

'From the time of the commencement of this ministry to the end of the gospel, there is no instance ministry to the end of the gospel, there is no instance of a supposed transposition, which, upon a fair and dispassionate examination, will not turn out to be quite the contrary.'—*See* Diss. i. vol. I. pp. 6—12.

'ZACHARIAS,' p. 2.

Zacharias: Every word of God is good. The very names of Scripture are most significant. Thus, Zacharias means 'memorial of the Lord,' and Elisabeth, 'oath of my God.'

The former name is pointed out, Ex. iii. 14, 15. 14, '*And God said unto Moses*, I AM THAT I AM: *and he said, Thus shalt thou say unto the children of Israel*, I AM *hath sent me unto you.* 15, *And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The* LORD *God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.*' And, as we learn from our Lord, Mk. xii. 24—6, § 85, it implies the resurrection of the Lord's people. That which is referred to in the name Elisabeth, 'the oath of my God,' is given Ge. xxii. 15—8, and it contains of my God,' is given Ge. xxii. 15—8, and it contains the same three things referred to in the three names mentioned in the memorial of the Lord. Thus, the promise of the seed, numerous as the stars of the heaven or as the sand on the sea-shore, is contained in the name Abraham; and their being made blessed and the cause of blessing to all the nations of the earth, is expressed in Isaac; and their supplanting power, so as to possess the gate of their enemies, we have in the name Jacob. Christ came to confirm the promises made unto the fathers, and that confirmation seems to have been written in the very names of

ZACHARIAS—(*continued.*)

the parents of his forerunner, whose name also describes the peculiar character of the dispensation he came to introduce: the word John, meaning 'the grace of Jehovah,' at whose birth not only his father, but the prophets generally, began to speak according to the prediction of Hab. ii. 3, '*The vision is yet for an appointed time, but at the end it shall speak, and not lie!*' The name Gabriel means 'man of God,' a name whereby Elijah, that had been taken up into glory, was generally designated. The word which here expresses man, is more expressive of power or glory than that whereby Elijah was called before his translation, to stand more immediately in the presence of God, and execute more extensively his commands. There is no true power but of God.—*See* 'call his name,' p. 4, *Scripture Illustrations*.

'AARON,' p. 2.

Aaron. Was a Levite, the son of Amram, and brother of Moses and Miriam. He was born about a year before Pharaoh, king of Egypt, ordered the male infants of the Hebrews to be slain; appointed of God to be spokesman for his brother Moses to Pharaoh and the Hebrews, Ex. iv. 14—.6. Along with his brother, and in the name of God, he demanded of Pharaoh immediate permission for the Hebrews to go into the wilderness of Arabia, to serve the Lord their God.

Shortly after the departure of the children of Israel from Egypt, while the Hebrews fought with Amalek in Rephidim, Aaron and Hur attended Moses, and held up his hands, while he continued encouraging the struggling Hebrews, and praying for victory to their arms, Ex. xvii. 10, .3. At Sinai, he, with his two eldest sons, and seventy of the elders of Israel, accompanied Moses part of his way up to the mount: and had very near and distinct views of the glorious symbols of the divine presence, when the Lord talked with Moses, Ex. xxiv. 1—11.

Soon after, he fell into the most grievous crime. The Hebrews solicited him to make them gods, to be their directors, instead of Moses, who still tarried in the mount. He ordered them to bring him all their pendants and earrings; he caused them to be melted down into a golden calf, in imitation of the ox Apis, which the Egyptians adored. He appointed a solemn feast to be observed to its honour; and caused to proclaim before it, '*These be thy gods, O Israel, which brought thee up out of the land of Egypt.*' While he was thus occupied, Moses descended from mount Sinai, and sharply reproved him for his horrid offence, Ex. xxxii.

Aaron heartily repented of his scandalous crime; and, with his four sons, was, about two months after, solemnly invested with the sacred robes, and consecrated by solemn washing, unction, and sacrifices, to his office of priesthood, Le. viii. He immediately offered sacrifice for the congregation of Israel; and while he and his brother Moses blessed the people, the sacred fire descended from heaven, and consumed what lay on the brazen altar, Le. ix. His two eldest sons, instead of taking sacred fire from the *brazen* altar, took common fire, to burn incense with, on the *golden* altar: and God immediately consumed them, with a flash of lightning; and ordered, that henceforth no priest should taste wine before officiating in holy things, Le. x.

It was perhaps scarcely a year after, when Aaron and Miriam, envying the authority of Moses, rudely upbraided him for his marriage with Zipporah the Midianitess; and for over-looking them in the constitution of the seventy elders. Aaron, whose priestly performances were daily necessary, was spared; but Miriam was smitten with a universal leprosy. Aaron immediately discerned his guilt, acknowledged his fault, begged forgiveness for himself and his sister, and that she might speedily be restored to health, Nu. xii. It was not long after, when *Korah* and his company, envying the honours of Aaron, thought to thrust themselves into the office of priests. These rebels being miraculously destroyed by God, the Hebrews reviled Moses and Aaron, as guilty of murdering them; the Lord, provoked herewith, sent a destructive plague among the people, which threatened to consume the whole congregation. Aaron, who had lately, by his prayers, prevented their being totally ruined along with Korah, ran in between the living and the dead, and by offering of incense, atoned for their trespass, and so the plague was stayed.—*See* Nu. xvi.

THE TEMPLE,' p. 3.

The temple. The temple of God, or the temple dedicated and devoted to the service of God, was built on mount Moriah, on the spot where Abraham offered up his son Isaac. The first temple was built by king Solomon about 1005 years B. C. David, with his princes, provided immense treasures for it, amounting, it is computed, to 939 millions sterling; and in weight to about 46,000 tons of gold and silver. About 183,600 men, Hebrews and Canaanites, were employed in its erection. Every thing was made ready ere it came to the spot; and no tool was heard in its progress. Hiram, king of Tyre, supplied the cedar from Lebanon, which was floated to Joppa, and thence conveyed to Jerusalem. It was seven years in building, 1 Ki. vi. 38. David was not suffered to build it because he had been a man of war, 1 Ch. xxii. 1—10. About eleven months after the building was finished, and just before the feast of tabernacles, this temple was furnished with the ark, and other sacred utensils; and the Shechinah, or cloud of divine glory, entered it, to take up its rest over the ark, between the cherubims; and it was dedicated with a solemn prayer by Solomon, and seven days of sacred feasting, and by a peace offering of 22,000 oxen and 120,000 sheep, 1 Ki. viii. 63; to consume which, the holy fire anew came down from heaven, 2 Ch. vii. 1—3. The temple service consisted in sacrifices, songs, prayer, &c., 1 Ch. xxv.—xxix. 1—9; 1 Ki. vi.—viii.; 2 Ch. iii.—vi. This temple remained but about thirty-four years in its glory, when Shishak, king of Egypt, carried off its treasures, 1 Ki. xiv. 25, .6. After repeated desecrations, its golden vessels were carried to Babylon, and the temple was demolished by Nebuchadnezzar, about 588 years B.C., 2 Ch. xxxvi. 6, 7, 17—20. After the Babylonish captivity it was rebuilt by command of Cyrus, but with vastly diminished beauty. The aged men wept when they compared it with the glory of the former temple, Ezr. iii. 8—12. This temple was often defiled in the wars, and before the time of Christ had become much decayed. Herod the Great, being exceedingly unpopular among the Jews on account of his cruelties, to gain their affections, and to gratify his own ambition, about B. C. 20, began to build it anew: this he did, not by taking it down entirely at once, but by removing one part after another until it became a new temple. He employed 18,000 men upon it, and completed it, so as to be fit for use, in nine years: but forty-six years after began to repair it, when our Saviour had begun his public ministry, it was not quite finished; nay, till the beginning of their ruinous wars, the Jews added to its buildings. The temple itself was 60 cubits high, and as many broad. But in the front Herod added two wings or shoulders, each of which projecting 20 cubits, made the whole length of the front 100 cubits, and the breadth as many; and the gate was 70 cubits high, and 20 broad, but without any doors. The stones were white marble, 25 cubits in length, 12 in height, and 9 in breadth, all polished, and unspeakably beautiful. Instead of doors, the gate was closed with vails, flowered with gold, silver, purple, and every thing rich and curious. At each side of the gate were two stately pillars, from whence hung golden festoons, and vines with leaves and clusters of grapes, curiously wrought. The whole enclosure was about a furlong square, surrounded with a high wall of large stones, some of them above 40 cubits long, and all fastened to one another with lead or iron. The wall of the temple, and its roof, being covered with gold on the outside, made a most brilliant appearance in the sunshine. This vast, and splendid, and, apparently, imperishable pile, was destroyed, A.D. 70, by the Romans under Titus, after about only seventy years continuance from the time of its rebuilding by Herod.

AS TREES WITHOUT FRUITS ARE UNPROFITABLE; SO KNOWLEDGE WITHOUT WORKS IS ABOMINABLE.

SECTION 2.—The Birth of Jesus foretold.—Mary visits Elisabeth, and returns home. Luke i. 26—56.

(G. 4.) *The Birth of Jesus foretold. Luke* i. 26—38. *At Nazareth.*

26 And in the sixth month the angel Gabriel was-sent from God unto a-city of Galilee,[a]
27 named Nazareth,[b] to a-virgin espoused to-a-man whose name *was* Joseph,[c] of the-
28 house-of David;[d] and the virgin's name *was* Mary. And the angel came-in unto
her, and said, Hail, *thou that art* highly-favoured,[e] κεχαριτωμενη the Lord *is* with
29 thee: blessed *art* thou among women. And when-she saw *him*, she-was-troubled at
his saying, and cast-in-her-mind διελογιζετο what-manner-of salutation this should-be.
30 And the angel said unto-her, Fear not, Mary: for thou-hast-found favour with God.
31 And, behold, thou-shalt-conceive in thy-womb, and bring-forth a-son, and shalt-call

Marginal Readings:—[a] Circuit or revolution. [b] Branch or slip preserved. [c] He (the Lord) shall add, or give increase. [d] Beloved. [e] Given great cause of joy. [f] Reasoned or debated.

SCRIPTURE ILLUSTRATIONS.

26. *Galilee*—'revolution, circuit, or heap.' Jos. xx. 7; xxi. 32—Solomon gave to Hiram 20 cities in Galilee, 1 Ki. ix. 11—the king of Assyria took Galilee, 2 Ki. xv. 29—prediction respecting it, Is. ix. 1, 2—Jesus made several circuits around Galilee, in raising up that heap of witness, which is contained in the gospels, § 18, (*first circuit*); § 30, (*second circ.*); § 38, (*third circ.*)—the word began from Galilee, Ac. x. 37.

Nazareth—'kept or preserved.' The word signifies a valuable young stem or shoot; hedged around, or defended, from destroying animals. The place where the Rod out of the stem of Jesse (Is. xi. 1) was brought up, Lu. iv. 16, § 15—after having been preserved, as being taken into Egypt, Mt. ii. 13—23, § 5—remarkably preserved in Nazareth, Lu. iv. 28—30, § 15.—*See Nazarene*, § 5.

27. *Mary*—'bitterness, or my myrrh, or of the sea'—Marah, Ex. xv. 23—6.—Mara, Ru. i. 20—enmity predicted between the seed of the woman and that of the serpent, Ge. iii. 15—Mary sorely tried, as to her character, Mt. i. 18—20, § 2—privations, Lu. ii. 7, § 4—a fugitive, Mt. ii. 14—22, § 5—forewarned of affliction, Lu. ii. 34, 35, § 4—Jesus lightly esteemed as being her son, Mk. vi. 3, § 37—Jesus upon the cross said to her, 'Woman, behold thy son,' Jno. xix. 26, § 91.

28. *the Lord is with thee*—the true ground of confidence: *examples*, Gideon, Ju. vi. 12—Israel, as new created, and called by the Lord's name, Is. xliii. 1—Paul, Ac. xviii. 9, 10; xxiii. 11.

29. *troubled*—Nebuchadnezzar, Da. ii. 3; iv. 4—18—Belshazzar, v. 6—these had reason to be troubled; but the prophet himself was so, Da. vii. 15; x. 3—Cornelius, Ac. x. 3, 4.

31. *a son*—prediction, Is. vii. 14—fulfil. Mt. i. 22—5, p. 14; Lu. ii. 7, § 4; Ga. iv. 4.

Jesus—'the Lord the Saviour,' Is. xliii. 11; Zep. iii. 17; Mt. i. 25, p. 14; Lu. ii. 11, § 4—saves his people from their sins, Mt. i. 21, p. 13—from the present evil world, Ga. i. 4—from the wrath to come, 1 Th. i. 10—His salvation exemplified, Lu. vii. 47—50, § 29.

NOTES.

26. *Angel*, or messenger, is the common name given to those spiritual and intelligent beings, by whom God partly executeth his providential work, and who are most ready and active in his service. They were created with eminent wisdom, holiness, and purity, and placed in a most happy and honourable estate; but capable of change. Their knowledge is great, but not infinite: they *desire to look* into the mystery of our salvation, and *learn from the church* the manifold wisdom of God. Nor can they search the hearts of men, nor know future things, but as particularly instructed of God. Mt. xxiv. 36, § 86, '*But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.*' Nor do we understand their manner of knowing things corporeal and visible; nor the manner of their impressing bodies, or their method of communicating among themselves. Their power, too, is very extensive; but reaches to nothing strictly called miraculous. Their number is very great, amounting to a vast many millions: Ps. lxviii. 17, '*The chariots of God are twenty thousand, even thousands of angels.*' Mt. xxvi. 53, § 88, '*Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?*' Rev. v. 11, '*And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands.*' And their names, of archangels, thrones, dominions, principalities, and powers, suggest an order among them, though of what kind we know not. Col. i. 16, '*For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers; all things were created by him, and for him.*'

Gabriel. *see on* ver. 11, p. 3.

[He forwarded the ruin of Persia. Da. x. 13, 20. He explained to Daniel his visions of the four beasts, of the ram and goat; he declared the time of our Saviour's appearance on earth, and his death, and the fearful consequents thereof to the Jewish nation. He informed him of the ruin of the Persian empire; of the wars between the Grecian kings of Egypt and Syria; of the distress of the Jews under Antiochus Epiphanes; of the rise and fall of Anti-Christ; and of the present adversity, and future restoration of Israel, Da. vii.—xii.]

27. *To a virgin espoused.*—*See* Mt. i. 18, p. 13. Matthew informs us of the subsequent appearance of the angel to Joseph; Luke, of the previous annunciation to Mary.

28. *Highly favoured.* As the mother of the long expected Messiah: the mother of the Redeemer of mankind. To be reckoned among his *ancestors*, was accounted sufficient honour for even Abraham and David. But now on Mary, a poor virgin of Nazareth, was to come this honour of giving birth to the world's Redeemer—the Son of God.

Blessed art thou. A form of salutation denoting kindness, but not necessarily implying reverence; the happiest, most fortunate, art thou of women.

30. *Found favour with God.* God hath chosen thee before all others.

31. *JESUS.* The Lord and Saviour of mankind. He is called *JESUS* because, by his righteousness, power, and Spirit, he is qualified to save, to the uttermost, them that come unto God through him, and appointed of God for that end, and freely given in the offer of the gospel. Isa. lxi. 1, 2, 3, '*The spirit of the Lord* God *is upon me,*' &c. Mt. i. 21, p. 13, He is the eternal Son of God, equal with his adored Father in every unbounded perfection.

PRACTICAL REFLECTIONS.

26—9 *ver.* It becomes us, not only with reverence to listen to the Lord's messenger, but, with Mary, earnestly to inquire into the import of the message which is brought unto us; those who so listen and inquire will find it a message of joy and peace, however it may at first excite alarm in the poor in spirit.

[27 *ver.* The woman's own name, as having come under the curse, was Mary, *bitterness*, but, as the waters of Marah were sweetened by the tree cast into them, so was there sweetness to the troubled spirit of Mary, and so there is to that of every repentant sinner who receives the message respecting the Rod out of the stem of Jesse; to such are the words, '*Fear not, Mary, for thou hast found favour with God.*'—See Ex. xv. 22—.7.]

[31 *ver.* How wonderful that Jesus, the Lord, the Saviour, should condescend to become the seed of the woman! And how marvellous the grace, that we should have the privilege of having Christ formed in us, '*the hope of glory!*' Ga. iv. 19; Col. i. 27.]

CHRIST LOVES HIS PEOPLE WHEN IN THEIR RAGS AS WELL AS IN THEIR PROSPERITY.
BLESSED ARE ALL THEY THAT PUT THEIR TRUST IN HIM.—Psalm ii. 12.

32 his name Jesus.[a] He shall-be great, and shall-be-called the-Son of-the-Highest: and
33 the-Lord God[b] Κυριος ὁ Θεος shall-give unto-him the throne of-his father David: and
he-shall-reign over επι the house of-Jacob[c] for ever[d] εις τους αιωνας; and of-his
34 kingdom there-shall-be no end.[e] ουκ εσται τελος. Then said Mary unto the angel,
35 How shall-this-be, seeing I-know not a-man? And the angel answered and-said
unto-her, The-Holy Ghost shall-come upon thee, and the-power of-the-Highest shall-
overshadow thee: therefore also that holy-thing which-shall-be-born *of thee* shall-be-
36 called the-Son of-God. And, behold, thy cousin Elisabeth, she hath-also-conceived
a-son in her old-age: and this is the-sixth month with-her, who was-called barren./
37 For with God nothing shall-be-impossible. 38 And Mary said, Behold the handmaid
of-the-Lord; be-it unto-me according-to thy word. And the angel departed from her.

MARGINAL READINGS: [a] The Lord shall save. [b] Lord the God. [c] Healer or supplanter. [d] Unto the ages. [e] Shall not be an end. [f] Sterile.

SCRIPTURE ILLUSTRATIONS.

32. *great, &c.*—predicted, Mi. v. 2, 4; Ps. lxxxix. 27; Is. ix. 6, 7; xii. 6—*confirmation*, Ph. ii. 9–11; He. i. 3–6; Mt. iii. 17, § 8—confessed by devils, Mk. i. 24, § 17; v. 7, § 35.

throne of his father David—Jerusalem, 2 Sa. v. 6–10—prediction, vii. 12–6—'shall call Jerusalem the throne of the LORD,' Je. iii. 17, *see* Notes, *infra* —*confirm.*, Mt. xix. 28, § 75; xxi. 5, § 82—Christ is now on the throne of his Father in heaven, Rev. iii. 21.

father David—prediction, 2 Sa. vii. 14–29; Ps. lxxxix. 35, 6; cxxxii. 11; Je. xxiii. 5, 6—recognition, Mt. i. 1, § 4; xxi. 9, § 82—Jah'dvid's Lord, as well as David's son, Mt. xxii. 41–5, § 85.

33. *reign*—prediction, 'my servant David their Prince for ever,' Eze. xxxvii. 25—the Lord, Ps. cxlvi. 10; Mi. iv. 2; v. 2—*confirm.*, 2 Ti. ii. 11, 12; Re. xi. 15; xx. 4, 6.

no end—prediction, Is. ix. 7; Da. ii. 44; vii. 13, 14, 27—*confirm.*, He. i. 8; Re. xi. 15; xxii. 5.

35. *Son of God*—His name, a subject of inquiry for the wise, Pr. xxx. 4—prediction, Ps. ii.; lxxxix.

26—*confirmation*, Ac. iv. 24–31; Col. i. 12–9—with his servants in the fire, Da. iii. 25—acknowledged of the Father, Mt. iii. 17, § 8; xvii. 5, § 91—questioned by the tempter, Mt. iv. 3, 6, § 9—confessed by devils, Lu. iv. 41, § 17; Mk. iii. 11, § 26, *see* '*great*,' above—Jesus declared himself to be the Son of God, Jno. iii. 16, 17, § 12; v. 25, § 23; ix. 35–7, § 55; x. 36, § 56; xi. 4, § 58; xvii. 1, § 87—His accusation, Jno. xix. 7, § 90; Lu. xxii. 70, § 89; Mt. xxvii. 43, § 91—witnessed by the Baptist, Jno. i. 34, § 10—by Nathanael, ver. 49, § 10—by the centurion, Mt. xxvii. 54, § 92—the gospel of Jesus Christ, the Son of God, Mk. i. 1, § 7—by the apostles, Ac. ix. 20; xiii. 32, 33; Ro. i. 4; v. 10; Ga. iv. 4; 1 Jno. i. 7; iv. 10, 15; v. 5, 20—for what purpose, Jno. iii. 16, 18, § 12; xx. 31, § 100—His manifestation in power, Re. ii. 18, 27—*compare* Ps. ii. 7–9.

37. *with God nothing shall be impossible*—said to Abraham, Ge. xviii. 14—to Moses, Nu. xi. 23—by Job, xlii. 2—by Nebuchadnezzar, Da. iv. 35—by and to the prophet Jeremiah, xxxii. 17–27—by Jesus, Mt. xix. 26, § 75—the power to be had in Christ, 2 Co. xii. 9, 10; Ph. iv. 13

NOTES.

32. *He shall be great.* Illustrious.—*See* Is. ix. 6, 7, '*For unto us a child is born, unto us a son is,*' *&c.*

['Great in power and authority, in glory and fame, in office and administration, when he shall reign.' 'Great in his person, as God and man united;' 'in his Prophetic office, 'mighty in word and deed,' doctrine and miracles; in his Priesthood, establishing upon its merit a constant and universal intercession.']

The Son of the Highest; that is, 'of God;' one of whose names is—'the Most High.' 'The Highest' often stands as a title of God. 'The Son of God,' in a sense in which no creature can be. 'The Son of God,' in his higher and Divine nature.

Throne of his father David. David is called his *father*, because Jesus was lineally descended from him. — . . . The promise to David was, that there should *not fail a man to sit on his throne*, 1 Ki. viii. 25. David had reigned over all Israel—the Jews rejected his rightful heir when he appeared among men. But, by the foundation being laid in Zion, at the time of Christ's first coming to suffer, the purpose of God was not frustrated, but rather infallibly secured. To Christ not only belongs the kingdom, or throne of the house of *Judah*: he was appointed to reign over the house of '*all Israel*,' few belonging to which were then in the land, and in whose empty heritages the Jews, such as Joseph and Mary, were then dwelling. Until the kingdom shall come, when *Israel* will acknowledge their King, and submit to his righteous government, permanent peace cannot be expected.

[The promise seems to be that he would not only have the throne of David, which, latterly, was more connected with the house of Judah, but that he would reign over the house of Jacob, which had separated from the house of Judah; had been subsequently taken away by the Assyrians, (*see* 2 Ki. xv. 27–9; xvii. 6–23); and was to appearance lost.]

Of his kingdom there shall be no end. His is the kingdom predicted by the prophets, as by Da. ii. 44, ['*And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.*'—vii. 27, '*And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.*']

35. *The power of the highest, &c.* This evidently means that the body of Jesus should be created by the direct power of God.

Shall be called the Son of God. Rom. i. 4, '*And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.*'—Ac. xiii. 33—*compare* with Ps. ii. 7.—*See* above, in 'Scrip. Illustra.;' and *see* 'Jesus,' p. 9.

38. *Behold the handmaid of the Lord.* This expresses prompt obedience.—*See* Ac. ix. 10; He. x. 7.

PRACTICAL REFLECTIONS.

32 *ver.* **Not Herod, who had usurped the throne of David, was recognised as 'great' by God, but he whose right it is, although the child of a poor inhabitant of despised Nazareth. Let us patiently wait upon Him who, however we may be tried, forgetteth not the cause of the poor and needy.—Jesus was properly the Son of the Highest; but behold what manner of love the Father hath bestowed upon us poor sinners, that we, accepted in that Son, should be called the sons of God!**

[Although, by men, Jesus was denied, with cruelty and scorn, '*the throne of his father David*;' yet was it given to him by the Lord God, as a place in which should be displayed his truth as a prophet, and his awful justice as a king, seeing it refused to come under the blessing of his priesthood.]

33 *ver.* **However we may refuse allegiance to the King of Israel, there is no time in which entire submission to him is not due: and the Father will vindicate the Son's right to reign throughout all ages, even unto the dispensation of the fulness of times; and thenceforth shall his dominion be for ever: '*of his kingdom there shall be no end.*'**

34 *ver.* **Whilst we avoid the unbelief of Zacharias, as asking, *whereby* we shall know that God will accomplish his word? let us, with Mary, exercise believing solicitude as to *how* the will of God is to be done.**

37, 38 *ver.* **God is omnipotent; and we do well, like Mary, to resign ourselves willingly into his hands, who can do for his people marvellous things.**

THE RIGHTEOUSNESS OF CHRISTIANS IS TO BE MAGNIFIED, WHEN

THE RIGHTEOUSNESS OF CHRIST IS TO BE MAGNIFIED, WHEN

(G. 5.) *Mary visits Elisabeth.* *Luke* i. 39—55. *In the Hill Country of Judea.*

39 And Mary arose in those days, and went into the hill-country with haste, into a-city
40 of-Juda; and entered into the house of-Zacharias, and saluted Elisabeth.

41 And it-came-to-pass, *that*, when Elisabeth heard the salutation of Mary, the babe
42 leaped in her womb; and Elisabeth was-filled with-the-Holy Ghost: And she-spake-
out with-a-loud voice, and said, Blessed *art* thou among women, and blessed *is* the
43 fruit of-thy womb. And whence *is* this to-me, that the mother of-my Lord should-
44 come to me? For, lo, as-soon-as the voice of-thy salutation sounded in mine ears,
45 the babe leaped in my womb for joy. And blessed *is* she that-believed: for there-
shall-be a-performance[a] of-those-things τελειωσις τοις which-were-told her from the-
46 Lord. And Mary said, My soul doth-magnify the Lord, 47 and my spirit hath-
48 rejoiced in God my Saviour επι τω θεω τω σωτηρι μου. For he-hath-regarded the
low-estate[b] ταπεινωσιν of-his handmaiden: for, behold, from henceforth all genera-
49 tions shall-call me blessed. For he that-*is*-mighty hath-done to-me great-things;[c]

MARGINAL READINGS:—[a] Completion or perfection to. [b] Littleness; insignificance. [c] Majestic things; magnificence.

SCRIPTURE ILLUSTRATIONS.

39. *hill country*—where the children of Aaron had portions, Jos. xxi. 4—19.

42. *blessed*—those that trust in the Son, Ps. ii. 12—they that hear the word of God and keep it, Lu. xi. 27, 28, § 62—John the Baptist, Mat. xi. 6, § 29—this truth declared to Thomas, Jno. xx. 29, § 95.

45. *performance*—of the oath to Abraham, Ge. xxii. 15—18—performance promised to Isaac, xxvi. 3—confirmed to Jacob, xxviii. 13—15—same in the prophets, Je. xxxiii. 14; Mi. vii. 20 — God did not become the Son of man, that he should repent, Nu. xxiii. 19—but in order to confirm the promises made unto the fathers, Ro. xv. 8—performance continuous from its commencement at Philippi, Ph. i. 6; ii. 16—where the gospel began to be preached in Europe, Ac. xvi. 6—12.

46. *my soul*—Hannah so rejoiced in song, 1 Sa. ii. 1—10—David, Ps. xxxiv. 2, 3—so all the seed of Israel shall glory, Is. xlv. 25.

48. *all generations*—all families of the earth to be blessed, Ge. xii. 1—3—all nations, Ps. lxxii. 17—19—call you blessed, Mal. iii. 12—the word to a thousand generations, Ps. cv. 6—10—the blessing upon the nations, through Christ, Ga. iii. 13, 14.

49. *holy*—glorious in holiness, Ex. xv. 11—holy in all his works, Ps. cxlv. 17—Holy, holy, holy, Is. vi. 3; Re. iv. 8—His name Holy, Is. lvii. 15; Ps. xcix. 3—the holy One of God: his coming disturbed the unclean spirits in the synagogue, Lu. iv. 34, § 17—the saints to reflect his holiness, Le. xix. 2; 1 Pe. i. 15, 16; 1 Co. vi. 19, 20.

NOTES.

39. *Arose, and went into the hill country of Juda.* The region south of Jerusalem, about eighteen miles distant. The principal city was *Hebron*, which, with other neighbouring cities, was given to the priests. It is now principally in ruins, and much venerated by Jews, Arabs, and Christians; because in it were buried Abraham, Sarah, Isaac, and Rebekah. Zacharias probably lived at *Jutlah*, near to *Hebron*.—See '*Geography*,' p. 14.

40. *Saluted Elisabeth.* Expressed great joy and gratification at seeing her, and used the customary tokens of affectionate salutation.

41. *Filled with the Holy Ghost.* By the Spirit she was enabled to speak the words that follow, verses 42—55; and in the same power Mary replies, verses 46—55.

43. *Whence is this to me?* An expression of humility. Why is it that the mother of my Lord should come to *me*, as if to honour me?

46. *And Mary said, &c.* Most of these phrases are borrowed from the Old Testament, especially from the song of Hannah, 1 Sa. ii. 1—10. The Spirit of prophecy frequently uses expressions before given.

48. *All gener.* The children of God in all after ages.

PRACTICAL REFLECTIONS.

39 *ver.* It is good for us not to neglect the signs which God is pleased to point out for the confirmation of our faith. The long and difficult journey of Mary to Elisabeth was abundantly rewarded.

40 *ver.* It is blessed to have the communion of saints —especially of those who are older and have a similar experience with ourselves in the things of God. '*Then they that feared the* LORD *spake often one to another: and the* LORD *hearkened, and heard it, and a book of remembrance was written before him for them that feared the* LORD, *and that thought upon his name*,' Mal. iii. 16

41—4 *ver.* The word of the Lord is, indeed, found to be truth, by such as believingly inquire into his faithfulness: Mary's own case, and that of Elisabeth, which was given as a sign, were at once witnessed to by the Spirit in Elisabeth, with increased confirmation to her who had believed the words of the heavenly messenger. However mighty the messenger, it is as from the Lord that the message should be received.

[45 *ver.* There is not only blessing in believing obedience now, but especially in the glorious triumph of Messiah's kingdom, chiefly concerning which were the things spoken of by the angel. That kingdom is equally the subject of promise to all that believe, as it was to the believing and obedient Mary. The blessing of being related to Christ in the flesh was great, but a greater may be ours, for thus said our Lord himself, '*Yea, rather, blessed are they that hear the word of God, and keep it*,' Lu. xi. 28, § 62.]

46, 8 *ver.* However highly favoured, we should ever remember that it is all through Grace; that, along with the most vile, we require salvation through Him who had been promised to Mary, and of whom she sang, saying, '*My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour*.' —Let us, with Mary, magnify the Lord for his most favourable regard to the poor.

[49 *ver.* The mighty One doth not only put forth power on behalf of his people, but *in* them, so as to sanctify them unto his service—'*Holy is his name*.']

REMEMBER, TENDER LAMBS, THOUGH STRAYING, MUST BE GENTLY LED BACK TO THE FOLD.

A MAN'S HEART DEVISETH HIS WAY: BUT THE LORD DIRECTETH HIS STEPS.—Prov. xvi. 9.

50 μεγαλεῖα and holy *is* his name. And his mercy *is* on-them that-fear him from-gene-
51 ration to generation.[a] εις γενεας γενεων. He-hath-shewed strength εποιησε κρατος with
52 his arm; he-hath-scattered the-proud in-the-imagination of-their hearts.[b] He-hath-put-
53 down the-mighty from *their* seats, and exalted them-of-low-degree. He-hath-filled the-
54 hungry with-good *things;* and the-rich he-hath-sent-[c] empty-away. He-hath-holpen
55 αντελαβετο his servant[d] Israel, in-remembrance[d] μνησθηναι of-his-mercy, (as he-spake
to our fathers,) to Abraham, and to his seed for ever.[e] εις τον αιωνα. [56 *ver.*, *see* p. 14.]

MARGINAL READINGS:—[a] Unto generations of generations. [b] Heart or inner part. [c] Child or son.
[d] To remember mercies. [e] Unto the age.

SCRIPTURE ILLUSTRATIONS.

51. *strength*—sung of by Moses at the Red Sea, Ex. xv. 1–19—by David, Ps. lxv. 6; xcviii. 1—arm of the Lord to put on strength, Is. li. 9, 11—Zion to put on strength, lii. 1—made bare his arm, lii. 9, 10—mine own arm, lxiii. 5, 6—strong to judge Babylon, Re. xviii. 8.

scattered the proud—same sung by Moses, Ex. xv. 1–10—and by Hannah, 1 Sa. ii. 1–10—and by David, Ps. ii.—to be fulfilled in great future deliverances, Eze. xxxviii. 14–23; xxxix.; Re. xix. 17–21; Zep. iii. 8–13; Joel iii. 11–7.

55. *Abraham*—first promise to, Ge. xii. 1–7—vision, xv.—covenant, xvii. 1–8—confirmed with an oath, xxii. 16–18—fulfilment anticipated, in the new song, Ps. xcviii. 3—to be fulfilled to her that was reckoned barren and desolate, Is. liv. 1, 9, 10—the promise secured, and only to be enjoyed in Christ, Ga. iii. 16, 7, 29—the promise immutable, He. vi. 13–8.

NOTES.

50. *That fear him.* That *reverence* or honour him. One kind of fear is that which a servant has of a cruel master, or a man has of a precipice, the plague, or danger. This is not the *fear* which we ought to have of God. It is the fear which a dutiful child has of a kind and virtuous father: a fear of dishonouring him by our life; of doing anything which he would disapprove. It is on those who have *such* fear of God that his mercy descends. This is the fear of the Lord which is the beginning of wisdom, Ps. cxi. 10; Job xxviii. 28, '*And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.*'

From generation to generation. From one age to another; it continues; is unceasing; and abounds.

51. *He hath shewed strength with his arm.* A metapher derived from putting to flight a defeated enemy. He utterly discomfits. The arm is the symbol of strength. The expression in this and the subsequent verses has no particular reference to his mercy to Mary. Having sung of her Saviour, the promised seed of the woman, she reaches forward, in the spirit of prophecy, to a contemplation of his ultimate triumph, in bruising the serpent's head.

Scattered the proud, &c. [We are to consider that Mary prophesied in this song, and thus spoke of the ultimate triumph as if already come. It was secured by the coming of the conqueror, the seed of the woman, which shall bruise the head of the serpent.]

52. *Put down the mighty.* Speaking prophetically of the destruction of Satan's kingdom, and the establishment of the kingdom of Messiah.

Exalted them, &c. In the first coming of Christ an assurance was given, that all the promises shall be fulfilled. The meek shall inherit the earth: the poor in spirit shall be given the kingdom of heaven.

53. *The hungry with good things.* This is a celebration of the general mercy of God: but more particularly for the abundance of blessing which our God hath designed for his chosen people.

The rich he hath sent, &c.—*See* Ps. xxxvii.

54. *He hath holpen.* Hath succoured.

[Whatever may threaten, he will defend his servant Israel in possession of the goodness he hath prepared, and truly fulfil the mercy promised to Abraham and to his seed for ever.]

In rememb. of his mercy. Of his promised mercy. [The expression has here peculiar emphasis, meaning, to give a fresh proof of mercy and favour to Israel, in addition to the ancient mercies shewn to that people. The fulfilment of all the promises made to the fathers, as to the multitude, power, and blessedness of the chosen seed, was secured in God's giving his only begotten Son into the world.]

55. *As he spake to our fathers, &c.* That is, He hath dealt mercifully with the children of Israel, according as he promised Abraham, Isaac, and Jacob, &c. Seeing that God did not withhold his own Son, there could be now no doubt as to the full accomplishment of the promises made to the fathers, however difficult that accomplishment may at one time have appeared to be. As truly as the Prince hath come of Judah, his people Israel shall be found, and find in Him the blessing & the deliverance promised.

Abraham. First called Abram, or 'Great father.' It was promised that a great nation would proceed of him, Ge. xii. 2. Afterwards his name was changed to Abraham, sig. '*Father of a great multitude,*' Ge. xvii. 5, 6; and it was predicted that he should be the '*father of many nations.*' He was called to leave his father's country, and go into a land which the Lord would shew him, Ge. xii. 1. Being led into the land of Canaan, this was wholly promised to his seed, Ge. xii. 7. [He was, however, long in being given the son of whom the promised "one seed" (Christ) and the multitudinous seed were to come; and neither Isaac, nor his grandson Jacob, obtained possession of the promised land. Nor, when brought out of Egypt, were the children of Israel given possession, according to the free covenant made with Abraham. The possession then obtained was under the law. But the possession promised through the covenant of grace, remains to be given to Abraham's descendants, when they obey the call. '*Look unto Abraham your father,*' Is. li. 1–3. When, as possessing the same simplicity of faith, they exemplify the same willing obedience as Abraham, Is. lvii. 13, 4. Abraham is called the friend of God, Is. xli. 8 Believers, being all one in Christ Jesus, are in Christ, Abraham's seed, and heirs according to the promise, Ga. iii. 28, 9.]

PRACTICAL REFLECTIONS.

50–5 ver. We may, with Mary, and as in the general language of prophecy, speak of that as done, which God hath begun to do. It should be to us as much a reality. Thus may we walk by faith.

51 ver. The counsels of the proud will produce their own discomfiture.

52 ver. The exaltation of the wicked will but prepare for their greater downfall.

53 ver. It is not the full and self-satisfied that may be expected to enjoy the promised good, but those who, knowing their own folly, weakness, and poverty, are willing to be guarded, upheld, and provided for simply as the Lord may choose.

[54 ver. As the high priest had the names of the children of Israel upon his shoulders and upon his breastplate, for remembrance before God, so of God our Saviour it shall yet be said, '*He hath holpen,*' *&c.*]

[54, 5 ver. As truly as the Lord will give help to his servant Israel, in raising up the tribes of Jacob, so truly will he remember to perform the fulness of the mercy promised to Abraham, and to his seed for ever.—Let us prove that we are truly the children of Abraham, by our having the same faith, and manifesting it by the same patient waiting and ready doing the will of our God.—Let us see the grace of God as manifested in these, the very first instances of prophesying as recorded in the New Testament. They are both by woman, who was first in the transgression. And with the spirit of prophecy, which is the testimony of Jesus, he hath thus honoured both youth and old age.]

(G. 6.) *Mary returns home, and is taken into the house of Joseph as his espoused wife.*
Matt. i. 18—25. *Luke* i. 56. *At Nazareth.*

18 Now the birth of Jesus Christ was on-this-wise: when-as his mother Mary was-
espoused to Joseph, before they came-together, she-was-found with-child of the-Holy
19 Ghost. Then[a] δε Joseph her husband, being a-just *man*, & not willing to make-her-
20 a-publick-example, παραδειγματισαι was-minded to-put-her-away privily. But
while-he-thought-on[b] αὐτου ἐνθυμηθεντος these-things, behold, the-angel of-the-Lord
appeared unto-him in a-dream, saying, Joseph, *thou* son of-David, fear not to-take-unto
21 *thee* Mary thy wife: for that which-is-conceived in her is of the-Holy Ghost. And
she-shall-bring-forth a-son, and thou-shalt-call his name JESUS: for he shall-save his

MARGINAL READINGS:—[a] However or moreover. [b] While anxiously-meditating.

SCRIPTURE ILLUSTRATIONS.

(Mt. 1.) 19. *just*—light ariseth to such, in the darkness, Ps. cxii. 4—walketh in his integrity, Pr. xx. 7—Simeon, a just man, waited for the consolation of Israel, Lu. ii. 25 § 4—God compassionates the ignorance of the sincere: Cornelius, Ac. x. 22—Paul, 1 Ti. i. 12, 13.

public example—Judah would have dealt severely with Tamar, Ge. xxxviii. 24—the law directed that the adulteress should be stoned, De. xxii. 21, 24; Jno. viii. 4, 5, § 55—Jesus allowed such to be put away, Mt. v. 32, § 19—the house of Israel had been so dealt with, Je. iii. 8, 'And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went,' &c.,

20. *while he thought*—the Lord teaches the meek, Ps. xxv. 8—10; Pr. iii. 5, 6; Is. xxvi. 7.

dream—Jacob's, Ge. xxviii. 12—Joseph's, xxxvii. 5—11—Solomon's, 1 Ki. iii. 5—15—use of them, Job xxxiii. 15—7—promise with regard to, Joel ii. 28—Pilate's wife's, Mt. xxvii. 19, § 90.

fear not—to Jacob, Ge. xlvi. 3—*See* Lu. i. 13, p. 4.

21. *bring forth—see* promise to Sarah, Ge. xvii. 19, 21—the Shunammite, 2 Ki. iv. 16, 17.—*See* Lu. i. 31, p. 9.

save his people, &c.—redeem Israel from all his iniquities, Ps. cxxx. 7, 8—all the ends of the earth to look to Jesus, Is. xlv. 22, 23—*confirm.*, Jno. xii. 32, § 82.—*See* 'Jesus,' Lu. i. 31, § 2, p. 10.

NOTES.

(Mt. 1. 18—25.) 18. *Was espoused to Joseph.* Espousing was a solemn engagement or contract of marriage, made before witnesses; after which the parties were accounted husband and wife, although they might live for some time after separate.

[No woman of Israel was married unless she had been first espoused. Generally six months or a year intervened between the espousals and nuptials, De. xx. 7.]

19. *A just man.* A lover of justice, and a man of uprightness and integrity. Strict in his obedience to all God's commandments; and so could not associate with Mary, were she guilty, as he supposed.

A public example. To expose her to public shame or infamy. Joseph was not only just, but merciful, and so was desirous that the separation he esteemed just, should be in a manner the least injurious to Mary. The infidelity of a *betrothed* woman was punished with death by stoning.

[*To put her away privily.* The law of Moses gave the husband the power of divorce, De. xxiv. 1. It was customary in a bill of divorce to specify the causes for which the divorce was made, and witnesses were also present to testify to the divorce. But in this case, it seems, Joseph resolved to put her away *without specifying the cause:* for he was not willing to make her a public example.]

[It was not necessary that it should be a public transaction. The man could give the woman a bill of divorce in private, delivering it into her hand or her bosom. Two witnesses only were necessary; it was not needful that any cause should be assigned.]

20. *But while he thought on these things.* He reflected, meditated, turned the matter in his mind.

His not acting rashly, but listening thus to the voice of mercy, gave occasion for the voice of mercy to reach himself.

[In the patriarchal times, as well as in the earlier ages of Judaism, God often revealed his will by dreams or visions, not only to his own people, but to the nations at large. The ancients in general much regarded them; and rules for their interpretation were formed, both among Jews and Gentiles; the former of whom were, however, forbidden to seek their interpretation from any but the prophets of the Lord, or the high priest.]

Joseph, thou son of David. He was of the house and lineage of David: of whom the Messiah was promised.

Thy wife. The Hebrews called the betrothed of a man, his wife, De. xxii. 24.

JESUS.—*See* 'Reflections,' p. 9, and *infra*, 21 ver.

21. *He shall save.* This expresses the same as the name, and on this account the name was given to him. He saves men by having died to redeem them; by giving the Spirit to renew them, Jno. xvi. 7, 8, § 87; by his power in enabling them to overcome their spiritual enemies; in defending them from danger; in guiding them in the path of duty; in sustaining them in trials & in death; & in rescuing them from the prison of the grave, & raising them up at the last day, to exalt them to be with him in his kingdom.

PRACTICAL REFLECTIONS.

(Mat. 1. 18—25.) 18 *ver.* In the bestowment of his best of blessings, God is not restrained by the distinctions of rank that take place among men; she who was favoured among women, was an obscure but pious virgin, espoused to a just man, who was a carpenter.

Virtue is sometimes tried, not only by temptations, but most painfully by unjust and cruel suspicions; and sometimes even by unmerited punishment and disgrace.

[We should not be rash in forming an uncharitable judgment of those with whom we have entered into friendly relations: those circumstances which at first appear the most suspicious, may arise from a cause the most opposite to that which was suspected.]

[19 *ver.* We should be careful lest our very sense of justice lead us, in our ignorance, to commit that which is most unjust, lest our very desire to shew mercy impel us to act with the greatest cruelty, as it would have been in Joseph to put away Mary without her being given an opportunity of explaining her innocence.]

[20 *ver.* It is best, in the spirit of ready obedience and humble submission, to leave our case in the hands of Him, who hath all wisdom & power to vindicate the cause of those who put their trust in Him.]

The ways of God are various in communicating his will unto men: it was by vision to Zacharias and Mary; by the spirit of prophecy to Mary and Elisabeth; and now in a dream to Joseph.

21 *ver.* Let us never forget why the child of Mary was to be called *Jesus*, and see that it be legibly written in our lives, in our being indeed saved from our sins, otherwise we have not the evidence of being truly his people. Our Lord hath his name Jesus, not merely because he delivers from the wrath to come, but especially because he saves his people from their sins. He hath taken them away, *justifyingly*, by his blood; and he takes them away, *sanctifyingly*, by his Spirit, as applying to all who believe the good word of his grace.

UNTO THE UPRIGHT THERE ARISETH LIGHT IN THE DARKNESS: HE IS GRACIOUS, AND FULL OF COMPASSION, AND RIGHTEOUS.—Psalm cxii. 4.

22 people from their sins. Now all this was done, that it might be fulfilled which was
23 spoken of the Lord by the prophet, saying, Behold, a virgin[a] *ἡ παρθένος* shall be with-
child, and shall bring forth a son, and they shall call his name Emmanuel, which
24 being interpreted is, God *ὁ Θεὸς* with us. Then Joseph being raised from sleep did as
25 the angel of the Lord had bidden him, and took unto *him* his wife: and knew her not
till she had brought forth her first-born son.[b] [Matt. ii. 1, ℣ v., p. 31.]

Lu. i. 56 And Mary abode with her about three months, and returned to her own house.

MARGINAL READINGS:—[a] The virgin. [b] The son of her, the first-born.

SCRIPTURE ILLUSTRATIONS.

23. *Emmanuel*—prediction, Is. vii. 14—the virgin's son, Immanuel, must be distinguished from the prophet's son, Shear-jashub, which means '*the remnant shall return*,' referred to ver. 3, 15, 16—the remnant, the Jews, did return from Babylon: but when the fulness of the time came they did not believe in the sign Emmanuel, which was then given: in consequence, they were not established, ver. 9—the consumption determined upon the whole land has come, as predicted, ver. 17–25—*confirmation*, Jno. i. 14, § 7; viii. 24, § 55; Ro. ix. 5; 2 Co. v. 19; Col. ii. 9—the fulness of the promise yet to be realized, Re. xxi. 3.

NOTES.

21. *His people.* Those whom the Father hath given him. The children of Israel were called the people of God, because he had chosen them to himself, and regarded them as his peculiar and beloved people. Christians are called the people of Christ, because it was the purpose of the Father to give them to him. [Is. liii. 11, '*He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.*' Jno. vi. 37, § 43. And because in due time he came to redeem them to himself. Tit. ii. 14, '*Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.*' 1 Pe. i. 2, '*Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.*']

From their sins. 1st. By dying to make an atonement, Tit. ii. 14; and, 2nd. By renewing the heart, and purifying the soul, and preparing his people for his kingdom of glory.

22. *That it might be fulfilled, &c.* The prophecy here quoted is recorded in Is. vii. 14. It was delivered about 740 B.C., in the reign of Ahaz king of Judah.

23. *They shall call his name, i. e.* His name shall be called, or be, for the fulfilment of the prophecy depends not upon Christ's literally having borne the name Emmanuel, but upon his *being* such; which he clearly was as GOD-MAN. Thus the Evangelist has interpreted both Emmanuel and Jesus, to shew that the prophecy was fulfilled not in the names, but in their *signification* or *application*.

Emmanuel. This is a Hebrew word, and means literally, *God with us*. Matthew doubtless understands this word as denoting that the Messiah was really 'God with us,' or that the Divine nature was united to the human.—*See* Ph. ii. 6–8.

PRACTICAL REFLECTIONS.

23. Christ, as born of a virgin, is the great sign that all the promises of God shall be fulfilled. Christ is the alone foundation, Is. vii. 9–14, upon which we can be established.

24. Where we find we have unjustly condemned any, we should be eager to make reparation. And, in all cases, make haste to do God's holy will, when it is clearly made known to us.

24, 25. Jesus submitted to be thought the son of Joseph, although he was in truth the only-begotten Son of God. '*Beloved, now are we the sons of God; and it doth not yet appear what we shall be,*' 1 Jno. iii. 2.

GEOGRAPHICAL NOTICES.

GALILEE.—*See* 'Historical Sketch of the Land of Promise,' p. ix.

NAZARETH.—In Arabic, *En Nasirah*. Is a small city in Galilee, about 70 miles north of Jerusalem, and about six miles west from mount Tabor. The town lies upon the lower slope of the western side of an oblong basin extending about a mile from S.S.W. to N.N.E., and about half a mile in breadth. The valley has sometimes been compared to a cup: and the hills have all a whitish appearance, from the limestone of which they are composed. The houses are substantially built of white stone, and have only flat terraced roofs, without the domes so common in Jerusalem and the south of the land. There are but few ruins. The largest building is the Latin convent, which monkish legends say is built over the house where Mary, the mother of our Lord, lived. Under the church is shewn the grotto in which it is pretended Mary received the salutation of the angel Gabriel:—'*Hail! thou that art highly favoured, the Lord is with thee,*' &c. The buildings of the convent are massy; and there is a mosque in the town covered with cypress trees. Fig trees and olives abound in the gardens, hedged in with prickly pear. The pretended dwelling of Joseph, cut out of the rock, is shewn, and the pillar curiously (the inhabitants say miraculously) suspended from the roof. In another part of the town is also shewn the stone table, off which, according to a ring tradition of the monks, Christ dined with his disciples, both before and after his resurrection: a visit to which procures seven years' indulgence to the deluded pilgrims of the church of Rome. They have also a curious ancient picture, which they say is a portrait of our blessed Lord, and the very one sent by him to the king of Edessa, on which is inscribed,

'*Hæc vera imago Domini.*'

A late traveller thus describes his visit to Nazareth:—

'We rode directly to the Latin convent, and were civilly received, in a dirty cell set apart for pilgrims. Two rude beds were allotted to us, and a suitable place to stow away our baggage. I was unwell, and ill at ease. Nazareth, of all places, seemed to me the most outrageously clamorous. Every hour of the day and night was broken by incessant yelling; scores of children were all crying and screaming at once, and at the top of their voices; donkeys were braying, cocks crowing, and camels grunting.

'Notwithstanding all that is wearisome at Nazareth, one delightful train of thought is kept up: that there the human nature of our adorable Redeemer expanded to its full maturity; and that there, in humble obscurity, he trained his soul for those achievements which have shed light and lustre and hope upon a blighted world. It is delightful to gaze upon every rocky height, and upon every silent valley around, and to be assured that there He walked and meditated and prayed, and yearned over the degraded posterity of the fallen Adam.'—*See* '*A Pastor's Visit*,' &c.

'The greater part of the population of Nazareth is professedly Christian: but it is the deformed and lifeless Christianity of the Roman and Greek churches. Only a few attend vespers on the Lord's day.

'The extreme seclusion of the town, and the resort of bad and doubtful characters of Galilee, gave rise to the ancient proverb, "*Can any good thing come out of Nazareth?*" It is not much better now, if any judgement may be formed from the physiognomy of the idle and wretched looking population. A great many bony-featured Bedouins, with the rope of camel's hair round their head, loiter in the streets.'—*See* Sect. vi.

HILL COUNTRY OF JUDÆA.—By the 'hill country' we may understand, generally, the whole hilly district of Judæa, from the region around Hebron northward to the plain of Sharon.

That part of it into which Mary went on a visit to Elisabeth, was most probably the district south of Hebron, where *Jutah* is situated; which city is supposed by some to have been the birth-place of John

TO PUNISH THE JUST IS NOT GOOD.—Prov. xvii. 26.

Baptist. It is now called *Yutta*; and from a little distance has the appearance of a large Muhammedan town, on a low eminence, with trees around. It was a city of the priests; and has been lost sight of since the days of Jerome.

Dr. Robinson says, 'The distance between Hebron and Jerusalem is definitely given by Eusebius and Jerome at twenty-two Roman miles, equivalent to about seventeen and a half geographical miles. Our time between the two cities was eight and a quarter hours with camels; affording a good coincidence.'

[In the division of the land, among other cities, (*see* Jos. xxi. 4, 11, &c.) '*The children of Aaron the priest, which were of the Levites, had by lot, out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities. . . And they gave them the city of Arba the father of Anak, which city is Hebron, in the hill country of Judah, with the suburbs ther eof round about it. . . . And Ain with her suburbs, and Juttah with her suburbs, and Beithshemesh with her suburbs.*' Indeed this whole region of Hebron is what is expressly called in the book of Joshua the *hill country*. Of the district south of Wady-el-Musurr, Dr. Robinson observes, 'the precipitous western wall of the higher mountainous tract towards Hebron lies further back, nearly in a line with the spot on which we stood, *viz. a high point, west of Wady Bittir, about one hour and a half from Jerusalem going to Gaza*; while a broad region of lower hills and open valleys is spread out between it and the western plain. This higher tract of mountains . . . rises to the height of nearly 2,800 feet; the region of hills reaches apparently about one-third of the same elevation above the sea and plain.' Of this hilly region the same writer elsewhere observes, 'This may be called the "*hill country*," in distinction from the higher mountains on the east. It is the middle region between the mountains and the plain, stretching, as we have seen, far to the north and south. . . . This region is for the most part a beautiful open country, consisting of low hills, usually rocky, separated by broad arable valleys mostly sown with grain, as are also many of the swelling hills. The whole tract is full of villages and deserted sites and ruins; and many olive-groves appear around the former.'—ROBINSON'S *Researches* vol. ii. pp. 327, 341.

'As we approached the hills,' (writes Mr. Paxton, when travelling towards them from Ramleh,) 'the face of the plain became more uneven; the points of the ridges ran out irregularly, and more rocks began to appear on the surface. The line of hills is, however, more regular than is usual, and the transition from the plain to the hills is more gradual than is usually found on the borders of large plains. . . . The hills are not continuous ridges, but knobs, not very high, nor very steep; the top rounded over. Many of them are separated from each other, almost to the base; but a greater number join at one or more sides, at various heights from their bases. Taking the hollows, and the passages between the hills, (and, in some places, there are little level spots,) as the level of the country, I should say that the general level, as we pass east, rises; and the height of the hills above this general level continues about the same for a great part of the way from the commencement of the hills, to near Jerusalem. This district is well called the "*Hill country of Judea*;" nothing could better express it. They are usually, in books, called mountains, but their size—that is, their height above the general level of the country—hardly entitles them to that appellation; they are rather hills than mountains. As we rode among the hills, we began to see a few small shrubs and bushes of oak. Most of them, however, were small; few as high as a man on horseback. . . . As we passed farther in among the hills, the vegetation increased, both as to size and quantity; it, however, never amounted to much. As we approached the higher part of the hilly district, we saw some hills that were, to some extent, covered with the olives. A ride of between two and three hours, from the time we entered the hill country, brought us to the higher part of the district. Our road still Jay along what may be called a hollow, and on each side of us the hills rose to a considerable size. We passed on this high district one or two villages. In one of them were some pretty good houses. . . . The country around was in a better state of cultivation.']

SECTION 3.—THE BIRTH AND CIRCUMCISION OF JOHN THE BAPTIST, AND HIS PRIVATE HISTORY. Luke i. 57—80.

(G. 7.) *The Birth of John, &c. Luke* i. 57—79. *In the Hill Country of Judæa.*

57 Now Elisabeth's full-time-came that she should be delivered; and she brought forth
58 a son. And her neighbours and *her* cousins heard how the Lord had shewed great mercy ἐμεγάλυνε τὸ ἔλεος upon her; and they rejoiced with her.
59 And it came to pass, *that* on the eighth day they came to circumcise the child; and

SCRIPTURE ILLUSTRATIONS.

58. *rejoiced with her*—foretold, Lu. i. 14, § 1, p. 4—*compare* birth of Isaac, Ge. xxi. 6—rejoicing at the birth of Zion's children, Is. lxvi. 8—13—*compare* with Re. vii. 9, 10.

59. *eighth day*—commanded Abraham, Ge. xvii. 12—children of Israel, Le. xii. 3—Jews' strictness in observing the letter of the law, Jno. vii. 22, 23, § 55—neglected the spirit of it, Ac. vii. 51—done away in Christ, Ga. vi. 12—7.

NOTES.

[59. *Circumcise.* To distinguish Abraham's family from others; to seal the new covenant to them, and their obligation to keep the laws thereof; and to represent the removal of their natural corruption, by the blood and Spirit of Jesus Christ, in virtue of his resurrection,—on the eighth day, God appointed that all the males in Abraham's family should be circumcised, and that his posterity should afterwards be circumcised on the eighth day of their life.—*See* Ge. xvii. 10—27; xxi. 4.

The uncircumcised child was to be *cut off* from his people; but that threatening seems not to have affected the child, till he was grown up, and wilfully neglected that ordinance of God for himself, Ge. xvii. 14. For the last 38 years of their abode in the desert, the Hebrew children were not circumcised. Just after the Hebrews passed the Jordan, their males were all circumcised; this is called a circumcision of them the *second time*, as, on this occasion, the institution was again revived, after it had long gone into disuse: and it was a *rolling away of the reproach of Egypt*; God hereby declared they were his free people, and heirs of the promised land, and removed from them what they reckoned the shame of the Egyptians, Jos. v. 1—10. No man is a whit more readily accepted of God, or saved by him, that he is either a Jew or a Gentile, 1 Co. vii. 19; Ga. v. 6; vi. 15.

Beside the outward *circumcision of the flesh*, we find an inward one mentioned, which is what was signified by the other. It consists in God's changing of our state and nature, through the application of the blood and Spirit of his Son. By this we are made God's peculiar people, have our corruptions mortified, and our souls disposed to his service; and, for this reason, the saints are called the *circumcision*, while the Jews, with their outward circumcision, are, in contempt, called the *concision*, Ph. iii. 2, 3.]

PRACTICAL REFLECTIONS.

57 *ver.* Let us rest assured that, at the full time, the word of God will be truly accomplished.

58 *ver.* We should rejoice at seeing the good which our God is pleased to bestow upon others.

THE LORD REIGNETH; LET THE EARTH REJOICE; LET THE MULTITUDE OF ISLES BE GLAD.—Psalm xcvii. 1.
WHEN THE LORD SHALL BUILD UP ZION, HE SHALL APPEAR IN HIS GLORY.—Psalm cii. 16.

60 they-called Him Zacharias, after the name of his father. And his mother answered
61 and-said, Not *so;* but he-shall-be-called John. And they-said unto her, There-is none
62 of thy kindred that is-called by-this name. And they-made-signs to his father, how
63 he-would have-him-called. And he-asked-for a-writing-table, *and* wrote, saying, His
64 name is John. And they-marvelled all. And his mouth was-opened immediately, and
65 his tongue *loosed,* and he-spake, and-praised God. And fear came on all that dwelt-
round-about them: and all these sayings were-noised-abroad throughout all the hill-
66 country of Judea. And all they that-heard *them* laid-*them*-up in their hearts, saying,
What-manner-of child shall-this be! And the-hand of-the-Lord was with him.

67 And his father Zacharias was-filled with-the-Holy Ghost, and prophesied, saying,
68 Blessed *be* the-Lord God[a] of Israel; for he-hath-visited and redeemed[b] ἐποιησε λυτρωσιν

MARGINAL READINGS:—[a] Jehovah the God. [b] Wrought redemption.

SCRIPTURE ILLUSTRATIONS.

64. *mouth was opened*—as foretold, Lu. i. 20, § 1, p. 5—promise of opening of the mouth, to Ezekiel, Ch. xxix. 21—the *fulfilment,* xxxiii. 22—vision sealed up, Is. xxix. 10—2—at length shall speak, Hab. ii. 2, 3—the new song then to be sung, Is. xlii. 9—12—*compare* with Re. v. 10—4.

66. *hand of the Lord*—was with Joseph, Ge. xxxix. 2, 3—with disciples in preaching to the Gentiles, Ac. xi. 21—*see* farther as to, Lu. i. 80, § 3, p. 19.

68. *blessed the Lord God of Israel*—same, 1 Ki. i. 48; Ps. xli. 13—new covenant blessing promised to Israel, Je. xxxi. 31—4; Eze. xxxiv. 30—only to be enjoyed in Christ, Ga. iii. 13—29—sure to Israel, Is. xli. 8—10—their rejoicing when the vision is opened, Is. xlii. 9—16.

NOTES.

59. *And they called him Zacharias.* The *name* of the child was commonly given at the time of circumcision, Ge. xxi. 3, 4. We find no instance in the ancient scriptures of any person in Israel who was called after the name of his father; but it seems to have become customary, as in the case of Herod.

60. *John.* Means '*Grace of Jehovah*'—the peculiar character of that dispensation John came to introduce, wherein God's grace shines more bright than ever.

63. *A writing table,* πινακιδιον, 'a tablet;' a diminutive of πιναξ, 'a table.' 'A little table,' such as they used to write not only upon, but in, using a stylus or pen. The ancients frequently wrote on a thin board or lead smeared over with wax.

64. *His mouth, &c.* That is, he was enabled to speak. With true gratitude, he offered praise to God, for the birth of a son, a pledge of the speedy coming of the Messiah.

65. *And fear came, &c.* The word fear often denotes *religious reverence.* The remarkable circumstances attending the birth of John, and the fact that Zacharias was suddenly restored to speech, convinced them that God was there, and filled their minds with awe and veneration.

[*Sayings.* Rather 'things,' comprehending both what was said and done; ρημα, having here, as in ver. 37, and other places, the sense of 'matter,' 'affair,' 'transaction.']

66. *The hand of the Lord was with him.* Denoting God's special favour to John, watching over and protecting him.

67. *Prophesied.* The word is to be taken here in its proper acceptation as predicting future events, for Zacharias speaks by inspiration both of what God had done and what he was about to do.

68. *Hath visited.* 'Hath visited with his mercy or favour.' The metaphor is derived either, as is commonly supposed, from the custom of princes to visit the provinces of their kingdom to redress grievances and to confer benefits; or rather from the visiting of the distressed by the benevolent, to afford them relief. God *looked upon* the world—He saw it miserable—He came to relieve it, and brought salvation.—*See* 78 ver.

And redeemed. That is, was *about to redeem,* or had given the pledge that He *would redeem.* This was spoken under the belief that the Messiah, *the Redeemer,* was about to appear, and would certainly accomplish his work. [The literal translation of this passage is, 'He hath made redemption, or *ransom,* for his people.' A *ransom* was the price paid to deliver a captive taken in war. God gave his Son a *ransom* to shew his love; his justice; and his willingness to save men;—and his Son in his death was a ransom. Jesus is often so called in the New Testament.—*See* Mt. xx. 28, § 77; Mk. x. 45, 46. '*Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works,*' Tit. ii. 14. '*Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us,*' He. ix. 12.]

PRACTICAL REFLECTIONS.

[60, 1 *ver.* Let us, with Elisabeth, regard the Lord's favours rather as tokens of his grace, than as remembrancers of the creature, however near and dear: she would not call her child Zacharias, after his father, but John, 'grace of the Lord.']

63, 4 *ver.* Those who are thankful for the favour received, will have that for which to be thankful to God. To them he giveth more grace, as he did to Elisabeth; who not only had the promised son, but also her husband restored to intelligent communion with her in the deep and delightful things of God.

Blessing is to be found in the way of obedience. Zacharias had suffered through not believing the prophecy which had been delivered to him by Gabriel; teaching us that it is not enough for us to believe in prophecies after they have been fulfilled, but simply as being announced of God. [Nor may we limit the power of God, so as to question his ability to do that which he hath said. This unbelief it is which hath made many of the servants of God comparatively dumb.—Let us pray that soon may be brought forth, according to the oath of our God, the children of promise; and soon may the mouths of the Lord's remembrancers be opened, as in the case of Zacharias, to declare the high praises of the Lord.]

[66 *ver.* Let us not merely talk of the wonderful workings of God with his people, but also lay them up in our hearts, and look forward to the farther results.]

67 *ver.* The word of prophecy is not to be regarded as the word of man, but as dictated by the Holy Ghost, and so may be expected to go beyond the ordinary conceptions or understanding of the individual who uttered it.

68–79 *ver.* Zacharias is no more doubtful as to the fulfilment of the prophecies; but sings of their accomplishment as if it had already come. He looks forward to the time when the vision shall indeed speak, and to the times of restitution, which have been spoken of by all the holy prophets since the world began; and especially to the promises written in the names of himself and his wife Elisabeth, '*To remember his holy covenant; the oath which he sware to our father Abraham.*' [He also alludes to the deliverance he will yet effect for Israel, from the hand of their enemies, when he will grant unto them to serve him, without fear, in holiness and righteousness before him, all the days of their life,—the salvation and the grace spoken of in the names of Jesus and John, are the beginning and ending of the song.]

68 *ver.* God in his prophetic word speaks of those things that are not yet, as though they already were; as here when Zacharias gives thanks for God's having visited and redeemed his people, although Jesus was not yet born, and the day of redemption was yet future.

THE TONGUE OF THE JUST IS AS CHOICE SILVER:

THE HEART OF THE WICKED IS LITTLE WORTH.—Prov. x. 20.

69 his people. And hath-raised-up an-horn of-salvation for-us in the house of-his ser-
70 vant[5] David; as he-spake by the-mouth of his holy prophets, which *have-been*-since-
71 the-world·-began αἀτ' αἰωνος: that-we-should-be-saved from[h] σωτηριαν εξ our enemies,
72 and from the-hand of-all that hate us; to-perform[i] the-mercy *promised* to ποιησαι
73 ελεος μετα our fathers, and to-remember his holy covenant; the-oath which he-sware
74 to our father Abraham, that-he-would-grant[k] του δουναι unto-us, that-we-being-delivered
75 out-of the-hand of-our enemies might-serve him without-fear, in holiness and righteous-

MARGINAL READINGS:—[5] Child. [h] Salvation from, &c. [i] To effect mercy with. [k] Of which to give us.

SCRIPTURE ILLUSTRATIONS.

68. *visited*—Israel in Egypt, Ex. iii. 16—God visiting man, Ps. viii. 4—visited his flock, the house of Judah, but Jerusalem knew not the time of her visitation, Lu. xix. 44, § 82—*compare* Je. xiv. 8—shall see him again when prepared to receive him, Zep. iii. 12—7.

Redeemed—sent redemption unto his people, Ps. cxi. 9—their redemption contemplated, Is. lxiii. 1—13—joy of the redeemed people, Is. xxxv. 10; ii. 11—their Redeemer, liv. 5, 8—their redemption consummated in the resurrection, Ho. xiii. 14; 1 Co. xv. 54, 55.

69. *horn*, Ps. lxxxix. 3, 4, 23, 24; cxxxii. 17.

70. *as he spake*—Israel spake of the people who should enjoy the blessing of redemption, Ge. xlviii. 14—22—of their Redeemer to come of Judah, xlix. 8—10—Moses spake of the promised salvation, De. xxxiii. 26—9—David spake, 2 Sa. xxiii. 2—5—words of the prophets confirmed by Christ, Lu. xxiv. 26, 27, § 94—by Peter, Ac. iii. 11—21; 2 Pe. i. 21—by the angel of Jesus, Re. xix. 10.

71. *saved from*—prediction, Is. xlv. 22; Je. xxiii. 6; xxx. 8; Eze. xxxiv. 25—the salvation was to be by him who first came lowly and riding upon an ass, Zec. ix. 9.

72. *remember—see* Sect. i. pp. 2, 7, '*Zacharias*'—promise to remember his covenant to Jacob, &c., Le. xxvi. 42—5—with Jerusalem, Eze. xvi. 60—3—the Lord's remembrance of his covenant rejoiced in, Ps. xcviii. 3; cv. 8—11—*see* ver. 54, 55—*confirmation*, Ac. iii. 25, 26; Ga. iii. 15—7.

73. *the oath—see* Scripture Illustrations, p. 3, '*Elisabeth*,' Ge. xxii. 16—8—*see* Notes—*confirm.*, He. vi. 13.

74. *without fear*—nothing to hurt or destroy, Is. lxv. 25—not learn war any more, Is. ii. 4; Mi. iv. 3—*confirmation*, Ro. viii. 19—21.

NOTES.

69. *An horn of salvation.* The metaphor may be derived from *horned animals*, whose strength is in their horns: hence 'horn' was a term commonly used to denote strength, and thus became an emblem of power and principality.

[On each of the four corners of the altar there was an eminence, or small projection, called a *horn*. To this, persons might flee for safety, when in danger, and were safe, 1 Ki. i. 50; ii. 28. So the Redeemer *may be* called the 'horn of salvation,' because those who flee to him are safe.]

In the house. In the *family*, or among the descendants of David.

70. *Since the world began.* All true prophets, from the beginning of the world, bare witness to the coming Messiah. 'The testimony of Jesus is the spirit of prophecy.'

72. *To perform the mercy.* To shew the mercy promised. The expression in the original is, 'to make mercy with our fathers.' Which seems to point forward to the great result of the work of redemption, through Christ, when all true believers shall sit down with Abraham, Isaac, and Jacob, in the kingdom of God.

His holy covenant. The word covenant means compact, or agreement. When the word *covenant* is used in the Bible, it means sometimes a *command*, sometimes a *promise*, sometimes a *regular law*, as *the covenant of the day and night*, and sometimes the way in which God dispenses mercy, or the old and new covenants. In the place before us it means *the promise* made to Abraham.

73. *The oath.* This oath is recorded, Ge. xxii. 16—8. 16, '*By myself have I sworn, saith the* LORD, *for because thou hast done this thing, and hast not withheld thy son, thine only* son; 17, *That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies*; 18, *And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.*' That oath was fully confirmed by the coming of Messias, through whom the promised mercy will be fully bestowed.

[The *oath* and the *memorial* of the Lord do both express the same three things, as may be seen by comparing them thus:—The *first* name, Abraham, corresponds with the *first* part of the oath; the *third* name, Jacob, with the *second* part, which respects the supplanting of the enemy; and the *second* name, Isaac, is expressive of the *third* and concluding part of the oath, which speaks of universal happiness as ministered through the promised seed.

Zacharias, *Memorial of the Lord*, Ex. iii. 14, 15.	Elisabeth, *Oath of my God*, Ge. xxii. 16—8.
'I AM THAT I AM.'	'By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son;'
'The LORD God of your fathers.'	That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea shore;
'*The God of Abraham*,' The father of a great multitude.	And thy seed shall possess the gate of his enemies.
'*And of Jacob*,' The supplanter.	And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.'
'*Of Isaac*,' Laughter, or great rejoicing.	
'This *is* my name for ever, and this *is* my memorial unto all generations.'	

74. *Without fear.* In the sure hope of God's *eternal* favour; fully confiding in his Almighty protection. God must be served with a filial, but not a slavish, fear — without the spirit of bondage. Ro. viii. 15, '*For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.*'

PRACTICAL REFLECTIONS.

[69 *ver.* When Israel's redemption shall take place, an horn of salvation upon which the shedder of blood may lay hold, will be recognised by the Jew, in Him, who by wicked hands was crucified and slain.]

70 *ver.* Let us never neglect to recognise the unity of the prophetic word as testifying of Jesus.

[71 *ver.* When Jesus hath saved his people from their sins and brought Judah to the cross, he will also be their salvation from their enemies; and he will remove from off them the hand that hath afflicted them.]

72 *ver.* The promised redemption to Israel reaches not only to the soul but to the body; not only to the children but the fathers.

[73 *ver.* Our Lord having visited his people was not to break, but to remember, his holy covenant, the oath which he sware to our father Abraham; of the promises made in which oath, we should be the Lord's remembrancers.]

76 ness before him, all the days of our life.[l] And thou, child, shalt-be-called the-
prophet of-the-Highest: for thou-shalt-go before the-face of-the-Lord [m] to-prepare his
77 ways; to give knowledge of-salvation unto his people by the-remission [n] *εν αφεσει* of-
78 their sins, through the-tender mercy [o] *δια σπλαγχνα ελεους* of our God; whereby [p] *εν οις*
79 the-day-spring [q] *ανατολη* from on-high hath-visited us, to-give-light *επιφανai* to them
that-sit in darkness and *in* the-shadow of-death, to-guide our feet into the-way of-peace.

MARGINAL READINGS:—[l] All our days. [m] (Without the article of Jehovah). [n] In forgiveness.
[o] Bowels of compassion. [p] In which. [q] Sun-rising.

SCRIPTURE ILLUSTRATIONS.

75. *holiness and righteousness*—law to be written in the hearts of his united people, Je. xxxi. 31—3—he that remaineth in Jerusalem to be holy, Is. iv. 3—the people to be all righteous, Ix. 21—*confirmation*, Ep. i. 4; iv. 24; 2 Ti. i. 9.

76. *go before the face of the Lord*—as predicted, Is. xl. 3; Mal. iii. 1—*confirmation*, Mt. iii. 1—12; Mk. i. 1—8; Lu. iii. 3—6, § 7; vii. 27, 28; Mt. xi. 10, 11, § 29.

77. *remission of sins*—to be proclaimed, Je. iii. 12, 13—promised, xxxi. 34—to many, Is. liii. 11—*confirmation*, Jno. i. 29, § 10—Jesus exalted to give repentance to Israel, and forgiveness of sins, Ac. v. 31—preached to Cornelius, x. 43—proclaimed by Paul in Pisidia, xiii. 23—39—before Agrippa, xxvi. 18—through the shedding of blood, He. ix. 22—by faith, Ro. iii. 24, 25—according to grace, Ep. i. 7.

78. *tender mercy* — the Lord's relentings over Ephraim, Je. xxxi. 20; Ho. xiii. 14—prayer for t. m., xiv. 9—*confirmation:* the reception of the prodigal, Lu. xv. 20, § 68—God commendeth his love toward us, Ro. v. 7, 8—gave his only-begotten Son, Jno. iii. 16, § 12; 1 Jno. iv. 9—rich in mercy, Ep. ii. 4, 5.

day-spring—prediction, Mal. iv. 2—*confirmation*, Jno. viii. 12, § 55; Re. xxii. 16.

79. *to give light*—prediction: the light, Is. ix. 2—the darkness, to become light, xlii. 16—thy light is come, lx. 1—3—*confirmation:* Simeon's, Lu. ii. 26—32, § 4, p. 24—John Baptist's, Jno. i. 9, § 7—Paul's, Ac. xxvi. 23; 2 Co. iv. 4—6; Ep. v. 8, 14.

shadow of death, Ps. cvii. 10, 14; Is. ix. 2—valley of dry bones, Eze. xxxvii. 1—14; Am. v. 8.

guide—promised, Is. xlviii. 17—22; xlix. 10—they shall ask this guidance with true repentance, and their faces Zionward, Je. l. 4, 5—and, asking, they shall obtain, xxxi. 9—taking heed according to the word, Ps. cxix. 1—*confirm.:* the good Shepherd, Jno. x. 4—16, § 55; 1 Pe. ii. 21—25; Re. vii. 17; xiv. 1—5.

NOTES.

75. *In holiness and righteousness.* In holy devoted-ness of heart and life towards God, and in all uprightness of conduct towards man.

Before him. Performed as in his presence, and with the full consciousness that God sees the heart. Such as God would approve.

All the days, &c. Not for a day or two, or only on festivals and sabbath days, as under the Jewish dispensation, but every day we live.

76. *And thou, child, &c.* Zacharias predicts in this and the following verses, the dignity and the employment of John; the subject and success of his preaching.

Face of the Lord. 'The Lord Jesus Christ,' whose prophet, harbinger, and forerunner, John was; and so is a proof of Christ being the Supreme, or Most High God.'

[In this verse, and following verses, we have a remarkable *prophecy* respecting the dignity, office, and success of John; also describing the nature, privileges, and effects of the gospel, and foretelling its salvation both among Jews and Gentiles.]

To prepare his ways. This is taken from Is. xl. 3, 'The voice of him that crieth in the wilderness, *Prepare ye the way of the* LORD, *make straight in the desert a highway for our God.*'

77. *Knowledge of salvation.* Knowledge of Jesus, who is the *way* of salvation; and of that manner of life unto which men are saved, who in truth are led unto the Author of salvation, who was then about to appear.

By the remission of their sins. The word remission means pardon. This implies that the *salvation* about to be offered, was that which was connected with the pardon of sin.

[78. *Whereby the day-spring, &c.* The word *day-spring* means the morning light, the aurora, the rising of the sun. God is its author, and through his mercy it shines on men. Christ is the morning light, the rising sun. Mal. iv. 2, '*But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.*' As the dawn or day-spring is the pledge of the coming glory of the natural sun, so is the birth of the Lord Jesus a sure pledge of the coming of the Sun of Righteousness—even the same blessed Lord, to reign in great power and glory.—*See* 2 Ti. i. 10, '*But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.*']

79 *In darkness and in the shadow of death.* Terms expressive of a sad and miserable condition. [2 Sa. xxii. 29, '*For thou . . . my lamp,* O LORD: *and the* LORD *will lighten my darkness.*' Is. viii. 22; Ps. xlv. 19, '*Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death.*' Job iii. 5; Ps. cvii. 10, 14, 10, '*Such as sit in darkness and in the shadow of death, . . bound in affliction and iron;* 14, *He brought them out of darkness and the shadow of death, and brake their bands in sunder.*' And Is. ix. 1.]

To guide our feet, &c. The figure in these verses is taken from travellers, who being overtaken by night know not what to do, and who wait patiently for the morning light, the rising of the sun, that they may know which way to go.—*See* Is. xlix. 9—12.

This song of Zacharias is exceedingly beautiful. It expresses with elegance the great points of the plan of redemption, the doings of John, and the mercy of God in providing that plan. That mercy *was great.* It is worthy of praise; of our highest, loftiest songs of thanksgiving; for we were in the shadow of death—sinful, wretched, wandering—and the light arose, the gospel came, and men may rejoice in hope of eternal life.]

PRACTICAL REFLECTIONS.

[73. *A ver.* How kind is our God in assisting our remembrance, by writing his promises, not only in words, but in the names of himself and his people! Zacharias having paraphrased the name Jesus, the Saviour, now refers to his own name, 'memorial, or remembrance of the Lord,' and Elisabeth, 'oath of my God,' and then dwells upon that of his child John, that is, 'grace, or what is granted or given of Jehovah.']

71, 75 *ver.* Let us earnestly seek to be favoured with the deliverance which is yet to be granted unto Israel, even that we may serve our God without dread of the enemy, in holiness and righteousness, before the Lord, all the days of our Life.

76 *ver.* If the ways were to be prepared for the Lord as coming in humiliation, how much more should we desire their preparation for his appearing in glory?—That which John preached, the gracious manifestation of practical charity, is one of the best preparations for the coming of Him who gloried in this characteristic of his ministry. '*To the poor the gospel is preached,*' Lu. vii. 22, § 29.

IN THIS WAS MANIFESTED THE LOVE OF GOD TOWARD US—BECAUSE THAT GOD SENT HIS ONLY BEGOTTEN SON INTO THE WORLD, THAT WE MIGHT LIVE THROUGH HIM. 1 JOHN iv. 9.

(G. 8.) *The residue of the private history of John the Baptist. Luke* i. 80. *In the Wilderness of Judæa, East of Jordan.*

80 And the child grew, and waxed-strong in-spirit, and was in the deserts till the day of his-shewing ἀναδείξεως unto Israel.

SCRIPTURE ILLUSTRATIONS.

80. *grew*—*see* the same of Samson, Ju. xiii. 24, 5—of Samuel, 1 Sa. iii. 19–21—Jesus, Lu. ii. 40–52. § 6.

deserts—the call to repentance, and comforting promised to be given in the wilderness, Ho. ii. 14; Ezek xx. 35–47; Is. xl. 1, 3—*confirmation*, Mt. iii. 1, &c., § 7; xi. 7, § 29.

NOTES.

80. *Strong in spirit.* Has been supposed to mean, 'remarkable for strength of intellect and boldness of resolution, and his attainments in religious knowledge:' but we are to recollect that John was to be filled with the Holy Ghost even from his mother's womb; and it is not unlikely that the truth of this prediction became more and more manifest.

In the deserts. The period of his retirement was probably when he would have strength of body and mind to bear that solitude, which for him was so necessary. In that seclusion he would not be warped by the prejudices of the Jewish teachers: and would moreover approach unto God, and seek that guidance of the Holy Spirit, which was indispensable to enable him to be the herald of the gospel.

His shewing, &c. [ἀναδείξεως. The word ἀναδείκνυμι is used for the entering upon an office to which any one has been previously appointed.] Until his manifestation unto Israel, Lu. viii. 31—3. Until he entered on his public ministry, as recorded in Matt. iii., § 7. That is, probably, until he was about thirty years of age.—*See* Luke iii. 23, § 8, *of Jesus' age at baptism.*

GEOGRAPHICAL NOTICES.

HILL COUNTRY OF JUDEA.—*See* Sect. ii., p. 14. | DESERTS.—*See* '*Wilderness of Judea*,' Sect. vii. p. 50.

SECTION 4.—MESSIAH IS BORN AT BETHLEHEM; HIS BIRTH IS ANNOUNCED BY AN ANGEL TO THE SHEPHERDS; THE SHEPHERDS GO TO BETHLEHEM; HE IS CIRCUMCISED AND CALLED JESUS; THE GENEALOGIES OF CHRIST; HE IS PRESENTED IN THE TEMPLE; SIMEON AND ANNA BEAR WITNESS TO HIM. Matt. i. 1–18, 25; Luke ii. 1–38; iii. 23–38.

(G. 9.) *The Messiah born. Luke* ii. 1–7. *At Bethlehem.*

1 And it-came-to-pass in those days, *that* there-went-out a-decree from Cæsar Augustus,
2 that all the world οἰκουμένην should-be-taxed. (*And* this taxing was first made
3 when Cyrenius was governor of Syria.) And all went to-be-taxed, every-one into
4 his-own city. And Joseph also went-up from Galilee, out-of the-city of-Nazareth, into
Judæa, unto the-city of-David, which is-called Bethlehem; (because he was of the-house

SCRIPTURE ILLUSTRATIONS.

4. *Joseph*, Mt. i. 18—the name means 'adding' or 'increase,' Ge. xxx. 24—'The LORD shall add to me another son.'

Bethlehem—Rachel died in the way to Ephrath, 'fruit-bearing,' which is Bethlehem, 'house of bread'—there he who is the bread of life, Jno. vi. 48–51, § 43, was brought forth. It appears to have been also the birth-place of David, who was chosen to feed Jacob his people, and Israel his inheritance, 1 Sa. xvi. 1, 13; Ps. lxxviii. 70–2—David's appearance in the camp of Israel was as conveying bread to his brethren there, 1 Sa. xvii. 17—*see* as to Boaz, Ru. ii. 4; iv. 11—prediction, Mi. v. 2—*confirmation*, Mt. ii. 4–6, § 5; Jno. vii. 42, § 55.

NOTES.

1. *In those days.* About the time of the birth of John and of Christ.

A decree. A law, commanding a thing to be done.

Cæsar Augustus. [This was Caius Cæsar Octavianus Augustus. *Augustus*—i. e., *august*, or honourable—as a compliment to his own greatness; and from him the month *August*, which was before called *Sextilis*, received its name.] he was proclaimed Emperor of Rome B.C. 29, died A.D. 14. He had received the name of Cæsar from Julius Cæsar by adoption; and by that name were called, first, all those of the family of Augustus, afterwards the heirs of the empire, and finally the emperors themselves.†

All the world. The whole commonwealth. The Jews called Judæa the *earth of all the earth.*

Should be taxed. Our word *tax* means to levy and raise money for the use of the government. This is not the meaning of the original word here. It means rather to *enrol*, or take a *list* of the citizens, with their employments, equivalent to what was meant by *census*. [An enrolment *per capita* would necessarily require the Jews to repair to the places where their genealogical records were kept; a valuation of property could have been made only where they were residing and had possessions.]

[† To decide upon its nature, or its object, regarded as a state measure of the reigning emperor, may be extremely difficult; but its use, in a providential point of view, is too obvious to be mistaken. The safest course is to understand the words of St. Luke, as a parenthetic admonition not to confound this ἀπογραφὴ at the birth of Christ, with the much later, and much more memorable, ἀπογραφὴ in the time of Cyrenius. Such an admonition was both necessary in itself, and justly to be expected from the accuracy of this Evangelist. In this case, the text must be rendered, *This enrolment took place before Cyrenius was governor of Syria.*'—*See* Greswell, vol. i. Diss. xiv. pp. 534–54b.]

3. *His own city.* The city which formerly belonged to his family.

4. *The city of David.* Bethlehem, called the city of David because it was the place of his birth.—*See* Mt. ii. 1, § 5, p. 31.

Bethlehem. 'The House of Bread:' and he who was born there is called the 'Bread of Life.'

PRACTICAL REFLECTIONS.

(Lu. ii.) The movements of the mightiest empires are overruled so as that the words of God shall be fulfilled in their season. On account of the decree of the Roman Emperor, Joseph and Mary were brought to Bethlehem, where Jesus should be born.

1 *ver.* That which seems to be grievous oppression, as in the circumstances—Mary's being compelled to make such a serious journey, God is able to overrule for the more effectual securing of our right, and procuring our deliverance.

5 and lineage of-David:) to-be-taxed with Mary his espoused wife, being great-with-child.
6 And so-it-was, *that*, while they were there, the days were-accomplished that she
7 should-be-delivered. And she-brought-forth her first-born son, and wrapped him in-swaddling-clothes, and laid him in a manger; [s] because there was no room for them in the inn.

Jesus' birth is announced by an angel to the shepherds. *Luke* ii. 8—15. *In the fields of Bethlehem.*

8 And there were in the same country shepherds abiding-in-the-field, keeping watch
9 over their flock by-night. And, lo, the angel of-the-Lord came upon them, and the-
10 glory of-the-Lord shone-round-about them: and they were sore afraid. And the angel said unto-them, Fear not: for, behold, I bring you good-tidings of-great joy, which

MARGINAL READINGS:—[s] Shed or stable.

SCRIPTURE ILLUSTRATIONS.

7. *brought forth*—prediction, Is. vii. 14—the fulfilment, 'made of a woman,' Ga. iv. 4—became poor, that his people might be enriched, 2 Co. viii. 9—the word, who is God, was made flesh, (God with us,) Jno. i. 1, 14, § 7.

8. *shepherds*—Jacob was so occupied, Ge. xxxi. 39. 40—Moses, Ex. iii. 1—David, 1 Sa. xvi. 11—careless shepherds reproved, Is. lvi. 9, 10; Eze. xxxiv. 1—10—the good shepherd, Jno. x. 1—18, § 55.

9. *glory of the Lord*—its appearing to the children of Israel, Ex. xvi. 7, 10—its filling the temple, 1 Ki. viii. 11—predict.: 'I will fill this house with glory,' Hag. ii. 7—*confirm.*, Jno. ii. 13, § 12; Mt. xxi. 12, 3, § 83; xxv. 31, § 86—the brightness that appeared to Saul in the way, Ac. ix. 3; xxvi. 12—8—glory of God, 2 Co. iv. 6.

10. *you*—Jews: the gospel was first to be preached unto Jews, and of them were made the first heralds of salvation, Zec. x. 3; xii. 7; Ac. ii.; xi. 19; xiii. 46, 7.

tidings of great joy—good tidings predicted, Is. xl. 9; xli. 27; lii. 7; lxi. 1—*confirmation*, Lu. iv. 17—21, § 15; Re. xiv. 1—6; xxi. 3—7.

NOTES.

4. *Of the house and lineage.* The *lineage* denotes that he was descended from David as his father, or ancestor.

[In taking a *Jewish* census, families were kept distinct. Hence all went into the *tribe* to which they belonged, and to the *place* where their family had resided. Joseph was of the *tribe* of Judah, and of the particular family of David. Hence he went up to the city of David. Thus an overruling providence fulfilled the prophecy, Mi. v. 2.—*See* 'Reflections,' p. 19.

5. *With Mary.* This also would be an additional proof that Mary was of the same tribe, since she could not marry out of it.]

Espoused wife.—See 'Espoused,' p. 13.

7. *First-born.* The eldest son, or he that by the law had the privilege of the birthright.

[Whether Mary had any other children or not has been a matter of controversy. The obvious meaning of the Bible is that she had; and if this be the case, the word *first-born* is here to be taken in its common acceptation.]

Wrapped him, &c. When a child among the Hebrews was born, it was washed in water, rubbed with salt, and then wrapped in swaddling clothes; that is, not garments regularly made, as with us, but bands or blankets that confined the limbs closely, Eze. xvi. 4. There was nothing peculiar in the way in which the infant Jesus was treated.

Laid him in a manger. The word *manger*, in the English language, means 'the box or trough in which provender is placed for horses or cattle.' This is not the meaning of the word here. It means simply the *stable*, or the place where the *cattle* and *camels* lodged. The Easterns have no mangers, for they have no hay, but lay their fodder in stone troughs. There was no room in the *inn*, and they were obliged to lie in the *stable*, and it was there that the child was laid. It might be either an enclosed court, or a collection of caves or stables in the rock, according to tradition. Their being there was no *proof* of poverty. It was a simple matter of necessity: there was *no room* in the inn. It may be added, that in eastern countries, in the *caravansary*, it is common for the whole caravan of camels, horses, and people, to lodge in the same place. Indeed, the only *pillow* which children often have is the side of a horse, with which the whole family lie down. Horses are trained to remarkable gentleness and docility.

In the inn. 'In the house of strangers.'

8. *The same country.* Round about. Bethlehem was a place of pasture. Here David kept his father's sheep, 1 Sa. xvii. 15.

Shepherds abiding in the fields, &c. Remaining out of doors, under the open sky, with their flocks. This was commonly done. The climate was mild; and, to keep their flocks from straying, they spent the night with them. It is also a fact that the Jews sent out their flocks into the mountainous and desert regions during the summer months, and took them up in the latter part of October or the first of November, when the cold weather commenced.

Keeping watch. Tending their flocks by turns through the night watches; each three hours in turn, to preserve the sheep from beasts of prey, and from banditti.

9. *Angel of the Lord.* Probably Gabriel, who stands in the presence of God.—*See* ver. 19, § i., p. 5; § ii., p. 9.

The glory of the Lord. The extreme splendour in which the Deity is represented as appearing unto men; and sometimes called the Shechinah, an appearance frequently attended, as in this case, by a company of angels.—*See* 'Scrip. Illus.,' above.

PRACTICAL REFLECTIONS.

7 *ver.* The condition of the poor is not to be despised, therein 'the Son of the Highest' was born. Privations are not always the sign of the Lord's displeasure; for amid these, at the birth of her first-born, was found Mary, the highly-favoured of the Lord.—Let us be content with such things as we have; and make the best use of the circumstances in which we are placed.—Let us not be forgetful to entertain strangers, and assist them in their necessities: it would have been an honour to any in Bethlehem who had kindly received the neglected family from Nazareth! Christ, who is the Bread of Life, was to be born in Bethlehem, which name means '*the house of bread.*' This had been predicted, Mi. v. 2. Out of thence was to come forth, as being man, He whose goings forth, as being God, are from everlasting.

[8 *ver.* It is good to be watchful even in worldly duty. It was thus the shepherds enjoyed the sight of the glory of the Lord, when, after long absence, it returned to the earth, now, that He who previously dwelt in the cloud of glory, was to tabernacle with man in human flesh.]

8, 9 *ver.* It is good to be found diligent in business, and faithful to our charge, as were the shepherds, when called to a higher service and a rich participation in the joys of heaven.

The children of God are often, like the shepherds, sore afraid when they have the least occasion to be so.

[10 *ver.* How gracious is the command 'Fear not;' and true ground have they for obeying the command, who repose their confidence in the incarnate Son of God.]

HE RAISETH UP THE POOR OUT OF THE DUST, AND LIFTETH THE NEEDY OUT OF THE DUNGHILL.—Psalm cxiii. 7.

11 shall-be to-all people.[a] For unto-you is-born this-day in the-city of-David a-Saviour,
12 which is Christ[b] the-Lord. And this *shall be* a sign[c] *το σημειον* unto-you; Ye-shall-
13 find the-babe wrapped-in-swaddling-clothes, lying in a manger. And suddenly there-
14 was with the angel a-multitude of-the-heavenly host praising God, and saying, Glory
to-God in the-highest,[d] and on earth peace, good-will toward men.

15 And it-came-to-pass, as the angels were-gone-away from them into heaven, the
shepherds said one-to-another, Let-us-now-go even-unto Bethlehem, and see this
thing which is-come-to-pass, which the Lord hath-made-known unto-us.

MARGINAL READINGS:—[a] All the people. [b] Messiah, or Anointed. [c] The sign. [d] Highest (places).

SCRIPTURE ILLUSTRATIONS.

10. *all people*, Ge. xii. 3; Ps. lxvii. 3; xcviii. ; Is. xlix.—specially all the house of Israel, who, by the word and Spirit of God, were to be raised up and quickened, Eze. xxxvii. 11—4 —'in the countries where they shall come,' xl. 15, 6—the glad tidings sent after them toward the north, Je. iii. 11, .2—all the nations, &c., ver. 17—*confirmation:* 'Go, teach all nations,' Mt. xxviii. 18—20, § 96—'preach the gospel to every creature,' Mk. xvi. 15, § 98—'whosoever,' Jno. iii. 16, § 12—reconcile all to himself, Col. i. 20—chief of sinners,' 1 Ti. i. 15, .6—Christ Jesus, a ransom for all, a testimony in due time, 1 Ti. ii. 6—*see* also 2 Ti. ii. 11; 1 Jno. ii. 2; Re. vii. 1—4; xiv. 6.

11. *Christ the Lord*, Ge. xlix. 8—10; Ps. ii. ; lxxxix. 15—37; ex. 1, 2, 4—*confirmation*, Mt. xvi. 16, § 50; Jno. i. 41, § 10; vi. 69, § 43—both Lord and Christ, Ac. ii. 36—Jesus is Christ, xvii. 3—'Christ, who is over all, God blessed for ever,' Ro. ix. 5—'every tongue should confess Jesus Christ Lord to the glory of God the Father,' Ph. ii. 4—11—thou art worthy, &c., Re. v. 8—10.

13. *multitude*—of the heavenly hosts: Jacob, the angels of God met him, and he said, 'This is God's host,' Ge. xxxii. 1, 2—'thousands of angels,' Ps. lxviii. 17—'Bless the Lord, ye, his angels,' Ps. ciii. 20, .1—'Praise ye him, all his angels, his hosts,' Ps. cxlviii. 2; Da. vii. 10—'worship him, all Gods,' Ps. xcvii. 7—*confirmation:* 'when he bringeth again the first-begotten,' &c.;' 'let all the angels of God worship him,' He. i. 6—voice of many angels, Worthy is the Lamb, &c., Re. v. 11, .2.

14. *glory to God in the highest*—'Sing, O ye heavens; for the Lord hath done ... hath redeemed Jacob, glorified himself in Israel,' Is. xliv. 23—'my servant, O Israel, in whom I will be glorified,' xlix. 3—'will place salvation in Zion for Israel my glory,' xlvi. 13—*confirm.:* 'he shall come to be glorified in his saints,' 2 Th. i. 10—*see* also Ro. viii. 17, .8—raised in glory, 1 Co. xv. 43—'hath raised ... up together, and made ... sit together in heavenly places in Christ Jesus,' Ep. ii. 6; Mt. xxv. 34, § 86; Re. iv. 6—8.

on earth peace—predicted, Ps. lxxii., cxlvii.—'the Lord hath sworn it,' Is. lxii. 8, 9—will prove a God of truth in this, lxv. 16—'unto us a son is given ... the Prince of Peace,' lx. 6—will extend peace, lxvi. 12—'will watch over them to build and to plant,' Je. xxxi. 27, .8—'a covenant of peace with them,' Eze. xxxvii. 26—*same*, Ho. ii. 18—23—*see* also Joel iii. 17, .8; Am. ix. 11—.5—shall speak peace to the nations, and his domin., &c., Zec. ix. 12—.7—*confirm.:* 'my peace I give unto you,' Jno. xiv. 27, § 87—'peace with God,' Rom. v. 1.—Christ 'is our peace,' Ep. ii. 14, .5, .7—'made peace through the blood of his cross,' Col. i. 20—'the God of peace shall bruise Satan under your feet shortly,' Ro. xvi. 20—'will return and build again the tabernacle of David,' Ac. xv. 14—.8—'great multitude rejoicing in peace,' Re. vii. 9—17—the creature delivered, Ro. viii. 19—22—every creature, Re. v. 13—the destroyers destroyed, xi. 18.

good will toward men—What is man, &c.? Ps. viii. 3—9—O taste, and see that the Lord *is* good,' &c., Ps. xxxiv. 8—Bless the Lord, who forgiveth, redeemeth, satisfieth, vindicateth, hath made known and accomplisheth, forbeareth, removeth transgression, pitieth, considereth our weakness and mortality, bestows everlasting mercy, introduces to glory, Ps. ciii. —*confirm.*, Jno. iii. 14, § 12—'rich in mercy,' Ep. ii. 4—7—'dwelling the world unto himself, 2 Co. v. 19—'Herein is love,' 1 Jno. iv. 10—will take up men to be with him on his throne, Rev. iii. 21—will bring his dwelling place down to be with men, xxi. 3, 4.

15. *let us*—should invite one another to contemplate the Lord's fulfilment of his word, both as to judgment and mercy, Ps. xlvi. 8—10; Is. ii. 3—5; xlv. 21, .2—so Andrew brought his brother to Jesus, Jno. i. 41, .2, § 10—and Philip said to Nathanael, 'Come and see,' ver. 45, .6, § 10—so the Samaritan woman, ch. iv 29, § 13—'let him that heareth say, Come,' Re. xxii. 17.

now go—so, many cities are yet to invite each other, saying, 'Let us go speedily;' 'I will go also,' &c., Zec. viii. 20—.2—the danger of delay exemplified in the foolish virgins, Mt. xxv. 10—.3, § 86.

NOTES.

11. *Christ the Lord.* The anointed One of God, chosen to be King in Zion.

12. *And this shall be a sign, &c.* The birth of Jesus, in the circumstances predicted, was an assured sign that God will fulfil all his promises as to the great salvation. It was the sign long before pointed out, as in Is. vii. 14, '*Therefore the Lord himself shall,' &c.*

13. *Suddenly, &c.* As representing that which is to be the unexpected appearing in glory of Him, whose coming in humiliation was now made known. —*See* 1 Th. v. 2—9.

Heavenly host. Angels, who are ministering spirits, doing the will of God in heaven and earth.

14. *Glory to God.* That is, the praise for the redemption of man is due to God. The plan of redemption expresses his power and glory. It is the highest expression of His love and mercy.

In the highest. 'In the highest heaven.'—*See* Job xvi. 19. As the Jews reckoned three heavens, the highest was considered as the place of the throne of God.—*See* Mt. xxi. 9, § 82. The plural number is used in the original, because the Hebrew word for heaven is never in the singular.

On earth peace. That is, the gospel shall bring peace. The Saviour was predicted as the Prince of Peace, Is. ix. 6, 7. '*For unto us a child is,' &c.*

[The world is at war with God; sinners are at enmity against their Maker, and against each other. But Jesus came to make peace. And this he did, 1st. By reconciling the world to God by his atonement. 2nd. By bringing the sinner to a state of peace with his Maker, inducing him to submit himself to God, and thus giving him the peace which passeth all understanding. 3rd. By diffusing in the heart universal good will to men. In the days of the long promised reign of Messiah, who is styled 'the Prince of Peace,' and under whose feet all things are to be placed, there will be universal peace; all the *causes* of war will have ceased; men will love each other, and do justly; and *nations* be brought under the influence of the royal law of LOVE.]

Good will toward men. The gift of the Saviour is an expression of good will or *love* to men, and therefore God is to be praised. [The work of redemption is uniformly represented as the fruit of the *love of God*, Jno. iii. 16, § 12; 1 Jno. iv. 10, '*Herein is love, not that we loved God, but that he loved us, and sent his Son to be ... propitiation for our sins.*' Ro. i. 5, 6. 5, '*And from Jesus Christ, ... the faithful witness, ... the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, 6, And hath made us kings and priests unto God and his Father; to him ... glory and dominion for ever and ever. Amen.*' No words can express the greatness of that love. It can only be measured by the condescension, sufferings, and death of Jesus; and by the eternal honour and happiness to which he will raise his people. Jesus is the full expression of the Father's good will.]

The shepherds go to Bethlehem. *Luke* ii. 16–20.

16 And they came with haste, and found Mary, and Joseph, and the babe lying in a
17 manger. And when they had seen *it*, they made known abroad the saying which was
18 told them concerning this child. And all they that heard *it* wondered at those things
which were told them by the shepherds.

19 But Mary kept all these things, and pondered *them* συμβάλλουσα in her heart.
20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

Jesus is circumcised and named. (*Matt.* i. 25.) *Luke* ii. 21. *At Bethlehem.*

21 And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb. [For ch. ii. 22, see p. 24.]

MARGINAL READINGS:—[a] Cast together; weighed.

SCRIPTURE ILLUSTRATIONS.

16. *they came with haste*—they not only believed the word, but acted according thereto: so Abraham went forth, Ge. xii. 1, 4—to Moriah, xxii. 2, 3, 9—Israel actually went forth out of Egypt, and that in haste, Ex. xii. 11, 31–39, 42—punished for not immediately and cheerfully going into the land, Nu. xiv. 24–31—Paul actually and immediately went, as called, into Macedonia, Ac. xvi. 10—*see also* Ge. i. 15, 6.

lying in a manger—(where cattle are fed). Jesus, as becoming the babe of Bethlehem, as being made flesh, is the food of his people. Jno. vi. 48–58, § 43—the words of eternal life, ver. 68, *ib.*—must be more than wondered at, as by the people, ver. 48—*comp.* Ac. xiii. 40, 41—must be kept and pondered, as by Mary, ver. 19—*comp.* Is. lv. 2, 3.

19. *kept*—so Jacob, Ge. xxxvii. 11—*see* Lu. ii. 51 § 6.

21. *which was so called*—to Mary, Lu. i. 31, § 2, p. 9—and afterwards to Joseph, Mt. i. 21, § 2, p. 13—his great manifestation, Is. xlv. 21–5.

NOTES.

[19. *Mary kept all these things.* All that happened, and all that was said respecting her child. Here is a delicate and beautiful expression of the feelings of a mother.]

Pondered. She revolved them; weighed. This is the original meaning of the word *weighed*. She kept them; she *weighed* them in her mind, giving to each circumstance its just importance, and anxiously seeking what it might indicate respecting her child.

In her heart. She remembered and thought of these things often and anxiously.

20. *Glorifying . . . God, &c.* Giving honour to God, and celebrating his praises.

21. *Eight days, &c.* This was the regular time for performing the rite of circumcision. Ge. xvii. 12.—*See* Sect. iii.—[If the birth of our Lord took place on the first day of the week, his circumcision would take place eight days after, on the first day of the week also; which is not only a striking coincidence, if we consider the spiritual import of the rite of circumcision itself, and the connection of this import with the final end of both the birth, the death, and the rising again, of our Saviour, but saves the further difficulty whether, in administering this necessary rite upon the body of our Lord, it would be requisite to dispense with the sabbath.'—*Greswell*, vol. I. Diss. xii. p. 493.]

His name . . . JESUS. This was given by divine appointment.—*See* Mt. i. 21, p. 13.

PRACTICAL REFLECTIONS.

[11 *ver.* Although the gospel was first preached to, and by Jews, yet was it especially designed for all the people. It is not selfish, exclusive joy, but is increased as it becomes diffused. The fulfilment of the prophecy is to be looked for in the very place predicted; God gave not only the type, David, but the antitype, the true Beloved, to be born in Bethlehem. As truly as Jesus was born to be a Saviour, so truly was He to be Christ, the Anointed, from whom the anointing upon his saved people descends, and so truly is he to be submitted to as their Lord, by whom they are fed, led, protected, and ruled over.]

12 *ver.* The sign that Christ is indeed the Saviour of the literally poor and needy, is most strikingly given in the circumstances of his humble birth—in his being laid in a manger.

[13, 14 *ver.* As truly as the sign was given of Christ's appearing in the weakness of infancy, and the depth of humiliation, so truly will that glorious consummation be, of which this was the sign.—Now is the time for the manifestation of God's good will, in the preaching of the gospel; then follows peace to the individual, and our God will yet command peace to the ends of the earth; and then, and thereafter, shall the whole result in songs of eternal gladness, from the church, which shall be to Him for a glory in heavenly places.]

14 *ver.* From the conduct of the angels who sang thus together when the Foundation-stone was brought forth, in anticipation of man's full redemption, let us learn to look forward to the coming glory, and rejoice in the display of God's goodness to others.

15 *ver.* Like the shepherds, who said, 'Let us now go even unto Bethlehem,' let us make no delay to make ourselves acquainted with whatever evidence our God is pleased to give, that his great salvation will be completed: and surely if God hath not withheld his own Son, he will, with Him, give all he hath promised.

Let us not merely acquiesce in that which God makes known to us, but let us shew that we have faith, by doing what we know to be the divine will.

16 *ver.* Those who take God at his word will find his promise true, as did the shepherds, upon going to see the sign that God will accomplish all that he hath promised.

17 *ver.* Let us be faithful to the great Shepherd of the sheep; and, like the shepherds, make known to others what the Lord hath revealed unto us respecting Jesus. Let us speak of the coming glory of Him who appeared as the babe of Bethlehem.

[18, 19 *ver.* Let our lot not be with the Jespisers who wonder and perish, but with Mary who kept all these things and pondered them in her heart.]

20 *ver.* Let us, with the shepherds, when we return to our ordinary callings, continue to give thanks unto the Lord, and acknowledge his truth. Let us, with the shepherds, praise God, and not the creature, whether heavenly or earthly, for what we have heard and seen respecting his grace or his glory.

[21 *ver.* Jesus was made a servant—a minister of the circumcision — to confirm the promises made unto the fathers; at the same time that he is, as he was named, Jesus, the Lord, the Saviour.]

[Every word of God shall stand, as here did that which sends them all, the incarnation of Messiah; of Him whose name was called Jesus.]

BE NOT RASH WITH THY MOUTH, AND LET NOT THINE HEART BE HASTY TO UTTER ANY THING BEFORE GOD: FOR GOD IS IN HEAVEN, AND THOU UPON EARTH: THEREFORE LET THY WORDS BE FEW.—Ecclesiastes, v. 2.

The Genealogy of Jesus Christ, according to St. Matthew, being that of his supposed father, Joseph;—the Genealogy, according to St. Luke, shewing his descent through Mary.

(G. 10.) Matt. i. 1—17.

1 The book* of the generation of Jesus Christ, the son of David, the son of Abraham.
2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Ju-
3 das and his brethren; and Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Es-
4 rom begat Aram; and Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat
5 Salmon; and Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;
6 and Jesse begat David the king;
And David the king begat Solomon of *her that had been the*
7 *wife* of Urias; and Solomon begat Roboam; and Roboam begat Abia;
8 and Abia begat Asa; and Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;
9 and Ozias begat Joatham; and Joatham begat Achaz; and Achaz
10 begat Ezekias; and Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;
11 and Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:
12 And after they were brought to Babylon, Jechonias begat Salathiel;
13 and Salathiel begat Zorobabel; and Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim be-
14 gat Azor; and Azor begat Sadoc; and Sadoc begat Achim; and Achim
15 begat Eliud; and Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;
16 and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

Luke iii. 23—38.

——— Jesus being (as was supposed 23 ενομιζετο) the son of Joseph, which was *the son* of Heli, which was *the son* of Matthat, 24 which was *the son* of Levi, which was *the son* of Melchi, which was *the son* of Janna, which was *the son* of Joseph, which was *the son* 25 of Mattathias, which was *the son* of Amos, which was *the son* of Naum, which was *the son* of Esli, which was *the son* of Nagge, which was *the son* of Maath, which was *the* 26 *son* of Mattathias, which was *the son* of Semei, which was *the son* of Joseph, which was *the son* of Juda, which was *the son* of Joanna, 27 which was *the son* of Rhesa, which was *the son* of Zorobabel, which was *the son* of Salathiel,
Which was *the son* of Neri, which was *the* 28 *son* of Melchi, which was *the son* of Addi, which was *the son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er, which was *the son* of Jose, which was *the son* 29 of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi, which was *the son* of Simeon, which 30 was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan; which was *the son* of Eliakim, which was *the son* of 31 Melea, which was *the son* of Menan, which was *the son* of Mattatha, which was *the son* of Nathan, which was *the son* of David,
Which was *the son* of Jesse, which was *the* 32 *son* of Obed, which was *the son* of Boez, which was *the son* of Salmon, which was *the son* of Naasson, which was *the son* of Ami- 33 nadab, which was *the son* of Aram, which was *the son* of Esrom; which was *the son* of Phares, which was *the son* of Juda, which was *the son* 34 of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, which was *the son* of Thara, which was *the son* of Nachor,
Which was *the son* of Saruch, which was 35 *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sala, which was *the son* of Cainan, 36

[Jesus Christ, the Anointed Saviour, is called the son of David, 'the Beloved,' to whose son was promised the throne of universal sovereignty; and the son of Abraham, 'the father of a great multitude,' unto whose 'one seed' was given the promise of the land. The names in the genealogy between Abraham and David are all expressive of promises respecting the kingdom and inheritance promised unto the fathers. The names between David and Jechonias describe the history of the church until the captivity in the mystical Babylon. The names between Jechonias and Jesus describe the church of Christ as coming out of Babylon, into the light and glory of the latter day, so much the subject of Scripture promise, and of which assurance is given in the birth of Emmanuel.

The genealogy in Matthew, whose gospel has most frequent reference to prophecy, is, thus, not to be regarded merely as a historical document, in which view it would seem to be somewhat defective; but it is on this account the more complete in reference to prophecy, of which it is a most beautiful summary.

This genealogy in Matthew is most expressive of grace to the Gentile, as well as full of promise to Israel: the first two of the four women mentioned in the genealogy being Tamar, the Canaanitess, who, by the third from Abraham, was the mother of the Jews,—and Ruth, the Moabitess, from whom, in the third descent, was David.

Jeremiah (xxii. 29, 30) had prophesied of Coniah, or Jehoiakin, or, as here, Jechonias, that no man of his seed should prosper sitting upon the throne of his father David, and ruling any more in Judah; how then should come of him Jesus, the Messiah, the King of the Jews? The answer is, that Christ was the seed of the woman, and not literally the seed of Joseph, who was only the reputed father of Jesus; and this in Matthew is the genealogy of Joseph; whilst that in Luke is the genealogy of Mary; as being born of whom, Jesus was literally the son of David according to the flesh, as, by his reputed father, he had a legal claim to the throne of David.

Luke, who dwells more upon the priesthood of Christ, gives the genealogy of Jesus according to the flesh; tracing him up not merely to the great receivers of the promises, but to the first Adam, upon whose head was placed the crown of sovereignty, which hath fallen from our head, because of sin; and which is regained by our kinsman Redeemer, the second Adam, the Lord from heaven. The relation to Adam, who was made possessor of the earth and the son of God, is here traced, of Him, who is emphatically the Son of God; and the Heir of all things; and who shall yet claim the dominion, for which the redemption price hath been paid.—*See* ADDENDA, '*Genealogies*,' p. 30.

* *See* ADDENDA, '*Book*.'

THE FATHER SENT THE SON TO BE SAVIOUR OF THE WORLD.—1 John iv. 14.

17 So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying-away-into Babylon *are* fourteen generations; and from the carrying-away-into Babylon unto Christ *are* fourteen generations.

[For Matt. i. 18, see ? 2, p. 13.]

which-was *the son* of-Arphaxad, which-was *the son* of-Sem, which-was *the son* of-Noe, which-was *the son* of-Lamech, which-was 37 *the son* of-Mathusala, which-was *the son* of-Enoch, which-was *the son* of-Jared, which-was *the son* of-Maleleel, which-was *the son* of-Cainan, which-was *the son* of-Enos, which- 38 was *the son* of-Seth, which-was *the son* of-Adam, which-was *the son* of-God. [iv. 1, ? 9.]

(G.11.) *Jesus is presented in the temple; Simeon and Anna bear witness.* *Luke* ii. 22—38. [ch. ii. 21, p. 22.] *At Jerusalem.*

22 And when the days of-her purification [a] according-to the law of-Moses were-accom-
23 plished, they-brought him to Jerusalem, to-present *him* παραστησαι to-the Lord; (as it-is-written in the-law of-the-Lord, Every male that-openeth the-womb shall-be-called
24 holy to-the Lord;) and to offer a-sacrifice according-to that which-is-said in the-law of-the-Lord, A-pair of-turtle-doves, or two young pigeons.

25 And, behold, there-was a-man in Jerusalem, whose name *was* Simeon; [b] and the same man *was* just and devout ευλαβης, waiting-for the-consolation of Israel: and
26 the-Holy Ghost was upon him. And it-was revealed [c] κεχρηματισμενον unto-him by the Holy Ghost, that-he-should-not-see death, before he-had-seen the Lord's Christ. [d]

MARGINAL READINGS:—[a] Cleansing; expiation. [b] Hearing. [c] Communicated. [d] The Anointed of Jehovah.

SCRIPTURE ILLUSTRATIONS.

22. *purification*—prescribed, Le. xii.

present him to the Lord—'Every male that,' &c. Of Israel, (the Lord's first-born, Ex. iv. 22) the first-born males were to be redeemed, as xiii. 11—6; xxii. 29—the Levites accepted in place of the first-born of Israel, Nu. iii. 12, .3; viii. 5—22—redemption of the remnant, iii. 40—51—Aaron, chosen to represent the first-born, bare all Israel upon his shoulders, and upon his heart, for a memorial before the Lord, Ex. xxviii. 1, 9—12, 29—his consecration by blood, &c., Le. viii. 22, .3, 30—*confirm.*: Jesus is 'the first-born among many brethren,' Ro. viii. 29—'redeemed with the precious blood of Christ,' 1 Pe. i. 18—21—who hath entered into heaven itself, now to appear in the presence of God for us, He. ix. 24; Col. i. 14—.9—*see* Hebrews throughout.

24. *a pair of turtledoves*—offering of the poor, Le. xii. 8—the dove is the emblem of simplicity, love, and peace, Ca. i. 15; ii. 14; v. 2; vi. 9—*see* Christ's baptism, Lu. iii. 22, § 8—and 'be ... wise as serpents, and harmless as doves,' Mt. x. 16, § 39—the wisdom from above, Ja. iii. 17, .8.

25. *Jerusalem*—'the seeing of peace.' *Simeon*—'Hearing,' Ge. xxix. 33—*see* Simeon's recognition of Christ, as our Peace, and 'The Light,' in whom we are given to see peace: 'Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared,' &c., ver .29—32, p. 25—The Lord will hear the cry of a people waiting to see the Lord Himself provide peace for his people, Is. xxx. 18, .9—The people that truly and obediently hear the word of the Lord will be given to see the promised peace, xxxiii. 13—22—*see also* li. and lii.

26. *Lord's Christ*—'Messiah,' or 'anointed.' Aaron, chosen to represent the Lord's first-born, and typifying the first-born of every creature, was anointed with most precious ointment, Ex. xxx. 30—.8—described, Le. viii. 12, 30—referred to, Ps. cxxxiii.—David, *i.e.* 'beloved,' anointed to be king of Israel, 1 Sa. xvi. 13—a type of the true Beloved, Ps. lxxxix. 20—whose anointing is foretold, Da. ix. 24—'Messiah the Prince,' ver. 25— to be cut off, but not for himself, ver. 26—for *confirmation*, see the New Testament throughout. Upon the Pentecostal anointing, Jesus was declared to be '*both Lord and Christ*,' Ac. ii. 36.

NOTES.

[22. *Days.* Among the Hebrews, a mother was required to remain at home for about forty days after the birth of a male child, and eighty for a female; during that time, she was not permitted to go to the temple, or to engage in religious services with the congregation, Le. xii. 2—5.]

To Jerusalem. The place where the temple was, and the ordinances of religion were celebrated; and also the seat of the civil government among the Jews. It had been established as such by David. Its name means *sight* or *vision of peace*, which it partly was during the reign of Solomon, but he was only a type of the greater Son of David, the true Prince of Peace, of whose government and peace ... no end.—*See* GEOGRAPHICAL NOTICE.

To present him to the Lord. Every first-born male child, in Israel, was regarded as *holy* to the Lord, Ex. xiii. 2. The first-born were presented to the priest, as God's representative, at the eastern gate.

[If the day of our Saviour's birth coincided with the first day of the week, the fortieth day, reckoned from the day of his birth, according to the usage of the Jews, *inclusive*, coincided with the fifth, or fell on the Thursday. The forty-first, therefore, which was the day after the purification of the Virgin Mary would be complete, (Le. xii. 2—6,) and of the presentation of our Lord in the temple, when he was manifested to Simeon and to Anna, coincided with the sixth, or fell on the Friday; that is, our Lord's presentation in the temple after his birth at first, coincided with the same day of the week on which he suffered at last.'—*Greswell*, vol. I. Diss. xii. p. 410.]

[23. *As it is written.* In Ex. xiii. 2; Nu. iii. 13. When God smote the first-born of Egypt, he saved the first-born of Israel; hence this claim of redemption. *See* Nu. iii. 12, 13, 46, .7, and xviii. 15, .6.]

24. *And to offer a sacrifice, &c.* Those who were able, on such an occasion were required to offer a lamb for a burnt-offering, and a pigeon or a turtle-dove for a sin-offering. If not able to bring a *lamb*, then they were permitted to bring two turtle-doves or two young pigeons.—*See* Le. xii. 8; xiv. 21, .2.

Just. Righteous before God and man; approved by God as a righteous man, and discharging faithfully his duty to man; and pious and devout, scrupulously performing his duty towards GOD.—*See* Ac. x.

PRACTICAL REFLECTIONS.

[22 *ver.* May all those who seek to present others to the Lord, seek to be first themselves pure.]

[Let us seek that both ourselves and all that may be placed under our care, be not only called holy to the Lord, but be actually made so, through a union with Jesus, in whom alone we can be accepted before God.]

25 *ver.* Let our ears be opened to the word of God, so as, with Simeon, to know both what he hath promised, and what he would have us to do; and, in the spirit of humble and loving obedience, look and long for the accomplishment of his promise.

[26, .7 *ver.* Let us earnestly desire that the anointing from our great exalted Head, may descend upon all the members of the body of Christ, so that both our minds may be enlightened, and our feet may be led, like those of Simeon, by the Holy Ghost.]

KEEP YOURSELVES IN THE LOVE OF GOD, LOOKING FOR THE MERCY OF OUR LORD JESUS CHRIST UNTO ETERNAL LIFE.—Jude, 21 ver.

Luke ii. 27 And he-came by[a] εν the Spirit into the temple: and when και εν τω the parents
28 brought-in the child Jesus, to do for him after the custom of-the law, then took-
29 he him-up in his arms, and blessed God, and said, Lord now lettest-thou[b]-thy
30 servant-depart in peace, according-to thy word: for mine eyes have-seen thy salvation
31 το σωτηριον σου, which thou-hast-prepared before the-face of-all people;[c] 32 a-light
33 to lighten εις αποκαλυψιν the-Gentiles,[d] and the-glory of-thy people Israel. And Joseph

MARGINAL READINGS:—[a] In. [b] Now enfranchise thy slave, O master. [c] The peoples. [d] For an unveiling of the nations.

SCRIPTURE ILLUSTRATIONS.

28. *blessed God—see* Ps. ciii.—'bless the Lord who redeemeth,' &c., ver. 4—*compare* with Ep. i. 3—7—'blessed *be* the God and Father:' hath chosen us in him, ver. 6, 7.

29, 30. *depart in peace . . . for mine eyes have seen thy salvation—see* above, 25 ver., p. 24, 'Scripture Illustrations,' *Jerusalem*—so Paul, 2 Ti. iv. 6–8.

31. *all people*, Is. xlv. 22, 3—'look unto me, and be ye saved, all the ends of the earth,' ver. 22—a ransom for all, to be testified in due time, 1 Ti. ii. 6; Rev. xiv.

32. *a light to lighten*—for an apocalypse, or revealing, or uncovering, the nations: for taking away the great darkness—*see* Ge. xv. 5, 12, 7—'the vail spread over all nations,' Is. xxv. 7, 8—*see* also xxix. 17—24; Ho. i. 10. 1—*see*, for our High Priest proceeding to unveil, Rev. i. 12–20—*comp.* with 2 Co. iii. 16—the unveiling, Re. v., and thereafter—*see*, as to the glory, ch. iv., xxi., ..ii.—*Israel*, Rev. vii., xxi. 12, 3—*comp.* with Is. lx. 'Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. 2, For, behold, the darkness shall cover the earth, and gross darkness the people,' &c.—*see* on ver. 25, p. 24.

the glory—all redemption, blessing, and sanctification is by Christ. He says, by his holy prophet, Is. xlv. 22, 5. 22, '*Look unto me, and be ye saved, all the ends of the earth: for I* am *God, and* there is *none else.*' 25, '*In the Lord shall all the seed of Israel be justified, and shall glory.*'—*See* the glory described, Eze. i., x.; *comp. with* Rev. iv., &c.

NOTES.

Waiting for the consolation of Israel. That is, waiting for the *Messiah*, who is called '*The consolation of Israel*' because he would give comfort to them by his appearing. This name was often applied to the Messiah before he actually appeared. It was common to swear, also, by '*the Consolation of Israel*'—that is, by the Messiah about to come.

26. *It was revealed.* 'He was divinely informed,' he had an express communication from God, by the Holy Ghost, concerning the subject.

Not see death. Should not die. To *see* death, and to *taste* of death, was a common way among the Hebrews of expressing death.—*Comp.* Ps. lxxxix. 48, '*What man* is he that *liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah.*'

The Lord's Christ. Rather, *the Lord's Anointed.* The word *Christ* means *anointed.*—*See* 'Christ the Lord,' ver. 11, p. 21.

27. *Temple.* Place of prayer for *all* people, where sacrifices were offered for the whole nation, by the sons of Levi, as types of Him who hath offered the atonement for us, and is gone within the most holy place, 'now to appear in the presence of God for us.'—*See* He. ix. 24, and ADDENDA, Sect. i. p. 8, '*Temple.*'

The custom of the law. That is, to make an offering for purification, and to present the child to God.

29. *Now lettest.* Now thou *dost* let, or permit. This word is in the indicative mood, and signifies that God *was permitting* him to die in peace, by having relieved his anxieties, as having given us his dear Son, the assured pledge that all would be fulfilled which God had promised.

Depart, &c. ἀπολυεις.] Ἀπολυειν sig. properly 'to let go from any place,' or fig. from any state which implies coercion.—*See* MARGINAL READINGS, 'Now enfranchise,' &c.

According to thy word. He seems to have understood, by the revelation made to him, that, as he should not die before he saw the Messiah, so, when he had seen him, he should speedily be removed by death.

30. *Thy salvation.* The Saviour; or He who is to procure salvation for his people.

31. *Before the face of all people.* Whom thou hast provided *for* all people, or whom thou dost design *to reveal* to all people.

32. *A light to lighten the Gentiles.* This is in accordance with the prophecies in the Old Testament, [Ps. xcviii. 3; Is. xlix. 6; lx. 1; Mal. iv. 2.] The Gentiles are represented as sitting in darkness, *i. e.*, in ignorance and sin. Christ is *a light* to them, as by him they will be made acquainted with the character of the true God, his law, and the plan of redemption and salvation.

Glory. The manifestation of excellency, 2 Co. iii. 7; and is applied in Scripture variously.

The *glory* is eminently considered as the emblem of the divine presence, or rather the divine presence itself. [The church expresses her hope, Ps. lxxiv. 9, '*that glory may dwell in our land;*' and John bears witness, that this glory was displayed tabernacling in flesh, and they beheld it, the glory as of the only begotten of the Father, &c., Jno. i. The ark of the covenant was called the glory of the Lord, because it represented *God manifest in flesh;* therefore said the mother of Ichabod, when the ark was taken, '*The glory is departed,*' 1 Sa. iv. 21. The ark seems also to be *the glory* referred to in Rom. ix. 4. Therefore, when the tabernacle was completed, the *Shechinah*, or visible display of divine glory, filled the tent, and took up its residence upon the ark, between the cherubims, signifying that the divine glory should rest upon the man Christ Jesus; and hence, the worship of the Old Testament church was addressed to him who dwelt between the cherubims, Ps. lxxx. 1, 3. When Solomon had dedicated the temple, the cloud of divine glory so filled the house, that the priests could not stand to minister in it, 1 Ki. viii. 11. We find the prophets who prophesied after the glory was indeed departed, promising that the glory of the second house should be greater than the glory of the first, Hag. ii. 3, 7, 9; and God promises that in the latter day blessedness, in Jerusalem to be, a wall of fire round about, and the glory in the midst, Zec. ii. 5. Moses requested to see this glory, Ex. xxxiii. 18, but the time had not then come when it could be displayed, so as guilty man could see and live. Isaiah foretold the days when the glory of the Lord should be revealed, Is. xl. 5; and in Jesus Christ '*the brightness of the divine glory, and the express image of his person,*' shone, He. i. 3. When Simeon took up his infant Lord in his arms, he called him '*a light to lighten the Gentiles, and the glory of thy people Israel.*'—*See* ver. 32.]

PRACTICAL REFLECTIONS.

28 *ver.* Let us bless God for the gift of his Son, in whom all new covenant mercy is secured; through faith in him he hath made us accepted in the Beloved; in whom we have redemption through his blood.

29 *ver.* Let our only desire of living be, that we may serve God and witness the development of his great salvation.

31 *ver.* Let us not only seek salvation for ourselves, but that the manifestation of the prepared salvation may be made before the face of all people on the face of the whole earth.

[32 *ver.* Let us not forget that it is only by their looking unto Jesus, 'the light of life,' that the true unveiling of the nations can take place; and let us earnestly desire that soon, by the bright reflection of his image, his people Israel may indeed be to him for a glory.]

HE THAT IS ASSURED OF A LIFE WITHOUT END, NEED NOT CARE HOW SOON THIS LIFE HAS AN END.

Luke ii. 34 and his mother marvelled at those *things* which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken 35 against; (yea, a sword shall pierce through thy own soul also,) that the thoughts διαλογισμοι of many hearts may be revealed.

SCRIPTURE ILLUSTRATIONS.

31. *fall and rising again*—Christ predicted to be 'a rock of offence to both houses of Israel,' Is. viii. 14—7—to raise up the tribes of Israel,' xlix. 6, 8—13 all Israel made to stand upon their feet, 'an exceeding great army,' Exe. xxxvii. 10, 1—an ensign upon his land, Ze. ix. 16—*confirm.*, Mt. xv. 24, § 45; Rom. xi. 12, 25, 26—*comp.* Rev. vii. with xiv. 1—5.

sign spoken against, Is. lii. 14, 15; liii. 1—3; Ps. xxii. 6—8, 12, 13—*fulfilm.*, Mt. xxvii. 39—44, § 91—the people, ver. 39, 40, § 91—the chief priests, scribes, and elders, ver. 41—3—the soldiers, Lu. xxiii. 36, 37, § 91—the crucified with him, ver. 39—both Jews and Greeks, 1 Co. i. 18—31.

35. *thoughts of many hearts . . . revealed*, Ps. 1. 19—21; ds. li. 7, 8; xii. 21, 22; lii. 15; Eccl. xii. 14—*confirm.*: when Jesus healed the sick of the palsy, the Pharisees reasoned within themselves, Mt. ix. 4, § 22—when he cast out the blind and dumb devils, the Pharisees blasphemed, xii. 36, 37, § 31—when the disciples disputed who should be chief, Lu. ix. 47, § 52—when God shall judge the secrets of men by Jesus Christ, Rom. ii. 12, 16.

NOTES.

[*Thy people Israel.* This is spoken of the multitudinous seed that was to come of Abraham.—*See* Ge. xiii. 16; xv. 5; xxxii. 12; and De. xxvi. 18, 19. Simeon recognises the promise, (*see* Ge. xxii. 18,) that in the 'one seed,' Christ, all the nations of the earth should be blessed: and the time is fast approaching when the literal and spiritual Israel shall 'sing unto the LORD a new song.'—*See* Ps. xcviii. 1—3.]

The glory of thy people Israel. The Glory is Jesus, rejoiced in by his people, as their Prophet, Priest, and King. The children of Israel and the children of Judah are to be gathered together, and to appoint themselves one head, and to come out of the land of the North into the land that he gave for an inheritance to their fathers.—*See* Ho. i., ii.; Je. xxx. 3; xxxi. 8, 9.

[For a description of the glory upon the heads of the living creatures, *see* Eze. i. and x. The four living creatures are supposed to represent the hosts of Israel, whose four leading standards, the *Man* for Reuben, the *Lion* for Judah, the *Ox* for Ephraim, and the *Eagle* for Dan, were correspondent to those mentioned in Ezekiel's vision. The ox of Ephraim was more particularly characteristic of the cherub.—*Compare* ch. i. 10 with x. 44. Over the heads of the living creatures was the glory, consisting of a bright firmament or platform, having placed on it a sapphire throne, and the appearance of a man. (Eze. i. 26.) It is Christ, our High Priest, occupying his kingly throne, borne aloft on the body of glorious light supplied by Himself as our Prophet. It is Jesus rejoiced in as their Prophet, Priest, and King. Then shall be the great predicted return from the north country.—*Comp.* Je. xxiii. 7, 8, with Eze. i. 4. Then shall it be said, as in Ps. xlviii. 8, 9. "8. *God reigneth over the heathen: God sitteth upon the throne of his holiness.* '9. *The princes of the people are gathered together, even the people of the God of Abraham; for the wheels of the earth* belong *unto God: he is greatly exalted.*"]

31. *For the fall, &c.* Simeon implies that Christ would be the occasion of sin and offence to those who look for a temporal Messiah, and of reformation and forgiveness to those who are less prejudiced against him. 'Fall,' through infidelity; 'rising,' through faith. He will be the means of bringing aggravated ruin upon some, as well as salvation and recovery to others.

[There is a plain reference here to the passage where it is said that he should be *a stone of stumbling, and a rock of offence*, Is. viii. 14, 15. The nation rejected him, and put him to death, and, as a judgment, *fell* into the hands of the Romans; thousands were led into captivity, and thousands perished. The nation rushed into ruin; the temple was destroyed, and the people were scattered into all the nations.—*See* Rom. ix. 32, 33. '32. *Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling-stone;* 33, *as it is written, Behold, I lay in Sion a stumbling-stone and rock of offence: and whosoever believeth on him shall not be ashamed.*' 1 Pe. ii. 8, '*And a stone of stumbling, and a rock of offence*, even to them *which stumble at the word, being disobedient: whereunto also they were appointed.*'—*See* also 1 Co. i. 23, 24.]

For a sign. A butt or mark to shoot at; which finely intimates the deliberate malice of Christ's persecutors. That he should be for 'a monument,' and 'a remarkable example of rejection and contempt.' He was despised and rejected, and his religion has been the common *mark* or *sign* for all the wicked and the profligate to ridicule and oppose.

[*Compare* Is. viii. 18, '*Behold, I and the children whom the* LORD *hath given me* are *for signs and for wonders in Israel from the* LORD *of hosts, which dwelleth in mount Zion.*' Lam. iii. 12—4. '12, *He hath bent his bow, and set me as a mark for the arrow.* 13, *He hath caused the arrows of his quiver to enter into my reins.* 14, *I was a derision to all my people*; and *their song all the day.*' Ac. xxviii. 22, '*But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.*'—*See* also He. xii. 3.]

35. *Yea, a sword, &c.* 'A javelin or dart.' 'She must expect to witness such things, from the cruelty and enmity of the people and rulers against her son, as would, like a sword, pierce her soul with the most exquisite anguish.' And Mary herself has not been free from cruel suspicion and reproach.—*See* Pr. xii. 18, '*There is that speaketh like the piercings of a sword: but the tongue of the wise is health.*'

That the thoughts, &c. 'So that the thoughts,' &c. The ministry, miracles, and death of Jesus, will discover, or bring to light, the thoughts, designs, and dispositions of all characters. Nothing so *brings out* the feelings of sinners, as to tell them of Jesus Christ: many treat him with silent contempt: many are ready to gnash their teeth: many curse him:—all shew how much by nature the heart is opposed to religion, and this are really, in spite of themselves, fulfilling the prophecies of the Holy Scriptures. So true it is, that *none can say that Jesus is Lord, but by the Holy Ghost*, 1 Co. xii. 3.

PRACTICAL REFLECTIONS.

[33 *ver.* Let us marvel at our own stupidity, who have inquired so little into the meaning of Simeon's words, at which even Joseph and Mary marvelled—they who had already heard and seen such marvellous things concerning Jesus.]

[34 *ver.* As truly as Jesus, the one Foundation-stone laid in Zion, hath proved to be for the fall of many in Israel, so truly will he prove to be for the rising again of the people of promise, and only through him, and to him, can their lifting up be.]

Let us be careful in our judgments! He, who appeared as a poor and despised man, and who was put to death as one of the vilest malefactors—is the only true foundation of the world's peace and blessing—was a sign that God would prove most faithful to all his promises.

35 *ver.* Even Mary, the highly-favoured of the Lord, the mother of our blessed Redeemer, was not exempt from trial. Let us not expect that we can entirely escape.

Let us be careful as to what thoughts we have, or express about Christ, as, according to this rule, we must be judged; and let us seek to be clean in heart if we would have right views respecting him. Let us in Him see God.

Luke ii. 36 And there was *one* Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: [a] she was of a great age, and had lived with an husband seven years from her 37 virginity; and she *was* a widow [b] of about fourscore and four years, which departed 38 not [b] from the temple, but served *God* with fastings and prayers night and day. And she coming in that instant *αυτῃ τῃ ὡρᾳ* gave thanks likewise *ανθωμολογειτο* unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

[a] Marginal Readings:—[a] Happy, or prosperous. [b] Absented not herself.

SCRIPTURE ILLUSTRATIONS.

36. *Anna*—'grace.' *Phanuel*—'face of God'—same as Ge. xxxii. 30—'Jacob called the name of the place *Peniel*: for I have seen God face to face, and my life is preserved.'

Aser—'happy or blessed,' Ge. xxx. 13—salvation, through the redeeming blood, is of grace, Ep. ii. 7, 8—obtained in answer to earnest, persevering prayer, like that of Jacob when he obtained the name of Israel, Ge. xxxii. 24—8; Is. xliii. 22, 5,..6; Ho. xii. 3—6—those who, sensible of their poverty, thus seek and obtain, are 'the truly blessed or happy,' Mt. v. 3—12, § 19; 2 Co. iv. 6.

38. *looked for redemption in Jerusalem*—'waited for him,' Is. xxv. 9—'blessed all they,' xxx. 18—'ye shall be comforted in Jerusalem,' lxvi. 13; Ps. cxvii.—*confirm.*, 1 Th. i. 10; He. ix. 28; Tit. ii. 13, 4—'O Jerusalem, Jerusalem, . . . ye shall not see me, henceforth till ye shall say, Blessed is he that cometh in the name of the Lord,' Mt. xxiii. 37, 9, § 85.

NOTES.

36. *Anna.* The same with Hannah, signifying 'Grace, or gracious.' The daughter of Phanuel, of the tribe of Asher: she had been early married, and lived seven years with her husband. After his death, she devoted herself to the service of God, and at every morning and evening sacrifice attended to pour forth her prayers.

Phanuel. 'Face of God.'—*See* Ge. xxxii. 29, 30.

A prophetess. One endued with the *χαρισμα*, or spiritual grace of uttering divine revelations; or, in a general way, one to whom God reveals himself by his Spirit. As there were prophetesses before Christ—as Miriam, Deborah, and Huldah—so this 'Anna' after; and afterwards four of Philip's daughters.

Of the tribe of Aser. The tribe of Aser, or Asher, dwelt in the northern part of the land of Canaan.

37. *Fastings and prayers.* Constant religious service. Spending her time in prayer, and in all the ordinances of religion.

Night and day. Continually, i. e., at the usual times of public worship, and in private. When it is said that she departed not from the temple, it is meant that she was *constant*, and regular in all the public services at the temple. There were occasionally night services of sacred music.

38. *Coming in.* At the time Simeon uttered the above words.

Gave thanks, &c. Returned praises to the Lord.

PRACTICAL REFLECTIONS.

36. *ver.* Let us, with Anna, seek in self-denial and prayer the face of God, that we may be happy ourselves in the heart-possession of his grace, and so be able to exhibit to others the light of the knowledge of the glory of God in the face of Jesus Christ.

38 *ver.* Let us, with Anna, both give thanks unto the Lord for the gift of his Son, and before men confess him, through whom alone redemption can be looked for. And let us not forget that the mouth of the Lord's handmaiden was more especially opened to those 'who looked for redemption in Jerusalem.'

GEOGRAPHICAL NOTICE.

Bethlehem.—(Sig. '*House of Bread*,') anciently Ephrath. In Arabic, *Beit Lahm*, 'House of Flesh.' Is called 'Bethlehem of Judæa,' to distinguish it from a city of the same name in the tribe of Zebulun. Is perhaps the earliest Scripture town with which the rightly trained infant mind is acquainted. The babe of Bethlehem is ever contemplated, in infancy, with delight. The first beam of hope for future bliss is ever associated with Bethlehem of Judæa. Its earliest notice by the sacred historian is Ge. xxxv. 16—20, when Jacob was bereaved of his beloved Rachel. '*And Rachel died, and was buried in the way to Ephrath, which is Bethlehem. And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day.*' This history is plaintively touched again by Jacob, when preparing to be gathered to his fathers, Ge. xlviii. 7, '*And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet* there was *but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same is Bethlehem.*' This spot, in the way from Jerusalem to Bethlehem, about one mile from the latter place, on the right, at a little distance from the road, is still an object of much Muslim veneration: the small square building of stone with a dome, and within it a tomb in the ordinary Muhammedan form, the whole plastered over with mortar, is kept in order by the Muhammedans: and those of Bethlehem were formerly accustomed to bury around it. The touching story of the devoted Ruth to her widowed and childless mother, and the tender sympathy of the benevolent Boaz, the progenitor of king David, have Bethlehem for their locality.—*See* Ruth. In the fields of Bethlehem David kept his father's sheep.—*See* 1 Sa. xvi. 14—3.

There too, in a deep valley on the east of Bethlehem, still exists the refreshing well,* so ardently longed for by Israel's king, as he lay concealed, with 400 faithful followers, in Adullam's cave.—*See* (2 Sa. xxiii. 13—7:) 1 Ch. xi. 15—9. '*Now three of the thirty captains went down to the rock to David into the cave of Adullam; and the host of the Philistines then in the hold, and the Philistines' garrison was then at Bethlehem. And David longed, and said, Oh that one would give me drink of the water of the well of Bethlehem, that is at the gate! And the three brake through the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate, and took it, and brought it to David: but David would not drink of it, but poured it out to the Lord, and said, My God forbid it me, that I should do this thing: shall I drink the blood of these men that have put their lives in jeopardy? for with the jeopardy of their lives they brought it. Therefore he would not drink it. These things did these three mightiest.*'

Bethlehem is called '*the city of David*,' Lu. ii. 4, because it was the place of his birth. God put special honour upon it, in bringing to pass there his ancient prophecy, (*see* Mi. v. 2;) and making it the birthplace of his own dear Son, whom he gave for the sin of the world. From this circumstance, pilgrims and tourists to the Holy Land, of every creed and from every clime, look upon their visit to Bethlehem among the most interesting incidents of Eastern travel. The road to Bethlehem, from 'Solomon's pools,' which are about 6 miles to the south, is extremely rugged, shut in on both sides by hills, sometimes quite bare, and at others covered with low prickly shrubs and slender herbage: an abrupt bending of the pass gives the first glimpse of the town, which soon again disappears in the winding of the path. At length, crossing a somewhat level plain, the ascent of the rocky path is begun by which the elevated site of Bethlehem is approached; and looking back and around, naturally and mentally are vividly repre-

* Dr. Clarke describes it as containing pure and delicious water. Dr. Robinson says, 'That to which the monks give the name of the "Well of David," is about half or three quarters of a mile N. by E. of Bethlehem, beyond the deep valley which the village overlooks: which was dry when we saw it.'

EVERY SPIRIT THAT CONFESSETH NOT THAT JESUS CHRIST IS COME IN THE FLESH IS NOT OF GOD.—1 John iv. 3

sented the hills, the plains, and the birth-place, where the royal shepherd boy and sweet psalmist of Israel, the princely David, had wandered with his flocks, and with every peak and slope of which his eye had been familiar. The hills in the vicinity are terraced, and vines and figs abound. The towers in the vineyards are numerous, and remind one of Ca. ii. 15, '*Take us the foxes, the little foxes, that spoil the vines: for our vines* have *tender grapes.*' Near the top of the hill, it is said, you come upon '*the well of Bethlehem, that is at the gate.* It is protected by a piazza of four small arches, under which the water is drawn up through two apertures.'* 'And to this well may be seen the women of the city coming out to draw water, bearing their earthen vessels upon their heads: their figures easy and graceful, as their flowing drapery casts its long folds about them.' 'Delicate complexions, united to the ever-brilliant Eastern eye, distinguish them from all other Arab women; while the finely cut lips, thin, but vermillion bright, and a Grecian profile, distinguish them from the Jewish race.'

The city occupies a commanding position, on the E. and N.E. slope of a long ridge, looking over towards the region of Moab. The substance of the hill is limestone, which, like white marble, reflects the sun's rays, and makes it very painful to the eyes. The winding path of ascent is, in several places, slippery, toilsome, and difficult. The hill on which the city stands is terraced in all directions, and planted with fine healthy olive and fig trees. On the south side it is very steep. The fig trees, olives, and pomegranates, and the ripe barley fields which cover the north side, shew that it is still capable of being made what its name imports, 'The House of Bread.' The aspect of the town itself is poor. Its buildings are in the usual style, square and rude, and finished with small domes. It is a saddening thought, while entering within the walls of Bethlehem, that the crescent of Mahomet gleams over the spot where the wondrous star guided to the humbled presence of the incarnate God; and that Christianity is there but a tolerated, a permitted, a despised thing. The present population is about 3,000, and nominally Christian, which arises from the circumstance of Ibrahim Pacha, a Mussulman, driving out the Arab population, who defended the place for the sultan, in the rebellion of 1834, against his attacks; and spared the Christians, as he said, because they had been guilty of no offence. The inhabitants chiefly subsist by agriculture, and by making crucifixes, beads, models of the Holy Sepulchre, &c., in olive wood, palm, and mother-of-pearl, which are highly valued and eagerly purchased by the devout visiters. The monks of Bethlehem claim the exclusive privilege of marking the limbs and bodies of pilgrims who choose to submit to the operation, with crosses, stars, and monograms, by means of gunpowder. This is a very ancient practice, and, like other superstitions, may be traced to the religious customs of the heathen nations. The town has gates at the entrance of some of the streets. The main street is steep, narrow, gloomy, and dirty.

To the east of Bethlehem, not much more than a mile and a half distant, is the village traditionally said to be that in which the shepherds dwelt, to whom was made the supernatural announcement of Messiah's birth. It is approached by a steep descending road, with fig and olive trees scattered on every side. The soil is very white and chalky. It is inhabited by Greek and Latin Christians. Is miserably dilapidated, in poverty and wretchedness. Many of the inhabitants were engaged in thrashing and winnowing corn. Passing downwards from the village, a view presents itself of the spot, where it is said the shepherds heard that heavenly minstrelsy, which still sounds forth sweetly from the pages of inspiration. It is carefully enclosed with a rough stone wall, and covered with numerous olive trees of vigorous growth and considerable age. In the midst of the enclosure is a small grotto-chapel. It contains a rude altar, and the usual pictorial appendages.

Of the road from Jerusalem to Bethlehem, a modern traveller writes, 'Across the plain of Rephaim to Bethlehem is about five miles; and the way lies, for the most part, over arid and dreary hills, with here and there a scanty crop of wheat in the intervening valleys; and an occasional herd of goats browsing invisible herbage, under the guardianship of a herdsman as shaggy as his flock, and as brown and almost as bare as the rocks around him.'

'Occasionally we catch glimpses of the wild mountain scenery that wraps the Dead sea in its barren bosom. No other landscape in the world is like this. It resembles rather some visionary sketch roughly done in raw sienna, than anything in nature; distorted piles of cinderous hills, with that Dead sea lying among them like melted lead, unlighted,† even by the sunshine that is pouring so vertically down as to cast no shadow. After passing the convent of Mar Elyas upon the left, and the tomb of Rachel in a valley on the right, the scenery becomes more attractive: some olive groves, intermingled with small vineyards, clothe the hills; rich corn-fields are in the valleys: and, lo! as we round a rugged projection in the path, BETHLEHEM stands before us. This little city, as it is called by courtesy, has an imposing appearance; walled round, and commanding a fertile valley from a rugged eminence.'—(*Continued*, Sect. v.)

ADDENDA.

Book. In Latin *Liber*, in Hebrew *Sepher*, in Greek *Biblos*. Several sorts of materials were used formerly in making books. Plates of lead and copper, the barks of trees, bricks, stone, and wood, were the first matters employed to engrave such things and monuments upon as men were willing to have transmitted to posterity. The letters which Rabshakeh delivered from Sennacherib to Hezekiah, are called a book. The contract which Jeremiah confirmed for the purchase of a field, is called by the same name. Ahasuerus' edict in favour of the Jews is likewise called a book. Job wishes, that his judge or his adversary would himself write his sentence. The writing likewise which a man gave to his wife when he divorced her, was called *a book of divorce*.

Book, a written register of events, or declaration of doctrines and laws, Ge. v. 1; Est. vi. 1. The books of Moses are the most ancient in being: nor does it appear that any were written before them. Josephus says, the children of Seth, before the flood, wrote their discoveries in arts, and in astronomy and other sciences, upon two pillars; the one of stone, to withstand a deluge; and the other of brick, to endure a conflagration: but the obscurity of his narrative, and the want of concurring evidence, render his account very suspicious. Moses' books are called the *book of the law*; and a copy of Deuteronomy, if not the whole of them, was laid up in some repository of the ark, De. xxxi. 26. Hesiod's works were written on

* Dr. Robinson thinks these to be only openings over an aqueduct, which here passes through a sort of deep vault or reservoir, from which the water is drawn up about twenty feet.

† Paxton calls it 'that black sea.'

'BOOK,' p. 23.

tables of lead; the Roman laws on twelve tables of brass; Solon's on wood; and those of God on stone, probably marble. In very ancient times the Persians and Ionians wrote on skins. When Attalus formed his library, about A.M. 3770, he either invented or improved parchment. This, when written on, was either sewed together in long rolls, and written only on one side, in the manner of the copy of the law now used in the Jewish synagogues; or, it was formed in the manner of our books. Some Indian books are extant, written on leaves of the Malabar palm-tree. Books now, and for about five hundred years backward, have been generally written on linen paper.

The *book of the Lord* is either the scriptures, Is. xxxiv. 16; or his providence, wherein every thing is regulated and fixed, Ps. cxxxix. 16; Rev. v. 1, and x. 2; or his providential care and support of men's natural life, Ex. xxxii. 32; Ps. lxix. 28; or his omniscient observation and fixed remembrance of things, Ps. lvi. 8; Mal. iii. 16. Men's conscience is like to a *book*; it records whatever they have done. . . . . *The opening of the books* at the last day denotes the manifestation of the purposes and words of God, and the exact procedure in judgment, according to divine purposes, laws, and real facts, Rev. xx. 12. Christ's opening *the sealed book*, imports his pre-declaration and exact fulfilment of the purposes of God, relative to the New Testament church, Rev. v. 5, 6, and viii. 1.

ADDENDA—(*continued*).

ON THE TIME OF OUR SAVIOUR'S BIRTH.

'The year of our Saviour's birth, was U.C. 750, B.C. 4: and the passover was celebrated in that year, on April 10: that is to say, the fourteenth νυχθήμερον of Nisan, on which the passover was always slain, coincided with the interval between sunset April 9, and sunset April 10. If so, the tenth νυχθήμερον of Nisan, which began and expired four days before the fourteenth, began at sunset April 5, and expired at sunset April 6. The tenth of Nisan, then, U.C. 750, coincided partly with April 5, and partly with April 6. April 5, therefore, or April 6, must express the day of our Saviour's birth; the former, if he was born on the evening of the tenth of Nisan; the latter, if he was born on the morning.

'From the narrative of St. Luke, who only of the Evangelists has given any account of the circumstances of our Saviour's birth, especially from ii. 8, 9, 11, though the fact is not expressly asserted, yet it is plainly to be inferred, that the Nativity took place on the evening of some Jewish day; either in the night time as a whole, or after sunset at least. Sunset, on April 5 or 6, U.C. 750, thirteen or fourteen days later than the vernal equinox, would not take place earlier than 6, 30, in the evening; and the tenth of Nisan, which would begin with sunset, would begin with 6, 30, in the evening also. If our Saviour, then, was born in the evening of a Jewish day, either on the tenth of Nisan, or after sunset at least. Sunset, April 5, or the morning of April 6: if he had been born in the evening, and born on the sixth of April, he would have been born on the eleventh of the Jewish Nisan. It may be difficult to decide between these two days, each of which, apparently, possesses an equal right to be pronounced the true birthday of Christ; for the evening of the same Jewish day coincided in part with both. I assume, however, for the present, that the date of our Saviour's birth, if it was Nisan the tenth, in a lunar Jewish year answering to U.C. 750, was April 5 in the solar or Julian, answering to the same year, on which the tenth of Nisan at that time began. For subsequent years, therefore, the tenth of Nisan will express the nominal, and the fifth of April the actual, birthday of Christ; but the tenth of Nisan will never express the actual date of the Nativity, unless it coincides with the fifth of April also.

'Let us now consider on what days in subsequent years, more especially in the three years of our Lord's personal ministry, this tenth of Nisan would fall. These days may be immediately obtained from the Table of passovers, vol. I. Diss. vii. p. 331.

'I. U.C. 780, A.D. 27, the fourteenth νυχθήμερον of Nisan began at sunset April 8, and expired at sunset April 9; and, consequently, the tenth νυχθήμερον of Nisan began at sunset April 4, and expired at sunset April 5.

'II. U.C. 781, A.D. 28, the fourteenth of Nisan began at sunset March 28, and expired at sunset March 29; and, consequently, the tenth of Nisan began at sunset March 24, and expired at sunset March 25.

'III. U.C. 782, A.D. 29, the fourteenth of Nisan began at sunset April 15, and expired at sunset April 16; and, consequently, the tenth of Nisan began at sunset April 11, and expired at sunset April 12.

'IV. U.C. 783, A.D. 30, the fourteenth of Nisan began at sunset April 4, and expired at sunset April 5; and, consequently, the tenth of Nisan began at sunset March 31, and expired at sunset April 1.

'It appears, then, that U.C. 780, the year when our Lord began his ministry, the tenth of Nisan and the fifth of April, that is, his nominal and his real birthday, coincided together, as they had done in the year of his birth: but in no other year of his ministry besides.

'It appears, also, that U.C. 783, the year when he concluded his ministry, the fourteenth of Nisan, the day on which our Saviour suffered, coincided with April 5, the day upon which he was born.—(*See* Sect. 87.)—*Greswell*, vol. I. Diss. xii. pp. 401—4.

'All the cardinal points, in the transaction of our Lord's part in the Christian scheme, are determined to the vernal, and not to the autumnal, quarter of the year; or, what is the same thing, to the passover, and not to the feast of Tabernacles. No special distinction is conferred, during his lifetime, on any feast but the passover: nor, after his resurrection, on any but the feast of Pentecost. The feast of Tabernacles, in particular, has nothing to render it memorable either before or after. He began his ministry at one passover, and he ended it at another: and if he ever visited Jerusalem at stated times, it was at the passovers between. It is just as probable that he would be born at one passover, as that he would suffer at another: and if the paschal lamb was the most expressive type (furnished by the symbolical sacrifices of the Law) of the great Christian sacrifice, it was not less agreeable to the analogy of the type, that the true Paschal Victim should have been born at one passover, than that he should have suffered at another.'—*Ibid.*, p. 386.

'The two sacrifices under the Law, the daily sacrifice of morning and evening, and the sacrifice of the fourteenth of Nisan, which are unquestionably the liveliest emblems of the sacrifice of Christ—the one of its *perpetual*, the other of its *universal*, efficacy,—were both required to be made with a lamb, or at least, in the case of the latter, with a kid instead of a lamb. Concerning this requisition, *see* Maimonides, De Rat. Sacrif. i. 14. This requisition was not peculiar to other sacrifices, numerous as they were, nor to the paschal victim. And Christ, when he came into the world, came as a child: and, though he suffered as a man, yet in all those qualities, which rendered his sacrifice of himself acceptable to God, and which especially were adumbrated by the properties of the typical victim—in meekness, simplicity, and innocence—he continued ever a child.'—*Ibid.*, p. 388.

'At the original institution of the passover, it was commanded, the lamb, to be offered on the *fourteenth*, should be taken up and set apart for that purpose, on the *tenth* of the same month; 4 days before its sacrifice. The reason of this provision does not appear: but, if we were to conjecture that, in the fulness of time, the birth of our Saviour was to happen on the tenth of Nisan, as it certainly did, and was to happen on the fourteenth, we should assign a reason which would explain it at once, and be entirely in unison with what has been proved respecting the period of the nativity in general.'—*Ibid.*, p. 389.—*See* § 82, *On Jesus presenting himself in the temple.*

'I advance it, therefore, as a conjecture which to pious minds may not appear improbable, (though it must still be received as a conjecture,) that the true day of our Saviour's birth, and, consequently, the true date of the nativity, is the tenth of the Jewish Nisan. The Paschal Chronicon assigns this date to the fact of the Annunciation; and tradition may so far have blended, in this instance, as well as in others, error with truth, as to have confounded the day of the birth with the day of the supposed conception of Christ. It would follow that the Baptist, who was born six months before Christ, might be born on the tenth of Tisri, or about the feast of Tabernacles; which, however, must be received as even a more conjectural date than the other. Yet there would be occasion, from this coincidence also, to admire the economy of the Divine Providence in causing one, designed by his office not merely to be the precursor of the Messias, but a preacher of repentance and righteousness—one who by coming and acting, ἐν ὁδῷ δικαιοσύνης, was not only to preach, but also to practise the lessons of his preaching—to be born at this season of the year in general, if not on this day in particular.'—*Ibid.*, p. 390.

'There is no fact in the subsequent history of our Saviour, whether more or less remote, which is not altogether consistent with this first and cardinal point in the whole—that he was born about the vernal equinox. I have proved thus much of the time of the commencement, and of the time of the close of his ministry; and of his age at the first of those points, and the duration of his ministry previously, at the other.'—*Ibid.*, p. 391.

HEREIN IS LOVE, NOT THAT WE LOVED GOD, BUT THAT HE LOVED US, AND SENT HIS SON TO BE THE PROPITIATION FOR OUR SINS.—1 John iv. 10.

ADDENDA—(*continued*).

'GENEALOGIES,' p. 23.

The necessity of some genealogy of our Lord in general must be evident: for if he was the predicted Messias of the Jews, whose birth and descent had been fixed long before to a certain line, the fulfilment of the prophecy in his person could not be made apparent but by exhibiting his descent accordingly. Thus their genealogical records were still preserved among the Jews, after, as well as before, the Babylonish captivity is too notorious a fact to require proof. (Jos. Vit. i. Contra Ap. i. 7.) The numerous family notices, which occur in the books of Chronicles, Ezra, and Nehemiah, (1 Ch. ix. 1–22; 2 Ch. xxxi. 16–19; Ne. vii. 5,) *passim*, were doubtless extracted from such records; and so late even as the reign of Domitian, when Josephus composed his own Memoirs, (Ant. Jud. xx. xi. 2), he may still be found appealing, in proof of his extraction, to the δημόσιαι βίβλοι, as yet in existence, and yet open to inspection.

'Again; As our Saviour's parents, whether both really, or both nominally, such—or the one really, the other only reputed so—were necessarily distinct individuals, his genealogy might be exhibited through either; and, as traced through the one, must necessarily differ from the same descent as traced through the other. Yet the one would be truly an account of his descent, as much as the other.

Again; If Joseph was really the father of our Lord, the genealogy of Joseph, according to the flesh, would be the genealogy of our Lord, in the same respect—and it would be superfluous to search for any other. But if Joseph was not really the father of our Lord, that is, if the Christian doctrine of the Incarnation be scriptural and true—a doctrine, which St. Matthew confirms as plainly as St. Luke—the genealogy of Joseph, according to the flesh, could in nowise be the similar genealogy of Christ. Now the genealogy, which is given us by St. Matthew, is obviously the genealogy of Joseph, according to the flesh: the use of the assertion ἐγέννησε, between its several links, from first to last, admits of no other conclusion. If so, it could not be the genealogy of Christ in the natural sense. But it might still be his genealogy in some other sense—as reputed, for instance, the son of the husband of Mary, and so the son of the wife of Joseph. It might be, therefore, his genealogy in a civil or political sense. Accordingly, the same Evangelist, who so clearly propounds it as the natural genealogy of Joseph, does by no means propound it as the natural genealogy of Christ; for, without a antecedent the name of Joseph, instead of continuing as he had begun, and had proceeded all along until now—Ἰακὼβ δὲ ἐγέννησε τὸν Ἰωσήφ—he changes his language in a striking manner—Ἰακὼβ δὲ ἐγέννησε τὸν Ἰωσήφ, TON ANAPA MAPIAΣ ΕΞ ΗΣ ἐγεννήθη Ἰησοῦς ὁ λεγόμενος Χριστός—It is evident, then, that he intended the previous line to stop short with Joseph—or not to pass on to Christ, except as the son of Mary, whose husband was Joseph. Nor is this all; but, if the words be rightly translated, it is further implied by them, that Joseph did not become the husband of Mary until after the birth, or at least the conception, of Christ: And Jacob begat Joseph, the husband of Mary, of whom had been born, or, had been conceived, Jesus who is called Christ. That this is a possible meaning of ἐγεννήθη I have no hesitation in affirming.

'Again; The genealogy of St. Matthew not being the genealogy of Christ, according to the flesh, the general reason, alluded to already, would require some other to be left on record, which should be his genealogy according to the flesh. But any genealogy, distinct from that of his reputed father, must be the genealogy of his real mother. St. Luke has exhibited such a genealogy. St. Luke's genealogy, therefore, may be the natural genealogy of Mary, but cannot be the natural genealogy of Joseph.

'It ought to excite no surprise, if the genealogy of Mary, regarded as the genealogy of our Lord, were exhibited nominally as the genealogy of Joseph. It follows only that, as the *natural* genealogy of Joseph, distinct from Mary's, is exhibited by St. Matthew as the *legal* genealogy of Jesus; so the *natural* genealogy of Jesus, distinct from Joseph's, is exhibited by St. Luke as the *legal* genealogy of Joseph.

'Again; We have but to suppose that Mary, the mother of our Lord, was the daughter of Eli, and the wife of Joseph, and we assign a reason why the descent of our Lord, though in reality *through* Mary, might yet be set forth as apparently *through* Joseph. Tradition seems to have perpetuated thus much—that the names of the Virgin's parents were Joachim (which is but another form for Eliachim, or for Eli) and Anna—which so far agrees with the supposition. And though, if the fact of their marriage be admitted, we may not in strictness be concerned with the further question, how Joseph, the son of Jacob, might come to be contracted to Mary, the daughter of Eli, yet if we may also suppose, what I think is very probable, that Mary was the only child of Eli, and Joseph was the next of kin to her, then the Law of Moses would require their union.

'It is certain that, as both descended from David, Joseph and Mary were of kin; and as each standing at analogous points in the lines of this descent, it is probable they were the next of kin. It is probable, also, that Mary was an orphan at the time of the annunciation; or that her parents were then dead: and, though she was already espoused to Joseph, it is almost presumptively certain that she was much younger than he; . . . which disparity of age, if it be rightly assumed, must be among the strongest presumptive arguments that they were espoused as the next of kin.

'If, then, it be asked why St. Matthew should have given the genealogy of Joseph, as the genealogy of Christ, knowing it to be not; the civil, but not his natural, it may be answered, first, that if the Jewish records did not recognise Mary, though the daughter of Eli, except as the wife of Joseph, her son, who would appear to be his son, must be described accordingly. Secondly, the final end of any genealogical account of Christ being, merely to demonstrate his lineal descent from David, if the Virgin Mary was really ἀνὴρ μνηστευθεῖσα and married to Joseph, as the next of kin, this end would be answered by the line of Joseph, as well as by the line of Mary. The wife of Joseph, under such circumstances, must have been descended from David, as well as he. Thirdly, what *their* Messiah—and confines his line to David and Abraham accordingly, with a view more particularly to establish his title, as the βασιλεὺς τοῦ Ἰσραὴλ, and, in that capacity, his right to the temporal kingdom of Israel. This temporal kingdom, at first, was unconditionally assured to Solomon, and to his posterity according to the flesh, as the seed (2 Sa. vii. 12–8; 1 Ki. i. 35, 30; ix. 5; 1 Ch. xvii. 11–4; xxii. 7–10; xxviii. 5); and though this promise may seem to have been revoked in the person of Coniah, or Jeconiah, the grandson of Josiah, and even before that in the person of Jehoiakim, the father of Coniah, (Jer. xxii. 10, 2, 24–7, 28–30; xxiii. 13–9; xxxvi. 30), yet a contemporary prophecy, relating to the last king of Judah, (Eze. xxi. 25–7), and another prophecy of Jeremiah himself (xxxiii. 17—end), will shew it was never absolutely revoked, but merely for a time suspended. It was taken away from the present possessor, Shallum, Jehoiakim, Coniah, or Zedekiah, but only to be reserved for one who should come whose right it was—and to him it should be restored. This person was doubtless Christ—and his right, as entitled to the crown of Israel, must be as derived from David. For this reason St. Matthew has traced up his descent through the line of Solomon, because the promise of the temporal kingdom was originally assured to David, in the person of Solomon. The right conveyed by that promise, and transmitted through the descendants of Solomon, was now centred in Joseph—and through Joseph became vested in Christ—a result which would be the same, in whatever sense our Saviour were considered the son provided he was only the πρωτότοκος of Joseph. Nor is it any objection that the temporal kingdom has not yet been actually restored to the descendants of David, or the person of Christ. It may be restored hereafter—and that is sufficient for the end in view. But the genealogy of St. Luke, which, beginning with Jesus, proceeds up to Adam, can have no object except to represent Christ as the promised seed of the woman, in whom all the nations of the earth were interested alike. It is such a genealogy, therefore, as was to be expected from a gospel, written expressly for Gentiles, and not for Jews."—*Greswell*, vol. II. Diss. xvi. pp. 62–107.

HE WAS MANIFESTED TO TAKE AWAY OUR SINS.—1 John iii. 5.

WHOSOEVER SHALL CONFESS THAT JESUS IS THE SON OF GOD, GOD DWELLETH IN HIM, AND HE IN GOD.—1 John iv. 15.

SECTION **5.**—MAGI, OR WISE MEN, FROM THE EAST, BEING WARNED BY THE APPEARANCE OF A STAR OF THE INCARNATION AND BIRTH OF THE MESSIAH, ARRIVE AT JERUSALEM; THEY ARE SENT TO BETHLEHEM; AND BEING CONDUCTED, BY THE SAME STAR, TO THE HOUSE OF JOSEPH, THEY WORSHIP THE INFANT CHRIST; AND RETURN HOME. JOSEPH IS WARNED OF GOD TO FLEE, WITH THE INFANT JESUS AND MARY, INTO EGYPT. THE CHILDREN AT BETHLEHEM, FROM TWO YEARS OLD AND UNDER, BY COMMAND OF HEROD, ARE PUT TO DEATH. AFTER THE DEATH OF HEROD, JOSEPH IS AGAIN WARNED OF GOD TO RETURN FROM EGYPT. HE SETTLES WITH THE HOLY FAMILY AT NAZARETH. Matt. ii. 1—23; Luke ii. 39.

(G. 12.) No. 5. *The Magi from the East inquire for the Messiah, and are sent to Bethlehem.*
[Ch. i. ver. 25, § 4, p. 22.] *Matt.* ii. 1—8. *At Jerusalem.*

1 Now when Jesus [a] was born in Bethlehem of Judæa in the days of Herod [b]
2 king, behold, there came wise men [c] from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

MARGINAL READINGS:—[a] The Lord the Saviour. [b] Who hath dominion. [c] Or magi.

SCRIPTURE ILLUSTRATIONS.

1. *Herod*—this name, considered as from the Greek, is supposed to mean 'glory of the skin;' for which, as to Esau or Edom, his ancestor, *see* Ge. xxv. 25; xxvii. 21, 22—in the Hebrew, Herod means 'the reigning, or dominating one;' and *Herod the king*, an Edomite, who, by the favour of the Romans, had attained to the kingdom, as well as his successor of the same name, justified the prediction. 'When thou shalt have the dominion, thou shalt break his yoke.' Ge. xxvii. 40—*comp.* Ps. ii. 2, 3, with Ac. iv. 25—8; Lu. xxiii. 6—12, § 90—*see* § 1, p. 2. *Herod.*

1, 2. *wise men*—there were those in Egypt who were so called, Ex. vii. 11—so also in Babylon, Da. ii. 18—Daniel interceded for them, ver. 24—declared their incompetence, ver. 27—and was made chief of the governors over all the *wise men* of Babylon, ver. 48—Solomon the king had been renowned for wisdom over all the East, 1 Ki. x. 6—afterwards Daniel, (Eze. xxviii. 3,) and he who had been over the wise men in the East, was made acquainted with the time of Christ's appearing, as One to be cut off, Da. ix. 26.—It is to be observed that these wise men had come to a knowledge of the promises, as to the Messiah, through the medium of the Jews, such as Daniel, and not through the outcasts of Israel; else they would have called him, what he is called by the prophets, '*King of Israel*,' not '*King of the Jews*'—*see* Is. xliv. 6; Zep. iii. 15; Ho. xiii. 9, 10.

King of the Jews—so questioned by Pilate, Jno. xviii. 33, § 90—mocked by the soldiers, xix. 3, *ib.*—presented as such by Pilate, ver. 14, *ib.*—mocked by the soldiers after condemnation, Mt. xxvii. 29, § 91—his superscription, ver. 37, *ib.*

NOTES.

Wise men. Or *magi*. These probably came from Persia, or beyond the Euphrates, a country east of Judæa, 1 Ki. iv. 30. Daniel was placed over this class of men in Babylon, Da. v. 11. These magi might have been Jews, as many were mixed with the people of the East. The word is of Persian origin, *Mogh*, and designated throughout the East, (and especially Persia, the original seat of this class of persons,) the *priests, philosophers*, and *men of letters* in general; who devoted themselves to the study of human science, especially medicine and astrology.

[Their doctrines are said to have been derived from *Abraham*, or at least purified by him from Zabian idolatry. They again became corrupted, and were again purified by *Zoroaster*, who is supposed to have been a descendant of the prophet Daniel; deriving from him that intimate knowledge of the Mosaic writings, which his religion evinces.]—*See* ADDENDA, '*On the Visit of the Magi*,' p. 38.

2. *Where is he, &c.* There was, at this time, a prevalent expectation that some remarkable personage was about to appear in Judæa. The Jews were anxiously looking for the coming of the Messiah.

[By computing the time mentioned by Daniel (ch. ix. 25—7), they knew that the period was approaching when the Messiah should appear. This personage, *they* supposed, would be a temporal prince, and they were expecting that he would deliver them from Roman bondage. It was natural that this expectation should spread into other countries. Many Jews, at that time, dwelt in Egypt, in Rome, and in Greece; many, also, had gone to eastern countries, and in every place they carried their scriptures, and diffused the expectation that some remarkable person was about to appear. He whom the nation was looking for.]

His star. Which seems to have moved in the middle region of the air, somewhat in the manner of the cloudy pillar before the Hebrews in the wilderness, Ex. xiii. 21.

In the East. Being in the East, they saw the star in the West, and were guided by it to Jerusalem:

To worship him. προσκυνησαι αυτω, 'To prostrate ourselves before him.' 'To do him homage.' It signifies a complete prostration of the body (especially the head) to the ground, a form of reverential salutation which has ever prevailed in the East.

PRACTICAL REFLECTIONS.

(Mt. ii. 1—12.) 1 *ver.* Let us beware of mistaking worldly dignity, outward prosperity, or even intimate connexion with the cause of God, as sure indications of the divine favour. They only gave to Herod the power of bringing upon himself the greater condemnation. He rebelled with remarkable splendour the house of the Lord, yet refused Him, the Lord of glory, a place where to lay his head. He even, with sweeping fury, sought to put to death the infant Prince of Life!

2 *ver.* Let us learn from the example of our great Teacher, to address men according to their condition in life, previous pursuits, and means of ascertaining evidence. Zacharias, a priest, was met in the exercise of his priestly office, Lu. i. 8—11; Mary was given a sign in domestic life, correspondent to her own predicted condition, Lu. i. 36—the shepherds were with their flocks, when they were pointed to the sign of the babe in the manger, Lu. ii. 8—12; whilst the wise men were led to Jesus by his star. These last, however, had to be assisted in this by the chief priests and scribes, who had information, according to their peculiar vocation, from the written word, Mt. ii. 4—6.

[From the case of the wise men, who appear to have profited by instruction derived from the dispersed of Judah, so long after the time that they had Daniel for their teacher, let us learn to attend to the precept, '*Cast thy bread upon the waters: for thou shalt find it after many days.*' '*In the morning sow thy seed, and in the evening withhold not thy hand*,' (Ec., Eccl. xi. 1, 6.)

5 *ver.* Those who had the written word were privileged to direct others to Jesus; yet, it does not appear that they went themselves. Let us hereby be warned, for those who are nearest to the greatest means of grace may be the farthest from the right use of them. [The same investigation may be made from very different motives, as by the wise men for the King of the Jews, that they might worship him; and by Herod, that he might destroy the heir to the throne of David, which throne he had himself usurped.]

WHO IS A LIAR BUT HE THAT DENIETH THAT JESUS IS THE CHRIST?
HE IS ANTICHRIST, THAT DENIETH THE FATHER AND THE SON.—1 John ii. 22.

Matt. ii. 3 When-·Herod the king·-had-heard *these things*, he-was-troubled, and all
4 Jerusalem with him. And when-he-had-gathered-·all the chief-priests and scribes
5 of-the people·-together, he-demanded of them where Christ should-be-born. And they
6 said unto-him, In Bethlehem of Judæa: for thus it-is-written by the prophet, and
thou Bethlehem, *in the* land of-Juda, art not the-least among the princes [a] of-Juda: for
7 out-of thee shall-come a-Governor, that shall-rule [ποιμανεῖ] my people Israel. [b] Then
Herod, when-he-had-·privily·-called the wise-men, enquired-·of them·-diligently
8 [ἠκριβωσε παρ'] what time the star appeared. And he-sent them to Bethlehem, and-
said, Go and-search diligently for the young-child; and when ye-have-found *him*,
bring-·me·-word-again, that I-·may-come and-worship him·-also.

MARGINAL READINGS:—[a] Or leaderships; thousands. [b] The princes of God.

SCRIPTURE ILLUSTRATIONS.

3. *he was troubled*—so Zacharias, Lu. i. 12, § i, p. 4 —so Mary, i. 29, § 2, p. 9—so the shepherds, Lu. ii. 9, § 4, p. 20—so Pilate, Jno. xix. 8, § 90—the guard at his resurrection, Mt. xxviii. 4, § 93—*see* '*troubled*,' Lu. i. 29, § 2, p. 9.

4. *gathered all the chief priests and scribes*—they gathered to condemn him, Lu. xxii. 66, § 89.

scribes—called doctors of the law, Lu. v. 17, § 22—also lawyers, Mt. xxii. 35, § 85.

5. *Bethlehem of Judæa*—Joseph went to his own city, &c., Lu. ii. 4, § 4, p. 19—*see* also ver. 6.

6. *Governor that shall rule*—Mi. v. 1–3, this prophecy invites to the future gathering of Israel—'now gather thyself in troops,' ver. 1—it recognises the past desolation of Jerusalem, 'he hath laid siege against us,' ver. 1—intimates the cause of the Jews being given up to the terrors of the Roman siege, 'they shall smite the Judge of Israel,' &c.—the prophecy then goes back to his birth, and the purpose for which he came into the world, 'But thou, Bethlehem, &c., of Judah, out of thee ... unto me ... ruler in Israel,' ver. 2—such was his origin as man; but he is also God, 'whose goings forth have been from of old,' ver. 2—having stated the cause of the Jews being given up, it is intimated, that so they would be left, until the people of promise had been gathered unto their King, when the remnant of his brethren, the Jews, shall return to the children of Israel, ver. 3.

rule—or 'feed,' Ps. lxxviii. 71, .2; Is. xl. 11; Je. xxiii.; Eze. xxxiv. 23–.5; xxxvii. 24–.6; Ps. c.—Christ, the good Shepherd, who gave his life for the sheep, Jno. x. 11, § 55—other sheep than the Jews, ver. 16, *ib.*; ver. 26, § 56.

my people Israel—the name of 'Ammi,' *my people*, had been taken from the house of Israel, as under the *old* covenant—*see* Ho. i. 6–9—but it was to be restored under the *new*, ver. 10, .1; ii. 19, 20, .3—*see* also Je. iii., as to the being re-married, as under the gospel, ver. 11—.4—and of the Lord subsequently ruling his people, ver. 15—.7—and of Judah then being added unto them, ver. 18, .9.

8. *go and search diligently—see* such as Herod described, his pride, cruelty, and deceit, Ps. x. 4–10—his words, Ps. lv. 21—the folly of such wisdom, 1 Co. iii. 19, 20—overruled, Ps. lxxvi.

NOTES.

3. *When Herod the king heard these things, he was troubled.* Lest he should lose his kingdom by the birth of the rightful heir; he himself being a foreigner and usurper.

And all Jerusalem, &c. Lest it might occasion a renewal of some of those tyrannical actions of which Herod was continually capable. There were many '*waiting for the consolation of Israel*,' and to whom the coming of the Messiah would be a matter of joy; but Herod's friends would be alarmed.

4. *The chief priests.* By the *chief priests* here are meant not only the high priest and his deputy, but all those who had passed the office, and who still, by courtesy, enjoyed the title, and probably wore an Archiereatical robe; also the heads or chiefs of the twenty-four classes into which David had divided the ascerdotal families, 1 Ch. xxiii. 6; xxiv.; 2 Ch. viii. 14; Ezr. viii. 24. All the members of the Sanhedrim or great Ecclesiastical Council.

[*And scribes.—See* ADDENDA, p. 199.

5. *In Bethlehem of Judæa.* The word *Bethlehem* denotes 'house of bread'—perhaps given to the place on account of its great fertility. [It was also called *Ephrata*, Mi. v. 2, a word supposed likewise to signify fertility, Ru. iv. 11; Ephrath, Ge. xlviii. 7.]

Bethlehem.—See 'GEOGRAPHICAL NOTICE,' p. 27. It was called the city of David, Lu. ii. 4, because it was the city of his nativity, 1 Sa. xvi. 1, 11–.3, .8. It was called Bethlehem *of Judæa*, to distinguish it from a town of the same name in Galilee, in the tribe of Zebulun, Jos. xix. 15.

By the prophet. The Sanhedrim answered without hesitation. It was settled by prophecy. This prophecy is found in Mi. v. 2—*See* above, '*Governor*.' The scope of the prophet and of the Evangelist is the same—namely, to state, that though Bethlehem be one of the smallest cities of Judah, yet it will not be the smallest (*i.e.* will be the greatest) in celebrity—since out of it shall come forth, &c.

[The passage in Micah, which was referred to by the Jews themselves, as denoting the place of Jesus' birth, clearly intimates, that although he was to be born in Judah, his dominion should be Israel; in order to which he had first to ascend unto the Father. 'But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet *out of thee shall he come forth unto* ME, *that is to be* RULER IN ISRAEL,' Mi. v. 2.—*See* Nathanael's confession, Jno. i. 49, and the taunt of the chief priests, Mt. xxvii. 42.]

6. *In the land of Judah.* The word γῆ without the article, joined to the name of a tribe also without the article, denotes the *canton* or territory assigned to that tribe. In this sense, γῆ Ζαβουλὼν and γῆ Νεφθαλείμ, occur in chap. iv. 15. Therefore, γῆ Ἰούδα, does not signify the country of JUDÆA, but the canton or district of the tribe of Judah.]

The princes of Judah. In Mi. v. 2, it is, '*the thousands of Judah*.' There is much reason to believe, that each tribe was divided into small portions called *thousands*, *i.e.* companies of 1,000 families; so the term was sometimes taken to denote the district where they resided; as in England certain small divisions are called *hundreds*. [*See* Ju. vi. 15, where, instead of *my FAMILY is the poor in Manasseh*, the Hebrew is, *my THOUSAND is the meanest in Manasseh.—See* 1 Sa. x. 19; 1 Ch. xii. 20; Ex. xviii. 25, '*And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens*.' These THOUSANDS being petty *governments*, the apostle renders the word *princes* or *governors*, as more intelligible in the Greek tongue than thousands, though in this case both may signify the same.]

A Governor. A ruler. This is one of the characters of the Messiah, who is the King of his people, Jno. xviii. 37, § 90. [The word *rule* here means to rule as a shepherd does his flock, in faithfulness and tenderness.—*Comp.* Jno. x. 11; Is. xl. 10, 1. 10. '*Behold, the Lord* GOD *will come with strong* hand, *and his arm shall rule for him: behold, his reward is with him, and his work before him.* 11, *He shall feed his flock like a shepherd:*' *&c.—See* also ix. 7.]

7. *Privily.* To ascertain the *time* when Jesus was born.

8. *Diligently.* Accurately; exactly. He took pains to learn the exact time that the star appeared; for he wished to know precisely how old the child was.

PRACTICAL REFLECTIONS.

6 ver. That may be little in men's esteem, which, in the eye of God, may be far from being the least, as was the case with the small political division of Bethlehem of Judah, out of which the king, not only of the Jews, but of all Israel, was to proceed.

The Magi worship Christ, and return home. *Matt.* ii. 9—12. *At Bethlehem.*

9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. 10 When they saw the star, they rejoiced with exceeding great joy. 11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented [a] unto him gifts; gold, and frankincense, and myrrh. [b] And being warned *of God* in a dream that they should not return to Herod, they departed into their own country another way.

MARGINAL READINGS:—[a] Or offered. [b] GR. Myra.

SCRIPTURE ILLUSTRATIONS.

10. *they rejoiced*—so Elisabeth's cousins, &c., Lu. i. 58, § 3, p. 15.

11. *worshipped*—*see* Ps. lxxii. 10, .1, .5, ...—'All should honour the Son, even as they honour the F.,' Jno. v. 23, § 23—had been predicted, 'Thy father's children shall bow down before thee,' Ge xlix. 8—fulfilment anticipated, Ps. l.—*contrm.*, Ph. ii. 9—11; He. i. 6—*examples:* by the apostles in the ship, Mt. xiv. 33, § 41—by the women after his resurrection, xxviii. 9, § 95—by the disciples, ver 16, .7—not only his brethren, but all creation, will yet harmoniously join in the worship of our blessed Redeemer, Rev. v. 8—14.

presented unto him gifts, &c.—gifts were especially presented to prophets, 1 Sa. ix. 6—9; 2 Ki. viii. 8—these lived more immediately upon the providence of God; so the apostles of our Lord were sent forth, Mt. x. 9—14, § 39—and required assistance in temporal things from those to whom they ministered, ver. 40—.2, .5.—Jesus himself, as being a prophet, was thus provided for, Lu. viii. 3, § 30—Paul vindicates his claim in this respect, 1 Co. ix. 11—yet would not receive from the Corinthians, 2 Co. xi. 8—12—although he did from the Philippians, iv. 15—8.

gold—may have more respected the kingly office, and *frankincense and myrrh* the priesthood of Christ. Such offerings are yet to be brought from the East, Ps. lxxii. 10, .5—Jesus is 'The Christ;' the anointed Prophet, King, and Priest.

12. *in a dream*—dream of Abimelech, Ge. xx. 3, 6—of the butler and baker of Pharaoh, xl. 5, 8, 12, .8—also of Pharaoh, xli. 15, 25.—The Lord expressly declares that he would sometimes thus reveal himself, Nu. xii. 6.—*See* 'Scr. Ill.,' § 2, p. 13, & NOTES, *infra*.

NOTES.

11. *Fell down.* This was the usual way of shewing respect or homage among the Jews.—*See* Est. viii. 3; Joh i. 20; is. xlvi. 6; Da. iii. 7.—*See* also Ps. lxxii. 11.

Worshipped him.—*See* NOTE, p. 31, '*To worship him.*'

Opened their treasures. θησαυρους. 'Caskets,' 'chests,' or other receptacles.—*See* Mt. xii. 35, '*A good man out of the good* treasure *of the heart*,' *&c.* —*See* § 31.

They presented unto him gifts. Agreeable to the Oriental custom, (still existing,) of never appearing before a king, or other personage, without offering him gifts; usually the choicest productions of the country of the giver. It was customary, at the birth of a prince, to shew respect for him by making him presents, or offerings of this kind, and to approach a great personage with gifts.—*See* Ge. xxxii. 13, .4; 1 Sa. ix. 7, 8; x. 27; 1 Ki. x. 2, the queen of Sheba '*came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones*,' *&c.* The *gifts; gold, and frankincense, and myrrh*, might be no mere ceremonial offering, but to Joseph and Mary a most seasonable provision for them in their long journey which was so soon to follow.

Gold, frankincense, and myrrh. It is evident from the gifts which the wise men presented, that they considered the infant as a royal child. If they had judged from appearance only, a citron, a rose, or even the least gift, would have been sufficient for the infant of the poor Mary. But, mean as his appearance was, they treated him as a royal child; and even after they discovered the poverty of his parents, they presented him with presents of the richest kind; gold, frankincense, and myrrh.—*See* above, 1 Ki. x. 2.

Frankincense. This was a production of Arabia. It was a yellowish white resin or gum, of a bitter taste. It was obtained from a tree by making incisions in the bark, and suffering the gum to flow out. It was highly odoriferous or fragrant when burned, and was therefore used in worship, where it was burned as a pleasant offering to God.—*See* Ex. xxx. 7, 8, '*Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the Lord throughout your generations.*' It is produced in the East Indies and Arabia.

Myrrh. A precious kind of gum, procured, in the same manner as frankincense, from a tree growing in Egypt, Arabia, and Abyssinia. Its name denotes bitterness; but its smell, though strong, is not disagreeable. Among the ancients it entered into the composition of the most costly ointments; and as a perfume, it appears to have been used to give a pleasant fragrance to vestments; and was much used to embalm the dead. Jno. xix. 39, § 92, '*And there came also Nicodemus*,' *&c.*

12. *A dream.* By this word are to be understood those images which are formed in the imagination while we are asleep: they are—(1.) Natural, Ec. v. 7.—(2.) Divine: God shewed Jacob the mysterious ladder, Ge. xxviii. 12—.4; Joseph was early forewarned, xxxvii. 4, 5, 6; Nebuchadnezzar was warned of the destruction of his empire, Da. ii., and of his own abasement, ch. iv.—*see* 'Scrip. Illus.,' § 2, p. 13.—And (3.) Diabolical and sinful, as De. xiii. 1, 3, 5; such dreamers were to be put to death, and the prophet Jeremiah exclaims against the false prophets, who pretended to have dreams, ch. xxiii. 32.

Another way. 'A more direct way.' 'They bent back their course.'

PRACTICAL REFLECTIONS.

8, 9 *ver.* The greatest tyrants have frequently to submit to the meanest actions; as was the case with Herod, who used such cowardly concealment and falsehood in order to make the wise men the unsuspecting instruments of his tyranny.

[9 *ver.* Those who rightly use the light they have, may expect its continuance and increase, as shewn in the case of the wise men coming to Jerusalem. They had there the teaching of the prophets, and thereafter the renewal of the star to guide to the young child.]

[10, .1 *ver.* We should neither despise former assistance because new is given, nor reject the light which more peculiarly belongs to others; had the wise men neglected either the written word, or the star they had previously seen, it is not likely they would have been led so directly, and without being involved in trouble, to pay their homage to the infant Redeemer.]

Jesus, who hath a right to reign, who is appointed to rule over Israel, we should, as did the wise men, serve with our best: worshipping him as God, and acknowledging him as our Prophet, Priest, and King.

12 *ver.* Those who, in simplicity, follow the direction of heavenly wisdom, will be likely to find their guide fully a match for the most crafty.

2—12 *ver.* The wise men were led in such a way as to teach them their dependance upon intelligence and wisdom greater than their own: first, their attention was arrested by the star; then they were taught from the written word: and last of all, in their slumberings upon the bed, God himself opened their ears and sealed instruction. Thus did he at the same time reward their diligence and integrity.

YEA, ALL KINGS SHALL FALL DOWN BEFORE HIM: ALL NATIONS SHALL SERVE HIM.—Psalm lxxii. 11.

MANY KINGS MAKE THEIR SUBJECTS BEGGARS, BUT CHRIST MAKES HIS SUBJECTS KINGS.

(G. 13.) *Joseph is warned to flee with the infant Jesus and Mary into Egypt; they depart by night.* *Matt.* ii. 13—*15. From Bethlehem.*

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young-
14 child to destroy him. When he arose, he took the young child and his mother by-
15 night, and departed into Egypt: and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

The massacre of the children. *Matt.* ii. 16—8. *At Bethlehem and Rama.*

16 Then Herod, when he saw that he was mocked of the wise men, was exceeding
wroth, and sent forth, and slew all the children that *were* in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had-
17 diligently enquired of the wise men. Then was fulfilled that which was spoken by
18 Jeremy *b* the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are not.

MARGINAL READINGS:—*a* Gr. Dark coloured, like a vulture. *b* Who exalts the Lord, or, the Lord shall lift up. *c* Lifted up; elevation.

SCRIPTURE ILLUSTRATIONS.

12, 13. *in a dream*—so Joseph, to take Mary to wife, Mt. i. 20, § 2, p. 13—to return to the land of Israel, ver. 19, 20.

15. *out of Egypt*, Ho. xi. 1—the Lord, in visions of the night, encouraged Jacob to go down to Egypt, Ge. xlvi. 3, 4—he thence brought out Israel as his first-born, Ex. xii. 51; xiii. 2, 3—Jesus, the true First-born, fulfilled the case of the people he represented, 'In all their affliction he was afflicted,' Is. lxiii. 9—this is particularly noticed in connection with the bringing out of Egypt, ver. 10—4.

16. *wroth*—*see* this case described, Pr. xxvii. 3, 4; xxviii. 15—Nebuchadnezzar, Da. iii. 13, 19, 20.

18. *Rachel weeping for her children*, Je. xxxi. 15—this is another instance of the identification of the case of Christ with that of his people; the merit of his work is given unto them, ver. 16, even as their sorrows were laid upon Him, Is. liii. 4—Rachel was the mother of Joseph, in the portion of whose children was SAMARIA; she was also the mother of Benjamin, in whose portion was JERUSALEM. Both these capitals, first Samaria, Am. v., viii., and then Jerusalem, Je. iv. 31; ix. 17, 21, were appointed to Lamentation and bitter weeping. The restoration of the redeemed people to Zion, as described, Is. li. 11; lii., is through their being made one with the Redeemer, whose suffering for them is expressed, ch. liii. seed of promise, however apparently destroyed or lost sight of by man, hath still been preserved, as was Jesus, upon the slaughter of the young children of *Bethlehem*, Is. lxv. 8, 9; Je. xxxi. 36; Ho. i. 6, 9, 10.

NOTES.

13. *Flee into Egypt.* Egypt is situated to the southwest of Judæa, and is distant from Bethlehem perhaps about sixty or seventy miles. It was at this time a Roman province. The Greek language was spoken there. There were many Jews there, a temple at HELIOPOLIS, and synagogues; and Joseph, therefore, would be among his own countrymen. The jurisdiction of Herod extended only to the river Sihon, or river of Egypt, and of course, beyond that, Joseph was safe from his designs.

[The *Babylonian Gemara* states, that provision was made, by the Jews then resident in Egypt, for the wants of poor strangers who took refuge in that country. . . . Joseph and Mary had, however, just before been provided with gold, &c.—*see* ver. 12, p. 33.]—*See* ADDENDA, '*Of the residence in Egypt*,' p. 39.

[15. *Out of Egypt have I called my son.* These words out of Ho. xi. 1, are not cited merely by way of accommodation, but, referring primarily to the deliverance of the children of Israel out of Egypt, they were, secondarily, fulfilled in the person of Christ. That Israel was a type of Christ appears from Ex. iv. 22, where he is called by God, *his son; his first-born*; whence also *Israel* is put for *Christ*, Is. xlix. 3.—*See* ADDENDA, '*Out of Egypt*,' &c., p. 39. It is in Christ that a right is given to become the sons of God—it is as being made one with the Son of God; who, in all his people's afflictions, was afflicted: in him was fulfilled the case of his people.]

16. *Mocked of the wise men.* When he saw that he had been deceived by them—that is, that they did not return, as he had expected. Literally, was trifled with; imposed upon.—*See* Je. x. 14.

Exceeding wroth. Very angry. He had been disappointed and deceived. He expected to send an executioner, and kill Jesus alone. But since he was disappointed in this, he thought he would accomplish the same thing, and be sure to destroy him, if he sent forth and put *all the children in the place* to death.

Slew all the children. That is, all the *male* children. The design of Herod was to cut off him that had been born *king* of the Jews. According to the Jewish reckoning, a child that had entered its second year would be called two years old.

In all the coasts thereof. The adjacent places; the settlements or hamlets around Bethlehem.

18. *Lamentation and weeping.* A most pathetic accumulation of terms expressing bitter grief.

[*Rachel weeping, &c.* A fine figure, whereby Rachel is personified and supposed to be bewailing the slaughter of her children, as Ephraim is, in the same ch., represented as lamenting for himself. Rachel's children appeared to be hopelessly cut off by the Assyrian captivity; but as in the case of the destruction of the infants at Bethlehem, so to the children of promise, who are to be brought into blessing in him, the Lord will be found to have fulfilled his words.—*See* Is. lxv. 8—10.]

PRACTICAL REFLECTIONS.

13, 14 *ver.* Like Joseph, who, being warned by a dream, stayed not till the morning, but left by night for Egypt, let us make haste to obey the word of the Lord.

[13—*5 ver.* The word of the Lord must be viewed in relation to circumstances, times, and seasons. The same place, Egypt, out of which Israel had been commanded to hasten, under Moses, and into which they were forbidden to return, at the time of their captivity, was yet that place of refuge into which Joseph was now directed to flee with the infant Redeemer.]

16 *ver.* Let us learn, from the case of Herod, the folly of cunning and cruelty, how the wisdom of avoiding an evil course before it is entered upon.

[16—*8 ver.* If some unworthy feeling had not prevailed, so as to stop the mouths of the people of Bethlehem from uttering the words of praise, sent them from heaven, when the shepherds were led to look at their unhospitable reception of the Redeemer, there would not have been that obscurity about who was born King of the Jews, which led to the destruction of their infants. Let us learn from this to beware of envy, and of being slow to acknowledge the just claims of others.]

(G. 14.) *After the death of Herod, Joseph is again warned of God to return from Egypt; he settles at Nazareth. Matt.* ii. 19—23; *Luke* ii. 39. *At Nazareth.*

19 But when Herod was dead, behold, an angel of the Lord ap-
20 peareth in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel: for they
21 are dead which sought the young child's life. And he arose, and took the young child and his mother, and came into the land of
22 Israel. But when he heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned *of God* in a dream, he turned aside into
23 the parts of Galilee: and he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene. [For Matt. iii. 1, see ? vii.]

And when 39 they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.* [ch. ii. 38, p. 27.]

* *On the return to Nazareth*, Lu. ii. 39—*see* ADDENDA, p. 39.

SCRIPTURE ILLUSTRATIONS.

19. *angel of the Lord*—*see* § 1, p. 3—so was Joseph encouraged to take Mary to wife, Mt. i. 20, p. 13, § 2.

in a dream—*see* § 2, p. 13.; and pp. 33, .1.

23. *Nazareth*—sig. 'a branch'—*see* Note—Jesus called 'of Nazareth,' Mk. i. 24; Lu. iv. 34, § 17—so named to Peter, Mk. xiv. 67, § 89—to the women at his resurrection, Mk. xvi. 6, § 93—by the two disciples, going to Emmaus, Lu. xxiv. 19, § 94—title on the cross, Jno. xix. 19, § 91—also Ac. ii. 22; iv. 10;

NOTES.

19. *When Herod was dead.* Herod died of a most painful and loathsome disease about March, at Jericho, in the 37th year of his reign, U.C. 751, B.C. 3, and in his seventieth year. At his funeral 500 slaves or freedmen are said to have been employed in carrying the spices merely.—*See* ADDENDA, p. 39.

An angel of the Lord.—*See* Lu. i. 11, § 1, p. 3, and ver. 26, § 2, p. 9.

20. *Land of Israel.* The land given to Abraham and his seed for ever. It was called 'THE LAND OF CANAAN,' from CANAAN, the eldest son of HAM: 'PALESTINE,' from the Philistines; they occupied the sea coast; their ancestors were the PHILISTIM, who anciently came from Egypt: 'THE PROMISED LAND,' from God's covenant with Abraham, that his seed should possess it: 'THE LAND OF JUDAH,' from the two tribes, 'Judah' and 'Benjamin,' who remained with king Rehoboam at the revolt of the ten tribes. 'JUDÆA' was properly the *south* part of the land, but the term was applied to the whole land after the restoration of the Jews from the Babylonian captivity. It is called the 'HOLY LAND,' because Jesus was born and crucified there. Herod the Great was king over all that land; but at his death, the land was divided among his three sons.—*See* 22 ver., '*But when he heard*,' &c.

They are dead, &c. Both Herod and Antipater his son; though some think that the plural is here used for the singular, and that the death of Herod alone is here intended. Mr. Maime conjectures that Antipater, the son of Herod, who at the time when Christ was born was heir-apparent to the throne, and had cruelly procured the death of his two elder brothers to clear his way to the succession, would very probably be an active instrument in seeking the destruction of the new-born Jesus, and in advising to the *slaughter of the infants.* And as Antipater *died* but five days before his father, both might be referred to in these words of the angel.

22. *But when he heard that Archelaus did reign.* Herod having put Antipater to death in consequence of a conspiracy formed against him, of which he (Antipater) was the author, altered his will, and disposed of his dominions in the following manner. The tetrarchy of *Galilee* and *Perea* to his son Antipas; the tetrarchy of *Gaulonitis, Trachonitis, Batanea, Paneadis*, to his son Philip; and left *Judæa* to his eldest remaining son, Archelaus. This son inherited the bloodthirsty disposition of his father, and is properly styled the 'heir of Herod's cruelty.' In the very beginning of his reign he massacred three thousand Jews who had behaved themselves tumultuously in the temple. Joseph's fears might well be excited, when he heard that Archelaus swayed the sceptre in Judæa: for it was a common Jewish proverb; '*It were better for us to be without a king, than that Archelaus should reign over us.*' In the tenth year of his reign he was banished by Augustus to Vienne in Gaul, (on a complaint alleged against him by the chief of the Jews for his various cruelties), where he died.

Into the parts of Galilee. Galilee was not within the government of Archelaus, but of his brother Herod Antipas.

23. *Nazareth.*—*See* § 2, p. 9, 'Scrip. Illus.'

[*That it might be fulfilled by the prophets, &c.* The words here are not found in any of the books of the Old Testament; and there has been much difficulty in ascertaining the meaning of this passage. No particular prophet is meant, but the *substance* of what occurs in all those passages of the Old Testament, which were supposed to refer to the contempt with which Messiah should be treated. 1st. Matthew does not say, 'by the *prophet*,' as in ch. i. 22, § 2, p. 14; ii. 5, 15—*see* pp. 32, .4; but, '*by the prophets*,' meaning no one particularly, but the general character of the prophecies. 2nd. The leading and most prominent prophecies respecting him were, that he was to be of humble life; to be despised, and rejected.—*See* Is. liii. 2, 3, 7–9, 12; Ps. xxii.]

A Nazarene. The character of the people of Nazareth was such, that they were proverbially despised and contemned.—*See* Jno. i. 46, § 10, '*And Nathanael said unto him, Can there any good thing come out of Nazareth?*' To come from Nazareth, therefore, or *to be a Nazarene*, was the same as to be despised, and esteemed of low birth; *to be a root out of a dry ground, having no form or comeliness:* hence Jesus and his disciples were called Nazarenes in contempt. Most of the prophets spoke of Christ as a person reputed vile and despised, so that the meaning is, 'that it might be fulfilled which was spoken in effect by many of the prophets.'—*See* Is. xi 1, Appendix A. p. [336, 'NAZARENE.']

PRACTICAL REFLECTIONS.

1–22 *ver.* The visit of the wise men was one of the most favourable opportunities for making known to the Jews the birth of Jesus. Even the malicious design of Herod was overruled for giving a knowledge of this to the great body of the teachers of the people. Let us be warned to improve our advantages by the case of those teachers, who seem to have so little profited, by that whereby those that were far off were brought nigh unto Jesus.

19–21 *ver.* Although the child of promise was taken into Egypt, he was not to remain there. He was to be brought up where his people had been, in the land of Israel.

22, 3 *ver.* Though under the especial protection of God, we are to use all prudence in escaping from needless danger, and in seeking to be free from the oppression of the wicked.

AS A ROARING LION, AND A RANGING BEAR; SO IS A WICKED RULER OVER THE POOR PEOPLE.—PROV. xxviii. 15.
THERE IS NO WISDOM NOR UNDERSTANDING NOR COUNSEL AGAINST THE LORD.—PROV. xxi. 30.

GEOGRAPHICAL NOTICES.

JERUSALEM, *Jebus*, or *Salem*.—The most noted city of Canaan, about 25 miles westward of Jordan, and forty east of the Mediterranean sea. First named *Salem*, which is by interpretation 'Peace.' Afterwards it was compounded of both *Jebus* and *Salem*, probably to denote that the city consisted of two parts, of which one was the old city, where . . . . the Jebusites dwelt; and the other the new city, built by David and his successors, which, for its extent, might be regarded as a new city, or new Jerusalem. All this is doubtful, but—

If so, it was founded nearly 2,000 years before the b. of Christ. It is certain that it constituted one of the more powerful kingdoms of Canaan in the days of Joshua, who routed Adonizedek the king of it: but it does not appear that he reduced the city; for the Jebusites long retained possession of the fortress. It was partly given to the tribe of Judah, and partly to the Benjamites, Jos. xv. 63, '*As for the Jebusites the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites dwell with the children of Judah at Jerusalem unto this day.*'—Judah, 28, '*And Zuzeth, Zeleph, and Jehusi, which is Jerusalem, Gibeath, and Kirjath; fourteen cities with their villages. This is the inheritance of the children of Benjamin according to their families.*' Not long after Joshua's death, the tribe of Judah took and burnt it, Ju. i. 8, '*Now the children of Judah had fought against Jerusalem, and had taken it, and smiten it with the edge of the sword, and set the city on fire.*' The Jebusites rebuilt and fortified it to such a degree, that they thought their blind and lame sufficient to defend it against all David's forces David, however, by means of Joab, made himself master of it, and changed its name to 'The city of David,' to signify the importance of the conquest, and to perpetuate the memory of the event.—*See* 1 Ch. xi. 4–8; 2 Sa. v. 6–9. He built a new city on the N.W. of the former; and a valley ran from W. to E., between the two hills of *Zion* on the S. and *Acra* on the N. Under David and Solomon this city was exceedingly enlarged. Ps. xviii. 12, 3. 12, '*Walk about Zion, and go round about her: tell the towers thereof.* 13, *Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following.*' For beauty and splendour it was the admiration of the world. Its magnificence was chiefly owing to the works of Solomon, who adorned it with sumptuous edifices: and over against the N.E. end of Zion, on M. Moriah, *i. e.*, 'The mount of Vision,' he built the temple for the worship of the true God, which has in no age been excelled in splendour.—*See* Sect. i. p. 8. In the height of its glory, the city was spread over four hills; viz., *Moriah* on the E., *Acra* on the N.W., *Zion* on the S.W., and *Bezetha* on the N.E. Josephus (who nowhere mentions Zion) says, 'The city is built upon two hills, which are opposite to each other, and a valley divides them. Of these hills, that on which is the upper city is the higher, and was called "the Citadel" by king David; but it is by us called the "Upper Market-place."'—*De Bell.* B. v. ch. iv.

Acra, on the N., contained the lower city: over against this was another hill, *Bezetha*, and parted from it by a valley, but which was afterwards filled up by the Asmoneans. On the outsides, these hills are surrounded by deep valleys, and, by reason of the precipices belonging to them on both sides, are every where impassible.' We find ten or eleven gates of it mentioned, which we suppose situated in the following manner: the *sheep-gate*, near to which was the sheep-market, on the north-east and north-west of the temple; the *fish-gate*, at some considerable distance to the westward; the *old gate*, or gate of Damascus, still farther westward, and which is perhaps the same as the *high gate of Benjamin*; the *gate of Ephraim*, on the north-west; the *valley-gate*, at the west end; the *dung-gate*, on the south-west; east from it the *fountain-gate*; on the south-east corner, the *water-gate*; and at the east end, south of the temple, the *horse gate*, and the Miphkad or *prison-gate*. The walls round Jerusalem never seem to have been above four miles and a half, if they were anciently so much. On these walls towers were built; 2 Ch. xxvi. 9, '*Moreover Uzziah built towers in Jerusalem at the corner gate, and at the valley-gate, and at the turning of the wall, and fortified them;*' the tower of Meah on the east, of Hananeel on the north-east, Ne. xii. 39, (and in the future restoration of Jerusalem, Hananeel is referred to, Zec. xiv. 10.) of Hattanourim or the furnaces on the west, and of Ophel on the south. The city had but a moderate supply of water, and what they had was brackish. Nor was the country around it proper for digging wells. Solomon brought water, by an aqueduct, from the country south of Bethlehem; the remains of which pools are the wonder and admiration of all modern travellers. In order to prevent Sennacherib's army having plenty of water in the siege, Hezekiah brought the stream of Gihon, which used to run along the south of the city, into it, and caused it to run straight eastward, 2 Ch. xxxii. 3, 4; (2 Ki. xx. 20). Pilate brought water from Etam, by an aqueduct, into the city. It is said that no trees except rose-bushes grew there; that fire being not much used in it, except of charcoal, there were no chimneys in it, any more than latticed windows. Having become the residence of the symbols of the divine presence, or the holy city, Jerusalem became the same as it were common to all the tribes of Israel; they visited it thrice a year at the solemn feasts; at the feast of the passover nearly 3,000,000 of people have lodged in it; and it was every whit as capable to lodge them all in houses or tents, as Mecca, which contains but about 1,000 families, is able to lodge 70,000 when the caravans go thither. Under Rehoboam, it was taken and pillaged by Shishak, 2 Ch. xii. 2–9. Under Amaziah, it was taken by Joash, king of Israel, 2 Ki. xiv.; 2 Ch. xxv. No doubt the Assyrians took it: and in the time of Manasseh, 2 Ch. xxxiii. 11, '*Wherefore the* LORD *brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon.*' Pharaoh-necho entered it; but we do not find that he plundered it when he made Jehoiakim king. 2 Ch. xxxvi. Nebuchadnezzar ravaged it more than once. After a siege of about two years, he committed terrible ravages, in the 11th of Zedekiah's reign, razing the fortifications, setting flames to the temple, and carrying away the inhabitants to add to the population of Babylon; 2 Ki. xxiv., xxv.; 2 Ch. xxxvi.; Je. lii. Seventy years afterwards they were restored, and Zorobabel began to rebuild the sacred structure. After it had lain almost in ruins about 136 years, Nehemiah, together with Eliashib the high-priest, and a great number of others, repaired its walls, and it became populous, as in former times. Alexander the Great became master of it by the voluntary submission of the people, and offered sacrifices in the temple. Long after, Ptolemy took it by stratagem, and carried off 100,000 of the inhabitants to Egypt, whom he settled in Alexandria and Cyrene. Antiochus Epiphanes ravaged it, and murdered about 40,000, and sold as many more to be slaves; and profaned the temple by sacrificing a swine on the altar, and making broth of its flesh, sprinkled it all about the Holy place, and set up the image of Jupiter in the temple. Two years after, Apollonius took it, and murdered multitudes of the inhabitants. Many of the survivors left it to the Heathen and their idolatries. Judas Maccabeus re-took it, and built a third part on the north side, which was chiefly inhabited by artificers. Pompey the Roman took it about sixty-three years before our Saviour's birth. About twenty-four years after, it was taken by Sosius the Roman, and Herod, surnamed the Great.—*See* '*Herod*,' p. 39. At the time of our Lord, the city and temple existed in great magnificence, having been richly beautified and extended by Herod; nevertheless it was doomed to destruction. Of the temple, our Lord declared that not one stone should be left upon another.—*See* Sect. lxxxvi. At that time it was governed by the Romans.

Judæa revolting from the Roman yoke, Jerusalem was besieged by Titus, captured, and totally destroyed A.D. 70, when 97,000 persons were taken prisoners, and 110,000 perished. Reflecting on its former beauty, riches, and glory, Titus could not forbear weeping, and cursing the obstinacy of the seditious Jews, who forced him, against his inclination, to destroy so magnificent a city, such a glorious temple as was not to be paralleled in the whole world.—*See* Sect. lxxxvi. About A.D. 130, or a little later, Adrian began a new city on the ruins of the old, (which is supposed to be the present one,) and expelled every Hebrew: he made it death for any of them to enter it; and erected a temple to Jupiter on the site of the true temple; and the name of the city was changed to

I WILL MAKE JERUSALEM HEAPS, AND A DEN OF DRAGONS; AND I WILL MAKE THE CITIES OF JUDAH DESOLATE, WITHOUT AN INHABITANT.—Jer. ix. 11.

Ælia, so that its ancient name was entirely forgotten, until the days of Constantine, in whose reign the Jews were again permitted to enter the Holy city once a year to wail over the ruins of their ancient sanctuary. Constantine, and his mother Helena, had the honour of restoring here the worship of the one living and true God, about A.D. 326. About A.D. 362, Julian, the apostate emperor, to falsify our Saviour's prediction, encouraged the rebuilding of the city and temple; but fiery earthquakes stopped them. About A.D. 614, Cosrhoes II., king of Persia, took Jerusalem, and 90,000 of the Christian inhabitants were sacrificed to the malice of the Jews, when every thing venerated by the Christians was demolished; but it was quickly retaken by Heraclius the Roman emperor, who returned the Jewish malice upon their own heads. In A.D. 637, the Arabic Saracens, under the Caliph Omar, the third in succession from Mahomet, seized on it. In 1077, the Seljukian Turks took it from them. In 1099, Godfrey of Boulogne, with his European croisades, wrested it from these, and the standard of the cross was triumphantly displayed upon its walls. In 1187, Saladin, the sultan of Egypt, took it from the Christian croisades. In 1517, the Ottoman Turks took it from the Egyptians, and it still continues under the Turkish dominion, 'trodden down of the Gentiles,' (Lu xxi. 24, '*And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.*') In literal fulfilment of our Lord's predictions.—*See* Sect. lxxxvi. The JERUSALEM of sacred history is, in fact, no more. Not a vestige remains of the capital of David and Solomon; not a monument of Jewish times is standing. The very course of the walls is changed, and the boundaries of the ancient city are become very doubtful. The monks impose on the credulous, and make a gain of pretended sites for every thing that superstitious minds make a merit to weigh with their good works as a right to salvation.—(*Continued* Sect. xxiii.)

I WILL WIPE JERUSALEM AS A MAN WIPETH A DISH, WIPING IT, AND TURNING IT UPSIDE DOWN.—2 Kings xxi. 13.

I WILL SEND A FIRE UPON JUDAH, AND IT SHALL DEVOUR THE PALACES OF JERUSALEM.—Amos ii. 5.

BETHLEHEM.

BETHLEHEM—(*continued from* p. 28.)—At the eastern extremity of the town, like a citadel, stands the convent of Saint Giovanni, which contains 'the church of the Nativity.' This convent is divided among the Greek, Roman, and Armenian Christians, to each of whom are assigned separate portions, as well for lodging as for places of worship; and who, on certain days, all perform their devotions at the altars which are erected over the most memorable spots within these sacred walls. The monastery is said to have been built by the Empress Helena, over the spot on which our blessed Saviour was born; she having previously swept away a heathen temple built in the time of Adrian in contempt of Christianity. Externally, it has less the appearance of an ecclesiastical, than a defensive edifice. Its bold buttresses, and small grated windows, betoken a great regard to inward security; while its low and iron-bound portal, too narrow to allow more than one person to pass at a time, seems intended to prevent the once daring custom of the Arabs, of riding into the interior of religious houses, for the purpose of violence and spoliation. The whole structure is of extreme solidity, and appears capable of resisting all modes of assault short of a vigorous cannonade. From the roof of the monastery is an extensive view of scenery endeared to the heart of the Christian. In the distance, eastward, are the mountains of Moab, and the plains of Jordan; while southward is the hill of Tekoah, from which the surrounding wilderness takes its name, familiar as the scene of the pastoral life of the prophet Amos. —*See* i. ch. 1 ver., '*The words of Amos, who was among the herdmen of* TEKOA, *which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake.*' (B.C. 786.) And vii. ch. 14 ver., '*Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was an herdman, and a gatherer of sycamore fruit.*'—Beyond, and further more towards the east, lies the wilderness of Engedi, to which David retreated for concealment from the pursuit of Saul.—*See* 1 Sa. xxiii. 29, '*And David went up from thence, and dwelt in strong holds at En-gedi;*' and where the allied armies of the Amorites, Moabites, and others encamped, when they came forth against Jehoshaphat king of Judah.—*See* 2 Chr. xx. 2, '*It came to pass after this also, that the children of Moab, and the children of Ammon, and with them other beside the Ammonites, came against Jehoshaphat to battle. Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and, behold, they be in Hazazon-tamar, which is En-gedi;*' and nearer at hand, a little more to the south, is seen the spot (*see* p. 28) which tradition assigns as that wherein there were '*shepherds abiding in the field, keeping watch over their flock by night.*' Many of the surrounding hills are thinly clothed with fig and olive trees, and here and there are traces of scanty corn growth. At the more distant parts of the picture, a brown and sterile appearance pervades the surface both of hill and plain, betokening that the hand of God is withdrawn for a season from the once luxuriantly productive soil. Among these hills, and in these valleys, the sweet Psalmist of Israel once tended his father's flock; and amid these scenes did the Almighty nerve the arm of his youthful servant, who said unto Saul, *see* 1 Sa. xvii. 34, 35, '*Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: and I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him.*'

The church of the Nativity is a fine spacious building, and the rows of Corinthian columns are substantial masses of granite. This is called the upper church, and is in the form of a Latin cross; it contains nothing worthy of particular notice, except some paintings of Scripture subjects, rude, and apparently ancient; and a star in the floor, immediately under that part of the heaven where the star of Bethlehem, it is said, became visible to the *Wise Men*, and is directly above the *grotto*, or place of the Nativity, in the church below. It is the church underground which absorbs all interest, especially in minds possessing credulity enough to find the actual place of the nativity, amidst the paintings and gildings and lamps, in which the church of Rome has disguised the humble realities which she professes to venerate. The entrance to this grotto (as all such places are called) is by a flight of narrow steps cut in the rock; the grotto is of small dimensions, about 30 feet long and 12 feet broad, not very lofty, and the roof is supported by a single column. It receives no light from without, being also cut in the rock; but is illuminated by a great number of suspended lamps, presented by various princes of Christendom; and there are several good paintings by the first artists. The alleged scene of the nativity of the Redeemer is designated by a tawdry altar, above which massive silver lamps are kept continually burning. The precise spot where Immanuel, having laid aside his glory, first appeared in human nature, is indicated by a circle of agate and jasper, surrounded with a silver glory, with the following inscription:—

'*Hic de Virgine Maria Jesus Christus natus est.*'

In a crypt on one side, into which there is a descent of one or two steps, is exhibited a manger, entirely composed of *white marble*, retaining its supposed original form, upon which stand large silver candlesticks, with wax tapers constantly lighted. Immediately opposite is another altar, illuminated with lamps like the former, where, it is said, the wise men of the East sat, when they came to worship; and in another is an altar representing the table on which they offered their gifts. Descending still further, by a winding passage of some length, (cut in the rock,) are two similar grottoes: one said to be that in which Herod caused the children of Bethlehem to be massacred; and the other, the cave in which St. Jerome is said to have made his Latin translation of the Bible. All this is only a miserable profanation, calculated to call up, in the truly devout Christian, mingled feelings of pity and indignation. A ceremony connected with the midnight mass of the Romish church at Christmas, as performed in the grotto of the nativity, is thus described by a member of that church:—'At midnight, at the hour of salvation, when, in all the Catholic churches in the world, the infant Jesus receives the homage of all faithful Christians, the reverend father warden opens the procession, and advances with slow step, his head bowed, and reverentially carrying in his arms the "infant Jesus" (or, as we should say, the idolatrous representation of him). On reaching the very spot of the nativity,

the deacon, with deep devotion, chants the gospel. When he comes to the words, "and wrapped him in swaddling clothes," he receives the infant from the hands of the father warden, wraps him in swaddling clothes, lays him in a manger, falls on his knees and worships.'—(*What I* we ask.)* 'At that moment,' continues Baron Geramb, the Romish narrator, 'there flashes into the soul something supernatural, I may venture to call it, judging from what I have witnessed—from what I myself have felt. Piety ceases to find a voice to express its gratitude, its love: it speaks only in the melting language of the eyes, in sighs and tears.' Those who know what it is to live in the habitual exercise of faith by the power of the Holy Ghost, will smile with pitying concern, at that morbid piety which displays itself in sighs and tears, amidst the childish stage-play of such a scene as this. The tendency of man's natural heart, is to walk by sight and not by faith; and to this corrupt tendency, the church of Rome ministers in all her externals. All these things suggest an idea of littleness utterly beneath the regard of simple christian faith, which absorbs the soul on the sacred site of BETHLEHEM. What a mighty influence for good has gone forth from this little spot upon the human race, both for time and for eternity! It is impossible to approach the place without a feeling of deep emotion, springing out of those high and holy associations. The legends and puerilities of monastic tradition may safely be disregarded: it is enough to know that this is BETHLEHEM, 'the city of David,' and where David's greater Son, Jesus the Redeemer, Christ the Saviour of the world, was born. For eighteen hundred seasons the earth has now renewed her carpet of verdure, and seen it again decay. Yet the skies and fields, the rocks and the hills, and the valleys around, remain unchanged; and are still the same as when the glory of the Lord shone round about, and the song of the multitude of the heavenly host resounded among the hills, proclaiming 'Glory to God in the highest, and on earth peace, good will toward men.' The once highly privileged city now presents a sad picture of filth, poverty, and ruinous desolation; thus to remain while under the grasp of Muhammedan dominion. But there is a day coming —and we think not far distant—when the glory so long departed from the land shall return with renewed lustre, and gathered Israel, with the now dispersed of Judah, shall chant forth the promised anthem, 'Blessed be he that cometh in the name of the Lord.'—*A Pastor's Visit*, pp. 225—36.

GALILEE.—*See* 'AN Historical Sketch,' &c., p. ix.

NAZARETH.—*See* Sect. 2, p. 14.

ADDENDA.

'ON THE VISIT OF THE MAGI,' p. 31.

'When the Magi were come to Jerusalem, Herod, having privately sent for them, ἠκρίβωσε παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος (Mt. ii. 7); the answer to which inquiry would ascertain this time, or show how long before their arrival the star had first been seen. Upon this information he proceeded in limiting the age of the children: it was, κατα τὸν χρόνον ὃν ἠκρίβωσε παρὰ τῶν Μάγων (*ibid.* 16). The age of the children, therefore, had a certain relation to what we may call the age of the star; and, if the former could once be determined in either of its extreme limits, the latter would so far be determined also.

'St. Matthew has defined this age by ἀπὸ δίετους καὶ κατωτέρω (ii. 16). The elder was limited to children of two years old and under; that is, it was limited on one extreme, but not at the other; a child above two years old would be exempted from it, a child of two years old, or of any age less than that, would be included in it. Now it was a maxim among the Jews, that the son of a day was the son of a year: Unus dies in anno habetur pro anno integro. A ram, or any other animal, was considered *bimus*, or two years old, which was one year and thirty days old, or thirteen months old in all. (De Rat. Sacrif. i. 14.) On this principle, a child of thirteen months old would answer to the limit ἀπὸ δίετους as well as a child of full two years.

'From the time of Zoroaster downwards to the age of christianity itself, the parts beyond the Euphrates —Persia, Bactria, or Parthia—had always been the chief seats of the Magian philosophy.

'That the Magi in the present instance came, accordingly, from those regions, which are as much to the east of Judæa as Arabia, has been uniformly the tradition of the church.

'If the Magi, then, came from this part of the East, they would be four months on the road; and, therefore, if the star had appeared thirteen months before they arrived at Jerusalem, it had appeared nine months before they set out. Hence, if they set out at the time of the birth of Christ, the star must have appeared at his incarnation.

'From *their* part in the transaction, it seems clear that they acted throughout as instruments. They knew, from some assurance or other, before their arrival, that the Christ had actually been born, but they did not know where: they came to Jerusalem, in the expectation of finding, or of hearing of him there; but they did not go to Bethlehem, until they were sent. It is most reasonable to conclude, that they were directed throughout by an express command from God: nor is a special revelation more incompatible with the beginning, than with the end of the same transaction. They were supernaturally assisted in their researches after the Christ, and they were supernaturally admonished what to do when they had found him: it is not less credible that they were supernaturally instructed in the meaning of the star at first in this case, though it had appeared at the incarnation, they would not set out until the birth.

'But the truth appears to be this: The star, which had first been seen at the incarnation, was seen again at the birth of Christ; that the former instance to announce the beginning of this great mystery, in the latter to announce its consummation; the one, consequently, thirteen months, the other, four, before the time of their arrival at Jerusalem. No supposition is better adapted to explain the peculiarity of Herod's order, why the age of the children was not to exceed thirteen months, but might be any thing below that. He inquired about the age of the star solely with a view to the age of the Christ; and if the star had appeared once thirteen months, and a second time four months, before the arrival of the Magi, he would not be able to determine which intimated the real age of the Christ; and, therefore, by way of precaution, and little solicitous how many more innocent victims might be sacrificed to his cruel policy, he would naturally so frame his order as to take in children of every age, beginning from thirteen months old, indiscriminately.

'Every special dispensation of Providence must have a special purpose in view, and that, an adequate and satisfactory purpose. In this visit and adoration of the Magi, the unanimous concurrence of the christian world has long since discovered the first distinct intimation of that great mystery or secret, the communication of gospel privileges to the Gentiles. Regarded in this point of view, the advent of these strangers from the East becomes wonderfully ennobled; they are no longer simple individuals, but the first fruits of the Gentile church; the manifestation of Christ to them is the manifestation of a Redeemer; the adoration which they pay him is not mere homage, but religious worship. Nor is it less observable, that in all their leading steps, the economy of Divine grace with respect to the Gentiles, and the economy of the same grace with respect to the Jews, run parallel together. An angel announces the incarnation to the Virgin, and a star, whose message is as intelligible as that of an angel, announces it to the Gentiles: a similar angelic vision apprizes the shepherds, and a second appearance of the star apprizes the Magi, of the birth of the Christ: he is presented in the temple, and so far manifested to the Jews first; but he is made known to the Magi, and so far revealed to the Gentiles also, directly after: he is preached to the Jews, for a certain time, by his

* A sculptured image, in silver or gold, mother-of-pearl, palm or olive wood.—*Comp.* this idolatry with the second commandment, Ex. xx. 3–6: but which is not found in the catechisms of the Romish church.

THE WAY OF LIFE IS ABOVE TO THE WISE, THAT HE MAY DEPART FROM HELL BENEATH.—Prov. xv. 24.
GOD GIVETH WISDOM UNTO THE WISE, AND KNOWLEDGE TO THEM THAT KNOW UNDERSTANDING.—Dan. ii. 21.

LEARN TO DO WELL; SEEK JUDGMENT, RELIEVE THE OPPRESSED, JUDGE THE FATHERLESS, PLEAD FOR THE WIDOW.—Isa. i. 17.

WOE UNTO THE WICKED! IT SHALL BE ILL WITH HIM: FOR THE REWARD OF HIS HANDS SHALL BE GIVEN HIM.—Isa. iii. 11.

On the Visit of the Magi—(*continued*)

apostles, exclusively; at the end of this time he is preached also to the Gentiles; until at last, when every distinction had been levelled, both the Jew and the Gentile are made one, in the unity of a common faith in Christ.

'The case of Ezra proves it to have been possible that a person, setting out from the parts beyond the Euphrates, on a certain day in the *first* month, might arrive at Jerusalem exactly on the same day in the *fifth* month, of the Jewish year. Hence, if the Magi set out on the tenth of Nisan, U.C. 750, they might arrive in Jerusalem on the tenth of Lous, or Ab, the fifth month afterwards. The tenth of Nisan, in that year, coincided with April 6; and, consequently, the tenth of Ab would coincide with August 2. April 6, in that year, was a Sunday, and August 2 was a Saturday. We may consider it probable, that in one week's time after this, consequently about August 9 or 10, the holy family would set out for Egypt; where they would, perhaps, arrive at the place of their abode, August 25 or 26. From this time to March 31, the date of the next Passover, the included term of days is as nearly as possible 215 in all.'—*Greswell*, vol. II. Diss. xviii. p. 135—147.

On the Return to Nazareth, Lu. ii. 39, p. 35.

This return to Nazareth, mentioned by Luke, although by both Greswell and Robinson placed alongside of that recorded by Matthew, may have taken place at a different time, and previous to the flight into Egypt, and immediately after the visit to Jerusalem, mentioned, Lu. ii. 22—38, § 4, p. 27. Joseph and Mary at first left Nazareth without, as it would appear, any idea of permanently removing therefrom. They may have thought that a change of residence would be well-pleasing to the Lord, who had so pointed out Bethlehem, as the place out of which the Governor of Israel was to come. Not having made any preparation for a permanent removal, when they left Nazareth on account of the taxing, it may have been requisite that they should now return at the earliest opportunity for that purpose. If they had not resolved upon a removal previously, still, it may be, that after they had returned to Nazareth they would see such a change to be desirable. It is not likely that Mary would be adverse to such a change: she had before made a still farther journey in the same direction, to have the fellowship, for a time, of her cousin Elizabeth—*see* Lu. i. 39—55, § 2, p. 11; and this she would again the more readily enjoy, as removing to Bethlehem, than as remaining at Nazareth. It is likely that they had but just returned to Bethlehem, when they were visited by the wise men from the East.

They were now, not in a shed for cattle, where, on a previous occasion, they were found by the shepherds. They were in a house οἰκια, not καταλυμα: and now, when they may have supposed themselves to be permanently settled in the place of their appointment, they receive orders to remove again, and that in such haste, as that the departure is by night. Such frequent removal of the child Jesus to and fro would greatly tend to bewilder those to whom an inquisition into the matter may have been appointed by Herod, after his being disappointed by the wise men; and may have tended to exasperate him under the idea that the whole neighbourhood was in a conspiracy to deceive him, and save from his power the infant 'King of the Jews.'

'On the Residence in Egypt,' pp. 34, .5.

'If the birth of our Lord took place at the beginning of April, U.C. 750, then it may be rendered presumptively certain that the Magi arrived in Jerusalem at the beginning of the following August; and, consequently, in all probability, that the flight into Egypt could not have been delayed much beyond the middle of the same month, and would thus happen in the mildest season of the year, when both the facilities of travel, and the means of subsistence in a strange land, were likely to be the greatest.

'It is a singular fact, that in the year after his birth, when Christ the true Passover was absent in Egypt, there was, strictly speaking, no passover celebrated as usual in Judæa: a circumstance almost unexampled in the previous history of the Jews. The cause of this anomaly was the disturbances which ensued upon the death of Herod, and which, by the time of the arrival of the paschal day, had reached to such a height, that Archelaus was obliged to disperse the people, by force of arms, in the very midst of the sacrifices themselves.

'Now we may collect, I think, from Mt. ii. 22, .3, that it was not long after this occurrence, and, consequently, when the offensiveness and odium of the late severity were likely to be greatest, that Joseph received the command to return into his own country. No reason is so likely as this to have produced his hesitation about taking up his abode again at Bethlehem, in the immediate neighbourhood of Archelaus, which seems to have been his first intention before he was admonished to retire to Nazareth. We may infer, then, that the return from Egypt, U.C. 751, was not earlier than March 31 in that year at least; to which time *inclusive*, from the end of August *exclusive*, are seven months, or two hundred and twelve days, a residence in duration, like that of the ark among the Philistines in the days of Samuel, (1 Sa. vi. 1); which is a much more probable period than a residence either of less than six months on the one hand, or of more than a year on the other.

'St. Matthew, by applying to this residence the text of Hosea, 'Out of Egypt have I called my son,' (ii. 15,) has shewn that the sojourning of the children of Israel there was in some respect or other typical of this of Christ. Now the Israelites came up from Egypt at the passover; and so it is manifest did the holy family, if they returned shortly after the death of Herod. The descent of the holy family in Egypt took place about the close of the summer; and so, I think, it may be proved, did the descent of the Israelites also.'—*Greswell*, vol. I. Diss. xii p. 392—.4.

'Herod,' p. 35.

Herod the king. Judæa, where our Saviour was born, was a province of the Roman empire. It was taken about 63 years B.C., by Pompey, and placed under tribute. Herod received his appointment from the Romans, and had reigned at the time of the birth of Jesus 36 years. Though he was permitted to be *king*, yet he was in all respects dependant on the Roman emperor.—He was commonly called Herod the Great, because he had distinguished himself in the wars with Antigonus, and his other enemies, and because he had evinced great talents, as well as great cruelties and crimes, in governing and defending his country; in repairing the temple; and in building and ornamenting the cities of his kingdom.—At this time Augustus was emperor of Rome. The world was at peace.

Herod was notorious for cruelty. Josephus calls him 'a man of great barbarity, and a slave to his passions.' The facts of his reign prove that he was abundantly capable of this wickedness. The following will shew that this slaying of the infants was perfectly in accordance with his odious character. Aristobulus, brother of his wife Mariamne, was murdered by his directions at eighteen years of age, because the people of Jerusalem had evinced affection towards him. In the seventh year of his reign he put to death Hyrcanus, grandfather of Mariamne, then eighty years of age, and who had formerly saved Herod's life; a man of a mild and peaceable disposition. His beloved and beautiful wife Mariamne, whom he professed to idolize, had a public execution, and her mother Alexandra followed soon after. Alexander and Aristobulus, his two sons by Mariamne, were strangled in prison by his orders, upon groundless suspicion, as it seems, when they were at man's estate, were married, and had children. He also caused his son Antipater to be slain about five days before his death; and gave orders, when dying, to shut up the chief persons among the Jews, whom he commanded to be slain at his death, that every family of the Jews might mourn; which happily was not executed. Herod would think the massacre of the infants but a small affair; and although Josephus does not particularly mention it, he seems to hint at it when he says 'many slaughters followed the prediction of the new king.'—*Ant.* l.—17. c. 3.

SECTION 6.—THE RESIDUE OF THE HISTORY OF JESUS, BEFORE HIS APPEARANCE IN PUBLIC; FROM THE CLOSE OF THE FIRST YEAR OF HIS AGE TO THE MIDDLE OF HIS THIRTEENTH.

(G. 15.) *Luke* ii. 40—52. *At Jerusalem and Nazareth.*

40 And the child grew, and waxed-strong in-spirit, filled with-wisdom: and the-grace-of-
41 God was upon him. Now his parents went to Jerusalem every year at-the feast of-
42 the passover. And when he-was twelve years-old, they went-up to Jerusalem after the
43 custom of-the feast. And when-they-had-fulfilled the days, as they returned, the child

SCRIPTURE ILLUSTRATIONS.

40. *strong in spirit*—'a wise man is strong,' Pr. xxiv. 5—the Spirit of the Lord was upon Samson, Ju. xiii.—xvi.—'not by might, nor by power, but by my spirit, saith the Lord,' Zec. iv. 6—given to John, Lu. i. 15—7, § 1, p. 4—spirit of counsel and might to rest upon Christ, Is. xi. 2—5—out of whose fulness we all receive, and grace for grace, Jno. i. 16, § 7—the disciples to receive *power*, after that the Holy Ghost was come upon them, Ac. i. 8—were made strong accordingly, iv. 33—prayer for the being strengthened with might by the Spirit in the inner man, Ep. iii. 16.

wisdom—given to Bezaleel for the work of the tabernacle, Ex. xxxi. 2—6; xxxv. 30—.5—shewn in keeping God's commandments, De. iv 6—possessed by David, 2 Sa. xiv. 20—by Solomon, 1 Ki. iii. 28; iv. 29—34—granted in answer to his prayer, 2 Ch. i. 10—2—his description of wisdom, Pr. viii.—the principal thing, ch. iv. 5—9—wisdom of Christ foretold, Is. xi. 2—5; lii. 13—.5—*confirm.*, Luke ii. 47, 52; Mt. xiii. 54, § 37—in whom are hid all the treasures of wisdom and knowledge, Col. ii. 3. Wisdom from above, even of Christ crucified, contrasted with worldly wisdom, 1 Co. i. 17—31; Ja. iii. 15—7—the first of spiritual gifts, 1 Co. xii. 8—*comp.* with Is. xi. 2; *see* also '*astonishea*,' p. 41; and *comp* Prov. iv. 5—8.

grace of God was upon him—represented by the anointing of Aaron and his sons, Ex. xxx. 30; Le. viii. 12—*comp.* with Ps. cxxxiii. 1, 2; Is. xlii. 1—4; lxi. 1—3—his people to be found as having his grace upon them, ver. 3, 10—and manifesting the same in their conduct, Is. lviii. 7—9—this, after the example of the grace of our Lord, 2 Co. viii. 9—'a sweet smelling savour,' Ep. v. 1, 2—'whatsoever things are lovely,' Ph. iv. 8.

41. *went to Jerusalem*—this rejoiced in, Ps. cxxii.—predicted as to both Israel and Judah, when to be joined to the Lord in an everlasting covenant, Je. l. 4, 5—'let us go speedily . . many people and strong nations,' Zec. viii. 19—22—true worship of God at Jerusalem was for a time to cease, Jno. iv. 21, § 13—Paul went thither bound in the spirit, knowing that bonds and imprisonments awaited him there, Ac. xx. 22—4.

passover—instituted upon the escape of Israel, the Lord's firstborn, out of Egypt, Ex. xii.—the paschal lamb, ver. 3—6—the blood to be sprinkled upon the door-posts, ver. 7, 13, 22—the lamb to be eaten roast, and with unleavened bread and bitter herbs, ver. 8, 9—and by Israel, as equipped for a journey, ver. 11—why called the Lord's passover, ver. 11—3—*see* also xxiii. 15; De. xvi. 1—8, 16—kept in the wilderness, Nu. ix. 5—in Canaan Jos. v. 10—by Hezekiah, 2 Ch. xxx. 13—27—Josiah, xxxv. 1—9—our Lord's observance of it: *first*, Jno. ii. 13, § 12: *second*, v. 1, § 23; the next passover, about the time of the feeding of the 5,000, Jno. vi. 4, 10, § 40. *in the desert of Bethsaida*, Jesus does not appear to have attended; *fourth*, xi. 55, § 81; Mt. xxvi. 17—30, § 87—Christ our Passover, 1 Co. v. 7, 8—besides these Jesus attended the feast of Tabernacles, Jno. vii. 10—x. 21, § 55—and the feast of Dedication, Jno. x. 22—39, § 56, both in the last year of his ministry.

NOTES

40. *Waxed strong in spirit.* More and more manifested spiritual perception and power.

Filled with wisdom. Acquaintance with the word and works of God, *see* '*Nazarene*,' p. 35.

And the grace of God, &c. Great kindness; tenderness; love; the favour of God. It is remarkable that this is all that is recorded of the infancy of Jesus. And this, with the short account that follows of his going to Jerusalem, is all that we know of him for thirty years of his life. The design of the Evangelists was to give an account of his *public ministry*, and not his private life. Hence they say little of him in regard to his first years. What they *do* say, however, corresponds entirely with what we might expect. He was wise, pure, and deeply skilled in the knowledge of the divine law. He set a lovely example for all children; was subject to his parents, and increased in favour with God and man.

41. *Every year.* Men went three times a year to Jerusalem, viz., at the feasts of the passover, pentecost, and tabernacles, De. xvi. 16; but women were not obliged to go to the passover; this was quite a voluntary thing in Mary, which discovers her piety.

At the feast of the passover. It was instituted to be observed every year, to preserve the memory among the children of Israel, of their deliverance from Egyptian bondage, where they had sojourned, according to God's word, 400 years.—*See* Ge. xv. 13, 4. The name *passover* was given to the feast, because the Lord *passed over* the houses of the Israelites without slaying their first-born, while those of the Egyptians were cut off, Ex. xii. 21—30.—*See* ADDENDA, '*Passover*,' p. 43.

42. *Twelve years old.* It is probable that this was the age at which males at first went up to Jerusalem. They were commanded to appear three times a year before God, to attend on the ordinances of religion, in the temple; which they commenced to do at the age of twelve years, Ex. xxiii. 14—7; De. xvi. 16.—*See* ADDENDA, '*Twelve years old*,' p. 43.

To Jerusalem. Where the feasts of the Jews were all held. This was a journey from Nazareth of about seventy miles.

After the custom of the feast. According to the usual manner of the feast. The way in which it was properly observed

PRACTICAL REFLECTIONS.

[40 *ver.* We should not only seek to cultivate, enlarge, and strengthen the natural powers of our minds, but, ever remembering the word, '*Not by might, nor by power, but by my Spirit, saith the Lord*,' Zec. iv. 6; we should especially seek to be strong in the Spirit.]

We should not only endeavour to be acquainted with the deep things of God, so as to be able to speak of them, but we should seek to be so filled with the wisdom that cometh from above, as to be ever led by the Spirit in all the ways of wisdom, deriving practical instruction from all God is pleased to say to us, or do with us.

Whilst we seek to be strong and wise, let us at the same time earnestly desire that the grace of God may be upon us. Let us *be kind, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven us*, Eph. iv. 32.

[41 *ver.* However individually favoured of God, as to communion with Him in knowledge and grace, let us not forsake the assembling of ourselves together, for the more public observance of religious ordinances.]

42 *ver.* Children should be early accustomed to the public as well as family worship of God with their parents.

WITHOUT GRACE THERE MAY BE SEEMING KNOWLEDGE; BUT WITHOUT GRACE THERE CAN BE NO SAVING KNOWLEDGE.
HAPPY IS THE MAN THAT FINDETH WISDOM, AND THE MAN THAT GETTETH UNDERSTANDING.—Prov. iii. 13.

Lu. ii. Jesus tarried-behind in Jerusalem; and Joseph and his mother knew not *of it*.
44 But they,-supposing him to-have-been in the company, went a-day's journey; and
45 they-sought him among *their* kinsfolk and acquaintance. And when-they-found him
46 not, they-turned-back-again to Jerusalem, seeking him. And it-came-to-pass, *that* after
three days they-found him in the temple, sitting in the-midst of-the doctors, both
47 hearing them, and asking them *questions*. And all that heard him were-astonished at
48 his understanding and answers. And when-they-saw him, they-were-amazed: and
his mother said unto him, Son, why hast-thou-thus-dealt with-us? behold, thy father
49 and-I have-sought thee sorrowing. And he-said unto them, How *is it* that ye-sought

SCRIPTURE ILLUSTRATIONS.

42. *custom*—so Paul went up to worship at Jerusalem, Ac. xviii. 21; xxiv. 11—the apostles were daily in the temple, ii. 46—went up together into the temple at the hour of prayer, iii. 1.

45. *turned back*—there is yet to be a turning back to Jerusalem, as Je. iii. 12, .4—7—unto the Lord, iv. 1.

seeking him—the promised return is to be of a people seeking the Lord, Is. li. 1: Zec. viii. 22—the character of the generation who shall seek him successfully, is described Ps. xxiv. 3—6—the earnest manner in which he is to be sought, Joel ii. 12—7—the success of this seeking, ver. 18—27; Is. xxx. 18.

46. *after three days*—so in Ho. vi. 2, 3—with regard to his seeking people: 'In the third day we will raise us up, and we shall live in his sight. Then shall we know, . . . we follow on to know the Lord,' ver. 1—3—*comp.* with 2 Pe. iii. 8—as to the commencement of the time, *see* Is. viii. 8—Jesus spake of his resurrection, Jno. ii. 19, § 12—to the Pharisees, Mt. xii. 39, 40, § 31; xvi. 21, § 50; Mk. ix. 31, § 52; Mt. xx. 19, § 77.

midst of the doctors—'He that walketh with wise *men* shall be wise,' Pr. xiii. 20; Ps. cxix. 63.

NOTES.

[43. *Had fulfilled the days.* The days of the passover. Eight days in all—one day for killing the paschal lamb, viz. the *fourteenth* of the month Abib, or Nisan (April), Ex. xii. 1, 3—6; and seven days for the observance of the feast of unleavened bread, viz. from the fifteenth to the twenty-first, xii. 15; Le. xxiii. 5, 6. 5, '*In the fourteenth* day *of the first month even* is the LORD'S *passover*. 6. *And on the fifteenth day of the same month is the feast of unleavened bread unto the* LORD: *seven days ye must eat unleavened bread.*']

44. *Supposing him to have been in the company.* συνοδία, means, properly, 'a company of travellers.' Those who came from a distance to attend the festivals at Jerusalem, usually travelled in large companies, for greater safety against the attacks of robbers. They carried tents for their lodging at night. In the daytime, as circumstances might lead them, the travellers would probably mingle with their friends and acquaintance; but in the evening, when they were about to encamp, every one would join the family to which he belonged. As Jesus did not appear, his parents first sought him where they supposed he would most probably be, among his relations and acquaintance.

46. *After three days.* The first day spent in their journey homeward; the second, in their return to Jerusalem; and the third, in searching after Christ there.

PRACTICAL REFLECTIONS.

[43 *ver.* We should not be unnecessarily singular in the public worship of God, but observe the custom of the feast, so far as is allowed of God, whilst at the same time our trust is only in Him who hath fulfilled for us all righteousness.]

44 *ver.* Had the parents of Jesus sought for him at the proper time, they would have been saved much trouble and anxiety; let us hence learn to do every thing at the right season, taking nothing for granted that may be easily ascertained.

45 *ver.* As soon as we perceive our error, let us instantly seek to remedy it; grudging no necessary labour for the purpose.

We should not expect our godly relations to love us and our company, more than they love God, and his more immediate service.

We should, with Jesus, choose the society of those who make it their business to obtain and communicate the knowledge of God's holy will.

46 *ver.* We should speak and act with becoming modesty, according to our station in life, as did Jesus, who, although the Teacher sent from God, was, when a child, among the doctors, 'both hearing them, and asking them questions.'

[Our first duty is to hear, and then clearly to elicit the truth of what has been spoken, so as to ascertain whether we, and those with whom we converse, understand the terms of discourse: otherwise we can scarcely expect to attain to a satisfactory conclusion. —When we have excited the spirit of inquiry in others, we should endeavour to gratify it, by the communication of knowledge to them, according as they are able to bear it.—We should especially encourage the young in their searching after truth; thus may we expect to be ourselves the more taught, as doubtless were the doctors in their conversing with Jesus.]

48 *ver.* Let us not be rash or severe in our judgments or reproofs:—the fault we condemn may be occasioned by our own mistake or negligence.

May our conduct ever be such, as that, when we are missing from our families, it may be taken for granted that we are about our heavenly Father's business.

hearing them, Pr. xviii. 13—*see* Elihu's conduct, Job xxxii. 6.

and asking them questions—so, upon their return, the Lord will, by catechizing, instruct his people, and all the nations around—as in Is. xli., 'Produce your cause,' &c., ver. 21, 2—6; xlviii. 8—12, 20; xlv. 19—21—so also one of the twenty four elders excited attention to the subject, upon which he afterwards gave the required information, Rev. vii. 13—7.

47. *astonished at his understanding and answers*—how the scholar may become wiser than his teachers, Ps. cxix. 99, 100—*see* also Ps. viii. 2; Is. xxix. 14, .7—24—as to Jesus, Mt. vii. 28, § 19; Jno. vii. 15, 46, § 55—*see* also 1 Co. i. 20—.4.

49. *how . . . that ye sought me?*—Christ to be found in the sanctuary, Ps. lxviii. 24; Rev. i. 12, .3.

Father's business—this had been foretold, Ps. xl. 7—10—'my meat is to do the will of him that sent me,' Jno. iv. 34, § 13—*see* also vi. 38, § 43—'finished the work' the Father appointed, xvii. 4, § 87.

In the temple. In the *court* of the temple. For Jesus, not being a Levitical priest, could not enter into the temple itself.

In the midst. The doctors, teachers, and rabbis; they were the instructors of the people in matters of religion. They sat on benches of a semi-circular form, raised above their auditors and disciples, the learners sitting at their feet.—*See* Ac. xxii. 3.

Asking them questions. Proposing questions to them respecting the law and the prophets. The questions were doubtless proposed in a respectful manner, and the answers listened to with proper deference to their age and rank. Jesus was a child; and religion does not teach a child to be rude or uncivil, even though he may really know much more than more aged persons. Religion teaches all—and especially the young—to treat others with respect; to shew them the honour that is their due; to venerate age; and to speak kindly of and to all.

48. *Why hast thou thus dealt with us?* Why hast thou given us all this trouble and anxiety, in going so far, and returning with so much solicitude?

[*Thy father.* Joseph was *legally* so; and as the secret of Jesus' birth was not commonly known, Joseph was called his father. Mary, in accordance with that usage, also called him so.]

Sorrowing. Anxious, lest in the multitude he might not be found; or lest some accident might have happened to him.

I HAVE MORE UNDERSTANDING THAN ALL MY TEACHERS: FOR THY TESTIMONIES ARE MY MEDITATION.—Psalm cxix. 99.
I UNDERSTAND MORE THAN THE ANCIENTS, BECAUSE I KEEP THY PRECEPTS.—Psalm cxix. 100.

Lu. ii. me? wist-ye not that I must be about my Father's *business?* ἐν τοῖς τοῦ Πατρός
50 μου. And they understood not the saying which he-spake unto-them.
51 And he-went-down with them, and came to Nazareth, and was subject-unto them:
52 but his mother kept all these sayings in her heart. And Jesus increased in-wisdom and stature,[a] and in-favour with God and man.

MARGINAL READING:—[a] Age.

SCRIPTURE ILLUSTRATIONS.

50. *understood not*—so, afterwards, the Jews, when he spake of his Father, Jno. viii. 26, 27, § 55—and his disciples, when he spake to them of his death, the 2nd time, Lu. ix. 44, 45, § 52; and the *third*, xviii. 34, § 77—the commandment he had received of the Father, Jno. x. 17, 20, § 55.

51. *subject unto them*—according to the fifth commandment, Ex. xx. 12—the first commandment with promise, Ep. vi. 1, 2—'well pleasing unto the Lord,' Col. iii. 20.

kept all these sayings—'cast in her mind,' Lu. i. 29, § 2, p. 9—'kept all these things, and pondered them,' &c., Lu. ii. 19, § 4, p. 23—'marvelled at those things which were spoken of him,' ver. 33, § 4, p. 26—*see* as to another Mary, the sister of Martha and Lazarus, Lu. x. 39, 42, § 61—'Thy word have I hid in mine heart,' Ps. cxix. 11—so the exhortation, Pr. iv. 4–10, 20–.2.

52. *increased in wisdom—comp.* with ver. 40, p. 40—and pray for the same in Christ's mystical body, as described Ep. iv. 13–.6.

in favour with God—witnessed to at his baptism, Mt. iii. 17, § 8—at his transfiguration, xvii. 5, § 51—at the last passover, Jno. xii. 28, § 82.

NOTES.

49. *Wist ye not. Know* ye not. [You knew my design in coming into the world; and that design was *superior* to the duty of obeying earthly parents, who should ever be willing to give me up to the proper business for which I live.]

[*My Father's business.* Some think that this should be translated 'in my Father's house,' that is, in the temple.]

50. *They understood not, &c.* It is remarkable that they did not understand Jesus in this; but it shews how slow persons are to believe.

51. *Was subject unto them.* Performed the duty of a faithful and obedient child; and not improbably was engaged in the trade of Joseph—that of a carpenter. Every Jew was required to learn some trade; and there is good reason to think that our Saviour followed that of his reputed father.

52. *In favour with God.* That is, in proportion to his advance in wisdom. This does not imply that he ever *lacked* the favour of God, but that God regarded him with favour in *proportion* as he shewed an understanding and spirit like his own. In obeying his parents he fulfilled the fifth commandment, and God loved him; and men probably took notice of him. Happy are those children who imitate the example of Jesus—who are obedient to parents—who increase in wisdom—are sober, temperate, and industrious; and who thus increase in favour with God and man.

PRACTICAL REFLECTIONS.

49 *ver.* Let the work of God be the delightful business of our lives, and not merely our occasional occupation.

[Mary had spoken of his supposed earthly father, but Jesus gently corrected her, by referring to Him who was really his Father—his Father in heaven. Men miss the meaning of the sayings of Christ by regarding that which merely *seems* to be, in place of apprehending that which is spiritual and true.]

51 *ver.* Although Jesus recognised his high relationship, yet did he not neglect the humblest duties belonging to his meaner relationships. Let us learn obedience from Him who was Lord of all.

[Let us not suppose that our natural relationship to those who are highly favoured with divine wisdom or grace, will be any substitute for personal application to study; even the mother of Jesus had to ponder over his sayings.]

51 *ver.* Let us, after the example of Mary, observe, remember, and reflect upon the sayings of our dear Lord, keeping them in our hearts.

[52 *ver.* May we grow up unto the stature of a full man in Christ Jesus, increasing in wisdom and in grace: so as to have greater access to God for blessing; and to men for the distribution thereof among them.]

GEOGRAPHICAL NOTICES.

JERUSALEM.—*See* § v. p. 36. The antiquity of the Holy City some have traced to Melchisedek king of Salem, who brought forth bread and wine to entertain the patriarch Abraham, Ge. xiv. 18. It is not, however, clear that this was the '*Salem*' of which '*the priest of the most high God*' was king. With regard to David, it is said, 2 Sa. v. 5, '*In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.*' He brought the ark of God into it—*see* 1 Ch. xv. 1, '*And David made him houses in the city of David, and prepared a place for the ark of God, and pitched for it a tent.*' And of Solomon, 2 Ch. iii. 1, '*Then Solomon began to build the house of the* LORD *at Jerusalem in mount Moriah, where the* LORD *appeared unto David his father, in the place that David had prepared in the threshingfloor of Ornan the Jebusite.*' This was on the east of Jerusalem, north of the stronghold of Zion, 'the city of David,' and which, as well as the Temple mount, appears to have been devoted to sacred purposes—*see* 2 Ch. viii. 11, '*And Solomon brought up the daughter of Pharaoh out of the city of David unto the house that he had built for her: for he said, My wife shall not dwell in the house of David king of Israel, because the places are holy, whereunto the ark of the* LORD *hath come.*' From this passage, and ch. v. 2, it would appear that Zion was not the higher part of the city, as is now by many supposed; it was lower than the Temple mount, so that the ark had to be brought up out of it, into its place. It was lower also than the less sacred part of the city, for Pharaoh's daughter was '*brought up*' '*out of the city of David,*' otherwise called Zion, into the house that Solomon had built for her. The reason assigned for this change of the queen's residence seems to intimate that Zion, up out of which she was brought, was henceforth to be devoted to religious uses, it having in a manner been consecrated by the presence of the ark. It would thus most likely be given to the priests to dwell in; and it is worthy of observation, that the part of the city which they did inhabit exactly answers to the description, and was called Ophel, or the *stronghold.* It lay directly south of the temple, and between the highest portion of the city, and the mount of Corruption. It lay between the Tyropœan valley and the valley of Jehoshaphat, and where these meet with the valley of the son of Hinnom.

Ophel, or the stronghold of Zion, was at Jerusalem, and given to the priests; but it does not very clearly appear that this was called 'the mount Sion.' Mount Sion, which is Hermon, lay at the northern extremity of the land as promised under the law, De. iv. 48, and very nearly in the centre of the land as promised to Abraham, and to be possessed by his posterity according to the gospel covenant, Ge. xv. 18.—*Comp. with* Eze. xlvii., viii., pp. (43, 111), where it may be seen that the house and city of the Lord are to occupy a central portion, and not to be placed in one of the most inaccessible corners of the land, as before.

Multitudes of passages in the Old Testament foretold the ruin of the old Jerusalem. The Lord said by his servant Isaiah, ch. iii. 8, '*For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings are against the* LORD, *to provoke the eyes of his glory.*' And by Jeremiah, ch. xix. 8, 9. '*And I will make this city desolate, and an hissing; every one that passeth thereby shall be astonished and*

AS THE MOUNTAINS ARE ROUND ABOUT JERUSALEM, SO THE LORD IS ROUND ABOUT HIS PEOPLE FROM HENCEFORTH EVEN FOR EVER.—Psalm cxxv. 2.

his because of all the plagues thereof. 9. *And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them.*' And in Lam. ii. 15, '*All that pass by clap their hands at thee; they hiss and wag their head at the daughter of Jerusalem, saying, Is this the city that men call The perfection of beauty, The joy of the whole earth?*' And in Mi. iii. 12, '*Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest*'—see Lu. xxi. 24, § 86. Jerusalem is to change her position. The call is yet to be heard, Mi. iv. 1, 2, '*It shall come to pass in the last days, that the mountain of the house of the* LORD *shall be established* [Marg. *prepared*] *in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.* 2. *And many nations shall come, and say, Come, and let us go up to the mountain of the* LORD, *and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the* LORD *from Jerusalem.*' Is. ii. 2, 3. So also the call is to be obeyed, and that in preparation for the coming of the Lord God with strong hand, and as bringing his reward, Isa. xl. 9, 10. '*O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!* 10, *Behold, the Lord* GOD *will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him.*' And again, lii. 1, 2. '*Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.* 2, *Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.*' And lxvi. 10, 11, &c. '*Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her:* 11, *that ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory.*' Also xxiv. 23, '*Then the moon shall be confounded, and the sun ashamed, when the* LORD *of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously!*'

NAZARETH.

NAZARETH.—*See* § ii. p. 14. The situation of Nazareth, as a frontier town, conduced much to its iniquity. By degrees it became a nest of evil doers, and was proverbially used to signify vileness and infamy. At this day, the name for Christians in Arabic is *en Nusara*; i. e., Nasarene, and given to the first followers of the Lamb in scorn.—*Continued at* Section xxxvii., p. 298.

ADDENDA

'OUR LORD TAKEN UP TO JERUSALEM AT TWELVE YEARS OLD,' *see* p. 40.

'That the purpose for which our Lord was now taken up, was not to celebrate the passover, but to appear, as one of the male Israelites, at a stated time of such appearing, before the Lord—to be made in short a disciple of the Law, and to undergo a ceremony something like to our confirmation—is presumptively certain even from what is recorded of his mode of employment in the temple, when he was found, 'sitting in the midst of the doctors, both hearing them, and asking them questions;' and astonishing those who heard him by 'his understanding and answers.' I think that Josephus had his eye upon this ceremony, and on the age of the party when it was usually undergone, to have made him tell us that Samuel, an eminent type of Christ, began to prophesy—πεπληρωκὼς ἔτος ἤδη δωδέκατον, (Ant. v. x. 4) He cannot mean the age of puberty, for that would have required ἔτος ἤδη τρισκαιδέκατον: and though it is certain from 1 Sa. iii. 1, 15, that Samuel was comparatively still young when the word of the Lord was first revealed to him, we are not told he was only twelve years old.

'It follows, then, and this is what we are bound chiefly to attend to, that our Saviour was twelve at the passover; or that the passover was the first feast, after he became twelve years old, to which he could have been so taken up. Unfavourable is to be relied on, it must be demonstratively certain that, had he been of the same age at the feast of Tabernacles, he would have been taken up first to that in particular, above any other, (De Sacr. Soll. iii. Vide also Ant. Jud. iv. viii. 12). No feast was, otherwise, better calculated for such a ceremony, and such a purpose, than the feast of Tabernacles. It appears to me, that a certain inference that Jesus was not twelve at the feast of Tabernacles, before he was taken up, and was twelve at the feast of the Passover, when he was taken up—and, if so, that he was born *after* a feast of Tabernacles, and *before* a feast of the Passover, at least.

'Moses instituted three Annual Festivals, viz. the Passover, the Feast of Pentecost, and the Feast of Tabernacles, (*see* Sect. liv.): these were denominated the *Great Festivals*, during which the Israelites were expected to rejoice before the Lord for all their deliverances and mercies, De. xvi. 11—*fin.* All the males, at a certain age (*see* above), of the twelve tribes were commanded to be present; and for their encouragement the Lord promised that *no man should desire their land* in their absence, Ex. xxxiv. 24. The first and most eminent of these festivals was the *Passover*. The etymology of the name is

'If our Lord was born U.C. 750, the twelfth year of his age complete was the same time U.C. 762. In that year the passover was celebrated on March 29: the fourteenth of Nisan, therefore, coincided with March 29: and if our Lord was born on any day *prior* to the fourteenth of Nisan according to the Jewish reckoning, though *posterior* to the 29th of March according to the Julian, it might still be said with truth, according to the Jewish mode of reckoning, that he was already twelve years old by the 29th of March, because he was actually so before the fourteenth of Nisan.

'According, however, to the same mode of reckoning, a person would be said to be twelve years old, who had just completed his eleventh year, and was barely entered on his twelfth. It is not improbable that this is what St. Luke means here; and, consequently, that the passover of U.C. 761, is the passover in question, not that of U.C. 762. This passover was celebrated on April 8: the superior advantages of which date will appear more fully by and by.

'The knowledge of the actual day, on which the nativity took place, may justly be ranked among the mysteries or secrets which are known, for certain, to God alone. Nevertheless I have advanced a conjecture that it might possibly be the TENTH of the Jewish Nisan.'—*Greswell*, vol. I. Diss. xii. pp. 397—400.

'St. Mark has omitted the private history of Christ before the commencement of his public, and St. Matthew has related no more of it, than what may be proved to have been subsequent to the third or fourth month after the conception, and not later than the return from Egypt, that is, no more than was comprehended within six months before, and twelve months after, the nativity. Each of these omissions, as far as they are supplied by any gospel, are entirely supplied by St. Luke's.'—*Greswell*, vol. I. Diss. I. p. 20.

'PASSOVER,' p. 40.

expressly given in Ex. xii. 27, '*It is the sacrifice of the Lord's passover, who passed* [by, or leaped] *over the houses of the children of Israel in Egypt, &c.*

'The time when this feast was to be celebrated, is very particularly expressed in Leviticus, '*In the fourteenth day of the first month at even is the* Lord's *passover*,' Le. xxiii. 5: wherein is remarked the month, the day, and the time of the day.

'The month.—It is called the first month, that is, of the ecclesiastical year, which commenced with the Israelites' flight out of Egypt, Ex. xii. 2. This month had two names; *Abib*, Ex. xiii. 4, and *Nisan*,

Ne. ii. 1; Est. iii. 7. It is called Abîb, that is, the earing month, or the month of new corn; for Abîb signifies a green or new ear of corn, such as was grown to maturity, but not dried or fit for grinding. In Le. ii. the offering of the first fruits is called Abîb, and it is ordered to be dried by the fire, in order to its being beaten or ground into flour, Le. ii. 14; and in Ex. ix. 31, the barley is said to be smitten with hail, because it was Abîb, that is, in the ear.

'The other name, *Nisan*, is derived by some from *nus, fugere;* and so it signifies the month of flight, namely, of the Israelites out of Egypt.

'As to the day of the month when this feast was to begin, it was ordered to be on the *fourteenth* at even, at which time the paschal lamb was to be killed and eaten, and from thence the feast was to be kept seven days, till the twenty-first, Ex. xii. 6. 8. 15; Le. xxiii. 5, 6. The day preceding its commencement was called '*the preparation of the passover*,' Jno. xix. 14, § 90. Sacrifices, peculiar to this festival, were to be offered on each of the seven days; but the first and last, namely, the fifteenth and the twenty-first, were to be sanctified above all the rest, as Sabbaths, by abstaining from all servile labour, and holding a holy convocation, Ex. xii. 16; Le. xxiii. 7, 8; especially the seventh, or last day, was called '*a feast to the* LORD,' Ex. xiii. 6, and '*a solemn assembly*,' De. xvi. 8.

'The reason of the first and seventh day being thus peculiarly consecrated above the rest, is, by Bochart, supposed to be, because the *first* was the day of the Israelites' escape out of Egypt, and the *seventh* that on which Pharaoh and his army were destroyed in the Red Sea. But the special holiness of the first and the last day being a circumstance common to the feast of tabernacles, as well as the passover, Le. xxiii. 39; Jno. vii. 37, § 25; for this reason others think it was intended to signify in general, that we should persevere in the diligent prosecution of the work unto which we are called; and, instead of growing more remiss, should be the more active and vigorous, the nearer we arrive to the end of our race, to our heavenly rest and reward.—*See* 2 Pe. iii. 14; also He. x. 25.

'Although the whole time of the continuance of this feast is, in a more lax sense, styled the passover, Jno. xviii. 39, § 90; Lu. xxii. 1, § 86; yet, strictly speaking, the passover was kept only on the evening of the *fourteenth* day of the month, and the ensuing seven days were the feast of unleavened bread; so called, because during their continuance the Jews were to eat unleavened bread, and to have no other in their houses. '*The children of Israel . . . kept the passover, . . . and the feast of unleavened bread seven days*,' 2 Ch. xxxv. 17; and in Ezr. vi. 19, 22. '19, *The children of the captivity kept the passover upon the fourteenth day of the first month.* 22, *And kept the feast of unleavened bread seven days with joy.*'

'*Of the Ceremonies with which the Passover was to be celebrated.*—The paschal sacrifice was to be a male without blemish, of the first year, either from the sheep or the goats,* Ex. xii. 5: it was to be taken from the flocks four days before it was killed; and one lamb was to be killed for each family; and if its members were too few to eat a whole lamb, two families were to join together. In the time of Josephus a paschal society consisted at least of ten persons to one lamb, and not more than twenty, (De Bell. Jud. lib. vi. c. 9, § 3). Our Saviour's society was composed of himself and the twelve disciples, Mt. xxvi. 20; Lu. xxii. 14, § 87. Next followed the killing of the passover: before the *exode* of the Israelites from Egypt, this was done in their private dwellings; but after their settlement in Canaan, it was ordered to be performed '*in the place which the* LORD *shall choose to place his name there*,' De. xvi. 2. This appears to have been at first wherever the ark was deposited, and ultimately at Jerusalem in the courts of the temple.† Every particular person (or rather a delegate from every paschal society) slew his own victim, according to Josephus, between the *ninth* hour, or *three* in the afternoon, and the *eleventh*, that is, about sunset; and within that space of time it was, that Jesus Christ, our true paschal lamb, was killed,—Mt. xxvii. 46, § 91. The victim being killed, one of the priests received the blood into a vessel, which was handed from one priest to another, until it came to him who stood next the altar, and by whom it was sprinkled at the bottom of the altar. After the blood was sprinkled, the lamb was hung up and flayed: this being done, the victim was opened, the fat was taken out and consumed on the altar, after which the owner took it to his own house. The paschal lamb was to be roasted *whole;* no part of it was to be eaten either in a *raw* state, or boiled, Ex. xii. 9.

'The propriety of the prohibition of eating any portion of the paschal lamb in a *raw* state will readily appear, when it is known that raw flesh and palpitating limbs were used in some of the old heathen sacrifices and festivals, particularly in honour of the Egyptian deity Osiris, and the Grecian Bacchus, who were the same idol under different names. That no resemblance or memorial of so barbarous a superstition might ever debase the worship of Jehovah, He made this early and express provision against it. On the same ground, probably, He required the paschal lamb to be eaten privately and entire, in opposition to the bacchanalian feasts, in which the victim was publicly torn in pieces, carried about in pomp, and then devoured. Further, the prohibition of boiling the paschal lamb was levelled against a superstitious practice of the Egyptians and Syrians, who were accustomed to boil their victims, and especially to seethe a kid or lamb in the milk of its dam; as the command to roast and eat the *whole* of the lamb—not excepting its inwards—without leaving any portion until the following morning, was directed against another superstition of the ancient heathens, whose priests carefully preserved and religiously searched the entrails of their victims, whence they gathered their pretended knowledge of futurity. Those, likewise, who frequented pagan temples, were eager to carry away and devote to superstitious uses some sacred relics or fragments of the sacrifices. In short, the whole ceremonial of the passover appears to have been so adjusted as to wage an open and destructive war against the gods and idolatrous ceremonies of Egypt, and thus to form an early and powerful barrier around the true worship and servants of Jehovah.

'After the lamb was thus dressed, it was eaten by each family or paschal society. The FIRST passover was to be eaten standing, in the posture of travellers, who had no time to lose; and with unleavened bread and bitter herbs, and no bone of it was to be broken, Ex. xii. 8, 11, 46. The posture of travellers was enjoined them, both to enliven their faith in the promise of their then speedy deliverance from Egypt; and also, that they might be ready to begin their march presently after supper. They were ordered, therefore, to eat it with their loins girded; for as they were accustomed to wear long and loose garments, such as are generally used by the eastern nations to this day, it was necessary to tie them up with a girdle about their loins, when they either travelled or engaged in any laborious employment.' Thus when Elisha sent his servant Gehazi on a message in haste, he bade him '*gird up his loins*,' 2 Ki. iv. 29; and when our Saviour set about washing his disciples' feet, '*he took a towel, and girded himself*,' Jno. xiii. 4, § 87. Further, 'they were to eat the passover *with shoes on their feet*, for in those hot countries they ordinarily wore sandals, which were a sort of clogs, or went barefoot; but in travelling they used shoes, which were a kind of short boots reaching a little way up the legs. Hence, when our Saviour sent his twelve disciples to preach in the neighbouring towns, designing to convince them by their own experience of the extraordinary care of Divine Providence over them, that they might not be discouraged by the length and danger of the journeys they would be called to undertake—on this account he ordered them to make no provision for their present journey, particularly, not to take shoes on their feet, but to be shod with sandals, Mt. x. 10, compared with Mk. vi. 9, § 39. Again, they were to eat the passover with *staves in their hands*, such as were always used by travellers in those rocky countries, both to support them in slippery places, and defend them against assaults,' Ge. xxxii. 10; *see* Mk. vi. 8; Lu. ix. 3, § 39.—*Horne's Introd.*, vol. III. pp. 306—8.—(*Continued*, Sect. xii.)

* The Hebrew word שֶׂה (SEH) means either a lamb or a kid: either was equally proper. The Hebrews, however, in general preferred a lamb.

† The area of the three courts of the temple, besides the rooms and other places in it, where the paschal victim might be offered, contained upwards of 435,600 square cubits; so that there was ample room for more than 500,000 men to be in the temple at the same time.—Lamy, De Tabernaculo, lib. vii. c. 9, §§ 4, 5.

PART SECOND.

MATT. CHAP. III.—VIII. 1—4, 14—.7; IX. 2—9. MARK CHAP. I., II. 1—22
LUKE CHAP. III. 1—23; IV., V. JOHN CHAP. I.—IV.

ARRANGED IN THE ORDER OF TIME.

COMPREHENDING THE SPACE OF ONE YEAR AND SIX MONTHS; VIZ.,—FROM THE COMMENCEMENT OF THE PREACHING OF JOHN THE BAPTIST, U.C. 779, A.D. 26 (MEDIO), TO THE END OF THE FIRST YEAR OF THE MINISTRY OF JESUS CHRIST, U.C. 781, A.D. 28 (INEUNTEM).

SECTION 7.—THE INTRODUCTION OF THE GOSPEL ACCORDING TO ST. JOHN. JOHN THE BAPTIST BEGINS TO PREACH IN THE WILDERNESS OF JUDÆA. MULTITUDES RESORT TO HIM, AND ARE BAPTIZED IN THE RIVER JORDAN, AND INSTRUCTED IN THEIR PROPER DUTY. JOHN BEARS TESTIMONY TO THE MESSIAH. THE RESIDUE OF JOHN'S PUBLIC MINISTRY, ACCORDING TO ST. LUKE. Matt. iii. 1—12. Mark i. 1—8. Luke iii. 1—20. John i. 1—18.

(G. 1,) No. 7. *Introduction of the Gospel according to St. John.** *John* i. 1—18.

1 In the-beginning was the Word, and the Word was with God, and the Word was
2 God. The-same was in the-beginning with God. 3 All-things were-made by him;
4 and without him was-not any thing-made that was-made. In him was life; and the
5 life was the light of men. And the light shineth in darkness; and the darkness
comprehended κατελαβεν it not.

SCRIPTURE ILLUSTRATIONS.

1. *in the beginning was the Word—see* Ge. i. 1—*comp.* with He. i. 2, 10; also Ep. iii. 9; Col. i. 17.

and the Word was with God—the same called 'the voice of the Lord,' Ge. iii. 8—'mine angel,' Ex. xxiii. 20—3—'the angel of his presence,' who saved and redeemed, Is. lxiii 9—'the messenger of the covenant,' Mal. iii. 1—the sent of the Lord, who is the Lord, Zec. ii. 8, 9, 11—described, 'made flesh,' Jno. i. 14, p. 48; 1 Jno. i. 1, 2.

and the Word was God—'I and my Father are one,' Jno. x. 30, § 56—'Christ, who is over all, God blessed for ever,' Rom. ix. 5—'thought it not robbery to be equal with God,' Ph. ii. 6—*see* also Jno. xx. 28, § 95; He. i. 8; 1 Jno. v. 7.

3. *all things were made by him*—'My Father worketh hitherto, and I work,' Jno. v. 17, § 23—'by him were all things created,' &c., Col. i. 16—*see* also 1 Co. viii. 6; Ep. iii. 9; He. i. 2, 10.

4. *in him was life*—this Jesus himself witnessed, Jno. v. 21, 2, § 23; vi. 48, 51, § 43; x. 27, 8, § 56; xi. 25, § 58; xiv. 6, § 87—so Peter, vi. 67—9, § 43; Ac. iii. 15—and Paul, Rom. v. 21; vi. 23; 1 Co. xv. 45; Col. iii. 3, 4; 2 Ti. i. 1; and 1 Jno. i. 2; v. 11, 2.

the life was the light of men—'a sun and shield . . . will give grace and glory,' Ps. lxxxiv. 11—'the light of the world . . . the light of life,' Jno. viii. 12, § 55—'arise from the dead, and Christ shall give thee light,' Ep. v. 14—*see* also Jno. ix. 4, 5, § 55.

5. *the light shineth in darkness, &c.*—'light is come into the world, and men loved darkness rather,' &c., Jno. iii. 19, § 12—'Walk while ye have the light, lest darkness come upon you,' xii. 35, § 82—'the natural man receiveth not the things of the Spirit of God,' 1 Co. ii. 14—'their minds were blinded: for until this day remaineth the vail untaken away in the reading of the old testament;' 2 Co. iii. 14.

NOTES.

1. *In the beginning.* This expression is used also in Ge. i. 1. To that place John evidently has allusion here, and means to apply here to 'the Word,' an expression which is there applied to God. In both places it clearly means 'before creation,' 'before the world was made.' This is not spoken of the *man* Jesus, but of that which *became* a man, or was incarnate, ver. 14, p. 48. This Hebrews, by expressions like this, commonly denoted eternity. Thus the *eternity* of God is described Ps. xc. 2, '*Before the mountains were brought forth,*' &c.

[That this is not said of the written word, but of the essential Word of God, the Lord Jesus Christ, is clear from all that is said from hence to ver. 14; and likewise from what this Evangelist elsewhere says of him, when he calls him 'the Word of Life,' and places him between the Father and the Holy Ghost; and speaks of the record of the Word of God, and the testimony of Jesus, as the same thing, and represents him as a warrior and conqueror, 1 Jno. i. 1, 2; and v. 7; Rev. i. 2, 9; and xix. 11—6. Moreover, this appears to have been spoken of Christ, from what other inspired writers have said of him under the same character.—*See* Lu. i. 2, § 1, p. 1; Ac. xx. 32; He. iv. 12; 2 Pe. iii. 5.]

And the Word was with God. 'The term 'God' is here plainly meant of God the Father, though he is not here so called, because the Evangelist had not yet spoken of Christ under the title of the Son; and this Word, who, in the close of the verse, is called God, was with God; not as one God with another God, but as one divine person [subsistence] with another in the same Godhead.'—*Guyse.* [The fair interpretation of being with God, in the time and circumstances pointed out by the connexion, is, that the Word existed in the eternal period before all creation, naturally and essentially ONE BEING with the Deity, yet possessing some species of relative distinction from the Father. . . . . .—*See* Jno. xvii. 5, § 87; '*And now, O Father,*' &c. Jno. i. 18, p. 48. '*No man,*' &c.—*See* also Jno. iii. 13, § 12.—*Comp.* Ph. ii. 6, 7. '*Who, being in the form of God, thought it,*' &c.]

[*And the Word was God.* Not made a God, as he is said hereafter to be '*made* flesh.' As to the personality of Jesus, there is distinctness from the Father's, 'The Word was with God;' as to his essence, there is oneness with the Father's, 'He was God.' The name *God* is elsewhere given to Christ, shewing that he is the supreme God.—*See* Rom. ix. 5; He. i. 8—12; 1 Jno. v. 20, '*And we know that,*' &c.]

It may here be remarked, that the other Evangelists leave us to collect the Deity of Christ from his miracles and doctrine, and from the various declarations and displays of his glory and perfections which they record; but John opens his gospel with an express avowal & statement of this fundamental truth.

2. *The same.* An emphatical repetition. — The Logos, or the Word.

3. *All things.* The expression cannot be limited to any part of the universe.—*See* Col. i. 16, '*For by him were all things created, that are,*' &c. And He. i. 2, '*By whom also he made the worlds.*'

4. *In him was life.* The life which is here spoken of appears to be the Holy Spirit, which can be had only in Christ, and whereby those who know him as the Light, are enabled to live unto God. '*The Spirit is Life because of righteousness,*' Rom. viii. 10.

And the life was the light of men. The Messiah was predicted by the prophets, and described by himself as the light of Israel; the light to illuminate all nations: the light of men; the light of the world, Is. viii. 20; ix. 2.—*Comp.* Mic. iv. 15, 6, § xvi.; Is. lx. 1, 2. '*Arise, shine; for thy light is come, and the glory of the* LORD *is risen upon thee;*' Rev. xxi. 23. Light is in all languages put for *knowledge.* '*Whatsoever doth make manifest is light,*' Ep. v. 13—*see* Jno. viii. 12, § 55, '*I am the light of the world*'—and xii. 46, § 85, '*I am come a light into the world.*'

PRACTICAL REFLECTIONS.

[1, 2 *ver.* He was co-existent with the Father; one with him in counsel and in works; so that we are not to look upon God's previous working, in creation and providence, as inconsistent with, or isolated from, the subsequent work of redemption.]

3, 4 *ver.* Jesus hath a natural right to the headship over all creation, and He only, of all Teachers, can lead into the true knowledge of the nature and uses of the things that are made.

4 *ver.* No life, nor power to act aright, can be had but in Jesus; and the living in him, by the power of his Spirit, (for the Spirit is life), unto the glory of God the Father, is the only true knowledge—the light to be desired by men.

* *See* Greswell, vol. II. Diss. xxi. p. 197, on the supplemental relation of John, i.—iv.

THERE ARE THREE THAT BEAR RECORD IN HEAVEN, THE FATHER, THE WORD, AND THE HOLY GHOST: AND THESE THREE ARE ONE.—1 JOHN v. 7.

Jno. i. 6 There was a man sent from God, whose name *was* John.[a] 7 The same came for a witness, to [b] *ινα* bear witness of *περι* the Light, that all *men* through him might believe. 8 He was not that Light, *το φως* but *was sent* to bear witness of that Light. 9 *That* 10 was the true Light, which lighteth every man that cometh into the world. He was in 11 the world, and the world was made by him, and the world knew him not. He came 12 unto his own,[d] *εις τα ιδια* and his own[d] *οι ιδιοι* received him not. But as many as received him, to them gave he power[e] *εξουσιαν* to become the sons of God, *even* to them 13 that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

MARGINAL READINGS:—[a] Grace of the Lord. [b] So that '*he might*' is understood in the verb 'bear witness.' [c] His own things. [d] Own people. [e] Right; privilege; liberty.

SCRIPTURE ILLUSTRATIONS.

6. *sent from God*—the same messenger predicted, Mal. iii. 1—*comp.* here with Mt. iii. 1—4; Mk. i. 2, § 7, p. 49; Jno. i. 33, § 10; iii. 26—8, § 13.

7. *that all through him might believe*—'In the Lord shall all the seed of Israel be justified, and shall glory,' Is. xlv. 25—'behold, see, we beseech thee, we *are* all thy people,' lxiv. 9—*see* Lu. ii. 10, § 4, p. 20—through him, 1 Pe. i. 21—'For through him we both have access by One Spirit unto the Father,' Ep. ii. 18.

8. *was not that light*—John 'was a burning and a shining light,' Jno. v. 35, § 23—but Christ is 'the Light of the world,' viii. 12, § 55—as the Lamb, of whom John testified, Jno. i. 29, § 40—he is the light of the glory of the heavenly city; in which light 'the nations of them which are saved shall walk,' Rev. xxi. 23, 4—he gives light through his people, as brought into oneness with him, Mt. v. 14, § 19.

9. *which lighteth every man, &c.*—or which, coming into the world, lighteth every man, as 'All flesh shall see together,' Is. xl. 5—'all the ends of the earth shall see the salvation of our God,' lii. 10—'when the eyes of man, as of all the tribes of Israel, . . . toward the Lord,' Zec. ix. 1—'every eye shall see him,' Rev. i. 7.

10. *was in the world, &c.*—predicted, Is. vii. 14; ix. 6, 7; liii. 1, 2—fulfilled, Lu. ii. 1—6, § 4, p. 19—*comp.* ver. 8—14, with He. i. 6—'made the worlds,' He. i. 2—'the world knew him not,' 1 Jno. iii. 1.

11. *he came unto his own*—his own land, Is. viii. 8—born at Bethlehem, Lu. ii. 1—7, § 4, p. 19; where he was sought to be slain, Mt. ii. 13—8, § 5, p. 34—brought up at Nazareth, Lu. iv. 16, § 15, p. 102—from which he was thrust out, ver. 29, § *ib.* p. 105—his own house; his temple, Mal. iii. 1—*comp.* Jno. ii. 13—7, § 12—'mine house,' Is. lvi. 7—his authority questioned therein, Mt. xxi 23, § 83.

his own received him not—his own brethren: predicted, Mi. v. 1, 3; Is. liii. 3—*fulfilment*: neither did his brethren believe in him, Jno. vii. 3—5, § 54—his townsmen, Lu. iv. 28, 9, § 15—his nation, Mk. xv. 9—13, § 90; Ac. iii. 13—5.

12-*sons of God*—the adoption 'by faith in Christ Jesus, Ep. i. 5; Ga. iii. 26—given the spirit of his Son, Ga. iv. 6—are led by the Spirit, Rom. viii. 14—they separated from evil, 2 Co. vi. 17—8—are unknown to the world, 1 Jno. iii. 1—their future manifestation, ver. 2—heirs of God, Ga. iv. 7—shall inherit all things, Rev. xxi. 7.

13. *not of blood, nor, &c.*—not as being, by nature, descended from Abraham, Mt. iii. 9, § 7, p. 53—children by adoption, Jno. viii. 33—6, § 56; Rom. ii. 28, 9; ix. 7—14; Ga. vi. 12—5.

nor of the will of man—the new birth, Jno. iii. 3, 5, 7, § 12—'not of him that willeth, . . . but of God that sheweth mercy,' Rom. ix. 16—'For it is God which worketh in you,' &c., Ph. ii. 13—'his workmanship, created in Christ Jesus unto good works,' Ep. ii. 10—'of his own will begat he us, by the word of truth,' Ja. i. 18—'begotten us again unto a lively hope,' 1 Pe. i. 3—of incorruptible seed, 'by the word of God'—*see* also 1 Jno. iii. 9; v. 1.

NOTES.

Sons of God. Children of God by adoption. Christians are called sons of God, 1st. Because they are *adopted* by him, 1 Jno. iii. 1, '*Behold*,' *&c.* 2d. Because they are *like him*; they resemble him, and have his Spirit. 3d. They are united to the Lord Jesus, the Son of God—are regarded by *him* as his brethren, Mt. xxv. 40, § 86; and are, therefore, regarded as the children of the Most High.

On his name. *Name* is frequently put for power.—*See* Ac. iii. 16; iv. 7, 10—2.

13. *Which were born.* This doubtless refers to the *new birth*, or to the great change in the sinner's mind, called regeneration, or conversion. The term, 'to be born,' is often used to denote this change.—*Comp.* Jno. iii. 3—8, § 12; 1 Jno. ii. 29; *see* 'Pr. Refl.'

Nor of the will of the flesh. Not by the individual's own will.

Nor of man. Not by the power nor will of friends, teacher, or parents.

But of God. Meaning, 'who obtained that privilege of sons, not by virtue of ancestry, nor by any affinity or connexion of human descent, but by the free grace of God.'

PRACTICAL REFLECTIONS.

7 *ver.* John, who proclaimed the grace of the Lord, and who so directed that it should influence the lives of all, had this written in his very name. Let us hence learn to look for light in every word of God.

8, 9 *ver.* There is but one light to be looked to by all; and that light is for all, who will open their eyes to receive it—even Jesus Christ.

10 *ver.* Let us be warned not to neglect the opportunities afforded us of enjoying the light, however they may be slighted by others, as Jesus was both by Gentiles and Jews.

[11 *ver.* The secret cause of blindness is unrighteousness, as evidenced in the case of the Jews. He came unto his own—his own land, his own house, his own throne; but his own, who might have been expected to acknowledge his claim, received him not—fearing man rather than God.]

12 *ver.* Men are made the sons of God, not by what is done for them of man, but by their receiving Christ, who was despised and rejected of men; as having no trust in the flesh, but as believing in him.

13 *ver.* No natural relationship, as being of Abraham; nor human rite, such as according to the law; nor any human device, nor exercise of authority, can give us to be heirs with Christ: but only the being born of God, of incorruptible seed, by the Word.

CHRIST CAME FROM HEAVEN TO EARTH, THAT WE MIGHT GO FROM EARTH TO HEAVEN.

BELIEVERS ARE NOT ONLY EXCELLENT CHRISTIANS, BUT DILIGENT CHRISTIANS.

Jno. i. 14 And the Word was-made flesh, and dwelt[a] εσκηνωσεν among εν us, (and we-beheld εθεασαμεθα his glory, the-glory as of-the-only-begotten of the-Father,) full of-15 grace and truth. John bare-witness of him, and cried, saying, This was-*he* of-whom I-spake, He that-cometh after me is-preferred before me: for he-was before me. πρωτος 16 μου ην. And of his fulness have-[all we]-received, and grace for αντι grace. 17 For the law was-given by Moses, *but* grace and truth[b] η χαρις και η αληθεια came by Jesus 18 Christ. No-man hath-seen God at-any-time; the only-begotten Son, which is in εις the bosom of-the Father, he hath-declared *him*. εξηγησατο. [For John i. 19, see ∂ 10.]

MARGINAL READINGS:—[a] Tabernacled. [b] The grace and the truth.

SCRIPTURE ILLUSTRATIONS.

14. *made flesh*—of the seed of David, Rom. i. 3—'in the likeness of sinful flesh,' viii. 3—'God was manifest in the flesh,' 1 Ti. iii. 16—*see* also Ga. iv. 4; Ph. ii. 6–8; He. ii. 14, .8; x. 5; 1 Jno. iv. 2, 3.

we beheld his glory—as on the mount of Transfiguration, Mt. xvii. 1–5, § 51—referred to, 2 Pe. i. 16, .7—*see* also Jno. ii. 11; He. i. 3; iii. 1–6.

Only-begotten. This term is never applied by John to any but Jesus Christ. It is by John five times applied to Christ, ch. i. 14, .8, *supra*; iii. 16, .8, § 12; 1 Jno. iv. 9.—*Comp.* Ge. xxii. 2, 12, .6.

full of grace and truth—(in his tabernacling among men) 'went about doing good,' Ac. x. 38—the truth of Scripture, Lu. xxiv. 25—.7, § 94.

15. *John bare witness*—as Mt. iii. 11, § 7, p. 54—referred to, Jno. iii. 25, .6, § 13—and by Jesus, v. 33, § 23.

NOTES.

And the Word was made flesh. 'And (accordingly) the *Logos* was clothed with a human body, and sojourned among us *men*.' This addition of the *human* nature to the Divine, implies that conjunction by which the same person is both Son of God and Son of man.

The glory as of the only-begotten of the Father. This glory was seen eminently on the Mt. of Transfiguration, § 51, and to this John had doubtless special reference. It was also seen in his miracles, his doctrine, his resurrection, and his ascension.

[*Grace and truth, &c.* χαριτος και αληθειας, denotes the largeness of the possession, and the profuseness of infinite liberality of communication.—*See* Ep. iii. 8, 18, .9. As the moral law pointed out the disease which Christ removed, and the ceremonial law shadowed forth that which Christ indeed performed, therefore grace answers, by way of contrast, to the moral law, and truth to the ceremonial.]

He was before me. 'Or, This is He of whom I said, He who cometh into the world [or entereth on his office] after me, is become of greater dignity than myself, inasmuch as by his own divine nature, he was [always] before me; i.e., more honourable than I.'—*Bloomfield.*—*See* Sect. x., ver. 27–30.

[16. *Of his fulness have all we received, and grace for grace.* In the 14th verse the Evangelist had said that Christ was *full of grace and truth.* Of that *fulness* he now says that all the disciples received grace answering or correspondent to that which is in Christ Jesus; that is, they derive from Christ, from his abundant truth and mercy, grace to understand the plan of salvation, to preach the gospel, and to live lives of holiness. The declaration had not exclusive reference probably to the apostles, but it is to be extended to *all* Christians, for all believers have received of the *fulness of grace and truth* that is in Christ.—*Comp.* Ep. i. 23; iii. 19; Col. i. 19; ii. 9. In all these places our Saviour is represented as the fulness of God, as *abounding* in mercy, as exhibiting the divine attributes, and possessing in himself all that is necessary to fill his people with truth, and grace, and love. —'Yea of his fulness (*i.e.*, his exaberant abundance) have we *all* received [grace], even grace upon grace, blessings superlatively great.'—*Bloomfield.*]

Grace for grace. Correspondent to his grace of 'wisdom,' he, as our Prophet, gives us 'understanding;' correspondent to his 'counsel,' he, as our King, bestows upon us 'might,' or power to do his will; and, correspondent to his 'knowledge,' or the acquaintance with God, into which he, as a Priest, introduces us, he imparts 'the fear of the Lord,' a holy reverential confidence in him: Is. xi. 2, '*And the spirit of the* LORD *shall rest upon him,*' *&c.*

By Moses. By Moses, as the servant of God. He was the great legislator of the Jews, by whom, under God, their polity was formed. The *law* worketh wrath, Rom. iv. 15, '*Because the law worketh wrath: for where no law is,* there is *no transgression.*' It was attended with many burdensome rites and ceremonies, Ac. xv. 10, '*Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?*' It was *preparatory* to another state of things.

Grace and truth came by Jesus Christ. A system of religion full of favours. The old system was one of *law*, and *shadows*, and burdensome rites. This was full of mercy to mankind, and was true in all things. This excludes proud boasting, by shewing that we have nothing but what *we have received*; and silenceth perplexing fears, for whatever we want, *we may receive it.*

[18. *No man hath seen God at any time.*—*See* Jno. v. 37, § 23; vi. 46, § 43; 1 Jno. iv. 12; Ex. xxxiii. 20. The prophets delivered what they heard God speak; Jesus what he knew of God as his equal, and as understanding fully his nature.]

In the bosom of the Father. 'This expression is taken from the custom among the Orientals of reclining at their meals.—*See* Note John. xiii. 25. It denotes an intimacy of communion, not merely that of saints with angels, but of one who is his *Son*, in a sense absolutely *unique*; intimating that the acquaintance the Messiah has with the Divine nature, will, and purposes, is peculiar to him, and such as could be affirmed of no other being: and corresponds with ver. 2, '*the Word was with God.*'—*Pye Smith.*

Declared him. 'Made him known.' Fully declared his nature, perfections, purposes, promises, counsels, covenant, word, and works—his thoughts and schemes of grace—his love and favour to the sons of men—his mind and will concerning the salvation of his people. —*See* 'Scrip. Illus.' above, *No man hath, &c.*

PRACTICAL REFLECTIONS.

[14 *ver.* Although Jesus lends many sons into glory, he is himself the only-begotten of the Father; and in him alone can he be found complete. In tabernacling among men, Jesus hath left us an example of the fulness of truth and grace which becomes the sons of God.]

Those who behold and follow Jesus in humiliation, have the assurance that they will be with him in glory; for which, *see* Sect. 51, Jesus' Transfiguration.

15 *ver.* Jesus, although following John, as to his personal ministry, was before him as to office—his goings forth having been from everlasting.

16 *ver.* The fulness which is in Christ, is that out of which all must be supplied, with grace answering to the grace which shone forth in the only-begotten Son of God.

17 *ver.* The law ministered by Moses was but the shadow of better things to come: the grace and the truth to which he pointed, are truly found in Jesus Christ.

AS IT IS ONLY IN CHRIST THAT GOD CAN WITH COMPLACENCY LOOK UPON MAN, SO IT IS ONLY IN HIM THAT MAN CAN TRULY COME TO THE KNOWLEDGE OF GOD.

(G. 2,) No. 7. *John the Baptist enters upon his public ministry.—In the Wilderness of Judæa, East of Jordan.*

MATT. iii. 1—4.	MARK i. 1—4, 6.	LUKE iii. 1—6.
[For Matt. ii. 23, see § 5, p. 35.]	1 a * The beginning of the gospel of Jesus Christ, the Son of God;	[For Luke ii. 52, see § 6, p. 42.]
	2 As it is written in the prophets, Behold, I send αποστελλω my messenger τον αγγελον before thy face, which shall prepare thy way before thee.	
	3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.[2]	
	b Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas & Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.[c]	

SCRIPTURE ILLUSTRATIONS.

Mk. i. 1. *beginning of the gospel*—'good tidings of great joy,' Lu. ii. 10, § 4, p. 20—had been promised afore by the prophets, Rom. i. 2—concerning Jesus Christ our Lord: made flesh; declared the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead, ver. 3, 4—'When John had first preached,' Ac. xiii. 24—the fellowship of the gospel, 1 Jno. i. 1–4.

Son of God—see Lu. i. 35, § 2, p. 10, and Rom. viii. 3—for a paraphrase on this first sentence in Mark's Gospel, see the Gospel of John, ch. i. p. 48—Jesus' testimony of himself, vi. 46, § 43; Mt. xi. 27, § 29—the attributes of God are often ascribed to him as the Son—*see* John's last testimony, Jno. iii. 31, .4, .5, § 13—testimony of the centurion, Mt. xxvii. 54, § 92—his character as SON is often plainly distinguished from his office as CHRIST—*see* Jno. i. 49, § 10—so Peter, Jno. vi. 68, .9, § 43, and Mt. xvi. 15, .6, § 50—Jesus' testimony, Jno. vii. 28, § 55—and often by his silence he granted to his enemies that his claim to be the Son of God imported his asserting himself equal with GOD, Jno. v. 17–.9, § 23; Jno. x. 30–.8, § 56—*see* 'Scripture Illustrations,' Lu. i. 35, § 2, p. 10.

2, 3. *behold, I send*, Mal. iii. 1—the voice, Is. xl. 3—*confirm.*, Jno. i. 15–.8, p. 48: ver. 19, 27, § 10—John's last testimony, iii. 25–36, § 13.

NOTES.

Mk. i. 1. *The beginning of the gospel.* The word *gospel* literally signifies good tidings, and particularly the good tidings respecting the way of salvation by the Lord Jesus Christ. Good tidings of the coming kingdom.

Jesus Christ. The name of *Jesus* so often added to the name of *Christ* in the New Testament is, not only that Christ might be thereby pointed out as the *Saviour*, but also that Jesus might be pointed out as the true *Christ*, or *Messiah*, against the unbelief of the Jews. This observation will be of great use in many places of the New Testament.—*See* Ac. ii. 36, '*Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.*'—*See* Jno. v. 31, § 23; 1 Jno. ii. 22; iv. 15.

Prepare thy way, &c. When a man of rank has to pass through a town or village, a messenger is despatched to tell the people to *prepare* the way, and to await his orders. Some then sweep the road, others spread garments, others form arches and festoons on the way.

3. *The voice of.—See* 'Came,' p. 50, also p. 51.

Tiberius. He was a most infamous character—a scourge to the Roman people. He reigned twenty-three years, and was succeeded by *Caius Caligula*, whom he appointed his successor on account of his notorious wickedness, and that he might be, as he expressed it, a *serpent* to the Romans. And yet it is said that Tiberius, hearing of the miracles of our Saviour, was earnest to have him enrolled among the Roman deities, but was hindered by the senate. He so favoured the Christians, as to threaten death to such as molested them on account of their religion.

[Lu. iii. 1. *Now in the fifteenth year.* This was the *thirteenth* year of his being sole emperor. He was *two* years joint emperor with Augustus; and Luke reckons from the time when he was admitted to share the empire with Augustus Cæsar.]

Pontius Pilate.—See ADDENDA, p. 55.

Herod being tetrarch of Galilee. This was *Herod Antipas*, son of Herod the Great, to whom Galilee had been left as his part of his father's kingdom. The word *tetrarch* properly denotes one who presides over a *fourth part* of a country or province; but it also came to be a general title, denoting one who reigned over any part, a third, a half, &c. It was this Herod who imprisoned John the Baptist, Lu. iii. 18–20, p. 55; and to whom our Saviour, when arraigned, was sent by Pilate, Lu. xxiii. 8–11, § 90.

Philip. Another son of Herod, said to be of a mild disposition. He raised Bethsaida, in Decapolis, from a poor village to be a beautiful city, and named it *Julia*, after a daughter of the emperor Augustus.—*See* Sect. 48, GEOGRAPHICAL NOTICE.

2. *Annas and Caiaphas, &c.* The law of Moses appointed one high priest, therefore in strict propriety there could be but one. But after the subjection of Judæa to the Roman yoke, great changes were made; and the occupants of an office, in which had been vested almost regal authority, were removed at the will of the conquerors. Annas had held the office eleven years, when he was deposed by the Roman governor, and succeeded by his son-in-law, Caiaphas. Probably the authority of Annas was still respected by the people, and he is on that account mentioned here conjointly with Caiaphas. Some imagine that the title is given to Annas, as being the chief of Aaron's family then alive, and regarded as the rightful high priest of the Jews, though *Caiaphas* held the *office* by appointment of the Roman governor.

The word of God.—See in Jeremiah, Ezekiel, &c., for many examples of the word of the Lord coming to the prophets.

Came John the Baptist. So named, because he baptized those who professed to be contrite on

* This, and other superior letters, are introduced to direct to the commencement of the history; and a letter as at the end of ver. 3, signifies that the reader is to find the succeeding or supplemental portion in another gospel; so that, by taking up in proper sequence each part, a continuous history may be obtained: as, Mk. i. 1, [a] *The beginning of, &c.*, going on to the end of ver. 3, indicated by [b] after *straight.*—The second portion is in Lu. iii. 1, [b] *Now in the, &c.*, ending at ver. 2, *wilderness.*[c]—The succeeding portion is at Mt. iii. 1, [c] *In those days, &c.*, concluding at *Judæa.*[d]—Continued at Lu. iii. 3, [d] *And he came into, &c.*, to the end of the ver., *the remission of sins.*[e]—And is taken up at Mt. iii. 2, [e] *saying, Repent ye, &c.*

THESE THINGS WRITE WE UNTO YOU, THAT YOUR JOY MAY BE FULL.—1 John i. 4.
WHOSOEVER DENIETH THE SON, THE SAME HATH NOT THE FATHER.—1 John ii. 23.

MATT. iii. 1, 2.	MARK i. 4.	LUKE iii. 3.
1 In those days came John the Baptist, preaching in the wilderness of Judæa, and	4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. [For 5 ver. see p. 52.]	3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;
2 saying, Repent ye: for the kingdom of heaven is at hand.		

SCRIPTURE ILLUSTRATIONS.

3. *Jordan*—('river of judgment')—*see* Section viii., Mt. iii. 13, p. 58.

4. *baptism of repentance for the, &c.*—'not the putting away of the filth of the flesh, but the answer of a good conscience toward God,' 1 Pe. iii. 21; Mi. vi. 8—the goodness of God should lead to repentance, Rom. ii. 4; Tit. ii. 11, 12—we love him, because he first loved us, 1 Jno. iv. 19.

Mt. iii. 2. *repent ye*—'let the wicked forsake his way, and the unrighteous man his thoughts,' Is. lv. 7—'turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?' Eze. xxxiii. 11—Jesus preached, Mk. i. 15, § 16—preached by the twelve, vi. 12, § 39—joy in heaven over such as repent, Lu. xv. 7, 10, § 68—repentance to be preached to all nations, xxiv. 47, § 93; Ac. ii. 38; iii. 19; xvii. 30; xxvi. 20.

NOTES.

account of their sins. Baptism, or the application of water, was a rite well known to the Jews, and practised when they admitted proselytes to their religion from heathenism. It was believed, that the administration of this rite would form part of the office of the Messiah. John's parents were Zacharias and Elisabeth, and he was born about six months before our blessed Lord. Of his almost miraculous conception and birth, we have a circumstantial account in the gospel of St. Luke, ch. i.—*See* pp. 2–6, 13–9. For his fidelity in reproving Herod, he was cast into prison, no doubt on the suggestion of Herodias, the wife of Herod's brother. He was at last beheaded at her instigation, and his head given as a present to *Salome*, her daughter, who by her dancing had greatly pleased Herod.—*See* Sect. 40. His ministry was about six months' duration.

Mt. iii. 1. *In those days.* This phrase is here used with great propriety, as John did indeed appear under his public character, while Christ continued to dwell at Nazareth; which was the event that Matthew last mentioned.

Preaching signifies, to proclaim as a *herald* and *common crier*; to publicly teach, *voce, i. e.* to proclaim. And is applied to those, who in the *streets, fields*, and *open air*, lift up their voice, that they may be heard by many, while they proclaim what has been committed to them by *regal* or *public authority*: as the KERUKES among the *Greeks*, and PRAECONES among the *Romans*. John made proclamation of the speedy coming of the Messiah.

In the wilderness. מִדְבָּר Hebrew מִדְבָּר; means any uncultivated and generally mountainous country: sometimes, totally dry and barren; often, flourishing and fruitful in wood and herbage; better fitted for pasture than for tilling, like the *steppes* of Asia, the *llanos* of South America, the sheep walks of Spain, and the extensive commons lately existing in our own country.—*Comp.* Ps. lxv. 13; Je. ix. 10; Joel i. 20. It is probable that John first began to preach, or proclaim, the baptism of repentance in the towns as well as in the rural districts belonging to the city of *Hebron*, and then toward Jordan near *Jericho*. This tract was sufficiently desert, yet had a great resort of people, and was near large cities; for Jericho had ten thousand men of the courses of the priests in it; and the road from Jerusalem to that city and to Perræa, especially near the time of the passover, was frequented by multitudes. The wildernesses of Canaan were not without towns, nor cities, so called, but they were districts little cultivated and thinly inhabited. In the time of Joshua, there were six cities, in what was called the wilderness, *'In the wilderness, Bethaarabah, Middin, and Secacah, and Nibshan, and the city of Salt, and En-gedi; six cities with their villages.'* Jos. xv. 61, 2.—*See* ADDENDA, p. 96, *'On the Ministry of John the Baptist.'*

[Lu. iii. 3. *The baptism of repentance.* Repentance, or change of mind—so to see all our unprofitableness towards God, the ingratitude of idolizing the world, and folly of seeking our portion among the things that perish, as that our minds and purposes are changed: ashamed of ourselves, and grieved for our sins, we place all our dependence for forgiveness upon God, through the merits of Christ, and seek to live altogether unto the praise of the glory of his grace, having a good hope, through grace, of the coming and kingdom of our Lord Jesus Christ. Baptism denotes washing in general, Mk. vii. 8; but the washing of persons in token of dedication to God, is peculiarly so called. Possibly this rite commenced immediately after the flood. Jacob and his family washed themselves before they approached to God at Bethel, Ge. xxxv. 2. The Hebrews washed themselves before they entered into covenant with God at Sinai, Ex. xix. 14. Aaron and his sons washed their clothes before their consecration to the priesthood, Ex. xxix. 4.]

Mt. iii. 2. *Repent ye.*—*See* 'Baptism of Repentance,' above. In the time of John, the nation had become extremely wicked and corrupt, perhaps more so than at any preceding period. Hence, both he and Christ began their ministry by calling to repentance.

Kingdom of heaven. [An expression peculiar to St. Matthew; the other evangelists calling the same glorious object of our hope, the kingdom of God. This latter expression seems to refer to the strength or power of our Lord's coming kingdom, which shall break in pieces every opposing power, and itself stand for ever. Whereas the expression used by St. Matthew may refer more to the light and glory of the same blessed reign of *righteousness and peace*; which shall be over all the earth, under the whole heaven.]

PRACTICAL REFLECTIONS.

Mk. i. 1. The message which God was pleased to send respecting his Son Jesus Christ is to be regarded as good news.

3 *ver.* Let us take warning from the case of the highly-favoured Jews, so as rightly to employ the far more abundant means we possess for preparing the way of the Lord.

Lu. iii. 1, 2. There were abundance of rulers and high priests in the days when John commenced his ministry; but it is not said that he received his commission from any of them; he had a higher authority, 'the Word of God came to him.'

[Mk. i. 1–3. Seeing God has been pleased to declare the free remission of sins through the Lamb of God who hath taken them away, it becomes us to repent—to have no longer hard thoughts of God, but to seek to be cleansed from our sins, and to obtain the gift of the Holy Ghost through faith.]

Mt. iii. 2. We should repent, not only because of that which is presented to our faith—The Lamb of God; but because of that which is presented to our hope—The kingdom of heaven.

[The kingdom of heaven, although it was distant as to its fulness of outward development upon earth, has been at hand as to every individual saint. That which had a beginning in John's preaching is not terminated; but let us hope that it may soon be consummated, now that such means are provided for the literally making of the crooked straight, and the rough ways plain, that a rapid intercommunion of all nations may take place, and all flesh see the salvation of God.]

HE HATH SHEWED THEE, O MAN, WHAT IS GOOD; AND WHAT DOTH THE LORD REQUIRE OF THEE, BUT TO DO JUSTLY, AND TO LOVE MERCY, AND TO WALK HUMBLY WITH THY GOD?—Micah vi. 8.

MATT. iii. 3, 4.	MARK i. 6.	LUKE iii. 4—6.
3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.		As it is written in the book 4 of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. *f* Every valley shall be filled, and 5 every mountain and hill shall be brought low — *ταπεινωθήσεται*; and the crooked shall be made *εἰς* *εὐθείαν* straight, and the rough ways *shall be made* smooth; And all flesh shall see the salva- 6 tion *σωτήριον* of God. *g*
4 *g* And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.	[Ver. 5, p. 52.] And John was clothed with camel's hair, and *with* a girdle of a skin about his loins; and he did eat locusts and wild honey.	[For i. 7, see p. 54.]

SCRIPTURE ILLUSTRATIONS.

3. *by the prophet*, Is. xl. 3—5—promised to his father, Lu. i. 16, 17, § 1, p. 4—and spoken of by him, ver. 76, § 3, p. 18—the Baptist, Jno. i. 23—the mission not completed until the resurrection; spoken by Jesus at the transfiguration, Mt. xvii. 11, § 51—*comp.* with Is. i. 25—7—*see* also ch. lvii. 14.

Lu. iii. 5. *every valley, &c.*—literally, as Is. xlix. 11—figuratively, as Is. xl. 11; xlii. 16; Ho. xii. 13.

6. *all flesh shall see*, Is. xl. 5—'all the ends of the earth,' Is. lii. 10—'I will pour out my Spirit upon all flesh,' Joel ii. 28—*see* also Mal. i. 11.

Mt. iii. 4. *raiment of camel's hair, &c.*—so Elijah, 2 Ki. i. 8—referred to by our Lord, Mt. xi. 8, § 29—*see* as to the two witnesses, Rev. xi. 3.

locusts, &c.—allowed by the law, Le. xi. 22.

wild honey, 1 Sa. xiv. 25, 7.

NOTES.

It is the object of hope presented to us: not merely in the prophets and the gospels, but also in the Acts, epistles, and the Apocalypse. The promised kingdom of God, in which the saints shall reign with Christ, is one of the grand motives to godliness. '*Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature*,' 2 Pe. i. 4. '*We are saved*,' or delivered from the influence of the present evil world, '*by hope: but hope that is seen is not hope*,' Rom. viii. 24. It is still matter of promise, and is a motive to repentance, as in the days of John, and the ministry of our Lord and his apostles: all of whom preached the same good news or glad tidings, '*The kingdom of heaven is at hand*.'

3. *Spoken of by the prophet.* The ministry of John fulfilled the prophecy, Is. xl. 3—5. John was 'a voice,' which conveys the mind of the speaker, and then vanishes: he declared the mind of God concerning his Son, and then was seen no more; for his ministry was of short continuance.

Of one crying. Or, 'of a crier;' one proclaiming. —*See* 'Note,' p. 50, . . *preaching.*

Prepare ye the way of the Lord. The office of John the Baptist was to prepare the way for the Redeemer by removing difficulties, & counteracting prejudices.

Lu. iii. 6. *All flesh, &c.* Persons of all nations should know and enjoy that great and glorious salvation which God was then bringing into the world by Jesus Christ.

Mt. iii. 4. *His raiment of camel's hair.* A sort of *coarse* or *rough* covering, which it appears was common to the prophets, 2 Ki. i. 8; and was made of the long and shaggy hair of camels. In the East there is a coarse kind of stuff manufactured, which was anciently worn by monks and anchorets. Such garments are still worn in the *East* by the poor, and such as affect austerity of life. Camel's hair is also made into fine and luxurious clothing for the rich.

Leathern girdle. The austerity consisted in the *materials*: for otherwise these *girdles* formed a regular part of the dress, and were of linen, silk, or even of silver, and sometimes gold. Such the Orientals now wear. Its uses are to keep the lower garments fast to the loins, to strengthen the body, and to command respect. Chiefs have numerous folds of muslin round their loins, and they march along with great pomp, thus enlarged in their size.—*See* Sect. 63, '*Let your loins be girded about*.'—Lu. xii. 35.

His meat was locusts. His food. These were the food of the common people among the Greeks; the viler of the people used to eat them; and the fact that John made his food of them is significant of his great poverty and humble life. . . was allowed to eat them, Le. xi. 22. They are at this day eaten in many parts of Asia. When sprinkled with salt and fried, they are not unlike our fresh water cray fish in taste. The Arabs salt them, and eat them as a delicacy. The Hottentots look for their arrival among them with anticipations of a great feast. Locusts are flying insects, and are of various kinds. The green locusts are about two inches in length, and about the thickness of a man's finger. The common brown locust is about three inches long. The general form and appearance of the locust is not unlike the grasshopper. They were one of the plagues of Egypt, Ex. x. 12. In eastern countries they are very numerous. They appear in such quantities as to darken the sky, and devour in a short time every green thing. The whole earth is sometimes covered with them for many leagues. . . . . They are sometimes dried and salted, or ground into a kind of cake, &c.

Wild honey. This was probably the honey that is found in the rocks of the wilderness. Palestine was often called 'a land flowing with milk and honey,' Ex. iii. 8, 17; xiii. 5. Bees were kept with great care; and great numbers of them abounded in the fissures of trees and the clefts of rocks.—*See* also Ju. xiv. 8. There is also a species of honey called wild honey, or *wood-honey*, ... or honey-dew, produced by certain little insects, and deposited on the leaves of trees, which frequently flows from them in great quantities to the ground.—*See* 1 Sa. xiv. 24—7. This is said to be produced still in Arabia. In Arabia, the honey of bees is drunk with water, and forms a common beverage among the Arabs.

PRACTICAL REFLECTIONS.

3 *ver.* Soon also may every obstruction be removed from the minds of men, and all be made willing to spread abroad the message of salvation.

4 *ver.* Those who give themselves more immediately to the service of God for the good of man should not seek great things for themselves; but, like John, be examples of the self-denial and benevolence they require in others.

(G. 3.) *The multitudes resort to the baptism of John: the Pharisees and Sadducees are reproved by him: the common people, the publicans, the soldiers, are each instructed by him in their proper duty.—At Bethabara, East of Jericho.*

MATT. iii. 5—10.

5 Then went-out to him
Jerusalem,
and all Judæa,
b & all the region-round-about Jordan, *c*
6 and were-baptized of him
in Jordan,
confessing ἐξομολογουμενοι
their sins.
7 *d* But when-he-saw many of-the Phari-
sees and Sadducees come to his baptism,
he-said unto-them, *e*
O-generation Γεννηματα of-vipers,
who hath-warned ὑπεδειξεν you to-flee
from the wrath to-come μελλουσης?
8 Bring-forth ποιησατε therefore fruits
‖ meet-for repentance:

MARK i. 5.

5 *a* And there-went-out unto him
all the land of-Judæa,
and they of-Jerusalem, *b*
c & were *-all- *-baptized of him
in the river of-Jordan,
confessing their sins. *d*
[For i. 6, see p. 51, and i. 7, p. 54.]

LUKE iii. 7—14.

Then said-he *e* to-the multitude 7
that-came-forth to-be-baptized of him,
O-generation of-vipers,
who hath-warned you to-flee
from the wrath to-come?
Bring-forth therefore fruits 8
† worthy of repentance,

MARGINAL READINGS:—‖ Answerable to amendment of life. † Meet for.

SCRIPTURE ILLUSTRATIONS.

Mk. i. 5. *conf. their sins*—he that confesseth and forsaketh shall have mercy, Pr. xxviii. 13—so Job, xxxiii. 27, 8; Ps. xxxii. 5; 1 Jno. i. 8, 9—spoken of Israel, Le. xxvi. 40—2; Is. lxiv. 5—9; Ho. v. 15—call thereto, Joel ii. 12—8—exemplified, Da. ix. 9—23—and in the returning prodigal, Lu. xv. 18—23, § 68.

Mt. iii. 7. *Pharisees*—self-righteous, Lu. xviii. 10—2, § 73—formalists, vi. 6—11, § 25; xi. 39—44, § 62—hypocrites, xii. 1, § 63—covetous, xvi. 14, § 69—did their works to be seen of men, Mt. xxiii. 1—7, § 85.

Sadducees—said there is no resurrection, Mt. xxii. 23, § 85—neither angel nor spirit, Ac. xxiii. 8—they and the Pharisees were unbelievers in the signs given of God, Mt. xvi. 1—4, § 47—the disciples of Jesus to beware of their doctrine, ver. 5—12, § 48.

Lu. iii. 7. *generation of vipers*, Mt. xii. 34, § 31; xxiii. 32, § 85—seed of the serpent, predicted, Ge. iii. 15—children of the wicked one, Mt. xiii. 38, § 33—of the devil, 1 Jno. iii. 8, 10.

8. *fruits worthy of repentance*—represented by washing, as in baptism, 'wash you, make you clean,' &c., Is. i. 16—clearing of yourselves, 2 Co. vii. 10, 11—amend your ways, Je. vii. 3—works meet for repentance, Ac. xxvi. 20—exemplified in the first son, Mt. xxi. 28, 9, § 84.

NOTES.

Mk. i. 5. *There went out to him.* The novelty of a *prophet's* appearance in Israel, *the family of John*, the circumstances of his *birth*, his prophetical habit and mode of life, the extraordinary character he had no doubt maintained for strict and undissembled *piety*, together with the general expectation which prevailed, that the Messiah would immediately appear, to liberate them from the Roman yoke, which then bore hard upon them, all concurred to draw great multitudes after him.

All the land of Judea. It does not mean that literally every individual went, but that vast multitudes from all the cities, towns, and villages of *Judea*, and from *Jerusalem* itself, went out.

[*Were all baptized, &c.* Baptismal ablutions or lustrations had been, even among the heathens, thought necessary for admission to religious ceremonies, and for the expiation of offences. That they were in use, too, among the *Jews*, we find alike from the Old Testament, the rabbinical writers, and Josephus.—*See* J. B. ii. 8, 7. But the baptism here meant is one solemn rite, founded partly on the ceremony which (as the Jewish theologians inform us) took place immediately previous to the promulgation of the law, at Mount Sinai, and partly on the Jewish baptism of proselytes; though essentially differing from it: the one involving the obligation to perform the whole law; the other, an obligation to reformation, and faith in the Messiah about to appear—the one founded on a system of justification by works, the other on faith in Christ. The custom, however, is believed not to have been introduced until after the return from the Babylonish captivity; and that to provide a less revolting mode of initiation into the Jewish church than circumcision.—*See* 'Baptism of Repentance,' NOTE, p. 50.]

Confessing their sins. A general confession of sins, and renunciation of all hope of justification by works.

Many of the Pharisees, &c. They were called Perushim, which signifies persons who are separated from others. They pretended to more sanctity and strictness in religious observances, Ac. xxvi. 5. They held the traditions of the elders in equal, if not greater, veneration than the word of God. Their religion was a system of consummate hypocrisy; and at the bottom, they were the slaves of every vicious appetite; proud, arrogant, and avaricious; consulting only the gratification of their lusts. They devoted themselves, with insatiable greediness, to the acquisition of honours & riches.—*See* ADDENDA, p. 56.

Sadducees.—*See* ADDENDA, p. 56. They are commonly represented as the most wicked and profligate of all the Jews. They rejected the traditions of the Pharisees, and did not, like them, boast of their own righteousness. They acknowledged the world to have been created by God, and that it was upheld by him. They denied that there was any resurrection, or angel, or spirit; and, it is said, rejected all the Scriptures but the five books of Moses. Caiaphas, the high priest, who condemned our Saviour, was a Sadducee. They were generally the richest men among the Jews.

Lu. iii. 7. *Generation of vipers.* 'Ye brood of vipers.' By this was meant to be designated their deadly malignity and wickedness. Vipers are a species of serpents. They are from two to five feet in length, and about an inch thick, with a flat head. They are of an ash or yellowish colour, speckled with long brown spots. Whereas other serpents have two rows of teeth, vipers have but one, consisting of sixteen small ones in each jaw; and at least the male vipers have two large teeth, which being raised when they are angry, their bite distils poison into the wound. There is no serpent's bite more poisonous than theirs. The person bitten swells up almost immediately, and falls down dead.—*See* Ac. xxviii. 3—6.

Who hath warned, τις υπεδειξεν υμιν, &c. 'Who hath shewn or taught?'

Wrath to come. απο της μελλουσης οργης, 'from the impending vengeance.' The passage might possibly glance at the destruction of Jerusalem; but, doubtless, John looked forward to the final revelation of the wrath of Jehovah. John expresses his astonishment that sinners so hardened and so hypocritical as they were, should have been induced to flee from coming wrath. The wrath to come means the divine indignation, or the punishment that will come on the guilty.—*See* 1 Th. i. 10; v. 9.

8. *Bring forth therefore fruits, &c.* That is, the proper fruits of reformation; the proper evidence that you are sincere: humility, meekness, patience, faith, love, equity, mercy, and every good work, worthy, consistent with, expressive of repentance.

HE THAT COVERETH HIS SINS SHALL NOT PROSPER: BUT WHOSO CONFESSETH AND FORSAKETH THEM SHALL HAVE MERCY.—Prov. xxviii. 13.

MATT. iii. 9, 10.	LUKE iii. 8–14.
9 and think not to-say within yourselves, We-have Abraham *τον Αβρααμ* to-*our*-father: for I-say unto-you, that God is-able of these stones to-raise-up children unto Abraham.	and begin* not to-say within yourselves, We-have Abraham to-*our*-father: for I-say unto-you, that God is-able of these stones to-raise-up children unto Abraham.
10 And now also the axe is-laid unto the root of-the trees: therefore every tree which-bringeth·not·forth good fruit is-hewn-down, and cast into the-fire.	And now also the axe is-laid unto the 9 root of-the trees: every tree therefore which-bringeth·not·forth good fruit, is-hewn-down, and cast into the-fire.
[ch. iii. 11, see p. 54.]	And the people asked him, saying, What shall- 10 we-do then? He-answereth and-saith unto-them, He that- 11 hath two coats, let-him-impart to-him that-hath none; and he that-hath meat, let-him-do likewise.
	Then came also publicans to-be-baptized, and said unto 12 him, Master, what shall-we-do? And he said unto them, 13 Exact *πρασσετε* no more than that which-is-appointed you.
	And the-soldiers likewise demanded of him, saying, And 14 what shall-we-do? And he-said unto them, Do-violence-to *διασεισητε* no-man, neither accuse-*any*-falsely *συκοφαντησητε*; and be-content-with your wages *οψωνιοις*.

SCRIPTURE ILLUSTRATIONS.

these stones—twelve stones, representing the twelve tribes, were taken out of Jordan by Joshua, and left for a sign at their encampment at Gilgal, Jos. iv. 19–24; and twelve were set up in the river, ver. 9.

9. *the root of the trees*—Christ the root, Rev. xxii. 16—it had been for his sake that Judah had been preserved, Is. x. 27—while Israel was cut down by the Assyrian, ver. 15, 33, 4.

every tree, Is. v. 1–7; xxvii. 11—the unfruitful fig tree to be cut down, Lu. xiii. 6–9. § 64—every branch that beareth not fruit in Christ, Jno. xv. 2, § 87.

11. *he that hath two coats*—love, practical charity, called for under the law, De. xv. 7–10, open thine hand wide unto thy poor brother—by the prophets, Zec. vii. 9—11—the same under the gospel, Mt. xxv. 36, § 86; Lu. vi. 30–.6, § 27; 2 Co. viii. 14; 1 Ti. vi. 17, .8; Ja. ii. 15, .6; 1 Jno. iii. 17—Christ the example, Rom. v. 7, 8; 2 Co. viii. 9.

13. *exact no more*—justice required, under the law, just judgment, De. xvi. 18–20—landmarks, xix. 14—as to servants' wages, xxiv. 14–.7—as to weights, xxv. 13–.6—by the prophets, Is. i. 17; Zec. vii. 9, 10; Am. ii. 6—under the gospel, Mt. vii. 12, § 19; 1 Co. vi. 7–11—Christ the example, Rom. viii. 3, 4; Ga. i. 4.

14. *do violence to no man*,— Ex. xxi. 12–27; Mi. ii. 2, 8; Mt. v. 38–42, § 19.

neither accuse any falsely—truth, Ex. xx. 16; De. xix. 16–.9—*comp.* Is. xxxiii. 15–.7; 1 Pe. ii. 1, 2.

NOTES.

Think not to say, &c., *μη δοξητε λεγειν*, 'presume not to say.' Think not the Messiah will advance you for being the carnal seed of Abraham, without his faith and holiness.

These stones. The words, however, are meant to shew the omnipotence of God, who can raise up instruments to effect his own wise and benevolent purposes from the meanest subjects.

[9. *The axe is laid, i.e.* 'the axe of judgment and punishment is now being directed at;' directing the axe at the *root* of a tree denotes that it is to be *cut down*, not merely *lopped*. It was customary with the prophets to represent the *kingdoms*, *nations*, and *individuals*, whose ruin they predicted, under the notion of *forests* and *trees* doomed to be cut down.—*See* Je. xlvi. 22, .3, of Pharaoh's overthrow. The Baptist follows the same metaphor, representing the *Jewish nation* as *the tree*, and the *Romans* as the *axe*.]

The root of the trees. In all the calamities that had befallen the Jewish nation, the line of *Jesse* could never be rooted out or extinguished, because the promised Messiah was to proceed from it. But now Messiah was come, and about to be cut off. When such was the case, the Jewish nation, which until this time had been preserved—might well stand in fear.

Bringeth not forth, &c. This is a beautiful and very striking figure of speech, and a very direct threatening of future wrath. John regarded them as making a fair and promising profession, as trees do in *blossom*. But he told them, also, that they must bear *fruit* as well as *flowers*.

He that hath two coats, &c. It is remarkable that one of the *first* demands of religion is to do good; and in *this* way it is that it may be shewn that the repentance is not feigned. For, 1st. The *nature* of religion is to do good. 2d. This requires self-denial, and few will in truth deny themselves who are not assisted by divine grace. And, 3d. This is to imitate Jesus Christ, who, though he was rich, yet, &c.

12. *Publicans.* Collectors of the public monies or taxes belonging to the Roman government, an office generally undertaken, among the Jews, by those who had not much regard for the esteem in which they were held by their fellow countrymen, who felt it degrading to be under a foreign yoke. There is reason to think that the *publicans* or *tax-gatherers* were peculiarly oppressive, and hard in their dealings with the people; and that, as they had every opportunity of exacting more than they ought, so they often did it, and thus enriched themselves. The evidence of repentance in them would be to break off their sins, and to deal justly.

13. *Exact no more, &c.* That is, by the government. Though it was hated by the people—though often abused, and therefore unpopular—yet *the office itself* was not dishonourable.—*See* Rom. xiii. 1, 6.

14. *Do violence, διασεισητε*, signifies, 'to take a man by the collar and shake him.' This forbids bullying conduct. 'Neither extort any man's goods or money by threats of violence.' The Romans governed chiefly by military force.

Neither accuse any falsely, συκοφαντειν, signifies, 'to circumvent' and 'oppress.'

PRACTICAL REFLECTIONS.

[7 *ver.* Those who are the most familiar with the forms and doctrines of religion, such as the Pharisees, are in the greatest danger of remaining unwarned; such are particularly called to self-examination.]

[9 *ver.* We are not to trust in what our ancestors were, nor in what they may have done for us, any more than in our own Pharisaic observances or Sadducean philosophy. Those may be manifested as the children of Abraham, yea, as the sons of God, who have been the least expected to be found as such.]

10 *ver.* The repentance which John required was a real change of heart and life, from selfishness to justice and benevolence.

Lu. iii. 12–.4. It becomes us to inquire into what is our own more especial duty in our particular station or occupation, that we may therein adorn the gospel of the grace of God. The repentance which John taught is that which is taught us in the gospel, *see* 11–.3 ver., mercy and righteousness; 14 ver., peace and truth.

* On verbal differences, &c., ADDENDA, p. 62.

IT IS A REPROACH TO MANY RICH MEN, THAT GOD SHOULD GIVE THEM SO MUCH, AND THAT THEY SHOULD GIVE THE POOR SO LITTLE.

(G. 4.) *The people beginning to doubt whether John were not the Christ, he foretells the coming of another and a greater person, after him; which is the first of his testimonies to the Messiah or Christ.*—At Bethabara, East of Jericho.*

MATT. iii. 11, 12..	MARK i. 7, 8.	LUKE iii. 15—.7.
		[a]And as the people were in- 15
		expectation, προσδοκωντος and all-
		men mused διαλογιζομενων in their
		hearts of John, whether he were
	[Ch. i. 6, see p. 51.]	the Christ, *or not;* John answered, 16
	7 And preached, saying,	saying unto-*them*-all,
11 I indeed baptize		I indeed baptize
you with εν water		you with-water; [b]
[b]unto repentance: but [c]		
he that-cometh after me	[c]There-cometh one	but one might-
is mightier than-I,	mightier than-I	ier than-I cometh,
	after me, the latchet	the latchet
whose shoes I-am [d]	of-whose shoes I-am	of-whose shoes I-am
not worthy ἱκανος to-	not worthy to-stoop-	not worthy to
bear:	down and-unloose.	unloose:
	8 I indeed have-baptized	
	you with εν water: but	
he shall-baptize you	he shall-baptize you	he shall-baptize you
with εν the-Holy Ghost,	with εν the Holy Ghost [d]	with εν the-Holy Ghost
[d]and *with*-fire:		and *with*-fire:
12 whose fan *is* in his hand, and		whose fan *is* in his hand, and 17
he-will-throughly-purge his floor,		he-will-throughly-purge his floor,
and gather his wheat into the		and will-gather the wheat into his
garner; but he-will-burn-up the chaff		garner; but the chaff he-will-burn
with-[e] unquenchable [e]-fire.		with-fire unquenchable.

SCRIPTURE ILLUSTRATIONS.

16. *baptize with water, &c.*—as to the contrast between John's baptizing and that by Jesus—*see* their testimony, Jno. i. 26—33; § 10; Ac. i. 5; xi. 16.

he shall baptize with the Holy Ghost—'pour my Spirit upon thy seed,' Is. xliv. 3—predicted, Eze. xxxvi. 25—'pour out my Spirit upon all flesh,' Joel ii. 28—*confirm.*, Ac. ii. 2—4; 1 Co. xii. 3.

17. *throughly purge his floor*—same figure used, Job xxi. 17, .8; Ps. i. 4; xxxv. 5—prediction, Mal. iii. 2, 3; iv. 1—*confirm.*, wheat and tares, Mt. xiii. 30, § 32—*see* also xxv. 34, § 86; also ver. 41, .6, § 86.

NOTES.

15. *In expectation.* In suspense, and looking for the full evidence of his being the Messias.

Mused in their hearts. Thought of his character, his preaching, and success, and anxiously inquired whether he did not do the things which were expected of the Messias.

I baptize, &c.—*See* 'Baptism of repentance,' p. 50.

One mightier, &c.—*See* 'He was before me,' p. 48.

Mk. i. 7. *Whose shoes I am not worthy, &c.* At first, in order to keep the feet from the sharp stones, or the burning sand, small pieces of wood were fastened to the soles of the feet, called *sandals.* Leather, or skins of beasts dressed, afterwards were used. The foot was not covered at all; but the sandal, or piece of leather or wood, was bound by thongs. The people put off these when they entered a house, and put them on when they left it. To loose and bind on sandals, on such occasions, was the business of the lowest servants; and their office was, to loose and carry about their masters' sandals. The general sense is, 'I am not worthy to perform to him the humblest offices.'

Mt. iii. 11. *The Holy Ghost.* The third person of the adorable Trinity, whose office it is to renew, enlighten, change, and comfort the soul.

[*With the Holy Ghost and with fire.* Flames appeared on the heads of the apostles and first converts on the memorable day of Pentecost, when they received the miraculous effusion of the Spirit, of which these flames were the symbols. It is also to be remarked, that accompanying the Holy Spirit's cleansing of the soul by the application of the word, there are fiery trials. (1 Pe. iv. 12, '*Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you.*') There are painful providences, which not only give occasion to the exercise of newly-acquired grace, but which are intended to consume all impure desires and unprofitable habits of thought and action.]

12. *Whose fan.* 'Winnowing shovel.' mentioned Is. xxx. 24. It seems, they had two kinds of them; one with teeth, wherewith they turned up the corn to the wind, that the chaff might be blown away; another that made wind, if the air was calm.

[God's judgments are likened to a *fan;* be thereby turns up persons and nations, and scatters and disperses them for their wickedness; and his thus scattering and overturning them are called his *fanning* of them, Je. xv. 7, '*I will fan them with a fan in the gates of the land; I will bereave* them *of children,* (of whatsoever is dear, MARG.) *I will destroy my people,* since *they return not from their ways.*']

Purge. Shall cleanse, or purify.

His floor. The threshing-floor was an open space, or area, in the field, usually on an elevated part of the land, Ge. l. 10; Ju. vi. 37; Ho. ix. 1. It had no covering or walls. It was a space of ground thirty or forty paces in diameter, and made smooth by rolling it, or treading it hard. A high place was selected, for the purpose of keeping it dry, and for the convenience of winnowing the grain by the wind. It is said they were formed of clay and lees of oil beaten together; which, when once dried, no water could enter it, no weed grew on it, nor any mice, rats, or ants, penetrate into it. The grain was usually trodden out by oxen. Sometimes it was beaten with flails, as with us; and sometimes with a sharp threshing instrument, made to roll over the grain, and to cut the straw at the same time, Is. xli. 15. After being threshed it was winnowed. The grain was then separated from the dirt and coarse chaff by a sieve, and then still further cleansed by a fan, an instrument to produce an artificial wind. This method is still practised in eastern nations.—*See Chaff,* next page, 'Notes.'

* On this *first* testimony of the Baptist, *see* Greswell, Vol. II. Diss. xix. p. 175.

NO MAN SPEAKING BY THE SPIRIT OF GOD CALLETH JESUS ACCURSED: AND NO MAN CAN SAY THAT JESUS IS THE LORD, BUT BY THE HOLY GHOST.—1 Cor. xii. 3.

(G. 5.) *The residue of the history of the public ministry of John the Baptist, according to St. Luke.* Luke iii. 18—20.

18 And μεν ουν και many other things in his exhortation preached he unto the people.
19 But Herod the tetrarch, being reproved by him for Herodias his brother Philip's
20 wife, and for περι all the evils πονηρων which Herod had done, added yet this above all, that he shut up John in prison.

SCRIPTURE ILLUSTRATIONS.

19. *Herod the tetrarch*—surnamed Antipas—*see* Lu. iii. 1, p. 49—killed John the Baptist—*see* § 40—mocked Jesus, &c., Lu. xxiii. 8—11, § 90.

NOTES.

Garner. A repository where thrashed corn is laid up or preserved. In the East, the garner is generally subterraneous, or partly so, but covered down, and thatched over. Spiritually, is the store-house into which Jesus Christ, as the true husbandman, collects his precious harvest.

Lu. iii. 17. *But he will burn up the chaff.* These words evidently allude to the Jewish practice of burning the chaff, or coarse and broken straw. The Jews themselves describe it thus: 'Then comes the threshing: the straw they throw into the fire, the chaff into the wind; the wheat they keep on the floor. So the nations shall be burnt; but Israel alone shall be preserved.' Isa. i. 28, 31. 28, '*And the destruction of the transgressors and of the sinners* shall be *together, and they that forsake the* LORD *shall be consumed.*' 31, '*And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them.*'—*Comp.* Mt. xiii. 40—2, § 33, p. 280. Wicked men, particularly hypocrites, are likened to chaff; Ps. i. 4, '*The ungodly* are *not so: but* are *like the chaff which the wind driveth away.*'

The following is extracted from a recent publication:—'A large threshing-floor was near, (*see* p. 54, *His floor,*) and we put many questions to the peasants in regard to their farming operations. A flat board, which is drawn over the corn to bruise it, is called *loah.* It is made of two or three boards firmly united, and the bottom is spiked with stones, arranged at regular distances, not unlike the nails in a ploughman's shoe. It is drawn by two horses or oxen, a boy sitting upon it, and driving them round and round. This instrument is universally used. The wooden fork, used for throwing the corn up in the air, is called *midra;* and the flat, hollow, wooden shovel next used for a similar purpose, is called *raha.* The latter is evidently the *fan* of the New Testament. When this implement is used, the wheat falls down in a heap on the threshing-floor, while the chaff is carried away by the wind, and forms another large heap at a little distance. The peasants do not burn it, but give it to their cattle, *see* Is. xxx. 24; and it is so perfectly dry, that were it set on fire, it would be impossible to quench it. These simple customs strikingly illustrate the words of David.'—*See* also the last Note, p. 54, *Chaff.*—*Narrative of a Mission of Inquiry to the Jews,* pp. 64, 116.

18. *Preached he, &c.* 'He evangelized the people;' proclaimed to them the gospel.—*See* Ac. viii. 25.

19. *Herod the tetrarch.*—*See* above, & 'Note,' p. 49.

PRACTICAL REFLECTIONS.

15, 16 *ver.* Let us take example from John, not to put our own performances in place of Christ, nor to put the sign in the place of the thing signified.

[16 *ver.* John acknowledged that it was only with water he baptized, and that the baptism of the Holy Ghost was yet to be ministered by Jesus: this was the principal thing to be desired. We are to be washed from all our filthiness as with pure water; and to this purifying, let every trial, however painful, conduce. Let us willingly submit ourselves to the cleansing power of the truth, as in the light of Him 'whose eyes are as a flame of fire.']

19, 20 *ver.* It is dangerous to be in a position of worldly authority. Whilst the people could bear to be reproved, and whilst the publicans and soldiers even asked to be directed by John, Herod could not allow his sin to be pointed out.

20 *ver.* It is better to be a sufferer in the cause of truth and righteousness, as was John, than to have, like Herod, the power of hiding to our guilt.

GEOGRAPHICAL NOTICES.

JUDÆA.—*See* 'Historical Sketch,' p. ix.—*See* ADDENDA, *Pontius Pilate.*

GALILEE.—*See* 'Historical Sketch,' p. ix.

ITUREA.—So called from *Jetur,* one of the sons of Ishmael, Ge. xxv. 15; 1 Ch. i. 31. It was situated on the east side of Jordan; and was taken from the descendants of Jetur by the tribes of Reuben and Gad, and the half tribe of Manasseh.

TRACHONITIS.—Has Damascus on the north, Iturea on the south, Arabia Deserta on the east, and Batanea on the west. It derived its name from the Trachones mountains *Khiara.* Philip obtained these regions from the Romans, on condition that he would extirpate the robbers.

ABILENE.—It was to the south of *Baalbec;* formed part of Cœlo-Syria, between Libanus and Anti-Libanus, and north-west of Damascus.

THE RIVER JORDAN.—*See* Sect. 8, p. 60.

ADDENDA.

'PONTIUS PILATE,' p. 49.

Pontius Pilate. Herod the Great left his kingdom to three sons.—*See* § 5, p. 35. He left *Judea* to *Archelaus,* who reigned *nine* years; when, on account of his crimes, he was deposed by Augustus, and banished into Vienne, and Judea was made a Roman province, and placed entirely under Roman governors, or *procurators,* and became completely tributary to Rome. Pontius Pilate was the *fifth* governor that had been sent. He was probably an Italian, & was the successor of Gratus, in the government of Judea, A.D. 26 or 27. He was a most obstinate, passionate, covetous, cruel, and bloody wretch, tormenting even the innocent, and putting people to death without so much as a form of trial. Taking offence at some Galileans, he murdered them in the court of the temple as they offered their sacrifices, when they assembled to eat the passover, Lu. xiii. 1, 2. This, as our Saviour hinted, was a prelude of the Jews being shut up in their city, and murdered. Wicked as he was, his conviction of our Saviour's innocence caused him to try several methods to preserve his life. His wife too sent him word to have nothing to do in condemning Jesus, as she had a terrible dream about him. When the Jews accused our Saviour of calling himself the Son of God, Pilate was the more afraid, as he suspected he might be so. They then cried out, he would be a traitor to Cæsar if he dismissed Jesus. Dreading a charge of this nature, he washed his hands, and protested that he was innocent of Jesus' death, and then condemned him to be crucified. Guided by Providence, he, instead of an abstract of the causes of condemnation, caused to be written on our Saviour's cross, *This is Jesus of Nazareth, the King of the Jews,* which at once declared his innocence, royalty, and

ADDENDA—(*continued*).

Messiahship: nor could all the intreaties of the Jews cause him in the least to alter the inscription. He readily allowed Joseph the dead body to give it a decent interment. He as readily allowed the Jews to seal and guard the sacred tomb; and so our Saviour's resurrection became the more notorious. About three years after the crucifixion of our Saviour, Pilate, for his cruelty and oppression, was deposed by Vitellius, governor of Syria, and sent to Rome, to give an account of his conduct. Caligula, the emperor, soon after banished him to Vienne, in Gaul, where extreme poverty and distress influenced him to put a wretched end to his own life.

'PHARISEES,' p. 52.

The Pharisees were the most numerous and wealthy sect of the Jews, supposed to have originated about 150 years B.C. They derived their name from the Hebrew word *Pharash*, which signifies to set apart, or to separate, because they *separated* themselves from the rest of their countrymen, to peculiar strictness in religion. Their leading tenets were the following: that the world was governed by fate, or by a fixed decree of God; that the souls of men were immortal, and were either eternally happy or miserable beyond the grave; that the dead would be raised; that there were angels, good and bad; that God was under obligation to bestow peculiar favour on the Jews; and that they were justified by the merits of Abraham. They were proud, haughty, self-righteous, and held the common people in great disrespect, Jno. vii. 49. '*But this people who know not the law are cursed.*' They sought the offices of the state, and affected great dignity. They were superstitiously exact in paying tithe of the most trifling articles, while in general they neglected the weightier matters of the law. They were of opinion that good works might claim reward from God, and ascribed an extraordinary degree of merit to the observance of rules, which they had themselves established as works of supererogation. Of this sort were their frequent washings and fastings, their nice avoidance of reputed sinners, their rigorous observance of the sabbath, and the long prayers which they ostentatiously made in the synagogues and in the corners of the streets. Trusting in themselves that they were righteous, they not only despised the rest of mankind, but were entirely destitute of humility toward God; yet their hypocritical display of zeal for religion gave them great influence over the common people, and consequently great authority in the Jewish state. Some of the laws of Moses they maintained very strictly. In addition to the written laws, they held to a multitude which they maintained had come down from Moses by tradition. These they felt themselves as much bound to observe as the written law. Under the influence of these laws, they washed themselves before meals with great scrupulousness; they fasted twice a week—on Thursday, when they supposed Moses ascended mount Sinai, and on Monday, when he descended; they wore broad phylacteries, *see* Mt. xxiii. 5, § 85, and enlarged the fringe or borders of their garments; and loved the uppermost rooms at feasts, and the chief seats in the synagogues. They were in general a corrupt, hypocritical, office-seeking, haughty class of men. There are, however, some honourable exceptions recorded, Ac. v. 34.

'SADDUCEES,' p. 52.

The Sadducees are supposed to have taken their name from Sadok, who flourished about 260 years before the Christian era. He was a pupil of Antigonus Sochæus, president of the sanhedrim, or great council of the nation. He had taught the duty of serving God *disinterestedly*, without the hope of reward, or the fear of punishment. Sadok, not properly understanding the doctrine of his master, drew the inference that there was no future state of rewards or punishments; and on this belief he founded the sect. The other tenets they held were: 1st. That there is no resurrection, neither angel nor spirit, Mt. xxii. 23, § 85; Ac. xxiii. 8; and that the soul of man perishes with the body. 2d. They rejected the doctrine of fate. 3d. They rejected all traditions. They carried their ideas of human freedom so far as to assert, that men were absolutely masters of their own actions, and at full liberty to do either good or evil. Some of these tenets led, as might be expected, to great profligacy of life; hence we find the licentious wickedness of the Sadducees frequently condemned in the New Testament. It is commonly alleged, that the Sadducees denied the authority of all the sacred writings, except the Pentateuch. They considered Messias as a great temporal prince, who was to erect a vast monarchy, wherein all nations were to be subjected to the Jews. This appears from their flocking to John's baptism along with the Pharisees, desiring to be prepared for his coming. Confining all their hopes to this world, enjoying its riches, and devoting themselves to its pleasures, they might well be anxious that their lot of life should be cast in the splendid reign of this expected temporal king, with the hope of sharing in his conquest and glory; but this expectation was so contrary to the lowly appearance of our Saviour, that they joined their inveterate enemies, the Pharisees, in persecuting him and his religion.

In point of numbers, Josephus says, the Sadducees were an inconsiderable sect; but their numerical deficiency was amply compensated by the dignity and eminence of those who embraced their tenets, and who were persons of the first distinction; and several of them were advanced to the high-priesthood. The great and the rich are apt to prefer the pleasure and grandeur of this life, to any expectancy in a future state.

'ON THE MINISTRY OF JOHN THE BAPTIST,' p. 49.

'John began his ministry probably Oct. 5, U.C. 779, the assumed date of his nativity when he completed his thirtieth year, about the feast of Tabernacles, which begun this year on Sept. 15, and expired Sept. 22. We may conjecture that it would begin after, not before the 10th of Tisri, and the expiration of the feast itself. If it began at this time, it might last until the day of his imprisonment, as nearly as possible, seven months; but until April 5th, the day of the commencement of our Saviour's ministry, at the Passover,—Jno. ii. 13, U.C. 780; exactly six months.' —*Greswell*, Vol. II. Diss. XIX. p. 188.

'Those who maintain the longer duration of the ministry of John are too apt to regard him as a simple Levite; than which there cannot be a more gross mistake. The son of Zacharias was a priest, and the son of a priest; by each of his parents lineally descended from the founder of the priesthood; and capable to have represented the Levitical high priest himself. It can hardly be necessary to observe, that the *sacerdotal* order, among the Jews, was entirely distinct from the *Levitical*; their origin was different; their duties and privileges were altogether of a superior rank; and, what is more, were incommunicable to others: so that to degrade a priest to the level of a Levite, would be as great a presumption as to raise a Levite to the degree of a priest. The priests were the lineal progeny of Aaron: the twenty-four courses, which embodied them all, were entirely derived from Eleazar and from Ithamar, the only two sons of Aaron who survived after the death of Nadab and Abihu. The Levites were descended from the rest of the family of Levi; Merari, Gershon, and (excepting only the particular family of Aaron) Kohath. The strictness of the law for the preservation of the line of the priesthood is well described by Josephus. —*Contr. Ap.* i. 7, ii. 5; *vide* also 2 Ch. xxxi. 16—9; Ezr. ii. 62.'—*Ibid.*, Vol. I. Diss. xi. p. 374.

'The scene of this ministry is laid by St. Matthew, and by St. Mark, in its commencement, in the wilderness of Judæa; which does not mean an absolute desert, but a plain and champaign country, devoted to pasturage, and, though comparatively remote from the more populous parts, yet not unoccupied by villages. Thus Josephus mentions Βηθαλαγάβ . . . κώμην οὖσαν ἐν τῇ ἐρήμῳ *a village in the desert*.—Ant. Jud. xiii. 1. 5. The principal scene of his ministry, we learn from St. Luke, was the Perichorus of Jordan;

EVIL PRINCIPLES LEAD TO EVIL PRACTICES, AND MANY PASS THE ROCKS OF GROSS SINS WHO ARE SHIPWRECKED ON THE SANDS OF SELF-RIGHTEOUSNESS.

ADDENDA—(*continued*).

the proper name of which was the Aulon,—Hieron. Oper. ii. 393, *ad calcem*, De Situ et Nominibus; described by Josephus,—B. iv. viii. 2; Ant. xvi. v. 2,—as two hundred and thirty stades in length, one hundred and twenty in breadth—intersected by the Jordan, enclosed on either side by mountains; desert and barren, and reaching from the southern extremity of the lake of Tiberias, to the northern extremity of the lake Asphaltites. The locality of this Perichorus appears to have been chosen as the fittest scene for the ministerial labours of John, because when overflowed by the Jordan, and laid under water, without being too deep. it would afford the greatest facilities for baptism, or immersion. The scene, thus chosen, seems to have been ever after the same; Bethabara or Bethany, Ænon or Salem; all contiguous places, or not very remote from each other; the former in Perœa, on the eastern side of the Jordan, the latter in Galilee, on the western. The locality of Bethabara continued to be still pointed out by tradition, even in the time of Origen—Oper. iv. 140. A—142. A. in Joan. tom. vi. 24; but whether correctly or not, may be doubted. The preponderance of critical reasons makes rather in favour of *Bethany beyond Jordan*, than of *Bethabara*. Such a country was well adapted for the supply of John's peculiar food, ἀκρίδες καὶ μέλι ἄγριον, *locusts and wild honey*, as the desert had been previously for the materials of his dress. Clothes made of hair, in general, are alluded to by Josephus as characteristic of poverty, or a mean state of life, B. i. xxiv. 3, Ant. xvi. vii. 3.

'The Perichorus of Jordan, for a great part of its extent, bordered upon Judæa; hence, among those who resorted to the baptism of John, the inhabitants of Jerusalem and of Judæa are specified among the first. It is, however, a circumstance of resemblance between John's ministry and our Saviour's also, that both appear to have been almost confined to Galilee, or to the dominions of Herod Antipas, beyond the jurisdiction of the Jewish sanhedrim.'—*Greswell*, Vol. II. Diss. xix. pp. 183—.5.

'The first character in which John is represented, upon the public assumption of his ministerial office, is that of an herald, or proclaimer, of the tidings of the kingdom, accompanied by the conditions of faith —that is, belief in the tidings, and of repentance, or reformation of life, as a consequence of the belief, Mt. iii. 1, 2, § 7, p. 50.

'His next character is the character of a baptiser, Mt. iii. 5, 6. Another, and a third character, is that of a teacher of morals, as well as of a preacher of the kingdom, Lu. iii. 10—.4, § 7, p. 53.

'A fourth, and the last character, is that of an harbinger of the Messiah, or of one commissioned to bear express testimony to the approaching advent of the Christ, Mk. i. 7, 8, § 7, p. 54.

'Besides these characters, we meet with no more; and of these the first and the last alone are really distinct; the intermediate two are not so much different from, as natural consequences of the first. The character of a preacher of repentance could not fail to include the character of a moral teacher; and the doctrine of the kingdom, as preached by John, being accompanied by the requisition of repentance, grounded upon faith in the approach of the kingdom, baptism was administered as the sign and seal of both.

'The administration of baptism, without any regard to the use of that rite among the Jews in the admission of proselytes, was a necessary part of the office of John; whether as a prophet of the kingdom, or as a teacher of morality: in which might be supposed to be comprehended the sum and effect of his ministry as both. The reception of baptism at his hands was the last and most decisive step, to declare the faith of the recipient in both the message and the authority of John. Hence it is that the final end of his mission, so far as these objects are contemplated by it, may be fitly described as simply and solely *to baptise*; that his ministry, regarded in the complex, might be called *his baptism*; that his personal denomination, both in the Gospels and out of them, is John ὁ Βαπτιστής—John *the baptiser*; that St. Mark and St. Luke do each concisely express both his first and his second office in this *one* description, that John came preaching or proclaiming the *baptism* of repentance, unto remission of sins; and that St. Paul, in the synagogue of Pisidian Antioch, employs the same language: John having proclaimed, before the face of his entrance, *baptism* of repentance to all the people.—*See* Ac. xiii. 24.'—*Ibid.*, pp. 150—.2.

'The Baptist wrought no miracles; but in other respects, whether as a preacher of the kingdom, or as a teacher of moral duties, he was absolutely the counterpart, and merely the forerunner of Christ.'—*Ibid.*, p. 155.

'The mission and ministry of John, as far as they were subservient to the future gospel dispensation, were the same in kind with the mission and ministry of our Lord himself, of the twelve and of the seventy, respectively, during the lifetime of Christ.'—*Ibid.*, p. 157.

'The personal ministry of John is not to be regarded as distinct from the personal ministry of our Saviour, except in the order of succession: both were continuous, though individual parts of the same scheme or dispensation in general, which may be called indifferently either the ministration of the kingdom, or the ministration of the Messiah, as discriminated from the propagation of formal Christianity, or the ministration of the apostles. It may be said, however, that prophecy, both ancient and recent, had represented the ministry of John in a different light, viz., as the ministry of an herald, harbinger, or precursor specially in reference to the coming of Christ; and therefore as distinct from the ministry of Christ. *The voice of one crying in the wilderness, Prepare ye the way of the Lord, make straight his paths*, Is. xl. 3—5. *Behold I do send my messenger before thy face, who shall get ready thy way before thee*, Mal. iii. 1. *He shall be mighty before the Lord, . . . and many of the children of Israel shall he turn to the Lord their God. And he himself shall go before him in the spirit and power of Elias*, to *turn the hearts of the fathers to the children, and the disobedient to the wisdom of the righteous; to prepare for the Lord a duly provided people*, Lu. i. 15—.7. *And thou, child, shall be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; for the sake of giving knowledge of salvation to his people, by the remission of their sins through the tender mercies of our God; wherewith the dayspring from on high hath visited us, to shine unto those who were sitting in the darkness and shadow of death, whereby to direct our feet safely into the way of peace*, 76—.9.'—*Ibid.*, pp. 170, .1.

'If such had not been the original design of the ministry of John, would the prophet Isaiah have specified *this*, as the final result of that preparation which he attributes to the spiritual harbinger, that all flesh should see the *salvation* of God? For what is *the salvation* of God, but God *the Saviour*? and what is God *the Saviour*, but a *crucified Saviour*? and when was a crucified Saviour revealed, or seen, before the day of Pentecost, when the first Christian sermon was preached? Would the angel Gabriel have said that John should get ready for the Lord, λαὸν κατεσκευασμένον? For what is this *duly prepared* or *befitting* people, but the members of his future church, his *peculium* among the Jews, the ἐκλογή, in short, of Israel? Would his father Zacharias have said, that she should go before the face of the Lord to give knowledge of salvation to his people? For when was the knowledge of *salvation*, that is, the knowledge of a *Saviour*, communicated in the lifetime of John? Or when were the tender mercies of God fully developed in the remission of sins, before the great forfeit had been paid in the sacrifice for sins, and human redemption was complete? Or when could the dayspring from on high be said to have shone forth on the darkness of the Gentile world, before the gospel was preached to that world? Or when were the feet of sinners, whether Jews or Gentiles, safely guided into the way of peace, before Christ, the Way, the Truth, and the Life, the Captain of salvation, and the Prince of peace, had been distinctly proposed in all these capacities, to the Jew first, and afterwards to the Gentile?'—*Ibid.*, pp. 170, .1, 181, .2.

AS TREES WITHOUT FRUITS ARE UNPROFITABLE; SO KNOWLEDGE WITHOUT WORKS IS ABOMINABLE.

OUR WHOLE LIFE SHOULD BE A LIFE OF REPENTANCE, AND SUCH AS NEEDS NOT TO BE REPENTED OF.

SECTION VIII.—ABOUT THE MIDDLE OF THE MINISTRY OF JOHN THE BAPTIST, JESUS COMES TO HIS BAPTISM; THE HOLY GHOST DESCENDS UPON HIM; A VOICE FROM HEAVEN BEARS WITNESS TO HIM.

(G. 6,) No. 8. *Line from Nazareth to Jordan.*

MATT. iii. 13—17.	MARK i. 9—11.	LUKE iii. 21—3.
	9 "And it came to pass in those	
13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.	days, *that* Jesus came from Nazareth of Galilee,	
14 But John forbad διεκωλυεν him, saying, I have need to be baptized of thee, and comest thou to me?		
15 And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh πρεπον εστιν us to fulfil all righteousness.		

SCRIPTURE ILLUSTRATIONS.

Mk. i. 9. *Nazareth*—the city where Mary the mother of Jesus lived, Lu. i. 26, 7, § 2, p. 9—Mary returned to her own house at, 56, § 2, p. 14—Joseph and Mary went from, ii. 4, § 4, p. 19—returned from Egypt to, 39, § 5, p. 35—Philip said to Nathanael, '*We have found . . . Jesus of Nazareth*,' &c., Jno. i. 45, § 10—his superscription, Jno. xix. 19, § 91—by the disciples going to Emmaus, Lu. xxiv. 19, § 94.

Mt. iii. 13. *Jordan*—to the plain of which, Lot departed, eastward, from Abram, Ge. xiii. 11—where the judgment of God was signally manifested on the cities of the plain, xix. 23—9—east border of the land of Canaan, Nu. xxxiv. 12—between the two and a half and nine and a half tribes, Jos. xxii. 25—its waters divided for Israel to pass through, Jos. iii. 17—*see* iv. 22, 3; for Elijah, 2 Ki. ii. 8; for Elisha, 13, 4—Naaman to wash in Jordan seven times for the leprosy, 2 Ki. v. 10—for which disease there was to be a sprinkling seven times, Le. xiv. 7.

Jordan means, 'River of Judgment.' The waters of judgment were to be brought up over Israel, Is. viii. 7, 8; xvii. 12; xviii. 2, 7; Ps. xlii. 7—their sins to be left in the depths, Mi. vii. 19—the waters of judgment went over Jesus, as having taken upon him the cause of his people, Ps. lxix. 1, 2, 14, 5; lxxxviii. 6, 7—twelve stones, representing the twelve tribes, taken out of Jordan by Joshua, and set up for a sign at Gilgal, Jos. iv. 8, 20—4—multitudes baptized in, Mk. i. 5, § 7, p. 52—after the feast of dedication, Jesus went beyond Jordan, Jno. x. 40, § 57.

14. *baptized of thee*—the Lord was to baptize with the Holy Ghost—*see* Mt. iii. 11, § 7, p. 54.

15. *suffer it to be so now, for thus it becometh, &c.*—that is, not as having need of it for himself, but as one doing service for others, who through him should receive the better baptism. It was thus he washed his disciples' feet, Jno. xiii. 4—17, § 87—thus he gave himself for the church, 'that he might sanctify and cleanse it with the washing of water by the word,' Ep. v. 25—7—thus, though Lord of all, and needing not to be a servant, 'he became obedient unto death, even the death of the cross,' Ph. ii. 6—8—so it had been written of him, Ps. xl. 7, 8—'and the Lord is well pleased for his righteousness' sake,' Is. xlii. 21—he esteemed it his meat to do his Father's commandments, and abode in his love, xv. 10, § 87—'such an High Priest,' &c., He. vii. 26—he 'offered himself without spot,' &c., ix. 14—'by one offering he hath perfected for ever them that are sanctified,' x. 14.

NOTES.

Mt. iii. 14. *Forbad him.* 'Was hindering; would have hindered.'—*See* ADDENDA, p. 62.

I have need. 'I am very far inferior to thee, so as rather to need *thy* baptism—the Holy Ghost; than thou mine—in water; and yet dost thou come to *me*, as to a superior?' I am a sinner, and unworthy to administer this to the Messiah.

15. *Suffer it to be so now.* 'For the present.' The meaning is, that John must suffer him, for the *present*, to be baptized with the baptism of *water*, for that baptism of His with the *Spirit* was yet to be.

It becometh us. Jesus was about to preserve for his people that of which John's baptism was a sign.

To fulfil. To complete or make perfect the law ordained of God. Christ was the fulfiller of the law.

All righteousness. Some think here is an allusion to the priests washing previously to inauguration: Ex. xxix. 4, '*And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.*' To fulfil the law as the great High Priest, he must needs be washed. Jesus had no sin. But he was about to enter on his work. It was proper that he should be set apart by his forerunner, and shew his connection with him, and give his approbation to what John had done. Also, he was baptized, that occasion might be taken, at the commencement of his work, for God publicly to declare his approbation of him, and his solemn appointment as the Messiah.

PRACTICAL REFLECTIONS.

Mk. i. 9. We should be willing to go far, like Him whose steps we are to follow, for the purpose of witnessing to the truth, and strengthening the Lord's servants in their work.

[Mt. iii. 14. The condescension of Christ in seeking out his people may well be to us, as it was to John, the subject of admiring gratitude—as when he said, 'Comest thou to me?']

John's baptism could not be for the washing away of sin, seeing it was performed upon Jesus, who was himself 'the Lamb of God that taketh away the sin of the world;' and this was to be done by Him years afterwards, when he bare our sins in his own body on the tree.

[John's baptism could not be for the giving of the new birth, for Jesus, upon whom that baptism was performed, did not require regeneration—He was the Holy One, the only-begotten of the Father.]

After the example of Christ, let Christians learn to submit to the ministry of their less qualified or less honourable brethren, submitting in all things unto God.

The most eminent saints are, like John, ready to feel and to express their unworthiness of the honour put upon them, as being employed in the service of God.

15 *ver.* The defective views of our brethren should be met, as Jesus met those of John, with kindness and persuasion.

Jesus, in the time then present, submitted to the sign, as looking forward to his fulfilling all righteousness, when also he was to give the thing signified in the baptism of the Holy Ghost.

We ought, like John, to give up our former opinions or prejudices when they are shewn to be wrong.

[John allowed Jesus to be baptized of him, not as being less worthy than himself, but as being the fulfiller of all righteousness—who, in procuring the baptism of his mystical body, accomplishes the filling up of all ceremonial observances.]

We must not allow the private opinions of even those we recognise in office under God to prevent us from doing what we know to be his will.

SUCH AN HIGH PRIEST BECAME US, WHO IS HOLY, HARMLESS, UNDEFILED, SEPARATE FROM SINNERS.—Heb. vii. 26.
THEN SAID I, LO, I COME: IN THE VOLUME OF THE BOOK IT IS WRITTEN OF ME, I DELIGHT TO, ETC.—Psalm xl. 7, 8.

MATT. iii. 16,.7.	MARK i. 10, .1.	LUKE iii. 21, .2.
Then he-suffered him.[c]	and was baptized of John in *εις* Jordan.	[c] Now when-all the people-were-baptized, it-came-to-pass, *that* Jesus also being-baptized, [d]
16 And Jesus, when-he-was-baptized, [d] went-up straightway out-of *απο* the water: [e] and,	10 And straightway coming-up out-of the water,	
[f] lo, the heavens were-[g] opened *ανεωχθησαν* unto-him, [g] and he-saw the Spirit of God descending like a-dove, and lighting upon him:	he-saw the heavens opened, *σχιζομενους* and the Spirit like a dove descending upon him:	[g] and praying, [f] the heaven was-opened, *ανεῳχθηναι*
17 and lo a-voice from heaven,	11 [h] And there-came a-voice from heaven,	[i] and the Holy Ghost descended in-a-bodily shape *σωματικῳ ειδει* like a-dove upon him, [h] and a-voice came from heaven,

MARGINAL READING:—[g] Or, cloven, or rent

SCRIPTURE ILLUSTRATIONS.

Lu. iii. 21. *and praying*—Jesus was a man of prayer. He prayed early, Mk. i. 35, § 18—late, Mt. xiv. 23, § 41—all night, Lu. vi. 12, § 27—when about to be transfigured, Lu. ix. 28, .9, § 51—for his disciples, Lu. xxii. 32, § 87; Jno. xvii. § 87—in the garden of Gethsemane, Mt. xxvi. 39—44, § 88—for his murderers, Lu. xxiii. 34, § 91—before sending forth the twelve, he directed them to pray for the sending forth, Mt. ix. 38, § 39—in the spirit of united prayer they were found when the baptism of the Spirit was given, Ac. i. 14; ii. 1, 2—in the same unity of the Spirit are they, who believe on him through their word, to be found, preparatory to the great and universal witnessing, Jno. xvii. 21, § 87—in the same earnest supplication, Is. lxii. 6, 7; Jer. xxxi. 7; Eze. xxxvi. 37; Ho. xiv. 2, 3; Joel ii. 15—32, &c.

Mt. iii. 16. *the heavens were opened unto him*—so unto Stephen, Ac. vii. 56—there he saw Him who for us fulfilled all righteousness; let us be found 'looking unto Jesus, the author,' &c., He. xii. 2—thence he shall come to receive up his redeemed into that glorious reward, Is. lxiv. 1, 4; Jno. xiv. 2, 3, § 87—*see* also ch. i. 51, § 10.

Lu. iii. 21. *and the Holy Ghost descended*—this as predicted, Ps. xlv. 7; Is. xi. 2; xlii. 1; lxi. 1—received by him as the Head of his people, Ge. xlix. 26; De. xxxiii. 16—he is the Head of his body, which is united to him by faith, Col. i. 18—29.

Mk. i. 11. *voice, &c.*—contrast with the voice to Nebuchadnezzar, announcing his degradation, Da. iv. 31—this voice of the Father was again heard on the mount of Transfiguration, Mt. xvii. 5, § 51—this voice from the excellent glory referred to, 2 Pe. i. 17—it was also heard just before his death, and was then supposed by many to be thunder, Jno. xii. 28—30, § 82.

NOTES.

Lu. iii. 21. *Now when all the people were baptized, &c.* ['A difference is to be noted between *ἐν τῷ βαπτισθῆναι τὸν λαὸν* and *ἐν τῷ βαπτίζεσθαι τὸν λαὸν*, of which the latter means, "*while the people were being baptized*," and the former, "*after they were baptized*." Accordingly, in order to render the peculiar meaning of the Greek more distinct, the whole may be rendered thus: *And it came to pass, after all the people had been baptized, that when Jesus also had been baptized, and was praying, the heaven was opened, &c.*'—*Bloomfield.*

And praying. We may reasonably suppose that there was an intimate connection between the '*praying*' that accompanied the baptism, and the anointing of '*the Holy Ghost*' that immediately followed.—*Comp.* '*If ye then being evil,*' &c., Lu. xi. 13, § 62.

Mk. i. 10. *The heavens opened.* There is every reason to believe that light was *preternatural*, and to have accompanied the DIVINE SPIRIT; such a light as accompanied Jesus, on being visibly revealed to St. Paul at his conversion. The heavens were opened unto him—that is, to John the Baptist—as a testimony to John of the Messiahship of Jesus. And *he*, John, *saw the Spirit of God ... lighting upon him, i.e.* Jesus. The same appearance took place at Stephen's death, Ac. vii. 56. '*Behold, I see the heavens opened, and the Son of man,*' &c.

Mt. iii. 16. *The Spirit of God*—*see* ver. 17. This was the third Person of the Trinity, descending upon him in the form of a dove, Lu. iii. 22. The *dove*, among the Jews, was the symbol of purity or harmlessness; Mt. x. 16, § 39, '*Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.*' The form chosen here was doubtless an emblem of the innocence, meekness, and tenderness of the Saviour. The gift of the Holy Spirit, in this manner, was the public approbation of Jesus,—Jno. i. 33, § 10, '*And I knew him not: but he that sent me,*' &c.; and a sign of his being set apart to the office of the Messiah.

Lu. iii. 22. *The Holy Ghost.* So Luke: Matthew says, 'The Spirit of God:' Mark says, 'The Spirit.' This is the third Person in the Trinity.

In a bodily shape. This was a real visible appearance. The dove is an emblem of purity and harmlessness, and was early used to signify acceptance and reconciliation: and plainly indicated that Jesus should personify those very graces of which the dove is an emblem. '*For in him dwelleth all the fulness of the Godhead bodily,*' Col. ii. 9. ['The *Holy Spirit*, when he assumes a visible form, assumes that which shall be emblematic of the thing intended. Thus he assumed the form *of tongues*, to signify the miraculous powers of language with which the apostles were to be endowed; the appearance of *fire*, to denote their power, &c.; Ac. ii. 3, '*And there appeared,*' &c.]

Mk. i. 11. *A voice from heaven.* At his birth angels sung of his glory; and now, thirty years afterward, God the Father from heaven declared his acceptance of the Son in the work of our redemption. It was a public declaration that Jesus was the Messiah.—*See* 'Scripture Illustrations,' Mk. i. 11.

PRACTICAL REFLECTIONS.

Lu. iii. 21. Religious observances should be attended to with prayer, after the example, and in the name of Jesus.

22 *ver.* The baptism of John was for witness: and it was accompanied with the witness of the Father, as acknowledging him from heaven, and of the Holy Ghost, as descending upon him like a dove.

[As the Holy Ghost descended upon Jesus in a bodily shape like a dove, so may the spirit of peace and of love rest upon his mystical body, and still bear witness of Jesus.]

Let us acknowledge the grace of the Father in the gift of his beloved Son, with whom he is well pleased, as the fulfiller of all righteousness in behalf of his people.

Let us acknowledge Jesus in his wondrous grace, in becoming a servant as under the law for us, and with whose service the Father is well pleased.

THOU LOVEST RIGHTEOUSNESS, AND HATEST WICKEDNESS: THEREFORE GOD, THY GOD, HATH ANOINTED THEE WITH THE OIL OF GLADNESS ABOVE THY FELLOWS.—Psalm xiv. 7.

MATT. iii. 17.	MARK i. 11.	LUKE iii. 22, .3.
saying, This is my beloved Son, in whom I-am-well-pleased.	*saying*, Thou art my beloved Son, in whom I-am-well-pleased.[f]	which-said, Thou art my beloved Son; in thee I-am-well-pleased.

[f] And Jesus himself began to-be about thirty 23 years-of-age. ην ωσει ετων . . . τριακοντα αρκομενος. [For Luke iii. 24—38, see § 4.]

SCRIPTURE ILLUSTRATIONS.

my beloved Son—the true David or Beloved, chosen to stand in the room of the people, and to approach the Father for them, Je. xxx. 9, 21; Ps. lxxxix. 19, 20; as Mt xii. 18, § 26; Jno. iii. 35, § 13; v. 20, § 23—hath made us accepted in the Beloved, Ep. i. 6—translated into the kingdom of his dear Son, Col. i. 13—of which kingdom the law is 'LOVE,' Ja. ii. 8—of obedience to which law, the Christ, the Beloved, the King, is himself the great example, Ep. v. 2.

in whom I am well pleased—the Father accepted him as fulfilling all righteousness substitutionally for his people, Jno. iii. 13—.6, § 12; He. x. 14—22.

Lu. iii. 23. *thirty years*—the age at which the priests entered upon their office, Nu. iv., where it is mentioned seven times, ver. 3, 23, 30, .5, .9, 43, .7—*see*, as to the priesthood of Christ, Ile. ix.

NOTES.

My beloved Son. This is the title which God himself gave to Jesus. It denotes the nearness of his relation to the Father, and the love of God for him; He. i. 1, 2, '*God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.*' It implies that he was equal with God; He. i. 5—8, '*For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.*'—Jno. x. 29—33, § 56, '*My Father, which gave them me, is greater than all; and no man is able to pluck,* &c.—xix. 7, § 90, '*The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.*'

In whom I am well pleased. By this voice and *overshadowing of the Spirit*, the mission of Christ was publicly and solemnly accredited: God intimating that he had before delighted in him; the law, in all its ordinances, having pointed him out; for they could not be pleasing to God, but as they were fulfilled in, and shewed forth the Son of man, till he came.

Lu. iii. 23. *And Jesus himself, &c., i.e.*, he had nearly completed his thirtieth year.

The baptism of Jesus has usually been considered a striking manifestation of the doctrine of the Trinity, or the doctrine that there are three persons in the Divine nature.—1. There is the Person of *Jesus Christ*, the Son of God, baptized in the Jordan, elsewhere declared to be equal with God; Jno. x. 30, § 56. '*I and my Father are one.*'—2. The *Holy Spirit*, descended in a bodily form upon the Saviour. The Holy Spirit is also equal with the Father, or is also God; Ac. v. 3, 4, '*But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.*'—3. The *Father*, addressing the Son, and declaring that he was well pleased with him. It is impossible to explain this transaction consistently in any other way than by supposing that there are three equal Persons in the Divine nature, or essence, and that each of these sustain important parts in the work of redeeming man.

PRACTICAL REFLECTIONS.

22 *ver.* (Mt. iii. 17.) Let us acknowledge Him, of whom the Father said emphatically, 'This is,' &c., 'Thou art,' &c. We were dead in trespasses and sins, and were worthy of eternal death, but Jesus ever liveth to make intercession for us.

Let us acknowledge Christ as our true David, the Beloved—who is not only David's son, but David's Lord, the Son of the Highest, unto whom his Father in heaven will give the throne of his father David.

[In John we have an example of humility. Blessed with great success; attended by the great and noble, and with nothing but principle to keep him from turning it to his advantage; he still kept himself out of view, and pointed to a far greater personage at hand.]

Everything about the work of Jesus was wonderful. No person had before come into the world under such circumstances. God would not have attended the commencement of his life with such wonderful events, if it had not been of the greatest moment to our race, and if he had not possessed a dignity above all prophets, kings, and priests. He was the Redeemer of men, the mighty God, the Prince of Peace. —*see* Is. ix. 6, '*For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.*' And it was proper that a voice from heaven should declare it, that the angels should attend him, and the Holy Spirit signalize his baptism by his personal presence.

GEOGRAPHICAL NOTICES.

JORDAN.—There is no river of any magnitude in the Holy Land besides the *Jordan*. The historical notices respecting this river are extremely interesting. Moses mentions it, De. iii. 25, '*I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon.*' He continues,—*see* 26, .7 verses, '*But the* LORD *was wroth with me for your sakes, and would not hear me: and the* LORD *said unto me, Let it suffice thee; speak no more unto me of this matter. Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes: for thou shalt not go over this Jordan.*' In Joshua, iii. ch., is a beautiful description of the Israelites passing '*over on dry ground.*' '*clean over Jordan.*' When David fled before his rebellious son Absalom, 2 Sa. xvii. 22, '*Then David arose, and all the people that were with him, and they passed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan.*' The man of God smote the waters—*see* 2 Ki. ii. 8, 13, '*And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.*' Elisha '*took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan; and he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the* LORD *God of Elijah? And when he also had smitten the waters, they parted hither and thither: and Elisha went over.*' In JORDAN the Syrian captain was cleansed, 2 Ki. v. 14, '*Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.*'

I HAVE FOUND DAVID MY SERVANT; WITH MY HOLY OIL HAVE I ANOINTED HIM.—Psalm lxxxix. 20.

WALK IN LOVE, AS CHRIST ALSO HATH LOVED US, AND HATH GIVEN HIMSELF FOR US.—Eph. v. 2.

GEOGRAPHICAL NOTICES—(*continued*).

But the most interesting of all the associations with this river is, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. It has two sources. The one at *Banias*, the ancient Paneas, afterwards called *Cæsarea Philippi*.—*See* § 50.

'Just on the north-east side of this village is the source of the river, (here called Banias,) issuing from a spacious cavern under a wall of rock, at the base of the eastern mountain. In the face of the perpendicular rock, directly over the cavern, and in other parts, several niches have been cut, apparently to receive statues. Each of these niches had once an inscription. The stream flows off on the north and west of the village, and joins another in the plain below.

'The fountains at *Tell el-Kady* directly correspond to the source, which Josephus speaks of as the "other source" of the Jordan, called also Dan; where stood the city Dan, anciently *Laish*. The same city *Dan*, placed by Eusebius and Jerome at four Roman miles from Paneas, towards *Tyre*, corresponds well to the present distance of the sources.

'Thus we find, at Banias and *Tell el-Kady*, the two sources of the greater and lesser Jordan, precisely as described by the ancients at Paneas, and the site of Dan.

'These streams unite about one hour from the *Tell*, and flow for about five miles, keeping along near the eastern hills, quite down to the lake or marsh *El-Huleh*, (the waters of Merom, of the Old Testament, Jos. xi. 5, 7).

'From lake *Huleh* it continues eight or ten miles south, and enters lake Tiberias, where it is from twenty to twenty-five yards across. The Jordan, at its entrance into the lake of Tiberias, runs near the foot of the western hills, which next its valley are steep, but not high; while on the other side of the stream, a fine fertile plain stretches off along the end of the lake, for an hour or more, quite to the mountains which skirt the eastern shore.—*See* Sect. 40, *Bethsaida in Decapolis*.

'The present Arabic name for the Jordan is *esh-Sheriah*, "the watering-place," to which the epithet *el-Kebir*, "the great," is sometimes annexed. The common name of the great valley through which it flows below the lake Tiberias, is *el-Ghor*, signifying a depressed tract or plain, usually between two mountains; and the same name continues to be applied to the valley quite across the whole length of the Dead Sea, and for some distance beyond.

'The Jordan issues from the lake of Tiberias, near its south-west corner, where are still traces of the site and walls of the ancient *Tarichæa*. The river at first winds very much, and flows, for three hours, near the western hills; then turns to the eastern, on which side it continues its course, for several hours, to the district called *Kurn el-Hemar*, "*Ass' Horn*," two hours below *Beisan*, where it again returns to the western side of the valley. Lower down, the Jordan follows more the middle of the great valley; though opposite Jericho, and towards the Dead sea, its course is nearer to the eastern mountains; about two-thirds or three-quarters of the valley lying here upon its western side.

'A few hundred yards below the point where the Jordan issues from the lake of Tiberias is a ford, close by the ruins of a Roman bridge of ten arches. About two hours further down is another old bridge, called *Jisr el-Mejamia*, consisting of one arch in the centre, with small arches upon arches at the sides; and also a khan upon the western bank. Somewhat higher up, but in sight of this bridge, is another ford. That near Beisan lies in a direction S.S.E. from the town. Indeed, the river is fordable in many places during summer; but the few spots where it may be crossed in the rainy season are known only to the Arabs.

'The banks of the Jordan appear to preserve everywhere a tolerably uniform character. The river flows in a valley of about a quarter of an hour (or one-third of a mile) in breadth, which is considerably lower than the rest of the valley of the Ghor,—in the northern part about forty feet. This lower valley, when Burckhardt saw it, was covered with high trees and a luxuriant verdure, affording a striking contrast with the sand slopes that border it on both sides. Further down, the verdure occupies in some parts a still lower strip along the river's brink. The channel of the river varies in different places; being in some wider and more shallow, and in others narrower and deeper. At the ford, near *Beisan*, on the 12th of March, Irby and Mangles found the breadth to be about 140 feet by measure; the stream was swift, and reached above the bellies of the horses. When Burckhardt passed there in July, it was about three feet deep. On the return of the former travellers, twelve days later (March 25th), they found the river, at a lower ford, extremely rapid, and were obliged to swim their horses. On the 29th of January, in the same year, as Mr. Bankes crossed at or near the same lower ford, the stream is described as flowing rapidly over a bed of pebbles, but as easily fordable for the horses. Near the convent of St. John, the stream, at the annual visit of the pilgrims at Easter, is sometimes said to be narrow, and flowing six feet below the banks of its channel. At the Greek bathing-place, lower down, it is described, in 1815, on the 3rd of May, as rather more than fifty feet wide and five feet deep, running with a violent current; in some other parts it was very deep.

'The Upper Jordan is less broad, less deep, and less rapid, than near the Dead Sea.'

Of the river near the Dead Sea, (the Lower Jordan,) Dr. Robinson observes: 'The upper or outer banks of the Jordan, where we came upon it, (at the ford *el-Helu*, which is the lowest point where the river is ordinarily crossed,) are not more than one hundred rods apart, with a descent of fifty or sixty feet to the level of the lower valley in which the river flows. There was here no sign of vegetation along the upper banks, and little, if any, in the valley below; except a narrow strip of canes, here occupying a still lower tract along the brink of the channel on each side. With these were intermingled occasionally tamarisks, and the species of willow from which the pilgrims usually carry away branches for staves, after dipping them in the Jordan. Looking down upon the river from the high upper bank, it seemed a deep, sluggish, discoloured stream, winding its way slowly. Further up the river we could see that the high upper banks were wider apart, and the border of vegetation much broader, with many trees. There was a still though very rapid current; the water was of a clayey colour, but sweet and delightfully refreshing.

'In the Book of Joshua, the river Jordan is said "to overflow its banks" in the first month, or all the time of harvest. The original Hebrew expresses in these passages nothing more than that the Jordan "was full (or filled) up to all its banks," meaning the banks of its channel; it ran with full banks, or was brim-full. The phrase "swelling of Jordan," Eng. vers., Je. xii. 5; xlix. 19; l. 44, should be rendered "pride of Jordan," as in Zec. xi. 3, where the original word is the same. It refers to the verdure and thickets along the banks, but has no allusion to a rise of the waters.

'Thus understood, the biblical account corresponds entirely to what we find to be the case at the present day. The Israelites crossed the Jordan four days before the Passover (Easter), which they afterwards celebrated at Gilgal on the fourteenth day of the first month, Jos. iv. 19; v. 10. Then, as now, the harvest occurred during April and early in May, the barley preceding the wheat harvest by two or three weeks. Then, as now, there was a slight annual rise of the river, which caused it to flow at this season with full banks, and sometimes to spread its waters even over the immediate banks of its channel, where they are lowest, so as in some places to fill the low tract covered with trees and vegetation along its sides. Farther than this, there is no evidence that its inundations have ever extended.

'The low bed of the river, the absence of inundation and tributary streams, combine to leave the greater portion of the *Ghor* a solitary desert. Such it is described in antiquity, and such we find it at the present day. Josephus speaks of the Jordan as flowing "through a desert;" and of this plain as in summer scorched by heat, insalubrious, and watered by no stream except the Jordan. Near the ford, five or six miles above Jericho, the plain is described as "generally unfertile; the soil being in many places encrusted with salt, and having small heaps of a white powder, like sulphur, scattered at short intervals over its surface;" here, too, the bottom of the lower valley is generally barren. In the northern

GEOGRAPHICAL NOTICES—(*continued*).

part of the *Ghor*, according to Burckhardt, "the great number of rivulets which descend from the mountains on both sides, and form numerous pools of stagnant water, produce in many places a pleasing verdure, and a luxuriant growth of wild herbage and grass; but the greater part of the ground is a parched desert, of which a few spots only are cultivated by the Bedawin. So, too, in the southern part, where similar rivulets or fountains exist, as around Jericho, there is an exuberant fertility; but these seldom reach the Jordan, and have no effect upon the middle of the Ghor. Nor are the mountains on each side less rugged and desolate than they have been described along the Dead Sea. The western cliffs overhang the valley at an elevation of a thousand or twelve hundred feet; while the eastern mountains are, indeed, at first less lofty and precipitous, but rise, further back, into ranges from two thousand to twenty-five hundred feet in height.' After a course of about 160 miles, inclusive of windings, it discharges itself at the rate of 250,000 tons an hour into the *Dead Sea*, being at this part a deep, discoloured stream, of about 100 feet wide.—*Dr. Robinson's Researches*, Vol. II. pp. 257–267.

NAZARETH.—*See* Sect. ii. p. 14, and Sect. vi. p. 43.

ADDENDA.

ON THE BAPTISM OF OUR LORD.

'The conduct of the Baptist, when he would have declined the administration of his own baptism on our Lord, was founded in a genuine humility, and a sincere conviction of the superior dignity of Christ, such as this knowledge of his person either conveyed or implied; and our Lord's answer, by which he impressed on him the necessity of performing his part in that ceremony, rightly understood, may instruct us in the final end of his baptism itself. Our Lord would not have said, Suffer it to be so *now*, could it have been as well suffered at any other time, before or after it, as at that—nor, For thus it behoveth *us* to fulfil all righteousness, had the same fulfilment, in that one respect, been equally incumbent on others, as on them in particular. The obligation in question was to no moral duty, binding upon moral agents in general; but to some legal requisition, incumbent on those two more especially: the nature of which we must needs collect from the instance of its observance, which was our Lord's receiving from John, and John's administering on our Lord, one and the same rite of baptism; but each, as part of a further, and much more important, ceremonial—the consecration of our Lord to his ministerial office, preparatory to his entering upon it.

'That the Levitical high priest was always a type of the Christian, may be taken for granted; and that John, as the son of Zacharias and Elisabeth, was competent to have sustained even the character of the Levitical high priest, is not less obvious. That there existed also, under the law, a high priest, and one only not the high priest, but, in other respects, superior in dignity, and in the sacredness of his character, to all besides, is proved by various authorities. Κἂν ἄρα τις σοι, οὐ λέγω τῶν ἄλλων Ἰουδαίων, ἀλλὰ καὶ τῶν ἱερέων, οὐχὶ τῶν ὑπάτων, ἀλλὰ τῶν, τὴν εὐθὺς μετὰ τὸν πρῶτον, τάξιν εἰληχότων, (Philo De Virtutibus, ii. 591. l. 10–4). Constituebatur autem sacerdos, qui dignitate proximus esset a summo sacerdote, ac quasi in administratione regni est secundus a rege, is vicarius appellatur; idem etiam dicebatur antistes. is igitur ad dextram summi sacerdotis semper adstabat (Maimon. De Apparatu Templi, iv. 16). And even this vicar had two sub-vicars (*Ibid.* 17). *Vide* also 2 Sa. viii. 17; xx. 25; 2 Ki. xxv. 18. Jos. Ant. Jud. viii. 1. 4; x. viii. 5; xviii. iv. 3; xviii. 1. *comp.* with xvii. xiii. 1. Vit. 38, B. ii. xii. 6; iv. iii. 9.

'In this relation may the Levitical high priest be considered to have stood to the Christian, in general; and certainly, John, the representative of the Levitical high priesthood, the forerunner of the Messiah, the paranymph of the spiritual bridegroom, and the greatest prophet among all who had been born of women, to our Saviour, in particular. Now the consecration of the Levitical high priest was a necessary ceremony before he could enter on his ministry: much more, then, the consecration of the Christian.

'We may look upon this baptism, therefore, with all its circumstances and its effects, as constituting his true and his proper consecration; such as was naturally to be expected for the spiritual antitype of the legal prototype. Nor is there any particular, requisite to the integrity of the legal form, (Ex. xxix. 1–7; xl. 12–5,) which may not be seen, *mutatis mutandis*, to have held good in what now took place. The previous ablution of the body of the priest was supplied by the baptism itself; and the agency, which performed that part of the ceremony, was a competent agency; for it was the agency of John. The absence of the sacred chrism (Ex. xxx. 22–33) was compensated by its antitype, the gifts and graces of the spiritual unction (Ps. xlv. 7, "*Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows*"); and the medium by which these were effused was the medium of the Holy Ghost. The robes of beauty and of holiness, which adorned the person of the priest, (Ex. xxviii. 2, "*And thou shalt make holy garments for Aaron thy brother for glory and for beauty,*") were the essential innocence, and spotless purity, of the nature of Christ; a much more glorious garb, and more becoming for the Christian high priest, than the Aaronical vesture, and always typified by that, (Ps. xlv. 8, "*All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad.*") More than this I do not know to have been requisite to the inauguration even of the legal high priest; and, if it answered to all this, the baptism of our Lord, regarded as his inauguration also, would be complete.'—*See* Greswell, Vol. II. Diss. xix. pp. 189–191.

'From the time of this baptism, the sequel of the ministry of John is to be collected entirely from the last Gospel; shewing that the baptism of our Saviour, which, from the importance of the event itself, and from the nature of the testimony which John was, henceforward, enabled to bear to the Christ, compared with what he had been restricted to before it, was evidently qualified to become a cardinal point in the course of his ministry, actually was such; happening about the same time from its commencement, as before its termination. The first public testimony after his baptism borne to our Lord, was probably by the voice from heaven; and as he was immediately impelled into the wilderness, the first opportunity after the same event, which become a cardinal point of bearing witness to him, would be the opportunity afforded by the deputation and the question of the sanhedrim: and his answer to this question, as far as it conveys any such testimony, is no longer general and indefinite—speaking of some one, merely as to come—but particular and definite, so far as to speak of some one, who was already standing in the midst of them, and already known to the Baptist, though still unknown to them (Jno. i. 19–28, Sect. x.) This, then, is that instance of his testimony, to which, as understood to have been given to himself, though without any mention of himself, our Saviour referred (Jno. v. 33, Sect. xxiii.')—*Ibid.*, p. 187.

ON VERBAL DIFFERENCES, p. 53.

[Among the examples of occasional verbal differences amidst remarkable verbal agreements, it is easy to discover that, while the sense remains the same, some new beauty, some force or propriety, is introduced by the change. Thus, in the address of John the Baptist to the multitude, including scribes and Pharisees, it was indifferent whether he had said, according to St. Matt. iii. 9, καὶ μὴ λέγητε, or according to St. Luke iii. 8, καὶ μὴ ἄρξησθε; yet the latter is the more appropriate of the two; for it is implied that they were not to *think*, that is, to *begin*, to say so and so, in answer to this very address of John; and in vindication of themselves under his stern rebuke.'—*Greswell*, Vol. I. Diss. i. p. 53.

SECTION IX.—JESUS, BEING BAPTIZED, IS DRIVEN OF THE SPIRIT INTO THE WILDERNESS: HE FASTS FORTY DAYS AND FORTY NIGHTS: HE IS TEMPTED BY THE DEVIL;* ANGELS MINISTER UNTO HIM. Matt. iv. 1—11. Mark i. 12, 13. Luke iv. 1—13.

(G. 7.) *Jesus is driven into the Wilderness; and fasts forty days and forty nights. Line from Jordan, going South and East.*

MATT. iv. 1, 2.	MARK i. 12, 13.	LUKE iv. 1, 2.
		[c]And Jesus being full of 1
		the Holy Ghost returned
		from Jordan, and
1 Then was-Jesus led-up ανηχθη of the Spirit into the wilderness [b]to-be-tempted of the devil.[c]	12 And immediately the Spirit driveth εκβαλλει him into the wilderness.	was-led by ηγετο εν the Spirit into the wilderness,[b]
	13 [c]And he-was there in the wilderness forty days, tempted of Satan; & was with the wild-beasts;[d]	being- 2 forty days tempted of the devil.
2 [c]And when-he-had-fasted forty days and forty nights, he-was-afterward-an-hungered.	[d]And in those days he-did-eat nothing;[e] and when-they-were-ended, he-afterward-hungered.	

SCRIPTURE ILLUSTRATIONS.

Mt. iv. 1. *tempted*—Abraham was tried as to the promised seed, (Ge. xii. 7)—first by long waiting, xvii. 17; xviii. 10—and then by his being directed to offer up his son, xxii. 1—18—so was Joseph, as being hated and sold by his brethren, Ge. xxxvii. 18—28—and as being, among strangers, long and unjustly imprisoned, xxxix. 20; xl. 23—so was Moses, as rejected by the people whom he was appointed to deliver, Ex. ii. 14—and when, after forty years' delay, he returned to Egypt, he was still long unsuccessful, v. 19—23; x. 3—so was David tried, 1 Sa. xxvii. 1; 2 Sa. iii. 1. 'Blessed . . . the man that endureth temptation,' Ja. i. 12—advantages of the temptations of Jesus, He. ii. 17, 18; iv. 15, 16—use of the trials of his ministers, 2 Co. i. 3—6.

Mk. i. 13. *forty days*—Moses, at the receiving of the law, was in the mount forty days and forty nights, Ex. xxiv.—and again, at the renewal of the tables, he fasted there forty days, xxxiv. 28; De. ix. 9, 18—so also Elijah, 1 Ki. xix. 8—Christ, the fulfiller of the law, and the author of the new covenant, in temptation, as well as in his obedience and suffering, left us an example, He. iv. 15.

NOTES.

Mt. iv. 1. *Wilderness.*—*See* GEOGR. NOTICE.

To be tempted. The word *to tempt*, in the original, means to try, to endeavour, to attempt to do a thing; then, to try the nature of a thing, as metals by fire; then, to test moral qualities by *trying* them, to see how they will endure; then, to endeavour to draw men away from virtue by suggesting motives to evil. The first act of Christ's ministry is a combat with the devil.—*Comp.* Ge. iii. 15, '*And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel;*' and 1 Jno. iii. 8, '*He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.*' Christ was thus *tempted*, to shew his perfect holiness, to make him a sympathetic High Priest, and to give his people assurance of everlasting victory over the power of Satan.

Devil. A fallen *angel*, especially the chief of them: so called, because he is a malicious accuser of God and his people. The great enemy of God and man. [This word originally means an adversary, or an accuser; thence any one opposed; thence an enemy of any kind. He is characterized as full of subtlety, envy, art, and hatred of mankind. He is known, also, by the name *Satan*, Job i. 6—12; Mt. xii. 26. *Beelzebub*, Mt. xii. 24, § 31. The *old Serpent*, Rev. xii. 9, '*And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.*' He is also called the '*Prince of the power of the air,*' Ep. ii. 2.]

Mk. i. 13. *And was with the wild beasts.* In this place, surrounded by such dangers, the temptations offered by Satan were the stronger.

forty days tempted, &c. That is, through forty days he was *tried* in various ways by the devil. The temptations, however, which are recorded by Matthew and Luke, seem not to have taken place until the forty days were *finished*.

Lu. iv. 2. *In those days he did eat nothing.* He was sustained by the power of God during this season of extraordinary fasting. There are other instances of persons fasting forty days, recorded in the Scriptures.—*See* 'Scripture Illustrations,' Mk. i. 13.

PRACTICAL REFLECTIONS.

Lu. iv. 1. When God has a great purpose to fulfil, he usually begins with proving the patience of the instruments he had otherwise fitted for the work.

[The proper preparation for trial, as well as for active service in the cause of God, is the being filled with the Spirit. After seasons of great spiritual enjoyment, and of being remarkably acknowledged of God, as was Jesus at his baptism, let us be prepared for privation and temptation.]

Although we should not needlessly involve ourselves in trouble, yet when led thereinto by the hand of God, we should patiently resign ourselves to his will, relying upon his wisdom to direct, and his power to sustain.

2 *ver.* We may thus the more confidently rely upon our Guide, seeing he was himself in all points tempted like as we are; not only as God, but even as man, he knows how to succour them that are tempted. Let us not think that we may escape the attacks of Satan, seeing that he spared no efforts even with regard to him, who could not be overcome.

* On the locality of this wilderness, *see* Vol. II. Diss. xxi. pp. 292—4; and On the order, proximate cause, and strength of the temptations, *see* ADDENDA.

BLESSED IS THE MAN THAT ENDURETH TEMPTATION: FOR WHEN HE IS TRIED, HE SHALL RECEIVE THE CROWN OF LIFE, WHICH THE LORD HATH PROMISED TO THEM THAT LOVE HIM.—James i. 12.

Jesus is tempted to turn stones into bread.—Wilderness of Judea, E. of the River Jordan.

	MATT. iv. 3—6.	LUKE iv. 3, 4, 9.	
3	[a]And when-·the tempter·-came to-him, he-said, If thou-be the-Son of God, command that these stones be-made bread.[b]	And the devil said unto-him, If thou-be the-Son of God, command this stone that it-be-made bread.	3
4	But he answered [c]and-said, It-is-written, Man shall-·not·-live by bread alone, but by every word that-proceedeth out-of the-mouth of-God.	[b]And Jesus answered him,[c] saying, It-is-written, That man shall-·not·-live by bread alone, but by every word of-God.	4

Jesus is tempted to throw himself from the pinnacle of the temple. At Jerusalem.

5	[a]Then the devil taketh-·him·-up παραλαμβανει into the holy city, and setteth him on a pinnacle of-the temple,	And he-brought ηγαγεν him to Jerusalem, and set him on a pinnacle of-the temple,	9
6	and saith unto-him, If thou-be the-Son of God, cast thyself down:[b]	and said unto-him, If thou-be the Son of God, cast thyself down [b]from-hence: [c]	

SCRIPTURE ILLUSTRATIONS.

Mt. iv. 3. *If thou be the Son of God*—as at the commencement of his public ministry, so with these words was he taunted, at the end of his sufferings—*see* Mt. xxvii. 39—44, § 91.

command these stones—with similar taunting speech did the tempter address the woman, Ge. iii. 1—she was overcome, ver. 6—so was Israel, by the lust of the flesh, in the wilderness, Ex. xvi. 2, 3; Nu. xi.

4. *man shall not live by bread alone;* De. viii. 3, 'Humbled thee, and suffered thee to hunger, and fed thee with manna . . . that he might make thee know that man doth not live by bread only, but by every *word* that proceedeth out of the mouth of the LORD doth man live.' The manna, as representing the word of life, was intended to feed the soul, as well as that it nourished the body—*see* Jno. vi. 27, 32, 33, § 43; also Job xxiii. 12; Je. xv. 16.

5. *on a pinnacle of the temple*—this appears to have been correspondent to the third inducement to eat the forbidden fruit: pride, presumption, 'as gods;' the having angels at command, for the display of power, not for the glory of God, according to God's appointment, Ge. iii. 4, 5—'a tree to be desired to make *one* wise,' ver. 6—'the pride of life,' 1 Jno. ii. 16—the temptation with which Israel was tried, as under the wise king, Solomon, when the kingdom was placed as on the pinnacle not only of earthly glory, but of religious privilege, as to the temple worship, and which even he could not bear, 1 Ki. xi. 6—11—and from which Israel was precipitated into destruction and death, 1 Ki. xix. 17—*comp.* with Hos. vi. 5; vii. 12, 13—'Wherefore say my people, We are lords; we will come no more unto thee?' Je. ii. 31—against the sin of presumption, to which those who are highly favoured of God, even as to the knowledge of his works and word, are particularly exposed, the psalmist prays, Ps. xix. 13,

NOTES.

Mt. iv. 3. *The tempter,* ὁ πειραζων, 'the trier,' from πειρω, 'to pierce through.' This is very emphatic, and explains Ep. vi. 16, '*Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.*'

If thou be the Son of God. Correspondent to this taunt of the enemy, was the first temptation presented to Eve in the garden; when suggesting hard thoughts of God, as putting restraint upon the enjoyment of his creatures.—*See* Ge. iii. 1, '*Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?*' also 'Reflections,' ver. 3.

Command that these stones. He had just been *declared* to be the Son of God, ch. iii. 17, § 8, p. 60. Satan here taunted him with the *destitution* in which *He* was left; and thus frequently the children of God are sorely tempted to question the truth of their high relationship, seeing the *destitution* in which they are left as to the things of this life.

4. *It is written.*—*See* De. viii. 3.—*See* 'Scrip. Illus.' God can feed and sustain by other means.

Man shall not live by bread alone, &c. The life of man depends on *God,* and not on food, which was abundantly proved in the case of Moses and Elijah, (*see* 'Scrip. Illus.' Mk. i. 13, p. 63,) and in our blessed Lord. The temptation is repelled by reference to the time when the children of Israel were in the like perilous situation in the wilderness, without the ordinary means of subsistence. God supplied them with food, by which their lives were preserved, which teaches us that no strait, however pressing, ought to shake our confidence in him.

By every word, &c. Jesus, whose meat and drink was to do his Father's will, is himself the 'living bread,' the word of life. The soul ought to feed upon the whole word of God.

5. *Then the devil taketh him up;* i.e., 'prevailed upon him to take his station.'—*See* 'Scrip. Illus.'

The holy city. So Jerusalem was called, Da. ix. 16; Mt. xxvii. 53, § 92: and there God spake with the high priest on the great day of atonement once a year. The inscription on their coin, the shekel, was *Jerusalem the holy:* because the temple was there. Jerusalem is the appointed throne of the Lord Je. iii. 16, 17.

[*A pinnacle.* It is very likely this is what was called the στοα βασιλικη, 'the king's gallery,' at the S.E. corner of the temple, which, *Josephus* says, Herod erected over the stupendous depth of the valley, scarcely to be fathomed by the eye of him that stood above.—*Ant.,* lib. xv., c. 14. This was probably the porch called Solomon's, which was 150 feet high, on a wall of 400 cubits, built from the bottom of the valley.—*See* ADDENDA, Sect. 1, p. 8, *The temple.*]

PRACTICAL REFLECTIONS.

[Mt. iv. 3—13. Let us contemplate the second Adam, who overcame, as contrasted with the first, who was overcome. Our first parents were in the garden of God; Jesus was in the wilderness. They had abundance, with all under them in peaceable dominion; Jesus was an hungered amid the ruins of the fall, 'and was with the wild beasts.' They were tempted with 'the lust of the flesh,' that which appeared good for food; 'the lust of the eye,' it was pleasant to the eyes:' 'and the pride of life,' it was a tree to be desired to make *one* wise, 'knowing good and evil;' they were overcome in circumstances the most favourable to their virtue. He was tempted in all these respects, and did overcome, in circumstances the most discouraging and trying.]

3 *ver.* The grand attack of Satan is against our faith, and for insinuating hard thoughts of God; as when he said to Jesus tauntingly, 'If thou be the Son of God, command that these stones be made bread.' Look at the provision He hath made for thee, his child! He hath provided but stones in place of bread for thee, his son!

ALL THAT IS IN THE WORLD, THE LUST OF THE FLESH, AND THE LUST OF THE EYES,

AND THE PRIDE OF LIFE, IS NOT OF THE FATHER, BUT IS OF THE WORLD.—1 John ii. 16.

MATT. iv. 6—8.	LUKE iv. 10—12, 5.
[c] for it-is-writ en, He-shall-give-·his angels·-charge concerning περι thee: [d]	for it-is-written, He-shall-give-·his 10 angels·-charge over thee,
and in *their* hands they-shall-bear-· thee·-up, lest-at-any-time thou-dash thy foot against a-stone.	[d] to-keep του διαφυλαξαι thee: and in *their* hands they-shall-bear-· 11 thee·-up, lest-at-any-time thou-dash thy foot against a-stone.
7 Jesus said unto-him, [e] It-is-written again, Thou-shalt-·not·-tempt the-Lord thy God.	And Jesus answering said unto-him, [e] 12 It-is-said, Thou-shalt-·not·-tempt the-Lord thy God.

Jesus is tempted to fall down and worship Satan. Supposed North of Jericho.

MATT. iv. 8—11.	LUKE iv. 5—8, 13.
8 [a] Again, the devil taketh-·him·-up παραλαμβανει into an-exceeding high mountain, and sheweth him all the kingdoms of-the world, του κοσμου and the glory of-them; [b]	And the devil, taking-·him·-up 5 αναγαγων into an-high mountain, shewed unto-him all the kingdoms of-the world της οικουμενης [b] in a-moment στιγμῃ χρόνου of-time.

SCRIPTURE ILLUSTRATIONS.

6. *he shall give his angels charge*, Ps. xci. 11, .2—Satan omits, 'In all thy ways:' in all the ways proper to the man of God: which, of course, does not imply the promise of preservation, as plunging needlessly into danger: although, when the call of duty is into the lions' den, Da. vi. 22—the burning furnace, iii. 25—or the devouring deep, Ex. xiv —the children of God need not fear to follow, Is. xliii. 1, 2. Whilst we have trust in God to do his will, firmly laying hold upon the promises, 2 Pe. i. 4, let us beware of wresting the Scriptures to our own destruction, iii. 16, .7.

7. *thou shalt not tempt the Lord thy God*, De. vi. 16—referring to the presumptuous chiding of the children of Israel at Massah, (*temptation,*) when they demanded water of Moses in the wilderness; as if past deliverance had given them a claim to that as a right, which God would, in his own good time, have bestowed of his own free mercy, Ex. xvii. 1–7.

8. *and the glory of them*—the land of Israel is designated, 'the glory of all lands,' Eze. xx. 6, 15—unto which all lands are to contribute their glory, Is. lx. 3—16—the seat of a kingdom widely extended over all kingdoms, Ps. lxviii. 16—*comp.* with lxxii. 8—11—it is Immanuel's land, Is. viii. 8, who is appointed to reign over the predicted kingdom, Is. ix. 6, 7.

NOTES.

6. *Cast thyself down.* The former temptation was to distrust God's providence, this to presume upon it.

For it is written. In the former temptation the devil did not quote Scripture; but having been repelled in that assault by the sword of the Spirit, he here takes up the same weapon. The passage is, Ps. xci. 11, 2, '*For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in* their *hands, lest thou dash thy foot against a stone.*'

7. *It is written again, &c.* In De. vi. 16, '*Ye shall not tempt the Lord your God, as ye tempted* him *in Massah;*' shewing him that he had produced Scripture to a wrong purpose, for it could not contradict itself.

Thou shalt not tempt, &c. That is, thou shalt not *try* him: or, thou shalt not, by throwing thyself into voluntary, 'uncommanded' dangers, appeal to God for protection, or trifle with the promises made to those who are thrown into danger *by his providence.* The metaphor is taken from *parents,* who, in travelling along rough ways, lift up, and carry their children over the stones in their path, lest they should trip and stumble upon them. Thus Satan, artfully using and perverting Scripture, was met and repelled by Scripture rightly applied.

8. *An exceeding high mountain.* It seems that this was one of the highest, if not the very highest mountain in the land. If so, it was one very nearly in the centre of the land as promised to Abraham. The mountain *Quarantania,* north of Jericho, is fixed upon by tradition: from it is a commanding prospect of the mountains of Arabia, the country of Gilead, the country of the Ammonites, the plains of Moab, the plains of Jericho, the river Jordan, and the whole extent of the Dead sea. Others think it likely to have been *Nebo,* whence Moses was given a sight of the promised land, which is Immanuel's land, and shall be the glory of all lands. Contrast Moses in the mount with God, and Christ being in a mount with Satan: and the Lord's shewing to Moses from a high mountain (De. xxxiv. 1–4) all the kingdoms of Canaan, saying, '*This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed*' Israel: and the devil shewing to Christ all the kingdoms of the earth, and saying, '*All these things will I give thee.*'

All the kingdoms of the world. Satan appears to have pointed to all the kingdoms of the world, as recognising the beautifully relative position which all other parts of the world bear to the HOLY LAND, which is appointed to be '*the glory of all lands,*' when Jerusalem shall be '*holy, and there shall no strangers pass through her any more,*' Joel iii. 17.

[See the ancient kingdoms, as if in a circle around it. Africa, Asia, and Europe have it as their common centre: whilst bodies of water stretch out from it to America on the one hand, and to Australia on the other. By thus far acknowledging the truth of nature, of providence, and of revelation, with regard to the appointed seat of Messiah's empire, Satan may have intended both to throw our Lord off his guard, with respect to his insidious design, and to awaken an impatient desire to possess that which was in itself so desirable; and which, through much tribulation both as to himself and people, he is appointed to possess; but which he might at once obtain on terms so apparently easy.]

PRACTICAL REFLECTIONS.

[4 *ver.* Let us, when tempted by privation as to temporal things, look at the ample provision for our spiritual wants: and taking the shield of faith with the sword of the Spirit, say, 'It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.' Let us live upon the bread of life, that cometh down from heaven, who hath given us such an example; and who at another time said, 'I have meat to eat that ye know not of,' JHO. iv. 32—.4, § 13.]

5, 6 *ver.* When we have overcome in any one respect, let us beware lest that whereby we have overcome be made the occasion of our fall. Satan would have raised the *faith* of the Son of God into *presumption,* and by trust in God's promising word he would have precipitated him into the gulf of destruction.

[7 *ver.* Although Satan may endeavour to pervert the word of God to his own evil purposes, by inducing fanatical pride and presumption, let us not thereby be prevented from the right use thereof; but, still appealing to the inspired word, say, 'it is written.']

Although God may grant more particular direction in new or very difficult circumstances, yet He who was 'the Word' itself hath given us example of looking for light to the written word.

	Matt. iv. 9—11.	Mark i. 13.	Luke iv. 6—8, 13.	
9	and saith unto-him, All these-things will-I-give thee, if thou- [a]wilt-fall-down and-worship me.[d]		And the devil said unto-him, All this power will-I-give thee, and the glory of-them: for that-is-delivered unto-me; and to-whomsoever I-will I-give it. If thou therefore [c] ‖ wilt-worship me, προσκυνησης ενωπιον μου [d] all shall-be thine.	6 7
10	Then saith Jesus unto-him, Get-thee-hence, Satan: for it-is-written, Thou-shalt-worship the-Lord thy God, and him only shalt-thou-serve.		And Jesus answered and-said unto-him, Get-thee behind me, Satan: for it-is-written, Thou-shalt-worship the-Lord thy God, and him only shalt-thou-serve λατρευσεις.	8
11	Then the devil leaveth him,		And when- the devil- had-ended all the-temptation, he-departed from him for a-season αχρι καιρου [e]	13
	[a] and, behold, angels came and ministered unto-him. [Ch. iv. 12, § 16.]	Mark i. 13. and the angels ministered unto-him. [Ch. i. 14, § 16.]	[Ch. iv. 14, § 15.]	

Marginal Readings:—‖ Or, *fall down before me.*

SCRIPTURE ILLUSTRATIONS.

Lu. iv. 6. *delivered unto me*—Israel had been given the land as under the law, Je. ii. 7—9—but Elijah had to testify to the king of Israel, 'Thou hast sold thyself to work evil in the sight of the Lord,' 1 Ki. xxi. 20—the same is said of the nation, 2 Ki. xvii. 17—'Ye have sold yourselves for nought,' Is. iii. 3—He whose is the right of redemption is shadowed forth, Je. xxxii. 7—44—the redemption acknowledged, Rev. v. 7—10—the Lord, the Redeemer, will vindicate his claim, Ps. xxiv. 1—when those who have resisted the temptation to serve Satan will be given possession with their Redeemer, ver. 3—6; Is. xxxiii. 15—22.

Mt. iv. 9. *fall down and worship me*—covetousness is idolatry, Col. iii. 5—'they that will be rich fall,' &c., 1 Ti. vi. 9, 10—'ye cannot serve God and mammon,' Mt. vi. 24, § 19—by this temptation—an impatience to possess the outward pomp of a kingdom, Israel were tempted, as in the days of Samuel, and were overcome, 1 Sa. viii. 19, 20.

Lu. iv. 8. *get thee behind me*—so our Lord addressed Peter, who had acknowledged him as being 'the Christ, the Son of the living God,' Mt. xvi. 16, § 50, but was for refusing his paying the price of our redemption, ver. 21, 22—'Get thee behind me, Satan: thou art an offence unto me: for thou,' &c., ver. 23—corresponding to this is the exhortation afterwards given by Peter, 1 Pe. v. 8, 9; as also in Jn. iv. 7—10.

thou shalt worship—it is written, 'Thou shalt fear the Lord thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name,' De. x. 20; vi. 13, 4—the correspondent direction of our Lord is, 'Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you,' Mt. vi. 33, § 19.

Mt. iv. 11. *angels came and ministered unto him*—so after all their trials will those that overcome in Christ be favoured, Mt. xxv. 31—40, § 86—even now, in the midst of trial, 'are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?' He. i. 14—ministered to Jesus in his extreme suffering, Lu. xxii. 43, § 88.—*See* on Lu. i. 11, § 1, p. 3.

NOTES.

Lu. iv. 6. *And the glory of them.* This He will have when He comes, whose right it is to reign.

[If thou wilt fall down & worship me, &c. προσκυνησης. The word implies not merely *homage*, but *adoration*. The temptation here seems to be this, that Jesus should acknowledge Satan's right and power to bestow; and that he should now take the kingdom at Satan's hand, and not wait until, having satisfied Divine justice, and until, having been long a suitor in heaven for his kingdom, all things should be put under his feet by his Father.]

Here was a higher attempt, a more deadly thrust at the piety of the Saviour. It was a proposition that the Son of God should *worship* the devil, instead of honouring and adoring Him who made heaven and earth; that he should bow down before the prince of wickedness, and give him homage.

It is written. Satan asked him to worship him. In De. vi. 13; x. 20, this is expressly forbidden; and Jesus, therefore, drove him from his presence.

Shall worship God, the Creator of the world and our Saviour, is alone to be worshipped, as the supreme disposer of all things.

Departed for a season. Ἀφίστησιν ἀπ'αὐτοῦ, Mt. iv. 11. 'Let him alone for a time.' Our Saviour was afterwards subjected to temptations by Satan. Satan did much to excite the Pharisees and Sadducees to endeavour to *entangle him*, and the priests and rulers to oppose him. He assaulted him in the garden of Gethsemane, Lu. xxii. 53, § 88; Jesus saith to the Jews, 'This is your hour, and the power of darkness.'

And ministered, διηκονουν. The word often signifies, 'to wait at table.'—*See* Mt. viii. 15, § 17; Lu. xvii. 8, § 70; xxii. 27, § 87; and Jno. xii. 2, § 81. They furnished him with proper supplies for his hunger.

PRACTICAL REFLECTIONS.

8, 9 *ver.* Even that which is our own, and which we know God intends to bestow upon us, we should wait to obtain in his own appointed way and time. Thus Jesus, although all things are his, would not receive them at the hand of Satan, who had usurped the dominion, but would wait the will of his Father to have all things put under his feet.

That which seems the easiest and shortest way of obtaining the end may not be the best; nor does the end sanctify the means. Let us not seek to obtain wealth or power, even for the good of man or the service of God, as doing homage to Satan.

10 *ver.* Let us beware of entering into confederacy with Satan, even for objects apparently the most desirable, but leave ourselves free for an entire devotedness to God.

Lu. iv. 13. When Satan is foiled for the present, we may not think he is departed for ever, but only 'for a season:' we should be still on our guard, and prepared for new conflicts.

Mt. iv. 11. Those who refuse the service of Satan, being faithful to their God, shall, like Jesus, have the angels of God to minister unto them: and surely it is better to be waited upon by the angels of light, than to become the slaves of the powers of darkness.

BE SOBER, BE VIGILANT; BECAUSE YOUR ADVERSARY THE DEVIL, AS A ROARING LION, WALKETH ABOUT, SEEKING, ETC.—1 Pet. v. 8.
BLESSED IS HE THAT WATCHETH, AND KEEPETH HIS GARMENTS, LEST HE WALK NAKED, AND THEY SEE HIS SHAME.—Rev. xvi. 15.

GEOGRAPHICAL NOTICES.

JORDAN.—*See* Sect. viii. pp. 60—2.
WILDERNESS.—*See* ADDENDA, '*The scene of the temptations of Jesus*,' *infra*.

ADDENDA.

ON THE WILDERNESS, THE SCENE OF THE TEMPTATIONS OF JESUS, p. 63.

'Whatever be supposed the locality of this wilderness—the appointed scene of each of these events, it must have been some wilderness, to arrive at which would carry him either to the east or to the south of Bethabara; and consequently away from Galilee, not towards it. The Talmudic writers acknowledge no more than two deserts as such, one of which would be the scene of the fasting and the temptation—the desert of Judah, which lay to the south, and the desert of Sihon and Og, which lay to the east, of Galilee. There was no desert to the north, except the great desert of Syria: to which it would be absurd to suppose our Saviour was carried.'—*See Greswell*, Vol. II. Diss. xxi. p. 203.

'The temptation must have been transacted in less than one day after the close of the fast, if not on the last day of the fast itself: and though the scene of the fast have been the great wilderness to the S. and S.E. of Judæa, as I should be disposed to believe it was, even this would not be more than one or two days' journey from Bethabara.

'Beersheba, on the verge of that desert, was only twenty Roman miles distant from Hebron. Tekoah, only six miles from Bethlehem, stood upon its borders. Maimonides confirms Jerome, by making the distance of the wilderness, into which it was usual to carry the scape-goat on the day of expiation, only twelve miles from Jerusalem. Peræa, in which Bethabara was situated, approached still nearer to that wilderness. Strabo reckons it only three or four days' journey from Jericho to Petra, in Arabia Deserta. And this is confirmed by Diodorus Sicilus, xix. 95, who mentions an instance of a march performed in three days and nights, from the parts about Gaza to Petra; a distance of 1,200 stades, or 150 Roman miles: at the rate of twenty-five such miles to the *day*. The same passage informs us that Petra was situated in the wilderness, two days' journey distant from the inhabited country: in which case, from the banks of the Jordan near Jericho, into the desert, could be merely one day's journey. Jerome (Oper. ii. 525, .6) also makes it only a three days' journey from Gerara (which he places contiguous to Beersheba, and, consequently, on the verge of the same desert in general,) to Jerusalem. I am persuaded therefore that one day's journey must have sufficed to bring our Saviour to the borders of the scene of his fasting and temptation, if that was the wilderness of Arabia, and one day's journey to bring him back, from the locality of the last temptation again, to where John was baptizing, when he pointed to Jesus as the Lamb of God, Jno. i. 29, § 10, p. 69; and that a period of forty-one days might account for the transaction of everything between.'—*Ibid.*, p. 206.

ON THE ORDER OF THE TEMPTATIONS, pp. 63—.6.

'The order of the temptations in St. Matthew appears, from the notes of sequence which he employs, to be the real; the arrangement in St. Luke, who nowhere affirms his order, does not militate against this conclusion.

'Not one of the temptations is to be contemplated by itself, as what it is *in specie*, but as what it is *in genere*, that is, each of them *familiam ducit*, or is the representative of a class. St. Luke himself has intimated this, when he observes at the end of the account iv. 13, συντελέσας πάντα πειρασμὸν ὁ διάβολος, not, πάντα TON πειρασμὸν: every kind of temptation, not, *the* whole temptation.

'The first temptation, according to the order of St. Matthew, is addressed to a natural appetite; and is a specimen of such as may be addressed to the purely sensual principle. The second is addressed to the ostentatious display of superior worth, goodness, or estimation in the sight of God; that is, to the principle of pride; and consequently it is a specimen of temptations directed against the purely intellectual principle. The third is addressed to the love of honour, wealth, or power; and, therefore, is a specimen of temptations addressed to a mixed principle; or a principle partly intellectual and partly moral.

'The order of the temptations is the order of their strength; that is, they begin with the weakest, and proceed to the strongest; for any other order would manifestly have been preposterous: and the end of the whole transaction is to represent our Lord tempted at all points, like unto ourselves, yet without sin; as attacked in each vulnerable part of his human nature, yet superior to every art, and to all the subtlety, of the devil.

'The proximate cause of the first temptation was our Lord's being an hungred at the time: the proximate cause of the second, we may reasonably conjecture, was the voice from heaven at his baptism: and the proximate cause of the third, it is equally reasonable to conclude, was the expectation of a temporal Messiah.

'The immediate purpose of each temptation is purely tentative: but the object of the first two is to discover whether Christ was the Son of God; the object of the last is to discover whether he was the true, or a false Christ. If so, the last temptation in St. Matthew, besides being actually the last in the order of succession, would appear the strongest also in the eyes of a Jew; because it was directly a temptation that our Saviour should avow himself the Messiah, which the Jews expected. For, that to fall down and worship Satan, in the hope of worldly pomp and grandeur, was to renounce the character of the true Christ, and to assume the character of the false, is too obvious to require any proof. If St. Matthew then wrote for the Jews, his account of this temptation, besides being more agreeable to the order of the event, would make it appear the strongest also: for the last temptation was one which the true Christ only could withstand, and which the false Christs, who came successively after the true, never were able to withstand.

'This presumption, however, in favour of the last temptation, is ultimately reducible to the national prejudice in behalf of a temporal Messiah; and, consequently, must have been confined to the Jews. The Gentiles, who partook in no such prejudice, could not be prepared (on those grounds at least) to appreciate its force accordingly. To them it would appear in the light of a temptation, simply addressed to the desire of honour, wealth, or power; and therefore one of inferior strength to the second. For the history of their own philosophers could furnish instances of persons, whom their natural strength had enabled to surmount the last of these temptations: but few or none of such as, unassisted by the grace of God, had not fallen victims to the latter. Hence, if St. Luke wrote for Gentile Christians, as St. Matthew had written for Jewish, he would as naturally place the second temptation last, as St. Matthew, on the other supposition, had placed the third.

'The temptation, regarded in any point of view, was unquestionably one of the most mysterious transactions in our Saviour's personal history; and without pretending to unravel the mystery, or to be wise beyond what is written, I am content to profess my belief in the reality of the transaction itself, and in the reality of the parties concerned in it; of that being, who is called the tempter, the devil, or Satan, as much as of our Lord himself, whose personal existence no one will think of disputing.'—*See Greswell*, Vol. II. Diss. xx. pp. 192—.6.

LOVE NOT THE WORLD, NEITHER THE THINGS THAT ARE IN THE WORLD.
IF ANY MAN LOVE THE WORLD, THE LOVE OF THE FATHER IS NOT IN HIM.—1 John ii. 15.

SECTION X.—DEPUTIES ARE SENT BY THE COUNCIL OF THE JEWS TO QUESTION JOHN THE BAPTIST; JOHN RENDERS HIS SECOND TESTIMONY TO THE MESSIAH OR CHRIST. PARTICULARS OF TWO DAYS SPENT AT BETHABARA; DURING WHICH JOHN RENDERS A DOUBLE TESTIMONY TO JESUS, AND JESUS CONVERSES WITH CERTAIN OF THE DISCIPLES OF JOHN. THE NEXT DAY JESUS RETURNS INTO GALILEE. John i. 19—51.*

(G. 8.) *John renders his second testimony to Jesus. John* i. 19—28.
Bethabara or Bethany, opposite Scythopolis. [Ch. i. 18, see ? vii. p. 48.]

19 And this is the record μαρτυρια of John, when the Jews sent απεστειλαν priests and
20 Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not;
21 but confessed, I am not the Christ. And they asked him, What then? Art thou Elias?
22 And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What
23 sayest thou of thyself? He said, I *am* the voice *of one* crying in the wilderness, Make
24 straight the way of the Lord, as said the prophet Esaias. And they which were sent
25 were of the Pharisees. And they asked him, and said unto him, Why baptizest thou

SCRIPTURE ILLUSTRATIONS.

19. *record*—usually rendered witness, as in ver. 7, and given Mt. iii. 11, 2; Lu. iii. 15—8, § 7, (*by John*) —referred to by our Lord, Jno. v. 33, § 23—and by Paul, Ac. xiii. 25.

priests and Levites—see ADDENDA, p. 74.

20. *I am not the Christ*—this witness referred to, Jno. iii. 28—36, § 13—believers are members of the body of Christ, 1 Co. vi. 15; Ep. v. 30.

21. *art thou Elias?*—he was not the very person Elijah, who was taken up into heaven, 2 Ki. ii. 11, 2 — was the completeness of that witness to come

• • 'before the great and dreadful day of the Lord,' predicted Mal. iv. 5—Elias was to restore all, Mt. xvii. 11, § 51: but John came in the spirit and power of Elias, Lu. i. 17, § 1, p. 5, and was, in his measure, of the Elias which was for to come, Mt. xi. 14, § 29.

23. *I . . . the voice of one crying*—predicted, Is. xl. 3 *—see* Mt. iii. 3, § 7, p. 51.

24. *Pharisees—see* on Mt. iii. 7, § 7, p. 52—opposed to the spirit of John, who made nothing of himself, and everything of Jesus, and whom his modesty in speaking of himself was well fitted to reprove—*see ib.*

NOTES.

19. *The record of John.* The testimony or witness of John.

The Jews sent. 'The Jews of Jerusalem.' The sanhedrim, or council of seventy, who had the authority of making inquiry into the pretensions of prophets.

[John's fame was great—*see* Mt. iii. 5, § 7, p. 52. It spread to Jerusalem, and the nation seemed to suppose, from the character of his preaching, that he was the Messiah, Lu. iii. 15, § 7, p. 54. The great council of the nation, or the sanhedrim, had, among other things, the charge of religion—*see* Exo. xliv. 15, 24. They felt it to be their duty, therefore, to inquire into the character and claims of John, and to learn whether he was the Messiah.]

Priests.—See Sect. i. p. 2. One of the chief employments of the priests, next to attending upon the sacrifices and the service of the temple, was the instruction of the people, the distinguishing the several sorts of leprosy, the causes of divorce, the waters of jealousy, vows, the uncleannesses that were contracted several ways; all these were brought before the priests.—*See* ADDENDA, '*Priests*,' p. 74.

Levites. They were chosen for the service of the tabernacle, Nu. iii., viii.; they were subordinate to the priests, and sung and played on instruments in the daily services, &c., 1 Ch. xxiii. 5, 30.—*See* ADDENDA, '*Levites*,' p. 75.

[20. *He confessed, and denied not.* A mode of expression not uncommon, and the strongest *asseveration* possible, since the two methods, assertion by affirmation and by negation of the contrary, together with a repetition of the affirmation, are here united. —*See* Is. xxxviii. 1, 13.]

I am not the Christ. The nation was expecting that the Messiah was to come, and multitudes were ready to believe that John was the long-expected Messiah, Lu. iii. 15, § 7, p. 54.

21. *Art thou Elias?* The people expected that Elijah would appear before the Messiah came.

[*They* supposed that it would be Elijah returned from heaven. In this sense, John denied that he *was* Elijah: but he did not deny that he was the Elias which the prophet intended (Mal. iv. 5), for he immediately proceeds to state (ver. 23) that he was sent to prepare the way of the Lord. So that while he corrected their expectations about Elijah, he stated to them his true character, as coming in the spirit and power of Elijah.]

That prophet. Jesus Christ is called *that Prophet*; he was infinitely superior to all the rest in dignity of person, in extent of knowledge, in high authority, and efficacious instruction, Jno. vi. 14, § 41. He was a *Prophet like unto Moses.* How noted his meekness, his intimacy with the Father, and his faithful discharge of his work! In him is to be found the truth of what was typified under the law, and promised by the prophets. It was by the Spirit of Christ that the prophets of old prophesied, 1 Pe. i. 11; and it is he who now '*speaketh* to us from heaven,' Heb. xii. 25; De. xviii. 15—9; Ac. iii. 22.

22. *Who art thou? i.e.* 'What sort of a person art thou'—whether a prophet or not?

23. *I am the voice.* It is an humble mode of speaking of himself: 'Far from being the Messiah, or Elias, or one of the old prophets, I am nothing but a voice, a sound, that, as soon as it has expressed the thought, of which it is the sign, dies into air, and is known no more.'—*Fenelon.*

24. *Were of the Pharisees.* For account of this sect—*see* ADDENDA, § 7, p. 56. This makes the answer appear the more pointed. The Pharisees, by their ostentatious observances, wished to make themselves great in the eyes of the people. John made nothing of himself. He only wanted to draw attention to 'the voice;' to the words of the Holy Spirit, through him, calling for a preparation for the kingdom of heaven.

PRACTICAL REFLECTIONS.

23 *ver.* Let us, with John, confess our own unworthiness, and be content to spend, and be spent, in sending forth the word of God, that men may thereby be prepared for the coming of our Lord.

23—5 *ver.* Let us endeavour to avoid the spirit and conduct of the Pharisees, who, unlike John, sought to magnify themselves before the people, in place of magnifying the words of God's grace, and pointing men's attention to Jesus as the Christ.

* On the hiatus in the first three Gospels, between the time of the baptism of our Saviour, and the commencement of his ministry in Galilee, and on its supplement by the Gospel of St. John,—*see Greswell*, Vol. II. Diss. xxi. p. 197.

JOHN i. 26—30.

26 then, if thou be not that ὁ Christ, nor Elias, neither that ὁ prophet? John answered them, saying, I baptize with εν water. but there-standeth *one* among you, μεσος ὑμων
27 whom ye know not; he it-is, who coming after me is-preferred before me, ὁς εμπροσθεν
28 μου γεγονεν whose shoe's latchet I am not worthy to unloose. These-things were done in Bethabara beyond Jordan, where John was baptizing.

(G. 9.) *Particulars of two days spent at Bethabara; during which John renders a double testimony to Jesus. John* i. 29—36.—*Bethabara or Bethany, opposite Scythopolis.*

29 The next-day John seeth Jesus coming unto him, and saith, Behold the Lamb of God,
30 which [a] taketh-away ὁ αιρων the sin of-the world κοσμου. This is-he of whom I said,

MARGINAL READING:—[a] Or, *beareth.*

SCRIPTURE ILLUSTRATIONS.

25. *that prophet*—spoken of by Moses, De. xviii. 15—8—John was a prophet, Mt. xi. 9, § 29—but Jesus was '*that prophet*,' Jno. vi. 14, § 41; vii. 40, § 55; Ac. iii. 22, 3.

26. *whom ye know not*—so Jesus himself testified, Jno. viii. 19, § 55; xvi. 3, § 87—and Paul, 1 Co. ii. 8—as it had been predicted, Is. liii. 3.

27. *who coming after me*—predicted, Mal. iii. 1—*confirm.*, Lu. i. 17, § 1. p. 5—*see* also Jno. i. 15, § 7, p. 48; Ac. xix. 4.

preferred before me—being the bridegroom, Jno. iii. 29, § 13—above all, ver. 31, *b*—had the Spirit above measure, ver. 34 *b*—*see* also Is. liii. 13; Ac. ii. 32, 3; Ep. i. 19—23; Ph. ii. 9; Col. i. 18; He. vii. 26.

whose shoe's latchet—John was unworthy to prepare the feet of Jesus for washing, yet our Lord condescended to wash his disciples' feet, Jno. xiii. 5, § 87—nay, 'washed us from our sins in his own blood,' Rev. i. 5—which washing is by the word, Ep. v. 25, 6.

28. *Bethabara*—*see* GEOGRAPHICAL NOTICE, p. 74—'house of passage'—referred to Ju. vii. 24.

29. *the Lamb of God*—'God will provide himself a lamb,' Ge. xxii. 8—the paschal lamb, Ex. xii. 3—the lamb for a continual burnt offering, xxix. 38—42—upon whom is laid the iniquity of us all, Is. liii. 6, 7—*confirm.*, Ac. viii. 32; He. ix. 25, 6; x. 11, 2; 1 Pe. i. 19; Rev. v. 6, 12; vii. 9, 10, 4; xii. 11; xiii. 8; xiv. 1—marriage of the Lamb, xix. 7, 9—light of the glory, xxi. 23.

taketh away the sin of the world—the scape 'goat shall bear upon him all their iniquities unto a land not inhabited,' Le. xvi. 21, 2—predicted of Jesus, Is. liii. 11—*confirm.*, Lu. i. 77, § 3, p. 18; He. ix. 28; x. 14; Ga. iii. 13; 1 Pe. ii. 24; 1 Jno. ii. 2; iii. 5.

NOTES.

25. *Why baptisest thou?* The Jews never used baptism, but by an order from the sanhedrim, or at least before three magistrates, or three graduates, who authorized it by their presence; besides, they never baptized Jews, nor those born of proselytes, because all those were born in the covenant, and they were not considered as needing baptism like those who were strangers before they entered into the covenant.

[Some have said, baptism had hitherto been confined to *Gentiles*, on their becoming proselytes to Judaism; that the Pharisees supposed that the power of baptizing *Jews*, and thereby establishing a new religion, was confined to the Messias and his precursors the prophets; who, they thought, would return to life for that purpose. Hence, they were desirous of knowing on what authority John had introduced such an innovation; and they presumed from this circumstance, that he claimed, in some way or other, a Divine mission, either as the Messiah, or as a prophet.]

26. *I baptize with water, &c.* John here speaks with his accustomed humility. He performed a ceremonial rite; but this was only important as pointing to the far greater change to be effected by Jesus, as baptizing with the Holy Ghost.

Among you. In the midst of you. The Messiah had already come, and was about to be manifested to the people.

27. *Is preferred before me.* He it is who was to come after me, but to be before me in dignity, even as much as the master is superior to the lowest menial. —*See* ADDENDA, '*On John* i. 15, 27,' p. 74

Whose shoe's latchet.—*See* Mk. i. 7, § 7. p. 54. The *latchet* of sandals was the string or thong by which they were fastened to the feet.

28. *In Bethabara beyond Jordan.* On the east side of the river Jordan. The true reading is *Bethany*. The common reading is supposed to have proceeded from a mere conjecture of Origen, who, because the situation here does not correspond with that of Bethany where Lazarus and his sisters lived, made the change; forgetting that there are in all countries several places of the same name. Bethany and Bethabara were different names for the same place, both of them denoting a *ford* or *ferry*.—*See* GEOGRAPHICAL NOTICE, p. 74

29. *Behold the Lamb of God.** A *lamb*, among the Jews, was killed and eaten at the passover, to commemorate their deliverance from Egypt, Ex. xii.—*See* Sect. vi., ADDENDA, '*Passover*,' p. 43.

[A lamb was offered in the temple every morning and evening, as a part of the daily worship, Ex. xxix. 38, 9. The Messiah was predicted as a lamb led to the slaughter, to show his patience in his sufferings, and readiness to die for man; Is. liii. 7, '*He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.*' A lamb, among the Jews, was also an emblem of patience, meekness, gentleness. On *all* these accounts, rather than on any one of them alone, Jesus was called *the Lamb*. He was innocent; 1 Pe. ii. 23, 4, '*Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed* himself *to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.*' He was a sacrifice for sin, the substance represented by the daily offering of the lamb, and slain at the usual time of the evening sacrifice, Lu. xxiii. 44—6, § 91. And he was what was represented by the passover, satisfying the demands of God's justice, and saving us by his blood from vengeance and eternal death, 1 Co. v. 7.]

PRACTICAL REFLECTIONS.

[26 *ver.* Let us not be contented with mere outward baptism, but seek to have a sanctified knowledge of Jesus, who saves his people from their sins.]

27 *ver.* Let us, like John, be ready to confess our unworthiness, and be glad of the opportunity of performing the most menial service for Christ.

[29 *ver.* May Christian teachers, like John, be careful to magnify Christ before their disciples, that these may become disciples of Jesus.—The Lamb, of God's own choosing, unto which John pointed, is also the most worthy to be our choice; and as he hath been acceptable to the Father as the sacrifice for sin, so should he be accepted by us, as saving from sin.—Jesus is not only now manifested in mercy as the Lamb of God who redeemed us, but is the purifier, to be manifested in judgment, when he will reign in glory over a renewed world.]

* On this act of the Baptist, *see* Greswell, Vol. II. Diss. xxiii. p. 283.

JOHN i. 30—7.

After me cometh a-man which is-preferred before me ⸗προσθεν μου γεγονεν: for he-was
31 before me πρωτος μου. And-I knew him not: but that h --should-be-made-manifest to
32 Israel, therefore am-I-come bapᵗizing with εν water. And John bare-record, saying,
I-saw τεθεαμαι the Spirit descending from heaven like a-dove, and it-abode upon-him.
33 And I knew him not: but he that-sent me to-baptize with εν water, the-same εκεινος
said unto-me, Upon whom thou-shalt-see the Spirit descending, and remaining on him,
34 the-same is he which-baptizeth with εν the-Holy Ghost. And-I-saw, and bare-record
that this is the Son of God.
35 Again the next-day-after John stood, and two of his disciples; 36 and looking-upon
Jesus as-he-walked, he-saith, Behold the Lamb of God!

Andrew and Simon follow Jesus. *John* i. 37—42.

37 And the two disciples heard him speak, and they-followed Jesus. 38 Then Jesus

SCRIPTURE ILLUSTRATIONS.

30. *for he was before me*—'from everlasting.' Mi. v. 2—before all things, Col. i. 17—*see* on Jno. i. 1–3, p. 46—*see* on ver. 27, p. 69.

31. *and I knew him not*—Jesus had come up to Jerusalem, as Lu. ii. 40–52, § 6, p. 40—where they might have met at the feasts, had not John been kept 'in the deserts till the day of his shewing unto Israel,' Lu. i. 80, § 3, p. 19.

32. *and it abode upon him*—that is, during his baptism; after which it is especially noticed, Mt. iii. 16; Lu. iii. 22, § 8, p. 89.

33. The Spirit was to point out Jesus as he who should baptize with the Holy Ghost, which was not known to John before—it baptized him: the Spirit was yet to testify of Jesus, Jno. xv. 26, § 87.

34. *the Son of God*—so testified of by the Father, Mt. iii. 17, § 8, p. 39—so also at the transfig., Mt. xvii. 5, § 51—he who had been represented by the high priest, *see* '*Purification*,' Sect. iv., p. 34.

NOTES.

29 *Of God.* Appointed by God, approved by God, and most dear to him, and provided by him. The sacrifice which he *chose*, and which he *approves* to save men from death.—*See* 'Scrip. Illus.,' '*Lamb of God*,' p. 69.

[The gift of God, ch. iii. 16, § 12; Rom. viii. 32; *comp.* Ge. xxii. 13; and the truly excellent and worthy sacrifice, He. x. 5; 1 Pe. i. 19.]

Which taketh away. Or 'beareth,'—amounting to the same thing,—because Christ has only taken away our sins by taking them upon himself in a representative character, and bearing them as a victim, loaded with the sins of him for whom it was sacrificed

[In order to rightly understand these words, we must observe, that as often as in Scripture the name *Lamb* is applied to Christ, so often the subject of what is spoken is his suffering unto death, inasmuch as he underwent it for men. And in this view John the Baptist considered Jesus, when he called him a *lamb*, namely, as suffering and dying *like a victim*; and thus he represented our Lord as one *dying*, and that *in the place of others*. There is a manifest allusion to, and comparison with, a *piacular victim*. For such a victim was solemnly brought to the altar, and then the priest put his hands over the head; which was a symbolical action, signifying that the sins committed by the person expiated were laid upon the victim: and when it was slaughtered, it was then said to bear away, or carry, the sins of the expiated.—*See* 'Reflections.']

[*Of the world.* Jews and Gentiles; 1 Jno. ii. 2, '*And he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world.*' The Saviour 'taketh away the sin of the world,' by removing every hindrance to the forgiveness of sin, original and actual, of all men throughout the world, who rely on him by humble faith. Through his atoning sacrifice it consists with the glory of God to pardon all persons who thus trust in him. And out of his kingdom, which shall ultimately extend itself over the whole world, he will root all things that offend and them that work iniquity. Not only has he meritoriously, but he will actually, take away the sin of the world.]

[31. *I knew him not.* 'It would seem impossible to doubt that John asserted a matter of fact, when he asserted that he knew not the Christ—33 ver.—before, at least, his baptism: and, if it is implied by St. Matthew's account of what passed between them at the time of his baptism—iii. 14, 15—that he must have known him *then*, we have only to suppose that the knowledge in question was communicated to him, on the appearance of Christ—as the knowledge of Saul, and afterwards of David, was communicated to Samuel, 1 Sa. ix. 16, 17; xvi. 12; and the knowledge of the wife of Jeroboam to Ahijah, 1 Ki. xiv. 6—by a direct inspiration from above; and so the facts become consistent. For as to the recognition implied by the descent of the Holy Ghost, and, consequently, not until the baptism was over, however much commentators may have overlooked this truth, nothing is clearer than that this descent was intended to mark out not the person, but the office, of Christ, Jno. ii. 33.'—*Gresswell*, Vol. II. Diss. xix. pp. 187, 8.]

Should be made manifest. That the Messiah should be *exhibited* or made known to Israel as the High Priest of God's appointment.—*See* the ordinance to be observed with regard to Aaron and his sons, Ex. xxix. and Le viii. The priest, at the time of his consecration, was to be shewn unto Israel, abiding at the door of the tabernacle of the congregation, day and night, seven days, keeping the charge of the Lord, Le. viii. 33—36. John himself was a priest of the order of Aaron, Lu. i. 5, 13, § 1, pp. 2, 4. '*His shewing unto Israel*' had already taken place, Lu. i. 80, § 3, p. 19.

36. *Looking upon Jesus.* Contemplating him as the long-expected Messiah, and Deliverer of the world, he fixed his eyes intently upon him.

Behold the Lamb of God. Jesus is not only, in a proper sense, the Son of God, typified by the high priest: he is also the atoning Lamb represented by the sacrifice offered under the law.—*See* on ver. 29, p. 69.

PRACTICAL REFLECTIONS.

30 *ver.* Jesus was before John, not as to the time of his birth, or entrance upon his ministry on earth, but as being 'the Lord from heaven,' who was before all things, and by whom all things consist.

[31 *ver.* Those who know the witness of God respecting his Son should, like John, testify of Jesus to others.—John's baptism did not save from sin: it was for witness respecting him who is now exalted to give repentance to Israel, and the forgiveness of sins, Ac. v. 31.—*See* 'Practical Reflections,' § 8, pp. 58, 9.]

32 *ver.* Let us pray that the Spirit which abode upon Christ may abide with us as the Spirit of peace and of love, which blessing can only be enjoyed by our abiding in Christ.

33 *ver.* Let us never fail, while attending to the sign, to look, as God directed John, to the thing signified.—Let us be observant of the signs which God hath been pleased to give in testimony of his Son.

[34 *ver.* As John's baptising would have been valueless without the coming to him of Jesus, of whom he was to testify, so let us remember that all our ward ordinances are nothing without the life of Jesus being manifested, by his Spirit, in his people.]

36 *ver.* Let us, whilst we contemplate Jesus as the Lamb of God, and our atoning sacrifice, seek to be made partakers of his meek and lowly spirit.

JOHN i. 38—42.

turned, and saw θεασαμενος them following, and saith unto them, What seek-ye? They
said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest-
39 thou? He saith unto them, Come and see. They came and saw where he dwelt, and
abode with him that day: for it was about [b] the tenth hour.
40 One of the two which heard ακουσαντων παρα John *speak*, and followed him, was
41 Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith
42 unto him, We have found the Messias, which is, being interpreted, the Christ. And he
brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son
of Jona: thou shalt be called Cephas, which is by interpretation, a stone.

MARGINAL READINGS:—[a] Or, *abideth*. [b] *That was, two hours before night.*

SCRIPTURE ILLUSTRATIONS.

37. *they followed Jesus*—as the Lamb of God; so the election of Israel are represented as doing, Rev. xiv. 4.

38. *Rabbi*, Jno. i. 49, § 10, p. 73; iii. 2, § 12; 26, § 13 —*see* xiii. 13, 14, § 87—commanded his disciples not to be as the Pharisees, Mt. xxiii. 7, 8, § 85.

39. *come and see*—the invitation given to Nathanael, ver. 46—and by the Samaritan woman to her townsmen, Jno. iv. 29, § 13—and by each of the four living creatures, Rev. vi. 1, 3, 5, 7—in the midst ... stood a Lamb as it had been slain,' Rev. v. 6.

40. *Andrew*—(a strong man)—such should the follower of Christ be; 'strengthened with might by his Spirit in the inner man,' Ep. iii. 16—bearing 'the infirmities of the weak,' Rom. xv. 1.

41. *Simon*—(hearing, or one that hears or obeys)—'hearken diligently unto me;' 'hear, and your soul shall live,' Is. iv. 2, 3—acknowledged the importance of hearing Jesus, Jno. vi. 68, § 43—contrast with ver. 60—*see* as to diligently searching into and carefully remembering what is heard, 1 Pe. i. 10—12; 2 Pe. iii. 1, 2, 15—8—the voice to be heard, i. 18—*See* ADDENDA, *Simon*, p. 75.

Messias, which is the Christ, or Anointed—*see* Lu. ii. 11, 26, § 4, pp. 21, 24; and 1 Sa. ii. 10; Ps. ii. 2; xlv. 7; Da. ix. 25, 26.

42. *Jona*—(a dove)—hearing aright comes by the power of that anointing which was given under the appearance of a dove at Jesus' baptism—*see* ver. 32, p. 70; Lu. iii. 22, § 8, p. 59

a stone—meaning of the word 'Cephas,' or 'Peter;' and to which our Lord refers, Mt. xvi. 18, § 50—and Peter himself, 1 Pe. ii. 4—8—those who hear Christ aright are by the power of his Spirit built up as lively stones in Him who is the living stone—*see* Peter's confession, Mt. xvi. 16, 17, § 50.

NOTES.

38. *What seek ye?* 'What is your business with me?' It was a kind inquiry respecting their desires; an invitation to them to lay open their mind, to state their wishes, and to express all their feelings respecting the Messiah and their own *salvation*.

Rabbi. This was a Jewish title, conferred somewhat as the title of Doctor of Divinity now is, and meaning Master. Our Saviour solemnly forbade his disciples to bear that title, Mt. xxiii. 8, § 85. By calling him Rabbi, they shewed that they sought instruction.

Where dwellest thou? ου μενεις. 'Where abidest thou?' Is used either of a fixed habitation or a lodging.—*See* Lu. xix. 5, § 80; xxiv. 29, § 94.

[By this question they probably requested a *private* conversation on the great doctrine which then occupied the minds of all serious and reflecting Jews. His usual home was Nazareth.]

39. *Come and see*. Our Lord graciously bade them follow him, to inspire them with confidence to ask what they wished to know.

The tenth hour. According to the Jewish reckoning, four in the afternoon, when there were but two hours to night. This was shortly after the time when the lamb of the daily sacrifice of the evening was offered up: very seasonably, then, did John point to Christ, the Lamb of God, the anditype of that sacrifice.

40. *Andrew*. The brother of Simon Peter, a native of Bethsaida, and apostle of Jesus Christ. He was originally a fisherman. When John Baptist commenced preacher, Andrew became one of his followers.

41. *We have found the Messias*. They had learned from the testimony of John, and now had been more fully convinced from conversation with Jesus, that he was the Messiah. The word Messiah, or Messias, is Hebrew, and means the same as the Greek word Christ, '*anointed*.' The Jews speak of *Messiah*; Christians speak of him as 'the Christ.' The word *Christ* is 'the anointed one.

42. *Called Cephas*. Meaning the same as the Greek, *Peter*, 'a stone.' John wrote his Gospel in Greek, and in a Grecian city of Asia Minor, and therefore was the more careful to translate into Greek the Hebrew, Chaldee, or Syriac names, given for a special purpose, wherever they were expressive.

'St. John's allusion to this name is entirely prospective. Our Lord's address to Peter at that time contained a *prophecy*, which was designed to have both a *literal* and a *typical* fulfilment. In St. John it is, Thou *art* Simon; Thou *shalt be called* Peter—in St. Matthew it is, Blessed art thou, Simon; ... Thou *art* Peter, Mt. xvi. 17, 8, § 50.'—*Greswell*, Vol. II. p. 415.]

[The three names, Simon, Bar-jona, Peter, appear to point very expressively to the great relations into which we, as the disciples of Jesus, are brought to the triune Jehovah. 'Simon, *hearing*, intimates the necessity of our *hearing* the Father, or receiving instruction from God, and, said Jesus, 'Every man therefore that hath *heard*, and hath learned of the Father, cometh unto me,' Jno. vi. 45, § 43. As a *stone*, which is the meaning of 'Cephas,' or, 'Peter,' the disciple is built on Christ the Rock; and this is as being born of the Spirit, expressed in Simon's other name, 'Bar-jona,' *son of a dove*,—under the form of a dove, the Holy Ghost appeared at our Saviour's baptism, Mt. iii. 16, 17, § 8, p. 59.]

PRACTICAL REFLECTIONS.

39 *ver*. Let us not only be hearers of the word; let us also follow Jesus, and take up our abode with him.

40—2 *ver*. Let us, when we have found Jesus as the Christ, speak of him every man to his brother: and not rest contented until we have brought our relations to Him, in whom alone we can be established in truth and blessing.

[42 *ver*. In ourselves we are, like Peter, loose rolling stones; liable to sink under trial, or to be tossed to and fro by temptation. That Peter was in this respect a true sample of the professed followers of Christ, see his repeated defections at the commencement of his discipleship—at the trial of Jesus—and afterward, when Paul 'withstood him to the face, because he was to be blamed,' Ga. ii. 11.]

[Although we be, like Peter, loose rolling stones: yet, let us seek to attain stability, as being built upon the Rock, the one foundation, pointed out by Peter, as well as by all the apostles: and that stability in Christ we can attain only as *hearing* the Father, and being *born of the Spirit*—as being in *Christ*, given of the Father, his own blessed Spirit of peace and love.]

43—5 *ver*. Let us also seek to bring our neighbours to Christ, as Philip did Nathanael, and increase our testimony of Jesus, according to our increase of knowledge, and the preparedness of mind in our hearers.

45 *ver*. We may not despise the testimony of the Father, by Moses and the prophets, on account of our having found the substance of their prophesying. Neither, although we have the words of the Father and the Son, should we despise the witness of the Spirit.

(G. 10.) *The next day Jesus returns into Galilee. Jesus findeth Philip; Philip bringeth Nathanael to Jesus; Jesus' testimony to Nathanael. John* i. 43—51.—*Ibid.*

43 The day-following Jesus would go-forth into Galilee, and findeth Philip, and saith unto-him, Follow me.
44 Now Philip was of Bethsaida, the city of-Andrew and Peter. 45 Philip findeth Nathanael, and saith unto-him, We-have-found-him, of-whom Moses in the law, and the
46 prophets, did-write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto-him, Can *there* any good-thing come out-of Nazareth? Philip saith unto-him, Come
47 and see. Jesus saw Nathanael coming to him, and saith of him, Behold an-Israelite
48 indeed ἀληθῶς, in whom is no guile! Nathanael saith unto-him, Whence knowest-thou

SCRIPTURE ILLUSTRATIONS.

43. *Galilee*—(circuit)—the north part of the land, around which Jesus made so many circuits, in the ministrations of the word—*see* Lu. i. 26, § 2, p. 9

Philip—'lover of the horse'—(a native of Bethsaida in Galilee)—*see* as to the messengers on different coloured horses, Rev. vi. 2, 4, 5, 8—and the armies upon white horses that obey the command here given to Philip, 'Follow me,' Rev. xix. 11, 14—chosen an apostle, Mt x. 3, § 27—informed Jesus that Greeks wished to see him, Jno. xii. 21, 22, § 82— • • •
a speedy messenger of this name, Ac. viii. 26—40.

44. *Bethsaida*—'house of fishing'—the name of their native town, as well as their occupation. It probably was referred to, when Jesus promised to make Peter and Andrew *fishers of men*, Mt. iv. 19, § 16.

45. *Nathanael*—'God gives, or gift of God;' 'if thou knewest the gift of God,' Jno. iv. 10 § 13—Nathanael, probably the same as John, 'the beloved disciple.'—*See* 'Note,' *infra*.

of whom the prophets did write—as Moses wrote of the seed of the woman, Ge. iii. 15—of the Shiloh, xlix. 10—of the prophet, De. xviii. 15—9, &c.—David, who describes the sufferings of Christ, Ps. xxii. 1—21—and the glory that shall follow, ver. 22—31; lxxix. 19—37—also Isaiah vii 14; ix. 6, 7; xxviii. 16; liii.; iv. Mi. v. 1—4; Mal. iii. 1—*see* on Mt. ii. 5, 6, § 4, p. 35.

Jesus of Nazareth—'branch carefully preserved'—*see* Lu. i. 26, § 2, p. 9; iv. 16, § 15; Mt. ii. 23, § 5, p. 35.

46. *can there any good thing, &c.*—the Jews thought meanly of his supposed origin, Jno vi. 41, 2, § 43; Ac. ii. 7—Nathanael himself was of *Galilee*—*See* 'Note,' § 27—Jesus was called a Nazarite, Mt. ii. 23, § 5, p. 35—but his birthplace was *Bethlehem*, Lu. ii. 4—10, § 4, pp 19, 20—he was despised, Ac iv 10, 1—as also had been the people, Eze. xi. 15—who are to be found in him, ver. 16.

Philip saith, Come and see—so Jesus, ver. 39, p. 71—and each of the living creatures, Rev. vi.

47. *Israelite indeed*—Israel, the name given to Jacob, as prevailing with the angel of the covenant at *Penuel*, Ge. xxxii. 24—32; Ho. xii. 4—*see* Pluunel, Lu. ii. 36, § 4, p. 27—the wrestling which will prevail, Joel ii. 15—21—the blessing upon him that overcometh (the Israelite indeed), Rev. ii. 7, 11, 17, 26—9; iii. 5, 12, 21; xxi 7

no guile—although an Israelite, yet it was as one, in the moral sense of the word, that he is here spoken of. Not by acting as a Jacob, supplanter, in a bad sense, Ge. xxvii. 35, 36—but as putting away all guile, is Israel to be exalted. Is. xxxiii 15—7; Rev. xiv 5—thus being made conformable to their Leader, 1 Pe. ii 22—'blessed the man . . . in whose spirit . . . no guile,' Ps. xxxii. 2—wherefore laying aside all malice, and all guile, and hypocrisies, and envies,' &c., 1 Pe. ii. 1, 2.

NOTES.

45. *Nathanael.* Is to be distinguished from '*Nathanael of Cana in Galilee*,' mentioned at the close of this Gospel. The present Nathanael is introduced among other disciples '*of Bethsaida, the city of Andrew and Peter;*' along with whom, John, and his brother James, are always found in all lists of the apostles. John, *grace of the Lord*, means much the same as Nathanael, *gift of God.* The probability is that '*the beloved disciple*' here calls himself 'Nathanael;' and afterwards, in reference to the favour with which he was from the first received, '*the disciple whom Jesus loved.*' The character of Nathanael, as given by Him who knew all men, is the character of John. The promise to Nathanael, Jno. i. 50, 51, was eminently fulfilled to John in '*The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John.*' The overwhelming impression which was made upon the mind of Nathanael, as to the omniscience of Jesus, ver. 49, is conspicuous throughout the whole of John's Gospel; which was written with the special design of exhibiting the truth of the first part of Nathanael's testimony, '*Thou art the Son of God.*' The 'Israelite indeed' is described in his epistles; and for what concerns '*the King of Israel,*' '*the Prince of the kings of the earth,*' *see* the Apocalypse.—*See* this subject on John, Sect. 27, ADDENDA, p. 216, and SCRIP. ILLUS. on Jno. xxi. 2, § 97, p. 505.

Moses in the law. Moses, in that part of the Old Testament which he wrote, called by the Jews 'the law.'—*See* De. xviii' 15, 18, '*The Lord thy God will raise up,*' &c. Ge. iii. 15, '*And I will put enmity,*' &c. xlix. 10, '*The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him* shall *the gathering of the people* be.'

And the prophets.—*See* 'Scrip. Illus.,' p 71.

Jesus of Nazareth. They spake of him as the son of Joseph, because he was commonly supposed so to be. They spoke of him as dwelling at Nazareth.

46. *Come out of Nazareth.* The whole country of Galilee was had in contempt with the Jews; but Nazareth was so mean a place, that it seems it was even despised by its neighbours, the Galilæans themselves.

Come and see. 'Judge for yourself; seeing is believing.'—*Bloomfield.* This was the best answer to Nathanael. He asked him to go and examine for himself, to see the Lord Jesus, to hear him converse, to lay aside his prejudice, and to judge from a fair and candid examination.

47. *An Israelite indeed.* Jacob received the name of Israel from his wrestling and prevailing in prayer. It is here used to designate a man of undoubted integrity towards men, and unfeigned piety towards God.'—*See* Ps. xxxii. 2.

No guile. Nathanael, although like Israel as to prayer, was unlike him as to guile. Jacob submitted to deceitful means of obtaining the birth-right blessing.—*See* 'Scripture Illustrations.'

PRACTICAL REFLECTIONS.

The obstacles to men receiving the testimony respecting Jesus may be more in appearance than in reality. Jesus had neither Nazareth as his birthplace, nor Joseph for his father, yet, as being supposed to have that lowly origin, Nathanael was in danger of rejecting Jesus as the Christ.

46 *ver.* Let us not be offended by the imperfect representations of even the advocates for the truth; but, with true simplicity of purpose, to know that which is testified of, let us, with Nathanael, 'come and see.

47 *ver.* Let us, like Jesus, deal in tenderness and kindness with the sincere in soul, whatever prejudices they may have been led to entertain respecting us — Let us eschew the guile which Jacob was induced to use towards his father and brother; while, like him, we wrestle with the angel of the covenant, as when he received the name of Israel, and by which he truly obtained the blessing.

me? Jesus answered and said unto-him, Before that-Philip called thee, when-thou-wast 49 under the fig-tree, I-saw thee. Nathanael answered and saith unto-him, Rabbi, thou art 50 the Son of God; thou art the King of Israel. Jesus answered and said unto-him, Because I-said unto-thee, I-saw thee under the fig-tree, believest-thou? thou-shalt-see 51 greater-things than-these. And he-saith unto-him, Verily, verily, I-say unto-you, Hereafter ἀπ' ἀρτι ye-shall-see heaven open, and the angels of God ascending and descending upon ἐπι the Son of man.

SCRIPTURE ILLUSTRATIONS.

48. *under the fig tree*—it reminds of man's fall, Ge. iii. 7—and of future peace and blessing, Zec. iii. 10—a pledge of which was given in the reign of Solomon, 1 Ki. iv. 25.

49. *Son of God—see* Lu. i. 35, § 2, p. 10; Jno. i. 1—18, § 7, p. 46—Philip had called Nathanael to see the *Son of Joseph*, ver. 45; Nathanael recognizes him as the *Son of God:* Jesus humbled himself to become *the Son of man*, ver. 51.

King of Israel—the Son was so appointed, Ps. ii. 6—12—the Holy One of Israel our King, lxxxix. 18—the Lord, Is. xxxiii. 22§ xlv. 6; Zep. iii. 15; Zec. xiv. 9—'the Lord our Righteousness,' Je. xxiii. 5, 6—'just, and having salvation; lowly, and riding upon an ass,' Zec. ix. 8, 9: Mt. xxi. 5, § 82—Jesus hailed as such, Jno. xii. 12—8, § 85.—Jesus taunted with the title, Mt. xxvii. 42, § 91—he is Lord of lords, and King of kings,' Rev. xvii. 14.

50. *thou shalt see greater things than these*—believing prayer is answered by being shewn greater things than were looked for, Je. xxiii. 2, 3; so Da. ix. 20—7—none can imagine '*what* he hath prepared for him that waiteth for him,' Is. lxiv 4—except by the teaching of the Spirit, 1 Co. ii. 9, 10—'things which must be hereafter,' Rev iv. 1—great signs and wonders were shewn to the beloved disciple, Rev. xi. 1; xii. 1; xiv. 1; xv 1, &c.

51. *angels of God ascending and descending*—referring to the vision with which Jacob was favoured at Bethel, in which the angels were seen ascending and descending, as if in attendance upon him who had but a stone for his pillow, Ge xxviii. 11, 12—angels shall attend Christ in his glorious appearing, Da. vii. 10; Mt. xxv. 31, § 86; 2 Th. i. 7; He. xii. 22, 3—of which a pledge was given to the shepherds, Lu. ii. 9, 13, § 4, pp. 20, 1—examples of their ministering to Jesus: after his temptations, Mt. iv. 11, § 9; in the garden, Lu. xxii. 43, § 88; and at his ascension, Ac. i. 10, 1, § 98—so Peter, xii. 7—11—all sent forth to minister, He. i. 14.—*See* on Lu. i. 11, § 1, p. 3; ver. 26, § 2, p. 9.

the Son of man—Jesus, as having become the Son of man, had not where to lay his head, Mt. viii. 20, 1—yet to his kingdom appointed to be universal, Da. vii. 13, 4; Col. i. 12—7—he did not become the Son of man that he should repent, Nu. xxiii. 19—but by his death, all is made sure that God hath promised, Rom. viii. 32—the Son of man hath power to forgive sins, Mt. ix. 6, § 23—is Lord of the sabbath day, xii. 8, § 21—soweth the good seed, xiii. 37, § 33—the angels and the kingdom are his, ver. 41—to be betrayed into the hands of men, xvii. 22, § 52—put to death, as was written of him, xxvii. 24, § 87—and remained in the grave until the third day, xii. 40, § 31—but having risen from the dead, xvii. 9, § 51—he shall come as the lightning, xxiv. 27, § 86—and all the holy angels with him—'then shall he sit upon the throne of his glory,' xxv. 31, § *ib*

NOTES.

48. *Whence knowest thou me?* πόθεν με γινώσκεις 'Knowest my disposition and character.'—*Bloomf.* Nathanael was not yet acquainted with the Divinity of Christ.

Before that Philip called thee, &c. Philip had probably found Nathanael under a particular fig tree, and had then, as often before, conversed with him about Christ; and now our Lord mentions this in order to evince his omniscience.

When thou wast under the fig tree. The Jews were much in the habit of selecting such places for private devotion; and in such scenes of stillness and retirement there is something peculiarly favourable for meditation and prayer. So our Saviour also worshipped.—*Comp.* Jno. xviii. 2, § 88; Lu. vi. 12, § 27.

I saw thee. It is clear from the narrative that Jesus does not mean to say that he was bodily present with Nathanael, and saw him; but he knew his thoughts, his desires, his secret feelings, and wishes.

49. *Rabbi.* Master; applied appropriately to Jesus, and to no one else; Mt. xxiii. 10, § 85. '*Neither be ye called masters: for one is your Master, even Christ.*'

The Son of God. By this title he doubtless meant that Jesus was the Messiah.

Thou art the King of Israel. Two characters combined throughout the chapter, because the Messiah could not be the King of Israel, in the sense which the oracles pointed out, if he had not been really the Son of God.—*See* Mk. i. 1, § 7; He. i. 8, '*But unto the Son* he saith, *Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.*'

[This case of Nathanael, John adduces as another evidence that Jesus was the Christ. The great object he had in view in writing this Gospel was, to collect the evidence that he was the Messiah, ch. xx. 31, § 100. A case, therefore, where Jesus searched the heart, and where his knowledge of the heart convinced a pious *Jew* that he was the Christ, is very properly adduced as important testimony.]

[This testimony of Nathanael is very similar to that by Peter; Mt. xvi. 16, § 50, '*Thou art the Christ, the Son of the living God.*' To the usual expression, to denote the Messiah, he adds, that of '*King of Israel;*' one of the titles designating the expected Saviour, and which is applied to Christ in various parts of the Gospels. This, from the circumstance that under the theocracy GOD was 'King of Israel,' denotes the expectation of an earthly kingdom of righteousness.]

51. *Verily, verily.* [ἀμην, in the Greek; a solemn asseveration, intimating that the saying is true, and that we must regard it as proceeding from the 'Amen,' the true and faithful Witness.]

The word *Amen* is from a verb to confirm, to establish, to be true. It is often used in this Gospel. When repeated, it expresses the speaker's sense of the *importance* of what he is about to say, and the *certainly* that it is as he affirms.

Ye shall see. In prophetic vision, and in the pledge of full accomplishment, as well as afterwards in their glorious consummation.

Shall see heaven open, &c. 'See the frame of nature subject to my commands, and such a train of events, miracles, and providences, as shall leave no doubt of my mission: it will appear as the vision of Jacob.'—*See* Ge. xxviii. 12 and the Apocalypse throughout.

PRACTICAL REFLECTIONS.

48 *ver.* In prayerful retirement, let us search the Scriptures, to know Him of whom Moses and the prophets did write—*see* 45 ver. Jesus reveals himself unto those that seek him thus. He is the omniscient Jehovah, who seeth in secret.

48, 9 *ver.* The acknowledgment of what is good in others is one of the best means of removing their misconceptions respecting ourselves.

49 *ver.* He who has sought Christ in earnest prayer and diligent study of the Scriptures, may soon be expected to surpass his teachers, as Nathanael seems to have done Philip, who had testified of Jesus of Nazareth as the son of Joseph, but Nathanael confessed him to be 'the Son of God, the King of Israel.'

When we find that we have been misled, we are to allow neither the mistakes of others, nor our own previous prejudices, to prevent us from fully acknowledging the truth.

THE LORD IS OUR JUDGE, THE LORD IS OUR LAWGIVER, THE LORD IS OUR KING; HE WILL SAVE US.—Isaiah xxxiii. 22.

AND THE LORD SHALL BE KING OVER ALL THE EARTH: IN THAT DAY THERE SHALL BE ONE LORD, &c.—Zech. xiv. 9.

PRACTICAL REFLECTIONS—*(continued)*.

49 *ver.* Those who are made willing to acknowledge Christ in the day of small things have, with Nathanael, the promise of seeing greater things.

[51 *ver.* Let us never fail to connect the crown with the cross; to contemplate both the sufferings of Jesus as the Son of man, with the glory that will be when the vision of Jacob at Bethel shall be realized in our house which is from heaven—the house of God not made with hands, eternal in the heavens—when, as was seen upon the ladder reaching from earth to heaven, the angels of God shall be seen 'ascending and descending upon the Son of man']

Let us not lose sight of one truth by attending to another. Nathanael acknowledged **Jesus as being** the *Son* of *God:* Jesus reminded him of his being the *Son* of *man;* and as he, as the *Son* of *man*, was to descend to a depth of humiliation which Nathanael may not have thought of; so also was he, as the *Son* of *God*, to ascend to a height of glory, and extent of dominion, which Nathanael may not have anticipated when he called him the *King* of *Israel*.

GEOGRAPHICAL NOTICE.

BETHABARA BEYOND JORDAN.—Bethabara signifies a place of passage: of which there were, and are, several in the course of the river *Jordan*. '*Bethabara*' was a common name for such. The place of this history is supposed to have been near *lake Tiberias*, and in the region under the jurisdiction of Herod, who afterwards imprisoned John. *Scythopolis*, or the ancient *Bethshan*, in the south-east corner of *Galilee*, agrees very well with a known ford, frequently crossed by modern travellers, about eight or ten miles south of the *sea of Galilee*.—*See* ADDENDA, Sect. vii. p. 56, '*On the Ministry of John the Baptist.*'

ADDENDA.

ON JOHN i. 15, 27—30, pp. 48, 69.

It is evidently necessary that Christ should be understood to have come after, in the same way, and in the same sense, in which John himself had gone before; in other words, that the personal ministry of each respectively was to be the same, differing only in the order of succession. The successor of the Baptist, even in a common work, was such as by the superior lustre of his person, and by the corresponding authority of his teaching, could not fail to eclipse and to supersede his predecessor. For He, who was from eternity; He, who was before the Baptist, by virtue of his essential pre-existence, his sublime and mysterious Divinity, could not possibly rank, or long continue to rank, after or beneath him; but must be preferred before him. The same assertion, therefore, of his own subordination to his predecessor, and the same reason for that subordination; viz., that John was from the earth, Christ was from heaven; John was from below, Christ was from above; are not more piously than naturally repeated in that other testimony of the Baptist's, which holds out the torch to the meaning of this, Jno. iii. 30—2, § 13.

'The only difference between the personal ministry of John, and the personal ministry of Jesus Christ, was, that John baptized, and with water, because he was not to baptize with the Holy Ghost; Christ did not baptize with water, because he was to baptize with the Holy Ghost. The water-baptism, then, of John was typical of the Spirit-baptism of Christ; and water, as the medium of the baptism of John, was analogous to the Holy Ghost, the medium of the baptism of Christ. So far, therefore, from introducing a real difference into the office of John, compared with the office of Christ, this distinction brings them nearer to a resemblance than before: making the Baptist so exactly the counterpart of Christ, that even that most important particular in the functions of the latter, the mission and effusion of the Holy Ghost, is not without its significant prototype in the functions of the former. And this may be one reason why the baptism of John, though, as conveyed by the same external medium, but destitute of the same inward grace, it might at first appear the appropriate emblem of Christian baptism in general, should be considered in reality no type, or similitude, of that sacrament, but only of the one baptism, once for all administered, at the day of Pentecost, by Christ himself, upon the first Christian converts, in the communication of the extraordinary graces of the Spirit—and afterwards, as often as those graces were repeated, upon all converts subsequently.'—*Greswell*, Vol. II. Diss. xix. pp. 159, .6C, .7.

PRIESTS, p. 68.

'These were superior to the Levites in dignity, and chosen from the family of Aaron exclusively. They served immediately at the altar, prepared the victims, and offered the sacrifices. They kept up a perpetual fire on the altar of the burnt sacrifice, and also in the lamps of the golden candlesticks in the sanctuary; they kneaded the loaves of shew bread, which they baked, and offered on the golden altar in the sanctuary; and changed them every sabbath day. Every day, morning and evening, a priest (who was appointed at the beginning of the week by lot) brought into the sanctuary a smoking censer of incense, which he set upon the golden table, and which on no account was to be kindled with strange fire, that is, with any fire but that which was taken from the altar of burnt sacrifice, Ex. xxx. 9; Le. x. 1, 2. And as the number and variety of their functions required them to be well read in their law, in order that they might be able to judge of the various *legal* uncleannesses, &c., this circumstance caused them to be consulted as interpreters of the law, Hag. ii. 12; Mal. ii. 7, &c.; Le. xiii. 2; Nu. v. 14, .5; as well as judges of controversies, De. xxi. 5; xvii. 8—13. To them it belonged publicly to bless the people in the name of the Lord.

'The priests were divided by David into twenty-four classes, 1 Ch. xxiv. 7—18; which order was retained by Solomon, 2 Ch. viii. 14; and at the revivals of the Jewish religion by the kings Hezekiah, xxxi. 2, and Josiah, xxxv. 4. However, only four classes returned from the Babylonish captivity, Ezr. ii. 36—9; Ne. vii. 39—42; xii. 1, these were again divided into twenty-four classes, each of which was distinguished by its original appellation. This accounts for the introduction of the class or order of Abia, mentioned in Lu. i. 5, § 4, p. 2, which we do not find noticed among those who returned from the captivity. One of these classes went up to Jerusalem every week to discharge the sacerdotal office, and succeeded one another on the sabbath day, till they had all attended.

'To each order was assigned a president, 1 Ch. xxiv. 6, 31; 2 Ch. xxxvi. 14, whom some critics suppose to be the same as the *chief priests*, so often mentioned in the New Testament, Mt. xxvii. 1; Ac. iv. 23; v. 24; ix. 14, 21; xxii. 30; xxiii. 14; xxv. 15; xxvi. 10. The prince or prefect of each class appointed an entire family to offer the daily sacrifices; and at the close of the week, they all joined together in sacrificing. And as each family consisted of a great number of priests, they drew lots for the different offices which they were to perform. It was by virtue of such lot that the office of burning incense was assigned to Zacharias, Lu. i. 9, § 1, p. 3; and the most honourable in the whole service. This office could be held but once by the same person.

'In order that the priests, as well as the Levites, might be wholly at liberty to follow their sacred profession, they were exempted from all secular burdens or labours. Of the Levitical cities already mentioned, thirteen were assigned for the residence of the priests, with their respective suburbs, Nu. xxxv.; the limits of which were confined to 1,000 cubits beyond the walls of the city, which served for out-houses—as stables, barns, and perhaps gardens of herbs and flowers. Beyond this they had 2,000 cubits more for their pasture, called properly, *the fields of the suburbs*, Le. xxv. 34. In all 3,000 cubits.—*See* Nu. xxxv. 4, 5.

'Their maintenance was derived from the tithes offered by the Levites out of the tithes by them received, from the first fruits, from the first clip of wool when the sheep were shorn, from the offerings made in the temple, and from their share of the sin-offerings and thanksgiving offerings sacrificed in the temple, of which certain parts were appropriated to the priests, Le. vii. 33, .4, .6, .8; De. xviii 3: *see* also Nu. xviii. 15, .5, .6: Le. xix. 23, .4; Nu. xxxi. 28—41.'—*Horne's Introduction*, Vol. III. pp. 275—.7.

WE LOCK NOT AT GOD'S APPOINTMENT WHEN WE HAVE LOW THOUGHTS OF THE MEANS.

I AM THE LORD, YOUR HOLY ONE, THE CREATOR OF ISRAEL, YOUR KING.—Isaiah xliii. 15.

Levites, p. 68.

'The Levites were the posterity of Levi, the third son of Jacob by Leah, and one of the twelve tribes of Israel. Levi assisted Simeon in murdering the Shechemites, for which his father Jacob denounced his family to be scattered among the Hebrew tribes in Canaan, Ge. xxxiv. 25—30. xlix. 5—7. They were appointed by God to the service of the sanctuary, Nu. iii. 12, 3; viii. 18, in lieu of the '*first-born*' males, iii. 14—6; viii. 17. They were, originally, distinguished into three classes, or families, and these were sons of Levi,—Kohath, Gershon, and Merari). To them was committed the removal and setting up of the tabernacle in the wilderness. In David's time, the whole body of the Levites amounted to thirty-eight thousand, 1 Ch. xxiii. 3, of which number he appointed four and twenty thousand to attend the constant duty and work of the temple; and these being divided into twenty-four courses, 1 Ch. xxiii. 4; 2 Ch. xxxi. 17, there were one thousand for each week. Each class had its distinct service.

'The first class "*was to wait on the sons of Aaron, for the service of the house of the* LORD," *i.e.*, to assist the priests in the exercise of their ministry, "to purify the holy things, to prepare the shew-bread, and flour, and wine, and oil for the sacrifices; and sometimes to kill the sacrifice," 1 Ch. xxiii. 28, 29; 2 Ch. xxix. 34; xxxv. 10—4. Some of the chief amongst them had the charge of the sacred treasures, 1 Ch. xxvi. 20.

'The second class consisted of four thousand, 1 Ch. xxiii. 5. David divided them into twenty-four courses, and formed the temple choir, who thanked and praised the Lord every morning and evening, 1 Ch. xxiii. 30—xxv. The music was both vocal and instrumental: "*As well the singers as the players on instruments shall be there*," Ps. lxxxvii. 7. In David's time, there were appointed three masters of the band of music, Heman, Asaph, and Ethan, 1 Ch. xv. 17, whose names are prefixed to some of the Psalms, probably because they set them to music. Asaph's name is inscribed to the fiftieth, seventy-third, and ten following Psalms; Heman's to the eighty-eighth; and Ethan's to the eighty-ninth. There was, also, over all the rest, one chief musician, or head master of the choir, to whom several of the Psalms are inscribed. At the time of writing the xxxix. lxii. lxxvii. Jeduthun was master.

'In the temple choir were both wind and stringed instruments, 2 Ch. vii. 6; xxix. 26. In both these passages the priests are said to sound the trumpets, see 1 Ch. xv. 16, 24, as it was prescribed in the law of Moses, "*The sons of Aaron, the priests, shall blow with the trumpets*," Nu. x. 8; this was done "*for the calling of the assembly, and for the journeying of the camps*," ver. 1, 2.

'The third class was the porters, consisting of four thousand, 1 Ch. xxiii. 5, to whose charge the several gates of the sanctuary were appointed by lot, 1 Ch. xxvi. 1—13, 19; 2 Ch. xxxv. 15; and they attended by turns in their courses, as the other Levites did, 2 Ch. viii. 14. Their proper business was to open and shut the gates, and to attend at them by day, as a sort of peace officers, in order to prevent any tumult among the people; to keep strangers and the excommunicated and unclean persons from entering into the holy court; and in short to watch over the safety, peace, and purity of the holy place and service, 2 Ch. xxiii. 19.

Notwithstanding the meanness of their employment, yet the pious king David said, Ps. lxxiv. 10, "*I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness*." They also kept guard by night about the temple and its courts. They are said to have been twenty-four, including three priests, who stood sentry at so many different places. There was a superior officer over the whole guard, called by Maimonides, "the man of the mountain of the house." He walked the round, and when he passed a sentinel that was standing, he said, "Peace be unto you." But if he found one asleep, he struck him; and he had liberty to set fire to his garment. This custom may be alluded to in Rev. xvi. 15, "*Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments*." Thus were the Levites employed in the work "*day and night*," 1 Ch. ix. 33. The consecration of the Levites in Moses' time was at the twenty-fifth year of their age, and they continued until fifty, but in David's time, when the labour was less, young men were eligible at twenty.

'None of the Levites, of what degree or order soever, had any right to sacrifice, for that was the proper duty of the priests only; the Levites, indeed, were to assist the priests in killing and flaying the sacrifices; and during the time they were offered up, to sing praises unto God. Neither had they any title to burn incense to the Lord. It was on account of their aspiring to the priest's office in this particular of burning incense, that Korah and his company (who were Levites) were destroyed, Nu. xvi. 1—36.

'The Levites, as well as the priests, were precluded by law from sharing the promised inheritance of Canaan with the other tribes, De. xviii. 1, 2; Jos. xxi. In lieu thereof they had forty eight cities, with their suburbs, assigned them out of the other tribes; thirteen of which belonged to the priests, and thirty-five to the rest of the tribe of Levi, Nu. xxxv. 1—8. The cities of the priests were mostly in the tribes of Judah and Benjamin, and consequently nearer to Jerusalem, which stood in the confines of the two tribes; whereas those of the Levites were divided to them by lot, out of the other tribes on either side Jordan. And thus God converted Jacob's curse on Levi, Ge. xlix. 5—7, into a national blessing, by dispersing the priests and Levites, whose office it was to instruct the people where they resided in the Mosaic law, throughout the whole land. They also kept the public records and genealogies. David made six thousand of them officers and judges, 1 Ch. xxiii. 4. Dr. Lightfoot makes these forty-eight cities to be so many universities, where the ministerial tribe studied the law, and diffused the knowledge of it through the nation. Of these, six were appointed cities of refuge, for protecting persons from the severity of the law in case of involuntary homicide. The Levitical cities had suburbs and fields surrounding them, to the extent of 13,000 cubits on every side, Nu. xxxv. 4, 5. From these suburbs they were maintained when not ministering in the temple, at which time they were supported by the dues arising from the sacrifices. The priests and Levites received likewise a tithe of a tenth of all the inheritance in Israel for their services, Nu. xviii. 21. This was done that they might give themselves wholly to the service of the Lord.'*

Simon, p. 71.

Simon was a son of Jonas, and brother to Andrew; was a fisherman, and native of *Bethsaida* in Galilee—*see* 44 ver. Jesus called him 'Cephas, which is, by interpretation, A stone,' 42 ver. Simon was called to be a disciple, Mt. iv. 18—22. § 16—to be an apostle, 'Simon he surnamed Peter,' Mk. iii. 16, § 27—walked on the sea to all, Mt. xiv. 28, § 41—blessed by Jesus as having revealed to him from God that Jesus was the Christ, xvi. 17—20, § 50—chosen to be a witness of Jesus' glory, xvii. 1—8, § 51—*comp.* 2 Pe. i. 16, 17—appointed by Jesus to pay the tribute, Mt. xvii. 24—7, § 52, (*Capernaum.*)—chosen with James and John and Andrew to be instructed concerning the destruction of Jerusalem, and the *second* coming of Christ, Mk. xiii. 3, § 85, (*on Mt. Olivet*)—appointed with John to prepare the passover, Lu. xxii. 8, § 87, (*at Jerusalem*)—refused to suffer Jesus to wash his feet, &c., Jno. xiii. 1—11, § 87, (*supper chamber*)—boasted of his attachment to Christ, ver. 36, 7; Lu. xxii. 33, 4; Mt xxvi. 33, 4, § 87—chosen with James and John to witness Jesus' agony, Mt. xxvi. 37, § 88, (*in the garden*)—he smote off the ear of the high priest's servant, Jno. xviii. 10, § 88—with the rest of the disciples he forsook Jesus and fled, Mt xxvi. 56, § 88—he denied Jesus three times; the last time with an oath; and wept bitterly, Mt. xxvi. 69—75, § 89—he was the first of the apostles to enter the tomb after Jesus' resurrection, Jno. xx. 3—10, § 93—he had a special manifestation of the Lord Jesus, Lu. xxiv. 34, § 95—he threw himself into the

* The Levites had under them others, called NETHINIMS, chiefly of the posterity of the Gibeonites, whose business it was to carry the water and wood that were wanted in the temple for the use of the sacrifices, and to perform other laborious services there. They had a particular place in Jerusalem where they dwelt, called Ophel, being near their place of service—the temple, Ne. iii. 26.

water to go to the Lord, as he appeared to the disciples, Jno. xxi. 7, § 97. (*at the sea of Tiberias,*) and received a special commission from Jesus to feed his lambs, &c., ver. 15–23—was rejoiced, ver. 20–2. After our Lord's ascension, Peter was the chief speaker in the church at Jerusalem, Ac. i. 15–22—on the day of Pentecost he defended the brethren, ii. 14, 5, and preached a sermon to the people, when 3,000 were converted, ver. 16–41, (*in Jerusalem*)—he healed a lame man at the Beautiful gate of the temple, iii. 1–11, and again preached Jesus, ver. 12–26—was imprisoned, &c., iv. 1–22—at his word Ananias and Sapphira fell down dead, v. 1–11—the sick laid in the streets, that the shadow of Peter, &c., ver. 15—with the other apostles he was again imprisoned, ver. 17, 8, and released by an angel, ver. 19, and as they taught in the temple, were taken and set before the council, and being beaten were let go, ver. 21–40—he rejoiced in suffering, and ceased not to teach and to preach Jesus Christ, ver. 41, 2—appointed by the church to go to Samaria, viii. 1–25—he raised Eneas, ix. 32–5, (*at Lydda*)—restored Tabitha to life, ver. 36–43, (*at Joppa*)—was warned by a vision to go to Cæsarea, x. 9–17, (*at Joppa*)—baptized Cornelius, ver. 18–48 (*at Cæsarea*)—was imprisoned by Herod, the tetrarch of Galilee, &c., and delivered by an angel, xii. 3–17—was in Jerusalem at Paul's first visit after his conversion, Ga. i. 18—the gospel of the circumcision was committed to him, ii. 7—Peter and Paul met at Antioch, ver. 11—Paul withstood him to the face, ver. 11–6. At the time Paul set out on his evangelical circuit from Antioch through Phrygia and Galatia, Ac. xviii. 23, A. D. 52, Peter is also supposed to have departed thence through Pontus, Galatia, &c., and passing by Corinth, to have arrived at Rome, accompanied by Mark, A.D 54—during his stay there Mark's Gospel was written, A. D. 55—and from Babylon in *Egypt*, Peter wrote his first epistle, A. D. 59—he arrived in Rome a *second* time, A. D. 64, having ordained Mark bishop of Alexandria; and wrote his second epistle, A. D. 65—and in the same year suffered martyrdom; being, it is said, crucified with his head downwards, deeming it too great an honour even to die as his Lord.

SECTION 11.—JESUS IS PRESENT AT A MARRIAGE-FEAST IN CANA: HE TURNS WATER INTO WINE, WHICH IS THE BEGINNING OF HIS MIRACLES. HE GOES DOWN TO CAPERNAUM, AND STAYS THERE SOME TIME. John ii. 1—12.

(G. 10.) *Jesus changes water into wine. John* ii. 1—11.—*At Cana.*

1 And the third day there-was a-marriage in Cana of Galilee; and the mother of Jesus
2 was there: and both Jesus was-called, and his disciples, to the marriage. 3 And when-
4 they-wanted wine, the mother of Jesus saith unto him, They-have no wine. Jesus

SCRIPTURE ILLUSTRATIONS.

1. *third day*—Jesus had been once and again proclaimed as the 'Lamb of God.' This was at length effectual in inducing two disciples to attach themselves to him, Jno. i. 35—9, § 10—the day following Jesus would go forth into Galilee,' ver. 43—the day after this was the third, reckoning that as the first, near the close of which Jesus began to gather disciples, Jno. i. 39, § 10, p. 71—much regard is had to the third day in Scripture—*see* Sect. i., '*Jesus' first prediction of his death and resurrection.*'

a marriage—represents the union which shall have taken place between Christ the Bridegroom and his chosen people, previous to their restoration—*see* Je. iii. 14—a betrothment in faithfulness, Ho. ii. 14—20—upon which the word shall be fulfilled to Zion: 'For *as* a young man marrieth a virgin, *so* shall thy sons marry thee: and *as* the bridegroom rejoiceth over the bride, *so* shall thy God rejoice over thee,' Is. lxii. 5—*see* as to what the Lord hath done to accomplish the marriage, Ep. v. 25—33—and the importance of obeying the call to the marriage, Mt. xxii. 1—14, § 84; xxv. 1—13, § 86.

Cana—there was a Kanah in the north of Asher, as well as this, Cana the lesser in Galilee, Jos. xix. 28.

2. *disciples*—those already mentioned as followers of Jesus were Andrew, ch. i. 40, § 10, p. 71, and another disciple, probably James; *also* Simon Peter, ver. 41, p. 71—Philip, ver. 43, p. 72—and Nathanael, ver. 45—they had heard of Jesus as being 'the Lamb of God,' ver. 36, p. 70—acknowledged him, of whom Moses and the prophets did write, ver. 45, p. 72, to be the Christ, ver. 41, p. 71—and were, as lively stones, to be built upon that one Foundation, ver. 42, p. 71—they were engaged in bringing others unto Jesus, ver. 41, 5, p. 71; and, submitting themselves to him as King of Israel, ver. 44, p. 73, they were taught to look forward to the glorious consummation of his kingdom, when he shall be obeyed both on earth and in heaven, ver. 51, p. 73.

3. *they have no wine*—wine had been promised in connection with the Lord's espousing a people to himself, Ho. ii. 19—22. 19, 'And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. 20, I will even betroth thee unto me in faithfulness: and thou shalt know the LORD. 21, And it shall come to pass in that day, I will hear, saith the LORD, I will hear the heavens and they shall hear the earth; 22, and the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel.'—Je. xxxi. 12—'We shall be satisfied therewith,' Joel ii. 18, 9—'the mountains shall drop sweet wine,' Am. ix. 13.

NOTES.

1. *Marriage.* A solemn contract, whereby a man and woman engage to live together in a kind and affectionate manner. Anciently the Hebrews wore crowns on their marriage-day; and it seems, the bridegroom's was put on by his mother, Song of Sol. iii. 11. The ceremonies of marriage continued three days for a widow, and seven for a virgin, Gen. xxix. 27. During this time, the young men and young women attended the bridegroom and bride in different apartments, and the former puzzled one another with riddles, Song v. 1; Ps. xiv. 14, 5; Ju. xiv. A friend of the bridegroom's governed the feast, that no drunkenness or disorder might be committed, ver. 9. At the end of the feast, the parties were, with lighted lamps, conducted to the bridegroom's house. The bridegroom, leaving his apartment, called forth the bride and her attendants, who, it seems, were generally about ten, Mt. xxv. 1—10, § 86. The modern Jews retain the most of these ceremonies: only since the ruin of their city and temple, the bridegrooms wear no crowns on the marriage-day.

The mother of Jesus was there. Not invited, but as a relation. This may be inferred from her being present at the feast, and concerned about the wine.

As Joseph is not mentioned, we may suppose that he died before our Lord entered on his public ministry. It is conjectured this feast was at the house of Cleopas, or Alpheus, whose wife was sister to the mother of our Lord, *see* ch. xix. 25, § 91, and one of whose sons was Simon the Canunite, whom some have thought to be so called from his being an inhabitant of this Cana, Mk. iii. 18, § 27.

3. *They have no wine.* Or, the wine is falling short. This might very well happen, without supposing an excess on the part of the guests, probably in consequence of the arrival of Jesus and many with him, beyond the number originally expected, and attracted by his presence.

PRACTICAL REFLECTIONS.

1, 2 *ver.* Jesus, although a man of sorrows and acquainted with grief, did not turn away morosely from witnessing the enjoyments of others. Let us 'rejoice with them that do rejoice, and weep with them that weep.'

2 *ver.* Let us indulge in no feasts to which we cannot invite Jesus as a guest, and rejoice in a sense of his being present

I WILL BETROTH THEE UNTO ME FOR EVER; YEA, I WILL BETROTH THEE UNTO ME IN RIGHTEOUSNESS, AND IN JUDGMENT, AND IN LOVINGKINDNESS, AND IN MERCIES.—Hosea ii. 19.

JOHN ii. 5—9.

saith unto-her, Woman, what *have I to do with thee?* τι εμοι και σοι. mine hour
5 is-not-yet-come. His mother saith unto-the servants, Whatsoever he-saith unto-you,
6 do *it*. And there-were set there six water-pots of-stone, after the manner-of-the-
7 purifying of-the Jews, containing two or three firkins apiece. Jesus saith unto-them,
8 Fill the water-pots with-water. And they-filled them up to the-brim. And he-saith
unto-them, Draw out now, and bear unto-the governor-of-the-feast. And they-bare *it*.
9 When the ruler-of-the-feast had-tasted the water that-was-made γεγενημενον wine, and
knew not whence it-was: (but the servants which drew the water knew;) the governor-

SCRIPTURE ILLUSTRATIONS.

4. *woman—see* 'Note' below.

what have I to do with thee?—an expression betokening a dislike at interference: used by David to the sons of Zeruiah, 2 Sa. xvi. 10; xix. 22—and to Jesus himself by two possessed with devils, Mt. viii. 29, § 35—also by a man with an unclean spirit in the synagogue, Mk. i. 24, § 17—Jesus taught in the place where he had been brought up, that the exercise of spiritual power was not under the direction of natural relationships, Lu. iv. 23—9, § 15.

mine hour is not yet come—frequently in language like this is the time of his being delivered up unto death referred to: 'the hour is at hand,' Mt. xxvi. 45, § 88—'your hour,' Lu. xxii. 53, § 98—'his hour was not yet come,' Jno. vii. 30; viii. 20, § 55—'the hour is come,' xii. 23, § 82—save me from this hour,' ver. 27, § *ib.*—'Jesus knew that his hour was come,' xiii. 1, § 87—'being put to death in the flesh, but quickened by the Spirit,' 1 Pe. iii. 18, he thereby procured the means of cleansing his people from their sins, so that his church might be espoused to him in holiness, Ep. v. 25—7—not until which is the hour for his providing the promised abundance of joy and rejoicing, of which he will himself partake, as is implied in his saying, 'I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom,' Mt. xxvi. 29, § 87.

5. *whatsoever he saith unto you, do*—'why call ye me, Lord, Lord, and do not the things which I say?' Lu. vi. 46—9, § 27—'Lord, what wilt thou have me to do?' Ac. ix. 6—'bring every thought to the obedience of Christ,' 2 Co. x. 5—'the author of eternal salvation unto all them that obey him,' He. v. 9—'as obedient children, not fashioning yourselves according to the former lusts in your ignorance,' 1 Pe. i. 14.

6. *purifying*—the Jews were very particular as to ceremonial cleansing, Mk. vii. 2—5, § 44—it was the subject of dispute between them and John's disciples, Jno. iii. 25, § 13—'divers washings' . . . had been imposed *on them* until the time of reformation,' He. ix. 10.

9. *which drew the water knew*—'if any man will do his will, he shall know of the doctrine, whether it be of God,' Jno. vii. 17, § 55—*comp.* with ver. 5.

NOTES.

4. *Woman.* This was a mild reproof of Mary for attempting to direct him in his power of working miracles. But it is evident that no disrespect was intended by the use of the term *woman* instead of *mother*. It is the same term by which he tenderly addressed Mary Magdalene after his resurrection, '*Woman, why weepest thou?*' ch. xx. 15, § 93, and his mother, when he was on the cross, xix. 26, § 91; *comp.* also Mt. xv. 28, § 45; Jn. iv. 21, § 13.

Mine hour is not yet come. ὡρα here *signifies* 'the season, time,' or, 'the time for doing what you suggest is not yet come,' implying that he alone was the proper judge of that season, and would seize it, thus mixing comfort with mild reproof. The time would be when the wine was *quite* exhausted, whereby the reality of the miracle would be undoubted.

6. *Waterpots.* ὑδριαι. These were large vats or urns, from which the water was poured or drawn into lesser vessels for washing the hands and feet, *see* Lu. xi. 38, § 82. The guests washed their hands before they made their meal, which is still the constant practice of the Jews. The Jews had always in their houses vessels in which they kept water constantly ready for the ceremonial washings prescribed by the law: and also for the observance of the purifications enjoined by the traditions of the elders.

Of the purifying. Of the *washings* or ablutions of the Jews. They were placed there after the usual manner of the Jews, for the various washings and minute rites of purifying themselves at their feasts, Mt. xv. 2, § 44, and for the formal washing of vessels and even articles of furniture, Lu. xi. 39, § 62; Mk. vii. 3, 4, § 44.

Containing two or three firkins. Gr. μετρητας, 'baths,' rendered by the same word in the *Septuagint*, 2 Ch. iv. 5. The firkin is about seven and a half gallons. We are not obliged to suppose that all the wine was drunk up; what was left would be acceptable to the new-married couple.

7. *With water.* It was done by the servants, so that there might be no opportunity of saying that the disciples of Jesus had filled them with wine to produce the *appearance* of a miracle.

To the brim. To the top; full; so that no *wine* could be *poured in* to give the *appearance* of a mixture. Further, vessels were used for this miracle in which wine had not been kept. These pots were never used to put wine in, but simply to hold *water* for the various purposes of ablution. And again, if any wine had been left in the waterpots, the mixture of water therewith would have deteriorated it, and it would have been *worse* than at the beginning.

8. *Draw out now.* This command was given to the servants. It shewed that the miracle had been *immediately* wrought. He willed it, and it was done.

Unto the governor of the feast. Or, 'the director of the feast;' namely, the person appointed to superintend the preparations for, and management of a feast; to examine the provisions and liquors brought forward, and pass among the guests to see that they were in want of nothing, and to give the necessary orders to the servants. He usually tasted the wine, to see if it were worthy of being set before the company.

PRACTICAL REFLECTIONS.

3 *ver.* Let us not rejoice in the embarrassments of others, but, having a sympathy with them, endeavour to procure the supply of their wants.

[4 *ver.* Let us beware of thinking that our natural relationships give us any claim to direct spiritual persons, in the exercise of supernatural gifts.]

Let us learn to ask God for things according to his will, patiently waiting his appointed time, which we shall always find the best.

5 *ver.* Whilst waiting his bestowment of the needful supply, let us at the same time be diligent in the use of whatsoever means he may appoint.

[6 *ver.* Let us cultivate both cleanliness of body, and purity of mind, whilst we eschew mere ceremonial washings, according to the traditions of the elders.]

[7 *ver.* May we, by the washing of water, by the word, be speedily prepared for sitting down as acceptable guests at the marriage supper of the Lamb, where the same truth which was for cleansing, we shall find to be cheering and invigorating—where we shall find that which was water changed into wine.]

7, 8 *ver.* What we do, let us do it faithfully as unto the Lord, in whatsoever station of life we are, and we shall find a correspondent reward through grace.

9 *ver.* Those who are lowest in station, and have most to do under the direction of Christ, are likely to become the greatest witnesses of the power of Jesus.

JOHN ii. 10—2.

10 of-the-feast called the bridegroom, and saith unto-him, Every man at-the-beginning doth-set-forth good wine; and when *men* have-well-drunk *μεθυσθωσι*, then that *which*
11 *is* worse *ελασσω*: *but* thou hast-kept the good wine until now. This beginning of-miracles *της αρχην των σημειων* did Jesus in Cana of Galilee, and manifested-forth his glory; and his disciples believed on him.

Jesus goes down to Capernaum. *John* ii. 12.—[*See Line from Cana to Capernaum.*]

12 After this he-went-down to Capernaum, he, and his mother, and his brethren, and his disciples: and they-continued there not many days.

SCRIPTURE ILLUSTRATIONS.

10. *kept the good wine*—'we will remember thy love more than wine,' Ca. i. 4—'drink, yea, drink abundantly, O beloved,' v. 1—'the best wine for my beloved,' vii. 9—'wines on the lees well refined,' Is. xxv. 6.

11. *miracles*—the power of performing works out of the ordinary course of nature was given to Moses, to attest the truth of his mission; first to Israel, Ex. iv. 1—9; and afterwards to Pharaoh, vii. 19—21. miracles also attested the truth of Jesus' mission. Jno. ii. 23; iii. 2, § 12; v. 36, § 23—but the greater witness remains to be given in the promised witness of the Spirit, when shall be the great joy already referred to, Jno. xvii. 20—3, § 87—'according to the days of thy coming out of the land of Egypt will I shew unto him marvellous *things*,' Mi. vii. 15.

manifested forth his glory—'And ye said, Behold, the LORD our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth,' De v. 24—the glory of the Lord Jesus was manifested on the Holy mount, Mt. xvii. 1—5, § 51—'we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount,' 2 Pe. i. 16—8—future, 'and the glory of the LORD shall be revealed, and all flesh shall see *it* together: for the mouth of the LORD hath spoken *it*,' Is. xl. 5.

his disciples believed on him—*see* Jno. vii. 31, § 55; viii. 30, § *ib.*; xi. 45, § 58; xiv. 11, § 87; xx. 30, 1, § 100—his being glorified in his people is to be accompanied with increase of faith, greater submission to the Divine teaching, Is. xxix 18—24, and with the universal proclamation of the everlasting gospel, Rev. xiv. 1—7.

12. *his brethren*—Jesus had brethren who did not believe in him, Jno. vii. 5, § 54—his disciples were more dear to him than his mother or his brethren after the flesh, Mt. xii. 46—9, § 31; Lu. viii. 21, § 33—'his brethren, James, and Joses, and Simon, and Judas,' Mt. xiii. 55, 6, § 37—he sent to apprise the disciples, his brethren, of his resurrection, Jno. xx. 17, § 93, and appointed to meet them in Galilee, Mt. xxviii. 10, § 98—*fulfilm.*, 1 Co. xv. 6.

NOTES.

water into a substance like the juice of the grape must be clothed with Divine power.

His disciples. These were Peter, Andrew, Philip, and Nathanael. They were not yet called to be *apostles*. Probably James was among the . .

Believed on him. This does not mean that they did not *before* believe on him, but thus their faith was *confirmed* or strengthened. They saw a miracle; and it satisfied them that he was the Messiah. They *believed* on the testimony of John and from conversation with Jesus, ch. i. 35—51, § 10, pp. 70—3. *Now*, they saw that he was invested with almighty power, and their faith was established.

'There is no evidence that any who were present on that occasion drank too freely. Nor can an argument be drawn from this case in favour even of drinking wine, such as we have. The wine of Judæa was the pure juice of the grape, without any mixture of alcohol, and commonly weak and harmless. It was the common drink of the people, and did not tend to produce intoxication, commonly. *Our* wines are a *mixture* of the juice of the grape and of brandy, and often of infusions of various substances to give it colour and taste, and the appearance of wine. Those wines are often little less injurious than brandy: and the habit of drinking them should be classed with the drinking of all other liquid fires. Yet to the pure juice of the grape, in moderate quantities, the Scriptures make no objection. But after all, the experience of the world has shewn that water, pure water, is the most wholesome, and safe, and invigorating drink for man.'—*Barnes*.

12. On the brethren of our Lord, *see* § 37, 'ADDENDA.'

Not many days. The reason why he remained there no longer was that the passover was near.

PRACTICAL REFLECTIONS.

10 *ver.* Jesus gives increase of blessing.

They lose nothing who bid Jesus and his disciples to the feast. When he comes, he may come with trial and difficulty, but he will leave behind an abundant evidence of his goodness and power.

[Let us look forward to that anticipated hour of happiness and glory when the marriage supper for the King's Son being come, his power to do wondrous things will indeed be made to appear, and the poor of his people will be abundantly fed and made joyful in the Lord.]

If the Lord wrought so wondrously for an ordinary marriage in Galilee, how much more when his glory shall be revealed, and all flesh see together, when he shall provide on his mount in a feast for all people! Then shall there be wine on the lees well refined, and it will in truth be said, '*Thou hast kept the good wine until now.*'

11 *ver.* Let us learn, as the disciples of Jesus, to trust in him that he knows his own set time best; and let us manifest our trust in him by our being ready, in preparation for that joyous solemnity, to do all his whole will.

THE LORD SHALL GO FORTH AS A MIGHTY MAN, HE SHALL STIR UP JEALOUSY LIKE A MAN OF WAR: HE SHALL CRY, YEA, ROAR; HE SHALL PREVAIL AGAINST HIS ENEMIES.—Isaiah xlii. 13.

GEOGRAPHICAL NOTICES.

CANA OF GALILEE.—'Cana of Galilee is not mentioned in the Old Testament. In the New Testament it is celebrated as being the scene of our Lord's first miracle, and the place where he early shewed his omniscience, omnipresence, and omnipotence, in the cure of the nobleman's son, who was sick at *Capernaum*, Jno. iv. 46–54, § 14. One of the Nathanaels was a native of CANA, Jno. xxi. 2, § 97. The O. T. has only Kanah in Asher, S. E. of Tyre, Jos. xix. 28.

'The monks of the present day, and all recent travellers, find the CANA of the New Testament, where Jesus converted the water into wine, at *Kefr Kenna*, a small village an hour and a half N.E. from Nazareth, on one of the roads to Tiberias. This village lies on an eminence connected with the hills of Nazareth, on the south side of a branch of the plain, *el-Buttauf*, which runs up towards the village *el-Lubieh*. Here are shewn the remains of a Greek church, and of a house reputed to have been that of St. Bartholomew. Dr. Clarke saw in the church only fragments of water-pots; but a whole one has since been set up, and is shewn as one of the original six.' (Dr. Richardson, ii. p. 434). The distance of *Kefr Xenna* from Nazareth is given variously by travellers, from one hour up to three hours and a half. Burckhardt, by some error, has the latter.

'So fixed indeed has the impression now become, that this was the true Cana, that most travellers probably are not aware of its ever being questioned.

'From the Wely above Nazareth, (we had) pointed out to us a ruin called *Kana el-Jelil*, on the northern side of the plain, *el-Buttauf*, about north half-east from Nazareth, and not far from three hours distant. It lay at the foot of the northern hills beyond the plain, apparently on the slope of an eminence, not far on the east of *Kefr Menda*. In the days of Quaresmius it contained a few houses. This spot, we were told, was known both among Christians and Muslims only by this name, *Kana el-Jelil*; while the same name was sometimes applied by Christians alone to the village *Kefr Kenna*. Now as far as the prevalence of an ancient name among the common people is any evidence for the identity of an ancient site,—and I hold it to be the strongest of all testimony, when, as here, not subject to extraneous influences, but rather in opposition to them,—so far is the weight of evidence in favour of this northern *Kana el-Jelil*, as the true site of the ancient CANA of Galilee. The name is identical, and stands the same in the Arabic version of the New Testament; while the form *Kefr Kenna* can only be twisted by force into a like shape. On this single ground, therefore, we should be authorized to reject the present monastic position of Cana, and fix the site at *Kana el-Jelil*; which, likewise, is sufficiently near to Nazareth to accord with all the circumstances of the history.

'We can trace back the matter in history so that an earlier tradition actually regarded the present *Kana el-Jelil* as the ancient Cana: and that it is only since the sixteenth century that monastic convenience has definitely assigned *Kefr Kenna* as the site. Quaresmius relates, that, in his day, two Canas were spoken of by the inhabitants of Nazareth and the vicinity; one called simply Cana of Galilee, *Kana el-Jelil*, and the other Sepher Cana, *Kefr Kenna*; and he describes their position as above. He decides, however, very distinctly for the latter place, because of its being nearer to Nazareth and having some ruins; without, however, as he says, venturing to call in question tradition. Quaresmius was in Palestine from A.D. 1616–1625; and again as guardian of the Holy Sepulchre from 1627–1629. From his time the true *Kana el-Jelil* was thrown into the shade and rarely noticed.

'Near the close of the sixteenth century, we find Cana placed three miles north of *Sepphoris*, and described as having a mountain on the north, and a broad, fertile, and beautiful plain towards the south; all which corresponds to the position of *Kana el-Jelil*, and not to *Kefr Kenna*. Several other notices might be brought forward, which, together with the strong evidence of the name, shew conclusively that the site of the Cana of the New Testament is to be sought at *Kana el-Jelil*, north of *Seffureah*, about six miles north half-east of Nazareth: and that there is no good ground whatever for regarding *Kefr Kenna* as having any relation to that ancient place.' — *See Robinson's Researches*, Vol. III. pp. 204–..8.

CAPERNAUM

CAPERNAUM.—On the western shore of the lake of Tiberias is a beautiful plain, at the northern extremity of which lie the ruins regarded by Dr. Robinson as occupying the site of ancient CAPERNAUM, and at the south-east corner, the little village *El-Mejdel*, the MAGDALA of the New Testament. 'This plain,' writes Dr. Robinson, 'is exceedingly fertile and well-watered; the soil, on the southern part at least, is a rich black mould, which in the vicinity of *Mejdel* is almost a marsh. Its fertility, indeed, can hardly be exceeded; all kinds of grain and vegetables are produced in abundance, including rice in the moister parts: while the natural productions, as at Tiberias and Jericho, are those of a more southern latitude.' This plain is at first called *Ard-el-Mejdel*, but further on takes the name of *El-Ghuweir*, 'Little Ghor,' which strictly perhaps includes the whole. It is unquestionably the GENNESARET of Josephus.—*See* Sect. XX.

Dr. Robinson continues, 'Our attention and inquiries were now directed, I may say, with the most absorbing and exciting interest, to a search after some trace of the long-lost Capernaum, so celebrated in the New Testament as our Lord's residence and the scene of several of his miracles; a city in that day "exalted unto heaven," but now thrust down so low that its very name and place are utterly forgotten. We had, indeed, begun our inquiries among the people of Nazareth, and pursued them systematically ever since; but as yet with no success. We now, however, were approaching the spot where the city must have stood; for there was every reason to suppose that it lay in or near the plain of Gennesareth; or at least must have been situated not very far beyond . . .

'We reached *Khan Minyeh*, not far from the shore, at the northern extremity of the plain. One hour and a half from *Mejdel*, around the inner side of the plain, while the distance along the shore is reckoned at one hour. Josephus gives its length at thirty stadia, and the breadth at twenty; which is not far from the truth. The Khan is now in ruins; it was once a large and well-built structure. The place is mentioned under its present name by Bohaeddin in 1189. Between the Khan and the shore, a large fountain gushes out from beneath the rocks, and forms a brook flowing into the lake a few rods distant. Over this source stands a very large fig-tree, from which the fountain takes its name, *'Ain el-Tin*. Near by are several other springs . . . Along the lake is a tract of luxuriant herbage, occasioned by the springs; and on the shore are high reeds. Large flocks and herds were at pasture in this part of the plain. A few rods south of the Khan and fountain is a low mound with ruins, occupying a considerable circumference. The few remains seemed to be mostly dwellings of no very remote date; but there was not enough to make out anything with certainty. We could not learn that the spot has any other name than that of *Khan Minyeh*. Close on the north of the Khan and fountain, rocky hills of considerable elevation come down again quite to the lake.

'*Khan Minyeh*, or rather the mound with ruins, is one of the various places which, in the absence of all certainty, have been regarded as the site of the ancient Capernaum . . . After long inquiry and investigation, my own mind inclines also to the opinion that we are here to seek for the probable position of the ancient Capernaum . . . Often as Capernaum is mentioned in the New Testament, as the residence of our Lord, and the scene of his teaching and miracles, there yet occurs no specification of its local situation, except the notice that it lay "*upon the sea-coast, in the borders of Zebulon and Nephthalim.*" This only implies, that it lay on the sea within the territory of those adjacent tribes; which we know extended along the western coast of the lake of Tiberias. Some other incidental notices in the Gospels serve to point out more nearly the part of this western coast where Capernaum was situated. After the miraculous feeding of the five thousand on the eastern side of the lake, three of the evangelists relate that the disciples took ship to return to the other side; and it was on this passage that Jesus came to them during the storm, walking

HEAR, YE DEAF; AND LOOK, YE BLIND, THAT YE MAY SEE.—Isaiah xlii. 18.
FOLLY IS SET IN GREAT DIGNITY, AND THE RICH SIT IN LOW PLACE.—Eccles. x. 6.

GEOGRAPHICAL NOTICES—(*continued*).

on the water, Mt. xiv. 13–34; Mk. vi. 32–53; Lu. ix. 10—7; Jn. vi. 1—22; §§ 40—2. According to Matthew, xiv 34, and Mark, vi. 53, "*when they were gone over, they came into the land of Gennesaret.*" But John, vi. 17, re ares more definitely, that the disciples, in setting off from the eastern shore, "*went over the sea toward Capernaum;*" and after Jesus had stilled the tempest, ver. 21, "*immedia'ely the ship was at the land whither they went;*" he further relates, ver. 24, that the multitudes also "*took shipping, and came to Capernaum seeking for Jesus,*" and found him there, or at least not far distant. From all these notices it follows conclusively, that Capernaum lay on that part of the western shore known as the region of Gennesareth. The evangelist Mark likewise says, that the disciples set off to go over the lake to Bethsaida; *comp.* vi. 45, 53, from which, in connexion with the preceding notices, it further follows, that the Bethsaida of Galilee lay near to Capernaum, and probably in the same tract of Gennesareth. This land of Gennesareth on the western side of the lake, as we learn from Josephus, was no other than the fertile plain which he had just traversed, extending along the shore from *El-Mejdel*, MAGDALA, on the south, to *Khan Minyeh*, CAPERNAUM, on the north. He describes in glowing terms its fertility and the excellence of its climate, which enabled it to produ ce the fruits of different climes all the year round. It was well watered, and particularly by a fertilizing fountain . . . . called by the inhabitants Capharnaum. Josephus here mentions no town of this name; but the conclusion is irresistible, that the name as applied to the fountain could have come only from the town; which, of course, must have been situated at no great distance.

'The language of Josephus may well apply to the fountain '*Ain el-Tin*,* near the Khan, which" creates a most luxuriant herbage and rich pastures in this quarter of the plain." Dr. Robinson concludes, taking into account all these circumstances, 'I am disposed to rest in the conclusion, that the source, '*Ain el-Tin*, is the fountain mentioned by Josephus as Capharnaum; and that the ancient site near by is the CAPERNAUM of the New Testament.'—*Robinson's Researches*, Vol. III. pp. 277—92.

BETHSAIDA, p. 72.

'The BETHSAIDA OF GALILEE, the city of Andrew and Peter and Philip, must have lain very near to Capernaum, and probably in the same tract of Gennesareth. The same is true of Chorazin, which is mentioned only in immediate connexion with Bethsaida and Capernaum: and which, according to Jerome, lay on the shore of the lake, two Roman miles distant from the latter place. In all probability Bethsaida and Chorazin were smaller villages, on the shore of the plain Gennesareth, between Capernaum and Magdala. The very names of Capernaum, Bethsaida, and Chorazin, have perished . . . . Such was the result of our minute and persevering inquiry among the Arab population, Fellahin and Bedawin, or Ghewarineh, along all the western shore of the lake, and around its northern extremity. No Muslim knew of any such names, nor of anything which could be so moulded as to resemble them.'—291, *ibid.*

'This scene,' writes Mr. Stephens, 'was not always so desolate. The shores of this lake were once covered with cities, in which Christ preached on the sabbath day; healed the sick, gave sight to the blind, cleansed the lepers, and raised the dead. In the city of Capernaum, Christ first raised his warning voice, saying, "*Repent: for the kingdom of heaven is at hand.*" Mt. iv. 17, § 16. And I could feel the fulfilment of his prophetic words. "*Woe unto thee, Chorazin! woe unto thee, Bethsaida! . . . it shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.*" Mt. xi. 21—3, § 29. Where are those cities now?'—*See* Sect. xvi.

ADDENDA.

MIRACLE, p. 78.

'Miracle, a wonderful effect, superior to the laws of nature. To pretend that there can be no miracles, as the laws of nature are fixed by the Divine will, and so *very good*, is stupidly and blasphemously to chain down the Almighty to the order of second causes. To pretend that no miracles ought to be credited, because they are contrary to the common observation of mankind, is idiotic in a superlative degree. If miracles were not contrary to the common observation of mankind, they could be no miracles at all, nor have any effect as such. The negative testimony of millions unnumbered, as to an event which they are not allowed to witness, is of no force at all. Miracles are never a whit more real discoveries of the power of God, than the common preservation and government of things: but are an exertion of his power in an uncommon manner, to alarm the world, and answer some important end. As we are not able to understand how far the power of second causes may go, or the power of evil angels may extend, God has not allowed us to rest the proof of a revelation upon miracles alone, but to examine also the doctrine confirmed thereby, whether it be worthy of God. Nor are the miracles, whereby he has confirmed the mission of the principal publishers of his revelation, a few, or any way doubtful, but multitudes, all of the uncontrolled kind, neither wrought to confirm anything trifling or base, nor contradicted by a superior power; and most of them in the openest manner, before friends and foes. Many of them were often repeated: they concurred to establish a system of religion, honourable to God, and unspeakably useful to men, calculated to render them happy in this, and in a future state. Nor did the workers thereof make any proud boasting of these wondrous exploits. The miracles pretended by the Papists either relate to trifles, unworthy of the Divine interposal, or they have been wrought before persons drowned in gross ignorance, and incapable to try them; or before persons resolved at any rate to believe them. Nothing of the delusive kind ever exceeded the exploits of the Egyptian magicians, but the miracles of Moses controlled them. Aaron's rod, when turned into a serpent, swallowed up their rods, which were transformed in like manner. Moses produced many miraculous plagues, which they could not. Our Saviour's miracles were so transcendant in their nature, so benevolent in their tendency, so Divine in the manner, by a touch or a word, so full in their evidence, before thousands of friends and foes, and so correspondent to the ancient prophecies concerning the Messiah, and so directed to confirm the most exalted and benevolent system of doctrines and laws, and the history thereof so plain and simple, and exposed to the trial of his worst enemies, that nothing but want of capacity to examine and perceive them, or hearty hatred of him and his way, can hinder us to believe them, and the gospel confirmed thereby. When the form of true religion is once established in the world, there is no need of the continuance of miracles for its confirmation; as men have been already sufficiently alarmed to consider it, and the mission of its publishers sufficiently attested; and the prevalence of the true religion in opposition to the inclinations and endeavours of men, with fulfilment of prophecies, succeed in their room. The miracles of Moses were similar to his fiery law, mostly ruinous and destructive; the miracles of Jesus, like his gospel, were wholly of the benevolent kind.'—*Gurney's Dictionary of the Bible.—See Notes on* ch. ii. 1, *Bloomfield's Greek Testament.*

* There is another fountain in the plain of Gennesareth, called the *Round Fountain*, which forms so striking a feature, that Pococke regarded it as the Capharnaum of Josephus, and Dr. Robinson at first was of the same opinion; but for various reasons he altered it on more minute examination. One of these reasons was, that no traces of an ancient site can be found in the vicinity.

SECTION 12.—UPON THE APPROACH OF THE FIRST PASSOVER, JESUS GOES UP TO JERUSALEM: HE CASTS THE TRADERS OUT OF THE TEMPLE: AND WHEN THE JEWS DEMAND OF HIM A SIGN, HE FORETELLS THE RESURRECTION OF HIS BODY IN THREE DAYS' TIME. MIRACLES ARE WROUGHT, AND MANY BELIEVE UPON JESUS. NICODEMUS VISITS HIM BY NIGHT. John ii. 13—iii. 21.

(G. 11.) *Jesus attends the passover at the commencement of his public ministry; he casts the buyers and sellers out of the temple. John* ii. 13—22.—*At Jerusalem.*

13, .4 And the Jews' passover was at-hand, and Jesus went-up to Jerusalem, and found in the temple those that-sold oxen and sheep and doves, and the changers-of-money
15 κερματιστας sitting: and when-he-had-made a-scourge of small-cords, he-drove them-all out-of the temple, and the sheep, and the oxen; and poured-out the changers' money
16 των κολλυβιστων·-το κερμα, and overthrew the tables; and said unto-them that-sold doves, Take these-things hence; make not my Father's house an-house of-merchandise.
17 And his disciples remembered that it-was written, The zeal of thine house hath-eaten -'me'-up.
18 Then answered the Jews and said unto-him, What sign shewest-thou unto-us, *seeing*

SCRIPTURE ILLUSTRATIONS.

13. *Jews' passover*—for its institution, *see* Ex. xii. 1–28—the first of the three great feasts, De. xvi. 1–8—at which all the males were to appear, ver. 16—as to subsequent passovers, during the ministry of Christ, *see* 'Notes,' *infra*.

14. *found in the temple*—the people from a great distance had to purchase in Jerusalem the things necessary for the feast, De. xiv. 25—the sellers made it an occasion of scandalous abuse, Je. vii. 11.

doves—required to be offered, Le. xiv. 22—offered by Mary, Lu. ii. 24, § 4, p. 24.

15. *drove*—so Nehemiah turned out Tobiah, Ne. xiii. 4–9—it had been predicted of the Lord, Mal. iii. 1—5—the cleansing of the sanctuary foretold, Da. viii. 14—like a house smitten with a fretting leprosy, it was thereafter to be removed, *comp.* Mt. xxiv. 2, § 86, with Le. xiv. 41, .5—another preparatory cleansing, Mt. xxi. 12, .3, § 83.

16. *my Father's house*—not for a particular nation, but for the children of God, of all people, Is. lvi. 3–8—its desirableness, when properly appropriated, Ps. lxxxiv. 10; cxxii.; Is. ii. 3.

house of merchandise—'in that day there shall be no more the Canaanite (merchantman) in the house of the Lord of hosts,' Zec. xiv. 21.

17. *written*—'the zeal of thine house,' &c., Ps. lxix. 9—'the house of God, which is the church of the living God,' 1 Ti. iii. 15, .6—'which he hath purchased with his own blood,' Ac. xx. 28—'for even Christ our passover is sacrificed (or, *slain*) for us,' 1 Co. v. 7.

18. *sign—see* 'Miracle,' Sect. xi. p. 80—signs referred to, Ex. iv. 17; De. vi. 22; 1 Sa. ii. 34; 1 Ki. xiii. 3–5; Is. vii. 11, .4—a sign asked, Mt. xii. 38, § 31; xvi. 1, § 47; Lu. xi. 16, § 62.

NOTES.

13. *Jews' passover.*—*See* ADDENDA, '*Passover*,' p. 88. The best commentators, ancient and modern, are generally agreed that John mentions *four* passovers, as occurring during Christ's ministry, of which this is reckoned the *first*: that mentioned at ch. v. 1, § 23, as the *second*: that at ch. vi. 4, § 40, as the *third*: and that at which Christ suffered, the *fourth*, §§ 81–92. Thus the united ministry of John and Jesus will extend to three years and a half.—*See* ADDENDA, '*Jesus' Ministry in Judæa*,' p. 87.

Jesus went up to Jerusalem. Every male among the Jews was required to appear at this feast.

14. *Found in the temple.*—*See* ADDENDA, '*Temple*,' Sect. i., p. 8. The transaction here recorded is in almost all respects similar to Mt. xxi. 12, .3, § 83.

Sold oxen, &c. βοας, *i.e.* 'cattle.' There must have been a grand market, for 256,500 victims are mentioned by Josephus as being offered at the passover. And it is certain, from the rabbinical writers, that immense traffic was carried on in beasts and birds for victims, and much extortion was practised, and a great part of the profit thence arising came into the hands of the priests.

Changers of money. The current coin was Roman. Yet the law required that every man should pay a yearly tribute to the service of the sanctuary of *half a shekel*, Ex. xxx. 11–.6. This was a Jewish coin. Of course the money-changers would demand a small sum for the exchange; and among so many thousands as came up to the great feasts, it would be a very profitable employment, and one which no doubt soon gave rise to much fraud and oppression.

15. *A scourge of small cords.* The original word implies that these *cords* were made of twisted *rushes* or *reeds*; probably the ancient material for making ropes, such as were used for tying up the cattle.

16. *drove.* God is to be worshipped by all people, as our Father in heaven—as the God and Father of our Lord Jesus Christ.

poured out the changers' money. το κερμα, 'the small money.' Nobody resisted; for, by a law of the Jews, profaners of the temple might be killed or scourged by any person.

[If it be asked how it was that those engaged in this traffic so readily *yielded* to Jesus of Nazareth, that they left their gains and property, and fled from the temple at the command of one so obscure as he was, it may be replied: 1st. That their *consciences* reproved them for their impiety, and they could not set up the *appearance* of self-defence. 2nd. It was customary to cherish a profound regard for the authority of a prophet. There was something in his *manner*, as well as in his doctrine, that awed men, and made them tremble at his presence.]

17. *The zeal of thine house.* The *zeal of thine house* means extraordinary concern for the temple of God; intense solicitude that the worship should be pure.

Hath eaten me up. Hath surpassed all other feelings, so that it may be said to be the one great absorbing affection and desire of the mind.

18. *What sign, &c.* What *miracle* dost thou work? [He was reforming, by his authority, the temple. It was natural to ask by what *authority* this was done; and as they had been accustomed to miracles in the times of Moses, and Elijah, and other prophets; so they demanded evidence that *he* had authority thus to cleanse the house of God. Our Lord, in the next verse, enigmatically adverts to this question, intimating that, by his resurrection from the dead, they should have abundant proof of his Divine mission.]

PRACTICAL REFLECTIONS.

[14 *ver.* In the church of God, we should fear a self-seeking rest, which the Lord will certainly disturb and pour contempt upon, as he did in the temple where the changers of money were sitting.]

15 *ver.* The Lord may be pleased to make use of means small and despised for the effecting of great and salutary changes.

[17 *ver.* The honour of God's house does not consist in the costliness of its worship, or the crowding thereunto of worldly men; but in the worshipping of God 'in spirit and in truth.']

A DAY IN THY COURTS IS BETTER THAN A THOUSAND. I HAD RATHER BE A DOOR-KEEPER IN THE HOUSE OF MY GOD, THAN TO DWELL IN THE TENTS OF WICKEDNESS.—Psalm lxxxiv. 10.

JOHN ii. 19—25.

19 *that* thou-doest these-things? Jesus answered and said unto-them, Destroy *Λυσατε* this
20 temple, and in three days I-will-raise-' *εγερω* it'-up. Then said the Jews, Forty and
six years was-'this temple'-in-building, and wilt-thou-rear-'it'-up *εγερεις* in three
21 days? But he spake of the temple of his body. 22 When therefore he-was-risen from
ηγερθη εκ the-dead, his disciples remembered that he-had-said this unto-them; and
they-believed the scripture, and the word which Jesus had-said.

(G. 12.) *Miracles are wrought during the passover; many believe upon Jesus.*
John ii. 23—5.—*At Jerusalem.*

23 Now when he-was in Jerusalem at the passover, in the feast-*day*, many believed in
24 his name, when-they-saw *θεωρουντες* the miracles which he-did. But Jesus did-'not'-
25 commit *επιστευεν* himself unto-them, because he knew all *men*, and needed not that
any should-testify of man: for he knew what was in man.

SCRIPTURE ILLUSTRATIONS.

19. *destroy this temple*—his accusation, Mt. xxvi. 60, .1; Mk. xiv. 58, § 89—taunted on the cross, Mt. xxvii. 40, § 91.

this temple—his body: as of old in the temple, so in Christ 'dwelleth all the fulness,' &c., Col. ii. 9—believers in him are the temple of God, 1 Co. iii. 16: vi. 19; 2 Co. vi. 16—this body, like that of Jesus, the Jews sought to destroy, Ac. viii. 1; ix. 1, 2

in three days—on the third day he arose, Mt. xxviii. 1—8, § 93—so also his people Israel are to be raised up on the third day: 'after two days he will revive us. In the third he will raise us up, and we shall live in his sight. Then shall we know,' &c., Ho vi. 2, 3—*comp.* with Is. xxvi. 19—Jesus' first prediction of his death and resurrection—*see* § 50, and § 52.

21. *temple of his body*—*see* above, on 'This *temple*.'

22. *believed the scripture*—Jesus' resurrection from the dead was the grand confirmation of what had been written respecting the raising up of his people, *see* above, '*In three days*!

24. *did not commit himself*—when they would make him a king, Jno. vi. 15, § 41.

25. *knew what was in man*, Jno. i. 45—8, § 10; iv. 29, § 13; v. 42, § 23; vi. 64, § 43—'he knoweth our frame,' Ps. ciii. 14—'O Lord, thou hast searched,' &c., cxxxix. —'I the Lord search the heart,' Je. xvii. 10—Jesus knew the thoughts of men, Mt. ix. 4, § 22; Lu vi. 8, § 25; Jno. xvi. 30, § 87—'neither is there any creature that is not manifest in his sight,' He. iv. 13—*see* also Rev. ii. 23.

NOTES.

19. *Destroy this temple.* [*τον ναον τουτον*, 'this very temple,' perhaps pointing to his body at the same time. This was a somewhat obscure sentence, but of that sort which is not unfrequently used by the best teachers, for the purpose of exciting the attention and sharpening the perception of their auditors. He spoke obscurely of his death, that he might not discourage his disciples; and, to vindicate his authority and dignity, appealed to his resurrection.]

The word *temple*, or *dwelling*, was not unfrequently used by the Jews to denote the *body*, as being the residence of the spirit. Christians are not unfrequently called the temple of God, as being those in whom the Holy Spirit dwells on earth.—*See* 'Scrip. Illus.,' *supra*.

[*In three days I will raise it up.*—*See* ver. 18. A full and irrefragable proof of Divinity, since such language would be unsuitable to any created being.]

20. *Then said the Jews, &c.* They understood him as speaking of the temple at Jerusalem. What he said here was all the evidence adduced on his trial.

[The language which he used was often that of parables, or metaphor; and as they *sought* to misunderstand him, and pervert his language, so he often left them to their own delusions, as he himself says.—*See* Mt. xiii. 13, § 32.]

Forty and six years, &c. The temple in which they then were was that which was commonly called *the second temple*, built after the return of the Jews from Babylon.—*See* ADDENDA, '*Temple*,' § 1, p. 8.

As Herod began to repair the temple sixteen years before the birth of Jesus, and as this conversation took place in the thirtieth year of his age, so the time occupied in the rebuilding of the temple was *forty and six years*.

[22. *They believed the scripture. επιστευσαν τη γραφη*, i. e., by a comparison of those parts of the Old Testament, including Ps. xvi. 10, '*For thou wilt not leave my soul in hell; neither will thou suffer thine Holy One to see corruption*,' which predict the Messiah's rising from the dead, with the *words* of Jesus, treasured up in their minds, and the fact of his resurrection, they thoroughly believed what the scriptures declared, and were convinced of the Divine mission of Jesus. *Πιστευω* here simply signifies to *believe*, though in the next verse it is used, as generally in the New Test., of faith in Jesus as the Messiah.]

23. *Feast day.* During the celebration of the passover feast, which lasted eight days.—*See* § 6, p. 43.

Many believed. Their faith, however, as appears from what follows, was but external and historical; not an internal and vital one. The understanding was convinced, but the will was not subdued to obedience.

The miracles.—*See* ADDENDA, '*Miracle*,' § 11, p 80. What these were, we know not. But from this passage, and ch. iv. 45, § 14, and vi. 2, § 40, it is certain Christ worked many miracles not recorded by the sacred writers.—*See* ch. xxi. 25, § 100.

24. *Did not commit himself.* The word here translated *commit* is the same as in ver. 23 is translated *believed*. It means to put *trust* or *confidence* in. Jesus did not put *trust* or *reliance* on them. They were not yet in a fit state to receive their king, and to act worthy of his kingdom.

25. *Should testify of man.* Should give him the character of any man.

He knew what was, &c. 'He knew the heart of man.' This passage supplies one of the strongest proofs of Christ's Divinity; omniscience being the attribute alone of Deity.—*See* 1 Ki. viii. 39, '*Then hear thou in heaven thy dwelling-place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, even thou only, knowest the hearts of all the children of men.*')

PRACTICAL REFLECTIONS.

[18 *ver.* We should sincerely use the means we already have of ascertaining the truth; else increase of evidence may only be to our greater condemnation, as it was to the unbelieving Jews.]

[19 *ver.* As it was in the temple that God more especially met with man, so was it a type of 'Immanuel, God with us,' as well as 'of his body the church.' 'Now ye are the body of Christ,' 1 Co. xii, 27.—Let us contemplate in us the example of those living temples, whose worship is acceptable to God; and who shall be brought together into one holy temple in the Lord.—Let us see in our great Exemplar the assured pledge that all scripture will be fulfilled.]

22 *ver.* Let us, by the abundant confirmation which hath been given of the truth of God, see the great occasion there is for believing both what God hath caused to be written in the Old Testament prophets, and the words which Jesus spake as recorded in the New Testament.

25 *ver.* If we would know the secret of the Lord, and have intimate fellowship with him, let us regard him as the searcher of hearts, and seek to be holy in heart as well as fair in profession.

WHAT? KNOW YE NOT THAT YOUR BODY IS THE TEMPLE OF THE HOLY GHOST WHICH IS IN YOU, WHICH YE HAVE OF GOD, AND YE ARE NOT YOUR OWN? 1 Cor. vi. 19.

Nicodemus visits Jesus by night. *John* iii. 1—21.—*Jerusalem.*

1, 2 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the-
same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher
come from God: for no man can do these miracles that thou doest, except God be with
3 him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man
4 be born again, γεννηθῇ ἄνωθεν he can not see the kingdom of God. Nicodemus saith
unto him, How can a man be born when he is old? can he enter the second time into
5 his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee,
Except a man be born of water and of the Spirit, he can not enter into the kingdom of

SCRIPTURE ILLUSTRATIONS.

1. *Nicodemus*—(innocent blood) He. ix. 22—8; 1 Pe. i. 18, 20—through Jesus is that new birth, ver. 3, 5, concerning which is the ensuing discourse, ver. 3—21.

2. *by night*—some of the chief rulers believed in him, yet feared the Jews, Jno. xii. 42, § 85.

these miracles that thou doest—referred to, Jno. ii. 23, p. 82—his miracles are also referred to by Jesus, Jno. v. 36, § 23; x. 25, § 56; xv. 24, § 87—by the people, vii. 31, § 55; x. 21, *ib.*—by the Pharisees, ix. 16, § *ib.*; xi. 47, § 58—by Peter, Ac. ii. 22.

3. *born again*—or from above; born, not of blood, but of God, Jno. i. 13, § 7—'a new creature,' Ga. vi. 15—'cometh down from the Father of lights;' 'begat he us with the word of truth,' Ja. i. 17, 18—'quickened us together with Christ,' Ep. ii. 4, 5— born again, of incorruptible seed, 1 Pe. i. 23—'and I will put my Spirit within you;' 'and ye shall be my people, and I will be your God,' Eze. xxxvi. 27, 28—after which will come the promised blessing in that kingdom which is righteousness and peace, ver. 28—38.

5. *water and Spirit*—'sprinkle clean water upon you;' 'and a new spirit will I put within you,' Eze. xxxvi. 25, 26—'pour water upon him that is thirsty;' 'my spirit upon thy seed;' 'and they shall spring up,' Is. xliv. 3, 4—'washing of regeneration, and renewing,' &c., Tit. iii. 5—'it is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life,' Jno. vi. 63, § 43—'if any man have not the Spirit of Christ,' &c., Rom. viii. 9—*See* as to water and spirit, Jno. iv. 14, 23, 24, § 13, pp. 93, 94; vii. 38, 39, § 55.

NOTES.

1. *Nicodemus.* Means 'the innocent blood.'

A ruler of the Jews. A professor of laws, and one of the *sanhedrim*, or great council of the nation. In the rabbinical writings he is described as a man of unbounded wealth, of magnificent liberality, and of piety the most ardent: insomuch that they ascribe to him the working of miracles. His splendid fortunes were attended, they say, with almost as great a reverse as Job's. He is twice mentioned after this as being friendly to our Saviour; in the first instance as advocating his cause, and defending him against the unjust suspicions of the Jews, ch. vii. 50, 51, § 55, and in the second instance as one who came to aid in embalming his body, ch. xix. 39, § 92.

2. *We know, &c.* Nicodemus seems here to intimate, that others beside himself, among the rulers, believed that Jesus was '*a teacher come from God*,' was vested with extraordinary authority, as being commissioned to deliver some important message relative to the long-promised kingdom of Messiah, which was now expected speedily to appear. Our Lord, who knew what was in man, immediately proceeds to point out the preparation necessary to the enjoyment of the kingdom of God. He tells Nicodemus that he must be born again, must become like a little child, in order to be given at all an entrance into the kingdom. By a similar allusion did he afterwards bring down the high looks of his disciples when there was a strife among them which should be greatest, Mt. xviii. 1—4, § 53.

3. *Except a man.* This is a universal form of expression designed to include all mankind. Of *every* man it may be said, unless he is born again he cannot see the kingdom of God. It includes, therefore, men of every character, and rank, and nation, moral and immoral, rich and poor, in office and out of office, old and young, bond and free, the slave and his master, Jew and Gentile.

Be born again. γεννηθῇ ἄνωθεν, 'be born from above.'—*See* on ver. 4.

[By the phrase, our Lord signifies that no man, either as a man, or as a son of Abraham, or as a proselyte to the Jewish religion, can have any true knowledge of, or right unto, the enjoyment of the kingdom of God, unless he is born again, or regenerated, and quickened by the Spirit of God; renewed in the spirit of his mind; has Christ formed in his heart; becomes a partaker of the Divine nature; and in all respects a new creature,—another in heart, principle, practice, and conversation; or, unless he be born from above, as the word is rendered in ver. 31; that is, by a supernatural power, having the heavenly image instamped on him, and being called with an heavenly calling.]

The kingdom of God. Either in this world, or in that which is to come. The meaning is, that the kingdom which Jesus was come to set up can only be enjoyed by building on him as the sure foundation. It is only by emptying ourselves, and being filled with the Spirit of God, that we can attain to the kingdom of glory.

4. *How can a man be born when he is old, &c.* It is said, the expression *be born again* was in common use among the Jews. The word with *them* meant a change from the *state* of a heathen to that of a *Jew*. But they never used it as applicable to a *Jew*, because they supposed that by his birth he was entitled to all the privileges of the people of God. Nicodemus may have had no difficulty in admitting the necessity of a new birth in the case of the Gentiles, so that they might become the children of Abraham; but as for those who were the children of Abraham by natural descent, he could not conceive of their being given anything better than what they already possessed.

[5. *Be born of water, &c.* Cleansing is particularly spoken of by the prophets as a necessary preparation for reception into blessing, as in Eze. xxxvi. 25—33, '*Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.*' So also was it promised, ver. 27, '*And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.*' Then after the people so spoken of are recognized as born again, as made the Lord's people anew, ver. 28, '*And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.*']

PRACTICAL REFLECTIONS.

iii. 2. Although we may have been laboriously engaged through the day, let us not refuse to be at night employed in assisting others, or being ourselves assisted, in inquiries after the kingdom of God.

It is not enough that we acknowledge Jesus to be a teacher come from God; we must know what he does teach, and experience the power of his doctrine.

[God deals with men as rational beings. He gives us evidence upon which to believe. Thus, as appealing to Divine evidence, we ought to be able to give, like Nicodemus, a reason of the faith that is in us.]

[4 *ver.* These high in rank and learning are often, like Nicodemus, found very ignorant of the plainest matters in religion, and start difficulties to Divine truth which arise from their own absurd views of what has been spoken.—Let us, if we desire to reign with Christ in his kingdom, be sure that we are indeed born from above, that we are no longer selfish and worldly; but that, from the love of God, we act after the example of Him who came down from heaven.]

5 *ver.* It is not enough that we cease to do evil, we must also learn to do well, if we would indeed prove that we have the washing of regeneration and renewing of the Holy Ghost. May this be shed on us abundantly through Jesus Christ our Saviour.

IN CHRIST JESUS NEITHER CIRCUMCISION AVAILETH ANYTHING, NOR UNCIRCUMCISION, BUT A NEW CREATURE.—Gal. vi. 15.
BEING BORN AGAIN, NOT OF CORRUPTIBLE SEED, BUT OF INCORRUPTIBLE, BY THE WORD OF GOD, WHICH LIVETH, ETC.—1 Pet. i. 23.

JOHN iii. 6—11.

6 God. That which-is-born *το γεγεννημενον* of the flesh is flesh; and that which-is-born
7 of the Spirit is spirit. Marvel not that I-said unto-thee, Ye must *δει* be-born again
8 *ανωθεν*. The wind bloweth where it-listeth, *θελει* and thou-hearest the sound thereof,
but canst-not-tell whence it-cometh, and whither it-goeth: so is every-one that is-born
9 of the Spirit. Nicodemus answered and said unto-him, How can these-things be?
10 Jesus answered and said unto-him, Art thou a master of Israel, and knowest not these-
11 things? Verily, verily, I-say unto-thee, We-speak that we-do-know, and testify that we-

SCRIPTURE ILLUSTRATIONS.

6. *born of the flesh*—'Adam begat *a son* in his own likeness,' Ge. v. 3—'all flesh had corrupted his way,' vi. 5, 12—'who can bring a clean *thing* out of an unclean? not one,' Job xiv. 4—'what is man . . born of a w man, that he should be righteous?' xv. 14—6—'in my flesh dwelleth no good thing,' Rom. vii. 5, 18—'the natural man receiveth not the things of the Spirit of God,' 1 Co. ii. 14—'as *is* the earthy, such *are* they also that are earthy,' &c., xv. 47—9—'the flesh lusteth against the Spirit,' Ga. v. 17—'the works of the flesh,' ver. 19—21—'by nature the children of wrath,' Ep. ii. 3—'for all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world,' 1 Jno. ii. 16.

8. *the wind bloweth*—as on the day of Pentecost, Ac. ii. 2, 4—'as thou knowest not what *is* the way of the spirit, *nor* how the bones *do grow*,' &c., Ec. xi. 5.

but canst not tell, &c.—this ignorance exemplified on the day of Pentecost, Ac. ii. 6—13—'even so the things of God knoweth no man, but the Spirit of God,' 1 Co. ii. 11—'they think it strange that ye run not with *them* to the same excess,' &c., 1 Pe. iv. 4.

10. *master of Israel*—wise men made rulers, De. i. 13—'gather unto me all the elders of your tribes,' xxxi. 28—30—*see* ch. xxxii., which contains the song rehearsed in their hearing, wherein is so strongly declared the need there would be in the latter days for Israel's being born again of the Spirit, ver. 1, 2—as making known the name of *Him* whose work is perfect, ver. 3, 4—so as to know *Him* to be their Father, who hath bought them, made them, established them. ver. 5, 6—They should have known what God had thus testified respecting the regeneration of his people: and afterwards by the prophets, as in Ezs. xxxvi 25—7; xxxvii. 3—10—but the spirit of deep sleep had fallen upon them, Is. xxix. 10—2—'his watchmen are blind,' lvi. 10—'have rejected the word of the Lord; and what wisdom is in them?' Je. viii. 8, 9—so our Lord afterward testified: 'hid these things from the wise,' &c., Mt. xi. 25, § 29—'they be blind leaders,' &c., xv. 14, § 44—'ye do err, not knowing,' &c., xxii. 29, § 85—yet not conscious of their ignorance, Jno. ix. 39—41, § 55.

11. *we speak that we do know*—'no man hath seen God,' &c., Jno. i. 18, § 7—'I speak that which I have seen with my Father,' viii. 38, § 55—*see* xii. 49, § 85; and Mt. xi. 27, § 29; Rev. i. 5—men are to testify that which they know, Is. xlii. 8—13; xlv. 19—22.

NOTES.

[6. *That which is born of the flesh.* To shew the *necessity* of this change our Saviour directs the attention of Nicodemus to the natural condition of man. By *that which is born of the flesh* he evidently intends *man* as he is by *nature*, in the circumstances of his natural birth. As the parents are corrupt and sinful, so will be their descendants, Job xiv. 4. And as the parents are *wholly* corrupt by nature, so their children will be the same. The word *flesh*, here, is used to denote, *corrupt, defiled, sinful*.]

The *flesh* in the Scriptures is often used to denote the sinful propensities and passions of our nature, as those propensities have for their end the gratification of the animal nature alone.—*See* 'Scripture Illustrations,' *supra*

8. *The wind bloweth where it listeth.* The work of the Spirit is felt, but his way of working is a mystery.

[The Holy Ghost is likened to *wind* or *winds*; incomprehensible in his nature; self-moved, powerful, convincing, quickening, comforting, and purifying in his influences. May not the *north-wind* figure out his convincing, and the *south-wind* his cherishing and comforting efficacy? In *θελει* there seems an allusion to the freedom of Divine grace, both as to nations and to individuals.]

[*So is every one that is born of the Spirit.* These words are intended to appl. the compari-on; meaning that there are points of resemblance between the effects of the wind in nature and those of the Spirit in him who is born of the Spirit; and that they are of a kind which every one must ascribe to the Author of all good. He cannot indeed trace the exact *process* by which that heavenly agency is employed for this effect; but he does not the less believe it.]

10. *Art thou a master of Israel?* 'The teacher of Israel.' Nicodemus was so called as compared with others. As such he ought to have understood this doctrine. It was clearly taught in the Old Testament.—*See* 'Scrip. Illus.,' *supra*; and 'Notes,' p. 83.

And knowest not these things? The things which Jesus had been teaching, having been previously taught by the prophets, ought to have been known by Nicodemus.

[Nicodemus having expressed his ignorance of what Jesus had said, our Lord refers to the words of the prophets, *see* Eze. xxxvi. 22—8, who had prophesied that before God would receive Israel into the promised kingdom, he would sprinkle *clean water* upon them; and also that a new heart he would give them, and a *right spirit* he would put within them. He would put his Spirit within them: so they, being born again, shall be his people, and he will be their God. Nicodemus, who, as being 'a master of Israel,' ought to have known these things, still, in amazement, asks, 'How can these things be?' And our Lord proceeds to shew him how these things can be, by pointing to his being the Divine Saviour, the antitype of the brazen serpent, lifted up by Moses, for the healing of the people in the wilderness; by believing in whom, as given of the Father out of pure love to the world, we are renewed in his image, who was made after our likeness, the likeness of sinful flesh.]

11. *We speak.* Jesus, agreeable to the usage of persons in authority, *see* Mk. iv. 30, § 32, here speaks in the plural number. Nicodemus had said, (ver. 2,) '*We know that thou art*,' &c., including himself and those with whom he acted.

We speak that we do know, and testify that we have seen. Both are expressive of that *complete knowledge* which the Son, as united with God the Father, could not but possess. There is also implied knowledge *by a virtue of his own*, and not by revelation.

PRACTICAL REFLECTIONS.

6 *ver.* Men are by nature carnally-minded, and can only become spiritually-minded by being born of the Spirit.

[7 *ver.* Man must have it deeply impressed upon him, that his being born into the kingdom of God must be from above: 'Not of blood, nor of the will of the flesh, nor of the will,' &c.—*See* Jno. i. 13, § 7.]

8 *ver.* Regeneration must be known by its effects. The Spirit of God operates freely as the wind. Its coming and issue are not otherwise visible.

9 *ver.* Men will often admit facts on other subjects, and be greatly perplexed by similar facts in religion. Let us, whatever may be our standing, candidly acknowledge our difficulties, not to puzzle the weak, but that we may have the help of the strong.

[10 *ver.* Let the strong not be offended at the inquiries of the weak; but, like Jesus, persevere in presenting the truth to inquiring minds, according as they are able to bear it. Jesus, in teaching regeneration by the word and Spirit of God, taught no new doctrine, but that which had been taught by the prophets: which it should have been the business of Nicodemus, as a master of Israel, to make plain to the people.—*See* as to 'water and spirit,' Eze. xxxvi. 25—7; as to 'word and spirit,' xxxvii. 1—10.]

SURELY THE SERPENT WILL BITE WITHOUT ENCHANTMENT; AND A BABBLER IS NO BETTER.—Eccles. x. 11.
GIVE EAR, O YE HEAVENS, AND I WILL SPEAK; AND HEAR, O EARTH, THE WORDS OF MY MOUTH.—Deut. xxxii. 1.

JOHN iii. 12—.5

12 have-seen; and ye-receive not our witness. If I-have-told you earthly-things, τα επιγεια
and ye-believe not, how shall-ye-believe, if I-tell you *of* heavenly-things? τα επουρανια.
13 And no-man hath-ascended-up to heaven, but he that-came-down from heaven, *even* the
14 Son of man which is in heaven. And as Moses lifted-up ὑψωσε the serpent in the
15 wilderness, even-so must the Son of man be-lifted-up ὑψωθηναι: that whosoever be-

SCRIPTURE ILLUSTRATIONS.

11. *receive not our witness*—so had they been forewarned—'none to answer,' Is. l. 2—'who hath believed our report?' liii. 1—'yea, thou heardest not,' xlviii. 8—'a rebellious people,' lxv. 2—'when I called, none did answer; when I spake, they did not hear,' lxvi. 4—so Jesus afterward testified, 'Ye will not come to me,' &c., Jno. v. 40, .3, § 23—'Ye would not,' Mt. xxiii. 37, § 85.

12. *earthly things*—things which are to take place upon earth, in preparation for the heavenly glory, which shall come to the people as waiting for the King—*see* as before, Eze. xxxvi. 25—38—*comp.* with Is. xxx. 18—25; xlix. 18—23; and Joel ii. 16—32.

heavenly things—'neither hath the eye seen, O God, beside thee, *what* he hath prepared for him that waiteth for him,' Is. lxiv. 4—'but God hath revealed *them* unto us by his Spirit,' 1 Co. ii. 9, 10—'our Saviour Jesus Christ . . . hath brought life and,' &c., 2 Ti. i. 10—'I go to prepare a place for you, I will come,' &c., Jno. xiv. 2, 3, § 87—'we shall be caught up together,' &c., 1 Th. iv. 16, .7—'he hath prepared for them a city,' He. xi. 16—'that great city, the holy Jerusalem, descending out of heaven from God,' Rev. xxi. 10—27—'they shall reign for ever and ever,' Rev. xxii. 5.

13. *no man*—'who hath ascended up into heaven?' Pr. xxx. 4—*see* also Jno. i. 18, § 7; vi. 46, § 43—'Jesus saith unto him, I am the way, & the truth, & the life: no man cometh unto the Father,' &c., Jno. xiv. 6, § 87.

but he that came down from heaven—'the bread of God is he which cometh down from heaven,' &c., Jno. vi. 33, .8, 51, § 43—'where he was before,' ver. 62 § *ib.*—'from above,' viii. 23, § 55—'from God,' ver. 42, § *ib.*; xiii. .3, § 87—'came forth from the Father,' xvi. 3—.8, § *ib.*—'with thee before the world was,' xvii. 5, § *ib.*—'the Lord from heaven,' 1 Co. xv. 47—'when the fulness of the time was come, God sent forth his Son,' &c., Ga. iv. 4—'descended,' Ep. iv. 8—10.

14. *as Moses lifted up the serpent*—described, Nu. xxi. 7—9—this sign abused, like that of the cross among many professing Christians—Hezekiah destroyed it, 2 Ki. xviii. 4—Jesus again referred to his being lifted up, Jno. viii. 28, § 55; xii. 32—.4, § 82—'cursed is every one that,' &c., Ga. iii. 13—'made him *to be* sin for us, who,' &c., 2 Co. v. 21.

15. *whosoever believeth*—thus Abraham, Ge. xv. 6; Rom. iv.—thus all the ends of the earth are invited, Is. xlv. 22—'they shall look,' &c., Zec. xii. 10—'he that believeth on the Son,' &c., Jno. iii. 36, § 13—'though he were dead, yet,' &c., xi. 25, § 58—'justified from all things,' Ac. xiii. 39—'believe in thine heart that God hath,' &c., Rom. x. 9—'am persuaded that he is able to keep,' &c., 2 Ti. i. 12.

eternal life—'I give unto them eternal life,' Jno. x. 28—30, § 56—'and this is life eternal, that,' &c., xvii. 2, 3, § 87—'this is the record, that God hath given to us eternal life, and this life is in his Son,' &c., 1 Jno. v. 11.

NOTES.

In the wilderness. Near the land of Edom. In the desert and desolate country to the south of mount Hor, Nu. xxi. 4.

Even so. He here refers doubtless to his death—*comp.* Jno. viii. 28, § 55; xii. 32, § 82.

The points of resemblance between *his* being lifted up, and that of the brazen serpent, seem to be these: 1st. In both cases, those who are to be benefited can be aided in no other way. The bite of the serpent was deadly; and there is no cure for sin in any other manner. 2nd. The mode of their being lifted up. The brazen serpent was set on a pole in the sight of the people. So Jesus was exalted from the earth; 'raised on a tree, or cross.' 3rd. The *design* was similar. The one was to save the life: the other the soul. The one to save from temporal, the other from eternal. 4th. The manner of the cure was similar. The people of Israel were to *look* on the serpent, and be healed. And so sinners are to look, or believe, on the Lord Jesus, that they may be saved.

Must. It is proper, necessary, indispensable, if men are to be saved.—*Comp.* Lu. xxii. 42, § 88; xxiv. 26, § 94.

The Son of man. The Messiah.

15. Here consider—1st. The universality of the invitation, '*whosoever*;' all need, and all may have salvation.—2nd. The medium of salvation, 'faith;' '*whosoever believeth*.'—3rd. The object of faith, in whom is salvation, Jesus Christ the Son of God, as made sin for us, that we might be made the righteousness of God in him; 'whosoever believeth *in him*.'—4th. The danger of neglecting this great salvation: there is no other way of escape from perdition; '*should not perish*.'—5th. That which is to be obtained through faith in the Saviour, '*life*;' it is the joy of the Holy Ghost now; it is '*eternal life*,' Jno. iv. 14, § 13. It is an ever-blessed abiding in the presence of God.

PRACTICAL REFLECTIONS.

[11 *ver.* He who hath Jesus for his teacher hath a teacher unlike many masters of Israel, who know not the things, nor the evidence of the things which they teach. He has a full knowledge of what he teaches: he testifies not by hearsay, but of what he hath seen.]

The disciples of Jesus should, like their Master, speak according to their knowledge, having for themselves full evidence of what they call upon others to believe.

12 *ver.* The change which Jesus had declared to Nicodemus, and the kingdom for which it is appointed a preparation, take place upon earth: but they are connected with still more wondrous things in the heavens.

[13 *ver.* That we be born again, it is necessary to see Jesus, as God, who both came down from heaven, and who yet was in heaven, at the same time that he was the Son of man talking with Nicodemus upon earth.]

14 *ver.* As it was in the wilderness that the lifting up of the serpent took place, for the healing of the people who would otherwise have perished, so it is in the wilderness of this world now that the Son of man must be lifted up; that by him, through faith, the people may receive healing.

HE HATH MADE HIM TO BE SIN FOR US, WHO KNEW NO SIN;

THAT WE MIGHT BE MADE THE RIGHTEOUSNESS OF GOD IN HIM.—2 Cor. v. 21.

JOHN iii. 16—9.

16 lieveth in him should-not-perish, but have eternal life. For God so loved the world,
that he gave his only-begotten Son, that whosoever believeth in him should-not-
17 perish, but have everlasting life. For God sent ἀπέστειλεν not his Son into the world
18 to condemn the world; but that the world through him might-be-saved. He that-
believeth on him is-not-condemned: but he that-believeth not is-condemned already,
19 because he-hath-not-believed in the name of-the only-begotten Son of God. And this
is the condemnation, that light is-come into the world, and men loved darkness rather

SCRIPTURE ILLUSTRATIONS.

16. *so loved*—God commendeth his love toward us,' &c., Rom. v. 8—'great love,' Eph. ii. 4, 5—'hereby perceive we the love of God,' 1 Jno. iii. 16—'herein is love, not that we loved God,' &c., iv. 10—*see* ver. 7—21.

he gave his only begotten Son—'his well-beloved, he sent him,' Mk. xii. 6, § 84—'spared not his own Son,' Rom. viii. 32.

sh not perish—'the wages of sin,' &c., Rom. vi. 23.

17. *sent not to condemn*—'is come to save that which was lost,' Mt. xviii. 11, § 53—'not to destroy men's lives, but to save,' Lu. ix. 56, § 59—'came not to judge the world, but to save,' Jno. xii. 47, § 85—but he will come to judge, Mt. xxv. 31—46, § 86.

but that the world—as before, on ver. 15—'the Christ, the Saviour of the world,' Jno. iv. 42, § 13; 1 Jno. iv. 14—'the propitiation . . . for the sins of the whole world,' ii. 2—'for us all,' Rom. viii. 32—'died for all . . . reconciling the world unto himself,' 2 Co. v. 14, 15, 19—'will have all men,' &c., 1 Ti. ii. 3—6.

18. *he that believeth is not condemned*—'that believing, ye might have life through his name,' Jno. xx. 31, § 100—'being justified by faith,' &c., Rom. v. 1—'no condemnation to them,' &c., viii. 1—'he that hath the Son hath life,' &c., 1 Jno. v. 12.

believeth not—death to unbelieving Israel in the wilderness, Nu. xxxii 11—a warning to those that should come after, Ps. xcv. 7—11—*comp.* with He. iii. 7—12; iv. 5—11—'how shall we escape,' &c., He. ii. 3.

19. *light is come into the world*—'in him was life; and the life was,' &c., Jno. i. 4, § 7—'he that followeth me shall not walk in darkness, but shall have the light of life,' viii. 12, § 55.

men loved darkness—'say to the seers. See not,' Is. xxx. 10—'did not like to retain God in *their* knowledge,' Rom. i. 28—'received not the love of the truth, that,' &c., 2 Th. ii. 9, 10—'if we say that we have fellowship with him, and walk in darkness, we lie,' &c., 1 Jno. i. 5—8.

NOTES.

16. *For God so loved.* This does not mean that God *approved* the conduct of men, but was *desirous* of their happiness. A parent may love his child, and desire his welfare, and yet be strongly *opposed* to the conduct of that child.

The world. All mankind, *the race*, who had rebelled, and deserved to die, Jno. vi. 33, § 43; xvii. § 88.

That he gave. It was a free gift, unmerited. Man had no claim; and when there was no eye to pity, or arm to save, it pleased God to *give* his Son into the hands of man to die in their stead, Ga. i. 4; Rom. viii. 32; Lu. xxii. 19, § 87.

His only begotten Son. This is the highest expression of love of which we can conceive. A parent who should give up his only son to die—if this could, or might, be done, would shew higher love than could be manifested in any other way. From the 17—21 ver. seems to be levelled against the Jewish notion, that Messiah would come for the benefit of the Jews only; nay, would rather destroy the Gentiles.

17. *Not to condemn the world.* Not to *judge*, or pronounce sentence on mankind. Man deserved condemnation; but God was willing that there should be an offer of pardon, and the sentence of condemnation was delayed; and God was willing to put forth in mercy his arm of power, to rescue sinners from death. Though Jesus did not come *then* to condemn mankind, yet the time is coming when he will return to judge the quick and dead, Ac. xvii. 31; 2 Co. v. 10.

18. *He that believeth.* He that trusts to his merits and promises for salvation. To believe on him, is to go as lost sinners, and, relying on him, look to him *only* for salvation.

Is not condemned. Because believing on him, we are pardoned and delivered from deserved punishment. Jesus died in our stead. And by his sufferings God is satisfied, and our sins are expiated. 'There is *therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit,*' Rom. viii. 1.

He is condemned already. So certain is his destruction. He is condemned by law, and in the judgement of God; and not unfrequently he is condemned even of his own conscience.

Because he hath not believed. All men are by nature condemned. There is but one way of being free from this state; and that is by believing on Jesus. Those to whom the gospel comes greatly heighten their guilt and condemnation by rejecting the offers of mercy, and trampling under foot the blood of the Son of God, Mt. xi. 23, § 29; Lu. xii. 47, § 83; He. x. 29; Pr. i. 24—30.

19. *This is the condemnation, that light, &c.* [It is here intimated that unbelief is not a speculative mistake, into which any honest mind may be led, but originates in the enmity of the heart to God. This is the ground of the sinner's condemnation—that light is come into the world, but men refuse to receive the truth, though coming with the fullest evidence, and spurn the gracious offer of salvation. *'In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them,'* 2 Co. iv. 4.]

[*That light is come.* Light often denotes instruction, teaching, doctrine, as that by which we see clearly the path of duty. *All* the instruction that God gives us by conscience, reason, or revelation, may thus be called light. But this word is used peculiarly to denote the Messiah, or the Christ, who is often spoken of *as the light—see* Is. ix. 2; lx. 1—*comp.* Mt. iv. 16, § 16; also Note on Jno. i. 4, § 7, p. 46. It was doubtless this light to which Jesus here makes particular reference.]

Men loved darkness. Darkness is the emblem of iniquity, error, superstition: whatever is opposite to truth and piety. Men are said to love darkness more than they do light, when they are better pleased with error than truth; with sin than holiness; with Belial than Christ.

PRACTICAL REFLECTIONS.

[16 *ver.* Regeneration is of the free love of God the Father, who gave the dearest object he had, 'his only begotten Son,' that men might not have the reward of their own evil doings, but the recompense of His perfect work in their behalf—have the Spirit given them, which is life—life eternal.' Salvation is free to all who will have it, as confiding in Him who is God-man, given of the Father, lifted up for our redemption, that we might be regenerated through the power of his Spirit.]

17 *ver.* The mission of Jesus had not as its object that which might have been expected, the condemning of the world, but the enduring the curse of the law, that the world through him might be saved; teaching us to deal with men, not according to the severity of justice, but according to the law of the kingdom, which is LOVE.

18 *ver.* Jesus gave the clearest evidence of his being the truth itself, and was the purest exemplification of LOVE; and his mission was abundantly attested of God: those therefore who reject him, condemn themselves in so doing.—He that refuses to be saved through the merits of Jesus Christ, must remain in condemnation.

19 *ver.* Condemnation is aggravated by the abuse of privilege.—The great cause of unbelief is the love of that which the principles of the go-pel condemn, *viz.*, the love of this world and its riches.

JOHN iii 20, .1.

20 than light, because their deeds were evil. For every one that-doeth evil hateth the
21 light, neither cometh to the light, lest his deeds should-be-reproved. But he that-doeth truth cometh to the light, that his deeds may-be-made-manifest, that they-are wrought in God.

SCRIPTURE ILLUSTRATIONS.

20. *hateth the light*—'they hated knowledge, and did not choose the fear of the Lord,' Pr. i. 29—'a scorner loveth not one that reproveth him,' xv. 12—*comp.* 1 Ki. xxii 8; so Am. v. 10—'ye are of *your* father the devil, and the lusts,' &c., Jno. viii. 44. 5, § 85.

21. *he that doeth truth*—'his delight is in the law of the Lord,' Ps. i. 1—3—'he that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart,' xv.—*comp.* 2 Ch. xxxi. 20—'thy law *is* the truth,' Ps. cxix. 142—'grace and truth came,' &c., Jno i. 17. § 7—'I am the way,' &c., xiv. 6, § 87—'when he, the Spirit of truth, is come,' &c., xvi. 13, § *ib.*—'let us draw near with a true heart,' He. x. 22—'a doer of the work,' Ja. i. 25.

cometh to the light—'thy word *is* a lamp unto my feet,' &c., Ps. cxix. 105—'search me, O God, . . . and lead,' &c., cxxxix. 23. 4—'give to a wise man, and he will be yet wiser,' Pr. ix. 8—10—'every man . . . that hath heard, and hath learned of the Father, cometh unto me,' Jno. vi. 45, § 43

that his deeds may be made manifest—'let your light so,' &c., Mt. v. 16, § 18—'by this shall all men know that,' &c., Jno. xiii. 35, § 87—'manifestly declared to be the epistle of Christ,' 2 Co. iii. 3—in the primitive church the Spirit revealed the true character and real condition of many individuals: 'the Spirit itself beareth witness with our spirit, that we are the children of God,' Rom. viii. 16—*see* 1 Co. xiv. 25.

wrought in God—'thou . . . hast wrought all our works in us,' Is. xxvi. 12—'for it is God which worketh in you,' &c., Ph. ii. 13.

NOTES.

20. *His deeds should be reproved.* To *reprove* here means not only to *detect*, or make manifest, but also includes the idea of *condemnation* when they are detected. The gospel would make his wickedness manifest, and his conscience would condemn him.

The sentiment at the last clause of ver. 19 is here illustrated, and the discourse concludes with a sentiment of general application, shewing the evil effects of a corrupt life on all inquiries after truth, and evincing, that 'when truth is against a man, a man is against truth.'

21. *He that doeth truth.* The sinner acts from falsehood and error, the good man acts according to truth. The sinner believes a lie—that God will not punish; or that there is no God; or that there is no eternity, or no hell; the Christian believes all these, and acts, knowing them to be true.

Cometh to the light. By prayer, and searching the Scriptures, he endeavours to ascertain the truth, and yield his mind to it.

May be made manifest. May be made clear or plain. He searches for truth and light, that he may have evidence that his actions are right.

Wrought in God. That they are performed according to the will of God; by the influence and aid of God. '*For it is God which worketh in you both to will and to do of his good pleasure,*' Ph. ii. 13. Here is the character of a sincere Christian: 1st. He does truth. He loves it; seeks it; follows it. 2nd. He comes to the light. He does not attempt to deceive himself or others. 3rd. He desires to know the true state of his heart before God. 4th. An especial object of his efforts is that his deeds may *be wrought in God.* He *desires* to be a good man; to receive continual aid from God, and to perform such actions as God will approve.

This is the close of our Lord's discourse with Nicodemus—a discourse condensing the gospel; giving the most striking exhibition and illustration of truth; and presenting especially the fundamental doctrine of regeneration, and the evidence of the change. It is clear that the Saviour regarded this as lying at the foundation of religion. Without it we cannot possibly be saved.

PRACTICAL REFLECTION.

20, .1 *ver.* Men may be known to be in the truth by their walking in the light, and rejoicing to have their case fully investigated according to the truth of God, as revealed in his Holy Scriptures.

ADDENDA.

RABBI, p. 83.

'*Rabbi, rab, rabban, rabbon*; a title signifying *master*. It seems to have come originally from Assyria. In Sennacherib's army, we find Rab-shakeh, the *master of the drinking*, or butler, and Rab-saris, the *master of the eunuchs*. In Nebuchadnezzar's, we find also Rab-mag, the *chief of the magi*; and we find also Rab-mag, the *master of* Nebuzaradan is called Rab-tebachim, the *master of the butchers*, or *cooks*, or *guards*. We find also at Babylon, Rab-sagenim, the *master of the governors*; and Rab-chartumim, the *master of the interpreters of dreams*, Je. xxxix. 3; 2 Ki. xxv. 8; Da. i. 3; ii. 48; v. 11. To keep order, Ahasuerus set a *rab*, or governor, at every table of his splendid feast, Est. i. And *Rab* is now with the Jews reckoned a more dignified title than *rabbi*; and rabbin, or rabbim, greater than either; and to become such, one must ascend by several degrees. The rector of their school is called *rab-chacham*, the *wise master*. He that attends it in order to obtain a doctorship is called *bachur*, the *candidate*. After that he is called *chabaierab*, the *master's companion*. At his next degree, he is called *rab, rabbi*, and *moremu, our teacher*. The *rab-chacham* decides in religious, and frequently in civil affairs. He celebrates marriages, and declares divorcements. He is head of the collegians, and preaches, if he has a talent for it. He reproves the unruly, and excommunicates offenders. Both in the school and synagogue he sits in the chief seat; and in the school his scholars sit at his feet. Where the synagogue is small, he is both preacher and judge; but where the Jews are numerous, they have ordinarily a council for their civil matters; but if the rabbin be called to it, he usually takes the chief seat. Our Saviour inveighs against the rabbins, whether scribes or Pharisees, of his time, as extremely proud, ambitious of honorary titles and honorary seats, and as given to impose on others vast numbers of traditions not warranted in the word of God, Mt. xv., § 44; xxiii., § 85. Since that time, God has given up the Jewish rabbins to the most astonishing folly and trifling; they chiefly deal in idle and stupid traditions, and whimsical decisions, on points of no consequence, except to render the observers ridiculous. In geography and history they make wretched work. Inconsistencies of timing and dry rehearsals, crowd their pages. In their commentaries on the Scripture, they are commonly blind to what an ordinary reader might perceive, and retail multitudes of silly fancies, fit to move our pity or contempt. The judicious Onkelos, laboured to Nathan-mordecai, the famed Maimonides, the two Kimchis, Aben-ezra, Solomon Jarchi, Jachiades, Sephorno, and some others, however, deserve a better character.'—*Gurney's Dict.*

OUR LORD'S MINISTRY IN JUDÆA.—John ii. 13, p. 61.

'The entire history of our Lord's public ministry is divisible into that part of it which was discharged in Judæa, and that part of it which was confined to Galilee; and is recorded in distinct and independent gospels. The ministry in Judæa is confined almost totally to St. John; the history of the ministry in Galilee almost as exclusively to the other three evangelists.

THE LORD GIVETH WISDOM: OUT OF HIS MOUTH COMETH KNOWLEDGE AND UNDERSTANDING.—PROV. ii. 6. A FOOLISH WOMAN IS CLAMOROUS: SHE IS SIMPLE, AND KNOWETH NOTHING.—PROV. ix. 13.

'The times and occasions of the ministry in Judæa are likewise twofold; the times and occasions when our Saviour was visiting Jerusalem, and the times and occasions when he was residing elsewhere in Judæa. The first instance on record of any attendance at Jerusalem is . . attendance at the passover, Jno. ii. 13; and the first instance of any residence in Judæa, apart from Jerusalem, is that which begins to be recorded, Jno. iii. 22, § 13, p. 81; and is supposed to continue, or go on, to the time of the return into Galilee, iv. 1—3. Of any residence in Judæa, out of Jerusalem, the only other instance, distinct from the first, is that which is specified at Jno. xi. 54, § 58: for though Ephraim might border upon Samaria, it was, notwithstanding, a city of Judæa.

'Besides these two instances, there is none other on record, either in St. John's Gospel, or out of it, during which there is any reason to suppose that our Saviour was residing in Judæa: for as to Bethabara, which is mentioned at Jno. x. 40, § 56, as the scene of a temporary residence also, it is proved, by a comparison with other passages, i. 28, § 10; iii. 23, .5, .6, § 13, to have been properly in Peræa, or, at least, in Galilee.

'The times and occasions of Jesus' attendances at Jerusalem were *five*; viz., two, of attendance at a passover, Jno. ii. 13, § 12, p. 81; xii. 1, § 81; one, of an attendance at a feast of tabernacles, Jno. vii. 2—10, § 54, .5; one, of an attendance at a feast of dedication, Jno. x. 22, .3, § 56; and one, which is left indefinite, Jno. v. 1, § 23: but besides these there are no more.

'The Gospel of St. John is supplementary to the rest not only in general, and even where they all relate to transactions in Galilee, or elsewhere out of Judæa, but especially so with respect to the transactions in Judæa. It was in this department of the gospel history that the preceding accounts were principally, or rather totally defective; since, with the exception of the history of passion week, that is, of seven or eight days before the close of our Lord's public ministry, it is a notorious fact that they no where speak of any visit to Jerusalem; they nowhere, except by implication, prove him to have been in Judæa at all. The reverse of this is true of St. John; the scene of whose accounts, with the same exception of a very little transacted in Galilee, or on the other side the lake of Tiberias, is placed in Judæa.

'These visits of our Lord were cardinal points in the discharge of the ministry in Judæa; the incidents which then transpired were always of a peculiar kind, and eminently deserving of record. They prove not merely the fact of our Lord's compliance with the legal requisitions, which enjoined such attendance, at stated times, on all the male Israelites, but what was still more to be expected from him, his anxiety to convince the Jews, strictly so called—his brethren according to the flesh—of the truth of his character by both his discourses, and his miracles, on the spot.'—*Greswell*, Vol. II. Diss. xxiii. pp. 245—..8.

'At the first passover, Jno. ii. 13, by the remarkable act of cleansing the temple, Jesus assumed and exercised an authority which he never assumed or exercised again, until the same time before the last; whereby he may justly be considered to have stamped this first passover with an importance, in the order of his ministry, scarcely inferior to that of the last. He predicted, at this early period, his death and resurrection, with a degree of significancy which he does not employ in alluding to them again until the last year of his ministry itself; and the words which he uttered now were remembered, and produced against him, three years afterwards. He wrought miracles *now* in the sight of all who attended the feast, both Jews and Galilæans; though a little before he had drawn off from a miracle in private at Cana in Galilee. That *hour*, therefore, which was not come *then*, must have arrived *now*; and that evidence of his glory, with its effects in making him disciples, which had before been confined to his immediate friends, was now published to all the world. He held a discourse with Nicodemus on some of the most abstruse points of Christian doctrine. When he left Jerusalem, he began to baptize somewhere in Judæa; by the hands, at least, of his disciples; and to make converts in such numbers, as to eclipse the fame of John, and to divert the eyes of the Pharisees from John towards himself. And, finally, when he returned into Galilee, he declared himself more openly to the world (Jno. iv. 3) than he ever declared himself afterwards, on any occasion but the last, when before the sanhedrim, or Pilate.

'The open assumption of the character of the Messias, and the beginning to act thenceforward in that character, which are in one sense the formal commencement of our Lord's ministry, must be dated from the passover, Jno. ii. 13,' *supra*, p. 81. —Vol. I. Diss. x. pp. 357, ..8.

THE PASSOVER, p. 81.—(*Continued* from Sect. vi. p. 44.)

'The paschal lamb was to be eaten with unleavened bread, on pain of being cut off from Israel, or excommunicated; though some critics understand this of being put to death. The reason of this injunction was, partly to remind them of the hardships they had sustained in Egypt: unleavened bread being heavy, and less palatable than that which was leavened; on which account it is called the bread of affliction; De. xvi. 3. "*Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life;*" and partly to commemorate the speed of their deliverance or departure from thence, which was such, that they had not sufficient time to leaven their bread; Ex. xii. 39. "*And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual;*" and on this account it was enacted into a standing law, De. xvi. 3. This rite, therefore, was not only observed at the first passover, but in all succeeding ages.

'The passover was likewise to be eaten "with bitter herbs:" this was doubtless prescribed as "a memorial of their severe bondage in Egypt, which made their lives *bitter* unto them." To this sauce the Jews afterwards added another, made of dates, raisins, and several ingredients beaten together to the consistence of mustard, which is called *charoseth*, and is designed to represent the clay in which their forefathers wrought while they were in bondage to the Egyptians.

'It was further prescribed, that they should eat the flesh of the lamb, without breaking any of his bones, Ex. xii. 46, "*In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof.*" This the later Jews understand, not of the smaller bones, but only of the greater which had marrow in them. Thus was this rite also intended to denote their being in haste, not having time to break the bones, and suck out the marrow.

'Lastly, it was ordered that nothing of the paschal lamb should remain till the morning; but, if it were not all eaten, it was to be consumed by fire, Ex. xii. 10, "*And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.*" The same law was extended to all eucharistical sacrifices, Le. xxii. 30, "*On the same day it shall be eaten up; ye shall leave none of it until the morrow: I am the Lord;*" no part of which was to be left, or set by, lest it should be corrupted, or converted to any profane or common use,—an injunction which was designed, no doubt, to maintain the honour of sacrifices, and to teach the Jews to treat with reverence whatever was consecrated more especially to the service of God.

'Such were the circumstances under which the first passover was celebrated by the Israelites; for, after they were settled in the land of Canaan, they no longer ate it standing, but the guests reclined on their left arms upon couches placed round the table, Jno. xiii. 23, § 87. This posture, according to the Talmudical writers, was an emblem of that rest and freedom which God had granted to the children of Israel by bringing them out of Egypt. This custom of reclining at table, over one another's bosom, was a sign of *equality* and strict union among the guests. This custom, Beausobre well observes, will explain several passages of Scripture, particularly those in which mention is made of Abraham's bosom, Lu. xvi. 22, § 69, and of the Son's being *in the bosom of the Father*, Jno. i. 18, § 7, p. 48, *comp.* with Ph. ii. 6, and Jno. xiii. 23, § 87.'—*Horne's Introduction*, Vol. III. pp. 309, .10.—*Continued*, Sect. lxxxvii.

HOW CAN YE BELIEVE, WHICH RECEIVE HONOUR ONE OF ANOTHER3, AND SEEK NOT THE HONOUR THAT COMETH FROM GOD ONLY?—John v. 44.

SECTION 13.—AFTER THE PASSOVER, JESUS REMAINS IN JUDÆA;* HIS DISCIPLES BEGIN TO BAPTIZE; JOHN ALSO CONTINUES BAPTIZING. A DISPUTE HAVING ARISEN BETWEEN THE JEWS AND THE DISCIPLES OF JOHN, CONCERNING PURIFICATION JOHN RENDERS THE LAST, AND THE MOST EXPLICIT, OF HIS TESTIMONIES TO JESUS CHRIST. JESUS DEPARTS INTO GALILEE; AND, ON HIS WAY, ABIDES TWO DAYS AT SYCHAR, IN SAMARIA—JOHN NOT BEING YET CAST INTO PRISON. John iii. 22—iv. 42.

(G. 13,) No. 13. *Jesus' disciples baptize; John also continues baptizing. John* iii. 22—4. *Ænon, near to Salim.*

22 After these-things came Jesus and his disciples into the land of-Judæa; and there he-
23 tarried διετριβε with them, and baptized. And John also was baptizing in Ænon
near-to Salim, because there-was much water ὑδατα πολλα there· and they-came, and
24 were-baptized. For John was not-yet cast into prison.

(G. 14,) *John's last testimony to Jesus. John* iii. 25—36.—*The same.*

25 Then there-arose a-question between *some* of John's disciples and the-Jews about
26 purifying. And they-came unto John, and said unto-him, Rabbi, he-that was with thee
beyond Jordan, to-whom thou barest-witness, behold, the-same baptizeth, and all *men*
27 come to him. John answered and said, A-man can receive nothing, except it-be given
28 him from heaven. Ye yourselves bear-· me·-witness, that I-said, I am not the Christ,
29 but that I-am sent before him. He that-hath the bride is the-bridegroom: but the

SCRIPTURE ILLUSTRATIONS.

22. *baptized*—that was said to be done by him, which was done by his disciples, *see* ch. iv. 2.

23. *Salim*, or Shalem—as Ge. xxxiii. 18.

24. *prison*—*see* as to the cause and result of John's imprisonment, Mt. xiv. 3—12, § 40.

26. *to whom thou barest witness*—John's witness to the excellence of Christ's baptism, and the purifying he will effect, Mt. iii. 1, 2, § 7, p. 54; Jno. i. 19—28, § 10, p. 68; 29—34, p. 69; 35, 6, p. 70.

27. *can receive, &c.*—similar confession by David, 1 Ch. xxix. 11—5—the Spirit divideth 'to every man severally as he will. 1 Co. xii. 11—'by the grace of God I am what I am,' xv. 10; so Ga. i. 1.

29. . . . . *the bride*— . . . . described, Ps. xlv. 9—17; Is. liv. 1 lxii. 4, 5—the church, 2 Co. xi. 2; Ep. v. 25—.7—the joy when the bride hath made herself ready, Rev. xix. 7—9—identified with outcast Israel, Is. liv. 4—8; Je. iii. 8—14—and with Jerusalem, Is. xlix. 14—.8—which as being given the name of her Husband is to be called 'The LORD our Righteousness,' Je. xxxiii. 16—identified with the New Jerusalem, Rev. xxi. 2—10.

NOTES.

22 *Land of Judæa; i.e.*, the territory of Judæa, as distinguished from its metropolis.

And baptized. Jesus did not himself administer the sign—*see* ch. iv. 2. Thus what a king's servants do, is often spoken of as done by himself.

23. *Near to Salim.* Salim was a few miles west of Ænon.—*See* GEOGRAPHICAL NOTICE, p. 96.

Much water there, ὑδατα πολλα. 'Abundance of water.' 'A multitude of waters.' 'Many waters.'

24. *For John was not yet.*—*See* Lu. iii. 20, § 7, p. 55.

25. *A question.* Rather controversy; a dispute.

About purifying. [The methods of purification from ceremonial defilement were very different in form; but all represented the gradual purging of our conscience, heart, and life, by the word, the blood, and Spirit of Jesus Christ. He that offered the expiation-goat, or sprinkled his blood; he that led the scape-goat into the wilderness; he that burned the flesh of a sin-offering for the high priest or congregation; and the person or garment merely suspected of leprosy, was purified by a simple washing in water. The brazen pot wherein the flesh of a sin-offering had been boiled was to be *washed* and *rinsed* in water, Le. xvi. vi. 28. xiii., xiv. He that burned the red heifer, or cast the cedar wood, scarlet, or hyssop into the fire; he that carried her ashes: he that sprinkled, or unnecessarily touched the water of separation; he that did eat or touch any part of the carcase of an unclean beast, washed himself in water, and continued unclean until the even, Nu. xix.; Le. xv.; De. xiv. xxiii.]

It would seem that the discussion was on the nature, efficacy, and necessity to Jews of baptismal purification, as καθαρισμὸς signifies in 2 Pe. i. 9: which, however, was closely connected with another, on the comparative efficacy of the baptism of John.

26. *Rabbi.* Master.—*See* ADDENDA, § 12, p. 87.

All men, παντες for οι πολλοι, *'very many;'* by an hyperbole usual in the language of those who speak under the influence of passion and prejudice.

Come to him. Ερχονται πρὸς αὐτὸν, *'resort to him.'*

27. *A man can receive nothing.* It is not from man, but from heaven, that the cleansing represented by baptism, and gift of the Spirit, must come. No one entrusted with a commission must exceed his commission.

28. *Bear me witness.* You remember that I told you I was not the Messiah, Mt. iii. 11, § 7, p. 54; Jno. i. 19, 20, § 10, p. 68. I came not to form *a separate party*, a peculiar sect, but that the people might be prepared for His coming; so far from indulging in envy, I greatly rejoice at his success.

29. *He that hath the bride, &c.* So the *church*, the bride of the Messiah, belongs to him—*see* Ep. v. 25—.7. It is *to be respected*, therefore, and *desired*, that the people should flock to him.

PRACTICAL REFLECTIONS.

22—.5 *ver.* Disputes about ceremonial purifying do not become the disciples of Jesus. It would have been well had they ended as they began, with John's disciples and the Jews.

[Soon may He give from above the washing of regeneration, and renewing of the Holy Ghost.]

26 *ver.* To the Jews, as being worldly-minded professors of religion, had they occupied John's position, the superior success of Jesus would have been a cause of great unhappiness; they would have deeply regretted having contributed to the introduction to public life of one who was likely to prove so powerful a supplanter. Let the servants of God beware of this spirit. Let us rather rejoice in seeing the work of God go forward, whether by means of ourselves, or others.

27 *ver.* With John, let us in all simplicity look up to our Father in heaven, from whom, through the Son of his love, the blessing alone can come.

[**29** *ver.* Let the servants of the Lord beware of drawing attention to themselves, in place of introducing their hearers to Jesus.]

* Possibly Bethel, or Bethar, on the confines of Samaria and Judæa, twelve Roman miles from Jerusalem, and twenty-eight from Sychar.—*See Greswell*, Vol. II. Diss xxi pp. 210, .9.

HEARKEN UNTO ME, YE STOUTHEARTED, THAT ARE FAR FROM RIGHTEOUSNESS.—Isaiah xlvi. 12.
NO KNOWLEDGE CAN EQUAL THAT OF CHRIST, NO GROWTH CAN EQUAL THAT OF GRACE.

JOHN iii. 30—.3.

friend of the bridegroom, which standeth and heareth him, rejoiceth greatly χαρᾷ χαίρει 30 because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, 31 but I *must* decrease. He that cometh from above ἀνωθεν is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. 32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. 33 He that hath received his testimony hath set to his seal ἐσφραγισεν that God is

SCRIPTURE ILLUSTRATIONS.

30. *he must increase*—'of the increase of his government and peace . . . no end,' Is. ix. 7—'the stone that smote the image became a great mountain, and filled the whole earth,' Da. ii. 34, .5, 44, .5—the kingdom likened to a grain of mustard-seed, becoming the greatest of herbs, Mt. xiii. 31, .2, § 33—it is to spread till 'the kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever,' Rev. xi. 14—.8.

I must decrease—John's baptism belonged to the ceremonial dispensation, Mt. xi. 14—.3, § 29—which was to pass away, He. ix. 10, *see* also xii. .7—'even that which was made glorious had no glory in this respect, by reason of the glory that excelleth,' 2 Co. iii. 10.

31. *from above*—so Jesus testified, Jno. viii. 23, § 55—'the second man is the Lord from heaven,' 1 Cor. xv. 47.

above all — see his exaltation as King over all, Ps. xlvii. — the four living creatures under the throne represent the hosts of Israel, Exe. i., x.—the children of Judah and of Israel to be gathered together, and appoint themselves one head, Ho. i. 11 — 'the LORD on the head of them,' Mi. ii. 13 — 'he is Lord of all,' Ac. x. 36 — 'over all, God blessed for ever,' Rom. ix. 5 — 'far above all principality, and power,' &c., Ep. i. 21—'a name which is above every name,' Ph. ii. 9—11—'angels and authorities and powers being made subject unto him,' 1 Pe. iii. 22.

31. *earthly*—'as is the earthy, such *are* they also that are earthy,' 1 Co. xv. 48—'the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned,' 1 Co. ii. 14—*see* as to 'carnal ordinances,' He. ix. 9, 10—'how turn ye again to the weak and beggarly elements?' Ga. iv. 9.

32. *no man receiveth his testimony*—although they were all baptized with John's baptism, Mk. i. 5, § 7, Lu. 3.2—but their observance of ceremonies had been like the conduct of children playing in the markets, Mt. xi. 16—9, § 29—this neglect of Jesus' testimony had been predicted, Is. l. 2; liii. 1—3.

33. *set to his seal*—evidence or records were subscribed and sealed in the presence of witnesses, as Je. xxxii 10—.2—God claims to have believing witnesses, as Is. xlii. 10—.3—*see* as to Abraham's faith, Rom. iv. 18—21—the apostle's trust in the Lord, 2 Ti. i. 12—'if we receive the witness of men, the witness of God is greater. . . . He that believeth on the Son of God hath the witness in himself,' 1 Jno. v. 9, 10—'with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation,' Rom. x. 9, 10.

NOTES.

But the friend of the bridegroom. He whose office it is to attend him on the marriage occasion. This was commonly the dearest friend, and was a high honour.

[*ὁ ἐχων τὴν νύμφην*, &c. 'The subject is here illustrated by a similitude derived from common life, (as in Mt. ix. 15, § 36, and Mk. ii. 19, § 28,) in which the Baptist compares Christ to the *bridegroom*, at a marriage feast, and himself to the *παράνυμφος*, or *brideman*; i. e., a friend who had been employed to negociate the marriage, and had acted as his agent throughout the whole affair. The allusion at *ἑστως—χαρᾳ διὰ τὴν φωνὴν τοῦ νυμφίου* is variously traced. But the words are, with most probability, supposed to allude to the ceremony of the formal interview, previous to marriage, of the betrothed pair, who were brought together by the brideman into a private apartment, at the door of which they were themselves stationed, so as to be able to distinguish any elevation of voice on the part of the future bridegroom in addressing his intended bride, from which, and from the *tone* of it, they would easily infer his satisfaction at the choice made for him by them, and feel corresponding joy.']

'The sense, then, may be thus expressed: "As at a marriage the bridegroom is the principal person, and his brideman willingly cedes to him the preference, and, rejoicing in his acceptance, is content to play an under part, so do I willingly sustain the part of an humble forerunner of Christ."'—*Bloomfield.*

30. *He must increase.* 'His kingdom and glory must increase to perfection, but my preparatory ministry will soon end.'

I must decrease. My teaching must *cease* when he is fully established, as the light of the morning star fades away and is lost in the beams of the rising sun.

31. *He that cometh from above.* The Messiah, represented as coming down from heaven.—*See* ver. 13, § 12, p. 85; ch. vi. 33, § 43; viii. 23, § 55.

He that is of the earth. He whose only origin or existence is in this world.

32. *And what he hath seen, &c.*—*See* ver. 11, § 12, p. 84. 'This is a beautiful instance of humility in John, and is his *third* testimony to the exalted character of Jesus, whom he had before pointed out as '*the Lamb of God, which taketh away the sin of the world.*' A man, though a prophet from God, can be of no greater dignity or authority than God has thought fit to confer on him. Jesus having entered upon his ministry, his kingdom and glory must increase to perfection; and John having fulfilled the office to which he was sent, a harbinger or messenger of the bridegroom, must retire and make room for Him whom the Father loveth, and into whose hands he hath given all things. The Baptist speaks decidedly, as it were, for the last time: he describes his own ministry as more than suspended, and as almost superseded entirely: his own joy was now fulfilled; his proper part and province in a common work had been discharged, and were, therefore, to cease: Christ was to increase, and to go on increasing, while he was to decrease and to dwindle, in comparison to him, to nothing.'—*Cresswell.*

No man receiveth his testimony. The world looked to a carnal ordinance, but few received 'the testimony of Jesus,' which 'is the spirit of prophecy,' Rev. xix. 10.

33. *He that hath received his testimony.* Hath received and fully believed his doctrine—hath yielded his *heart* to its influence.

PRACTICAL REFLECTIONS.

[30 *ver.* The more the true baptism, that of the Spirit, by Christ, does increase, the more will decrease a dependence upon outward ordinances.]

[31 *ver.* Carnal professors will have their minds occupied with carnal ordinances; and being themselves moved by earthly motives, will impute the same to others, as appears to have been the case with those Jews who thought to awaken discontent in the mind of John at the superior success of Jesus.]

He that is the true servant of God will both in his testimony and in his life acknowledge Christ as above all. And he that is risen with Christ will rise far above those mean and selfish considerations that keep in continual torment, envy, and enmity, the children of this world.

32 *ver.* Let every despised witness for the truth of God remember, that the truest and best accredited Witness that ever appeared in our world, was one whose message was least understood—was one who was himself the most despised and rejected of men.

THE ECLIPSING OF ANOTHER'S SUN, WILL NOT MAKE OURS SHINE THE BRIGHTER.
HE ENJOYS GREAT GOOD, WHO IS THANKFUL FOR THAT WHICH IS NOT LITTLE.

JOHN iii. 34—iv. 3.

34 true. For he whom God hath sent speaketh the words of God: for God giveth not the
35 Spirit by measure *unto him*. The Father loveth the Son, and hath given all things
36 into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

(G. 15.) *Jesus departs into Galilee; and, on his way, abides two days at Sychar in Samaria—John not being yet cast into prison.* John iv. 1—42.

1 When therefore the Lord knew how the Pharisees had heard that Jesus made and
2 baptized more disciples than John, (though Jesus himself baptized not, but his dis-
3 ciples,) he left Judæa, and departed again into Galilee.

SCRIPTURE ILLUSTRATIONS.

God is true—so 2 Co. i. 18, 9—Christ is the 'truth,' Jno. xiv. 6, § 87.—'was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers,' Rom. xv. 8—'all the promises of God in him *are* yea, and in him Amen,' 2 Co. i. 20—'the faithful and true witness,' Rev. iii. 14.

34. *speaketh the words of God*—'I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him,' De. xviii. 18—'he that sent me is true; and I speak to the world those things which I have heard of him,' Jno. viii. 26, 40, § 55—so again Jesus testified that he was that Prophet, who spake that which the Father had commanded him to speak, xii. 49, § 85; and again xiv. 10, 24, § 87.

giveth not the Spirit by measure unto him—the Spirit was seen descending upon him bodily, Lu. iii. 22, § 8, p. 59, and not like tongues of fire, representing individual members, as on the disciples, Ac. ii. 3, *comp.* 1 Co. xii.—'of his fulness have all we received, and grace for grace,' Jno. i. 16, § 7, p. 48—hath 'life in himself,' v. 26, § 23—'all fulness,' Col. i. 19—'all the fulness of the Godhead bodily,' ii. 9—hath the seven spirits of God,' Rev. iii. 1, 5, 6.

35. *the Father loveth the Son*—so ch. v. 20, § 23—'my beloved Son,' Mt. iii. 17, § 8, p. 60—'my beloved, in whom my soul is well pleased: I will put my spirit upon him,' xii 18, § 26—*comp.* Is. xlii. 1—'therefore doth my Father love me, because I lay down my life, that I might take it again,' Jno. x. 17, § 56—'as the Father hath loved me, so have I loved you,' xv. 9, § 87—the full enjoyment of the love, in the perfected unity, xvii. 23, 4, § 87.

all things—so Mt. xi. 27, § 29; Jno. xiii. 3, § 87; xvii. 2, § *ib.*—'Heir of all things,' He. i. 2—'for whom *are* all things,' ii. 10—as was predicted, Ps. ii. 8; viii. 5, 6; Da. vii. 14.

36. *he that believeth on the Son, &c.*—Ga. ii. 20, 'I live by the faith of the Son of God, who loved me, and gave himself for me.'—*See* the contrast of the case of the believer as viewed in the Son of God, to that of man as inheriting curse from the first Adam, Rom. v.

wrath—danger of incurring wrath for neglecting to embrace the Son, Ps. ii. 12—for holding the truth in unrighteousness, Rom. i. 18—for obeying not the truth, ii 8, 9—coming wrath, 2 Th. i. 8, 9; Jude 15; Rev. vi. 15, 6; xiv. 9—11, 9, 20; xix. 15; xxi. 8.

[v. 2. *Jesus himself baptized not*—*see* also as to Paul, 1 Co. i. 10—7.

NOTES.

33. *Hath set to his seal.* To *seal* an instrument is to make it sure, to acknowledge it as *ours*, to take it as ours, and to pledge our veracity that it is true and binding: as when a man seals a bond, a deed, or a will. Thus the meaning is: 'He who admits this doctrine doth thereby attest the truth of God in the fulfilment of his promises.' The sealing is by the Spirit through faith.

34. *Speaketh the words of God.* The *truth*, or substance of the law.

The Spirit. The Spirit of God. Though Jesus was God as well as man, yet as *Mediator* God anointed him, or endowed him with his Spirit, so as to be completely qualified for his great work.

[*By measure.* Not in a small degree. This is said with allusion to the *prophets*, the very greatest of whom were allowed by the Jewish rabbis to have only had the gifts of the Holy Spirit *in part*. Nay, the law itself they considered as only given *ad mensuram*.]

35. *All things into his hand.* As king and judge universal.

36. *That believeth not. ὁ ἀπειθῶν.* The word includes both incredulity and disobedience. The full sense of the passage is well expressed by Bp. Jebb as follows: 'He who with his heart believeth in the Son is already in possession of eternal life: he, whatever may be his outward profession, whatever his theoretic or historical belief, who *obeyeth not* the Son, not only does not possess eternal life, he does not possess anything worthy to be called life at all. But this is not the whole; for as eternal life is the present possession of the faithful, so the wrath of God is the present and permanent lot of the disobedient; it abideth on him, not being removed by the atoning merits of the Redeemer.'

[iv. 2. *Though Jesus himself baptized not.* Had Jesus himself baptized with water, men might have been still more in danger of confounding John's baptism with that which it was promised Jesus should administer, '*the baptism of the Spirit*.' As it is, there is no necessity for confounding the sign with the thing signified—'*the washing of regeneration, and renewing of the Holy Ghost.*']

PRACTICAL REFLECTIONS.

[33 *ver.* He that has truly received the testimony of Jesus thereby signifies his belief that God will prove true to all the promises—that the prophetic word is a great reality, of the full accomplishment of which the fullest pledge is given in the *first* coming of Christ.]

[34 *ver.* Jesus, the Sent of God, the Messenger of the covenant, had not come to set aside the words of God spoken in covenant unto the fathers, but to declare them more plainly. They do greatly err, who suppose that the words of Jesus are not according to the words of God by his servants the prophets.]

Although the several members of Christ are given the Spirit only in measure, it was not so with Him in whom dwelleth 'all the fulness of the Godhead bodily;' and from whom the body hath not yet received the fulness of the promised measure, which it is to receive when grown up unto the measure of the stature of the fulness of Christ.

35 *ver.* Although we do not yet see all things put under Christ, yet assuredly they shall be.

36 *ver.* How distinctive the state of him who believes on the Son. He hath everlasting life: and this must of course be manifested by his presenting a very different appearance from what he did when in spiritual death.

Let no man suppose that he can with impunity evade the great moral obligation of inquiring, with sincerity and earnestness, what is truth. Life can only come through the belief of the truth. Men need not wait to know whether they will be condemned or not: already the wrath of God abideth on man; and from this he can be set free only through Him who hath borne the curse of the law for us.

iv. 1—3 *ver.* Let us learn, from the example of Jesus, to avoid giving occasion to the enemy to sow dissension among the children of God.

If baptizing with water had been in truth an introduction into the kingdom of God, it is not likely that Jesus would so easily have been induced to cease the practice of the rite. And we are to observe, that he was not only careful to give no occa-

A WEAK STRIVING IN GRACE THROUGH CHRIST CAN DEFEAT THE DEVIL.

THE GRACELESS IS LIKE A GLASS HOUSE, THE FIRE IS NEVER OUT.

JOHN iv. 4—12.

4, 5 And he must-needs εδει go through Samaria. Then cometh-he to a-city of Samaria,
which-is-called Sychar, near-to the parcel-of-ground that Jacob gave to his son Joseph.
6 Now Jacob's well was there. Jesus therefore, being-wearied κεκοπιακως with *his* jour-
ney, sat thus on the well: *and* it-was about the-sixth hour.
7 There-cometh a-woman of Samaria to-draw water: Jesus saith unto-her, Give me to-
8, 9 drink. (For his disciples were-gone-away unto the city to buy meat.) Then saith
the woman of Samaria unto-him, How *is it that* thou, being a-Jew, askest drink of-me,
which-am a-woman of-Samaria? for the-Jews have-no-dealings συγχρωνται with-the-
10 Samaritans. Jesus answered and said unto-her, If thou-knewest the gift of God, and
who it-is that saith to-thee, Give me to-drink; thou wouldest-have-asked-of him, and he-
11 would-have-given thee living water. The woman saith unto-him, Sir, thou-hast
nothing to-draw-with, and the well is deep: from-whence then hast-thou that living
12 water? Art thou greater than our father Jacob, which gave us the well, and drank

SCRIPTURE ILLUSTRATIONS.

5. *Samaria*—built by Omri. 1 Ki. xvi. 23, 4—taken by the king of Assyria, 2 Ki. xvii. 5, 6; xviii. 9—12—given to be inhabited by the heathen, xvii. 24—6—its ruin had been predicted, Hos. viii. 5—7; Mic. i. 5—7—future restoration, Jer. xxxi. 4, 5—the gospel was to be preached in Samaria, Ac. i. 8; *fulfilm.* viii. 1, 4—25—churches edified therein, ix. 31.

Sychar—called Shechem, Ge. xxxiii. 18, 9—Joseph buried there, Jos. xxiv. 32.

that Jacob gave, &c.—this portion had been bought with money, Ge. xxxiii, 18—20; but had to be afterwards recovered with the sword—*see* Ge. xlviii. 22; also ch. xxxiv.

6. *wearied*—his becoming a wayfaring man predicted, Ps. cx. 7—4 touched with the feeling of our infirmities,' He. iv. 15—able to succour,' ii. 18.

7. *draw water—see* case of Abraham's servant, Ge. xxiv. 11—,3, 20, 43, ,4; of Moses, Ex. ii. 15—,7—joy at the drawing of water out of the wells of salvation predicted, Is. xii. 3.

9. *no dealings*—trading dealings they had, but not friendly intercourse: for the Samaritans were of foreign origin, superstitious, and idolatrous, 2 Ki. xvii. 24, 33—41; had ill-treated the Jews, Ezra iv. 1—6; Neh. vi. 1—14.

10. *gift of God*—the Father gives the Holy Spirit to them that ask him, Lu. xi. 13, § 62—not to be purchased with money, Ac. viii. 20—'is eternal life through Jesus Christ,' Rom. vi. 23.—*See* 'Notes,' ver. 14.

wouldest have asked—invitation to ask, Is. lv. 1, &c.; Zech. x. 1—'ask, and ye shall receive, that your joy may be full,' Jno. xvi. 24, § 87.

living water—God 'the fountain of living waters,' Jer. ii. 13—'fountain opened . . . for sin and for uncleanness,' Zec. xiii. 1—foreshadowed by the water from the rock that followed Israel in the wilderness, 1 Cor. x. 4—'whosoever will, let him take the water of life freely,' Rev. xxii. 17.

NOTES.

5. *Sychar.* The place was originally called Σεχεμ, '*Shechem*,' or '*Sychar*,' from the name of the person of whose family Jacob bought the land.—*See* Ge. xxxiii. 18. The name is supposed to have been altered by the Jews to Συχάρ, to denote the drunkenness or the idolatry of the inhabitants.

Near to the parcel of ground. πλησιον του χωριου, 'near the heritage.' The word means, 'an estate in land,' and is properly denominated 'heritage,' agreeably to what we are told, Jos. xxiv. 32.

6. *Jacob's well.*—*See* GEOGRAPHICAL NOTICE, p. 98.

On the well. The Greek, εκαθεζετο, simply signifies he sat, not upon a stone, seat, or cushion, but as the circumstances of the case required, by the side of it, on the brink of it, upon the ground.

The sixth hour. 'According to St. John's computation of time, which is the modern, this would be at six o'clock in the evening; and this is the most usual time in the east for fetching water. After the autumnal equinox and near to midwinter, it would be necessarily dark; but after the vernal equinox and near to midsummer, it would still be open day.' —*Greswell*, Vol II. p. 216.

7. *Of Samaria.* Not of the *city* of Samaria, but from the city of Sychar, in Samaria.

9. *No dealings.* The Jews say, 'It is an abomination to eat the bread or drink the wine of a Samaritan.'

Samaritans.—*See* ADDENDA. 'Samaritans,' p. 98.

10. *Living water.* ὑδωρ ζων, *i.e.*, 'running water,' as that of fountains, and rivers, in opposition to dead, *i.e.*, stagnant pools of water.—*See* Ge. xxvi. 19; Le. xiv. 5. The sanctifying and comforting influences of the Holy Spirit, conferring, sustaining, and perfecting spiritual life.

[11. *Hast nothing to draw with.* The woman understood it in its natural sense, but our Lord employed it figuratively for ζωντος ὑδατος; it being his custom, from things corporeal, to stir up the minds of his hearers to the study and knowledge of things spiritual. It is, indeed, common in the Scriptures and the rabbinical writers to liken unto spring water that which refreshes and blesses the souls of men. —*See* Pr. x. 11, '*The mouth of a righteous* man is *a well of life*: *but violence covereth the mouth of the wicked*;' and especially Je. ii. 13, which seems the origin of the expression; an image most apt and expressive; since, in the hot countries of the east, pure water is reckened among the blessings of life.]

12. *Art thou greater?* This has reference to what our Lord had just before said, '*If thou knewest the gift of God, and who it is that saith to thee.*' The words following are as much as to say, 'It was good enough for our ancestor Jacob, who himself drank of it, &c.; which he would not have done, if he had known a better. If thou canst shew us a better, thou wilt, in that respect, be greater than Jacob.'

Our father Jacob. The Samaritans took it for granted that they were the children of Joseph; we have no evidence however that they were so: Ephraim had indeed been given this portion, but the whole seed of Ephraim had been cast among the Gentiles, Je. vii. 15; and these Samaritans who now dwelt in the portion of Ephraim appear to have been of Gentile origin.

Which gave us, &c.—*See* Ge. xlviii. 22.

PRACTICAL REFLECTIONS.

sion to its being said that he made disciples by that rite, but began very sedulously to explain that the water which was truly efficacious was the living water—that which springeth up unto everlasting life; not by the mere water wherewith he washed his disciples' feet, but by the word which he spake unto them. —Those who hate the gospel will always be exasperated at its success. And, if duty do not require us to stand, it is best to avoid their resentment by flight.

6—10 *ver.* Let us admire and imitate the diligence of the great Shepherd of the sheep in the ministry of the gospel: although weary and hungry and thirsty, he fully improves the opportunity given him of instructing a poor ignorant, superstitious, and sinful Samaritan woman.

Let us earnestly seek to know the gift of God, and Him through whom that gift is given, and we shall not fail to ask and obtain that rich consolation which can only come through the enjoyment of the Spirit of God in Christ Jesus.

11 *ver.* The woman of Samaria was a singular instance of mistaking the language of our blessed Lord when speaking of the living water—the Holy Spirit in his cleansing power and refreshing influence.

CHRIST IS NOT ONLY THE VESSEL WHICH CONTAINS THE WATER OF LIFE; HE IS ALSO THE MEDIUM THROUGH WHICH THE LIVING WATER IS CONVEYED.

JOHN iv. 13—21.

13 thereof himself, and his children, and his cattle? Jesus answered and said unto-her,
14 Whosoever drinketh of this water shall-thirst again: but whosoever drinketh of the
water that I shall-give him shall-never εις τον αιωνα'-thirst; but the water that I-shall-
give him shall-be in him a-well of-water springing-up αλλομενον into everlasting life.
15 The woman saith unto him, Sir, give me this water, that I-thirst not, neither come
16 hither to-draw. Jesus saith unto-her, Go, call thy husband, and come hither.
17 The woman answered and said, I-have no husband. Jesus said unto-her, Thou-hast-
18 well-said, I-have no husband: for thou-hast-had five husbands; and he-whom thou-
19 now-hast is not thy husband: *in* that saidst-thou truly. The woman saith unto-him,
20 Sir, I-perceive θεωρω that thou art a-prophet. Our fathers worshipped in this moun-
21 tain; and ye say, that in Jerusalem is the place where *men* ought to-worship. Jesus

SCRIPTURE ILLUSTRATIONS.

14. *never thirst*—prediction as to deliverance from thirst, Is. xlix. 10—*confirm.* Jno. vi. 35, § 43; Rev. vii. 16.

springing up—'rivers of living water,' Jno. vii. 38, 39, § 55—the Comforter, the Spirit of truth, xiv. 16, 17, § 87—'waters issued out from under the threshold of the house eastward,' &c., Eze. xlvii. 1—'a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb,' Rev. xxii. 1.

15. *give me, &c.*—so had Jesus been misunderstood as to the new birth, Jno. iii. 4, § 12, p. 83; so as to the bread, Jno. vi. 34, § 43—'the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned,' 1 Co. ii. 14.

20. *this mountain*—Mt. Gerizim and Mt. Ebal were the places where the tribes made a public recognition of the blessing and the curse—(appointed, De. xxvii. 12, 13; Jos. viii. 32—5.

in Jerusalem—a place west of Jordan, had been spoken of by Moses, as to be appointed for united worship, De. xii. 1—11—the Lord chose Jerusalem conditionally, 2 Ch. vii. 12—22—'shall choose Jerusalem again,' Zec. ii. 12—under the new covenant, Je. iii. 14—17.

NOTES.

12. *And his children.* οι υιοι, *i.e.*, the family in general, including the servants, as in Ge. xlv. 11, '*And there will I nourish thee; for yet* there are *five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.*' This, and the mention of the cattle conjoined, is agreeable to the simplicity of early times, especially in the east.

14. *The water that I shall give him.* Jesus here refers without doubt to his *teaching*, his *grace*, his *Spirit*, and the benefits which come into the soul that embraces his gospel. It is a striking image, and especially in eastern countries, where there are vast deserts and often a great want of water.

[*Shall never thirst.* ου μη διψησει εις τον αιωνα, *i.e.*, shall have nothing more ever to desire.—*See* Rev. vii. 16. 'Meaning that the vivifying effect of the "word of life" shall be such as to satisfy the most ardent desires of the soul; which, placing its happiness in God and his worship, no other desire will be thought of. Also, that such is the nature of that truth, that by its purifying and sanctifying influence on the soul, it is, as it were, an ever-springing fountain of holy affections, producing comfort here, and everlasting happiness hereafter.']

16. *Go, call thy husband.* By thus shewing her that he knew her life, he convinced her that he was qualified to teach her the way to heaven.

[18. *Is not thy husband.* ουκ εστι σ. ά. 'Is not [really] thy husband. It appears that the woman had been five times married; but whether those marriages had been dissolved by death, or by divorce, does not appear. *Both* might be the case; and as divorce was then shamefully prevalent, this implies no certainty of infidelity on the part of the woman.]

19. *I perceive . . . a prophet.* The woman is justly amazed that a *stranger* should be acquainted with the general tenour of her life—*see* ver. 29, p. 95. Such knowledge she knew could not be acquired but by Divine revelation, and therefore she justly inferred that Jesus must be at least a *prophet*; and, as such, be a proper authority to appeal to for the solution of the controverted questions, as to the comparative holiness of the Jewish and the Samaritan places of common national worship.

20. *Our fathers.* The Samaritans; perhaps also meaning to intimate that the patriarchs had done it also; Ge. xii. 6, 7, '*And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. . . there builded he an altar unto the* LORD.' And of Jacob it is said, xxxiii. 20, '*And he erected there an altar, and called it El-elohe-Israel.*'

In this mountain. Mount *Gerizim*, but a little way from Sychar.

[The Samaritans maintained that on this mountain Abraham and Jacob had erected an altar, and offered sacrifices to Jehovah—*see* above; and therefore, that the Deity had willed *blessing* to be pronounced from thence, and an altar to be erected, alleging in proof De. xxvii. 4, 12, 3. 4, '*Therefore it shall be when ye be gone over Jordan,* that ye *shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaister them with plaister.*' 12, 13, '*These shall stand upon mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin: and these shall stand upon mount Ebal to curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali:*' and, in order to 'make surety doubly sure,' interpolating the text at ver. 4, and thus ging עיבל for גרזים, *Gerizim.* Hence they called it 'the blessed mount,' 'the holy place.' Not only did the Samaritans then worship on mount Gerizim, but the remnant of them yet subsisting continue to do so three times in the year, with great solemnity. On this mountain Sanballat had built a temple for his son-in-law Manasseh; it was destroyed by John Hyrcanus, the high priest. Sanballat was chief governor of the Cuthites, or Samaritans, and a secret enemy to Nehemiah.]

Ye say. Ye Jews say.

In Jerusalem. As it was contemplated in the law of Moses that there should be but *one* place to offer sacrifice and to hold the great feasts, so it followed that the Samaritans were in error in supposing that *their* temple was the place.

21. *Worship the Father.* Both places were to be laid waste, as being neglected of God; the worship offered there being not '*in spirit and in truth.*' It is worthy of remark, that all worship is most carefully shut out from the space formerly occupied by the temple at Jerusalem, except that of Muhammed, which most expressly refuses to acknowledge God as a Father.

PRACTICAL REFLECTIONS.

12 *ver.* Our heavenly Father is not less provident with regard to his spiritual offspring who truly ask him for blessing, than was our father Jacob to his family, for whom it is said he provided the well at Sychar.

13, 14. Other delights perish in the using, and will be found wanting when those who have sought their enjoyment will stand most in need of comfort: but he who hath the Comforter hath that which shall rejoice him for ever.

We may learn here: 1st. That the Christian has a never-failing source of consolation, adapted to all times and circumstances.—2nd. That religion has its seat in the heart, and that it should constantly *live* there.—3rd. That it sheds its blessings on a world of sin, and is manifest by a constant *life* of piety, like an ever-bubbling spring.—4th. That its end is everlasting *life*. It will continue for ever: and *whosoever drinks of it shall never thirst*, for in him there is a pure fountain *springing up into everlasting life*.

WITH THEE IS THE FOUNTAIN OF LIFE: IN THY LIGHT SHALL WE SEE LIGHT.—Psalm xxxvi. 9.
I WILL GIVE UNTO HIM THAT IS ATHIRST OF THE FOUNTAIN OF THE WATER OF LIFE FREELY.—Rev. xxi. 6.

JOHN iv. 22—6.

saith unto-her, Woman, believe me, the-hour cometh, when ye-shall-neither in this
22 mountain, nor-yet at Jerusalem,'-worship the Father. Ye worship ye-know not what:
we-know what we worship προσκυνουμεν ὁ οιδαμεν: for salvation σωτηρια is of the Jews.
23 But the-hour cometh, and now is, when the true worshippers shall-worship the Father
24 in spirit and *in*-truth: for the Father seeketh such to-worship him. God *is* a-Spirit:
25 and they that-worship him must worship *him* in spirit and *in*-truth. The woman
saith unto-him, I-know that Messias cometh, which *is* called Christ: when he is-come,
26 he-will-tell αναγγελει us all-things. Jesus saith unto-her, I that speak unto-thee am *he*.

SCRIPTURE ILLUSTRATIONS.

21. *this mountain, nor at Jerusalem*—'a great forsaking in the midst of the land,' Is. vi. 9—12—desolation both of Samaria and Jerusalem predicted, Mic. i. 5, 6; iii.

22. *ye worship ye know not what—see* as to the first institution of the Samaritan worship, 2 Ki. xvii. 24—41 —*see* Ezra iv. 2—the Athenians made an acknowledgment of similar ignorance, Ac. xvii. 23.

salvation is of the Jews—the Shiloh predicted to come of Judah, Ge. xlix. 10—' will place salvation in Zion for Israel my glory,' Is. xlvi. 13—' ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew,' Zec. viii. 23—' our Lord sprang out of Juda,' Ile. vii. 14—called ' JESUS: for he shall save his people from their sins,' Mat. i. 21, § 2, p. 13.

23. *true worshippers*—' open ye the gates, that the righteous nation which keepeth the truth may enter in,' Is. xxvi. 2—' desirest truth in the inward parts,' Ps. li. 6—*see* Zeph. iii. 9, 13.

spirit—' praying always with all prayer and supplication in the Spirit,' Eph. vi. 18—' worship God in the spirit,' Phil. iii. 3—' praying in the Holy Ghost,' Jude 20—*see* also Jno. vi. 63, § 43; Rom. viii. 1; 1 Cor. xiv. 15; 2 Cor. iii. 6—9; 1 Pet. iii. 18.

truth—' grace and truth came by Jesus Christ,' Jno. i. 17, § 7, p. 48—' I am the way, the truth, and the life: no man cometh unto the Father, but by me,' xiv 6, § 87—' the LORD *is* nigh unto all them that call upon him, to all that call upon him in truth,' Ps. cxlv. 18—' whatsoever ye shall ask the Father in my name, he will give *it* you,' Jno. xvi. 23, § 87.

seeketh such to worship him—' a godly seed,' Mal. ii. 15—' ye *are* a chosen generation,' &c., 1 Pe. ii. 9—it had been predicted that the good Shepherd would seek out his sheep that had been scattered, Eze. xxxiv. 11—3—' that which was lost,' ver. 16—' the Son of man is come to seek and to save that which was lost,' Lu. xix. 10, § 80—' the lost sheep of the house of Israel,' Mat. x. 6, § 39—of which, *see*, as contrasted with treacherous Judah, Jo. iii. 11—8.

24. *God is a Spirit*—' ye heard the voice of the words, but saw no similitude,' De. iv 12—' the LORD, the God of the spirits of all flesh,' Nu. xxvii. 16—' the Father of spirits,' He. xii. 9—' no man hath seen God at any time,' 1 Jno. iv. 12—' now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty,' 2 Cor. iii. 17.

26. *I that speak unto thee am he*—' it is he that talketh with thee,' Jno. ix. 37, § 55—so when adjured by the high priest, Mk. xiv. 61, .2, § 89.

NOTES.

22. *Ye worship ye know not what.* Though the Samaritans received the five books of Moses, yet they rejected the prophets, and of course all that the prophets had said respecting the true God. Originally, also, they had joined the worship of idols to that of the true God.—*See* 2 Ki. xvii. 25—34.

Salvation is of the Jews. Christ the Saviour sprung of them, as also did the twelve apostles, and in general the first preachers of the gospel: the gospel proceeded from them to the Gentiles.

23. *And now is,* The old dispensation is about to pass away, and the new one to commence. *Already* there is so much light that God may be worshipped acceptably in any place.

The true worshippers. All who worship God with the *heart*, and not merely in *form*.

[*In truth.* Not through the medium of shadows and types; not by means of sacrifices and bloody offerings, '. . . . . *a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience,*' He. ix. 9; but in the manner represented or typified by all these—in the *true* way of direct access to God through Jesus Christ. '*For Christ is not entered into the holy places made with hands,* which are *the figures of the true; but into heaven itself, now to appear in the presence of God for us,*' ver. 24, *ib.*]

For the Father seeketh, &c. Jesus came to fulfil his Father's will; he came '*to seek and save that which was lost,*' Lu. xix. 10, § 80. 'Salvation' was to be of the Jews,' unto a people who were to be sought out; that in them the Lord might more particularly manifest the wonders of redeeming love.

24. *God is a Spirit.* This is the *second* reason why men should worship him in spirit and in truth. '*The Most High dwelleth not in temples made with hands,*' Ac. vii. 48: '*neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things,*' xvii. 25. A pure, a holy, a spiritual worship, therefore, is such as he seeks—the offering of the *soul* rather than the *formal* offering of *the body*—the homage of the *heart* rather than that of *the lips*.

25. *I know that Messias cometh.* As the Samaritans acknowledged the five books of Moses, so they expected also the coming of the Messiah.

Will tell us all things. Jesus had decided the question proposed to him, ver. 20, in favour of the Jews. The woman seems not to have been fully satisfied, and therefore was disposed, as was customary in that age, to leave the matter undecided till the advent of the Messiah, who would finally determine these controversies.

26. *I am he.* I am the Messiah.—*See* Nathanael's confession, Jno. i. 49, § 10, p. 73.

PRACTICAL REFLECTIONS.

20 *ver.* Let us beware of making religion consist in attention to outward forms, instead of heart devotion to God, through the knowledge of his mercy and truth in the gift of his Son.

[21 *ver.* Let us see the truth of the Saviour of Israel confirmed, in the fulfilment of his prediction with regard to the ceasing of the true worship of God, even in the place he had himself specially appointed for meeting with his people.]

22, 3 *ver.* Let us never forget, that the salvation which hath been so remarkably manifested towards us was of the Jews, and that it was sent from them to us, that we might become the true worshippers, who should 'worship the Father in spirit and in truth.'

23 *ver.* Let us know, that as truly as the former prediction, with regard to the ceasing of the true worship in the land, has been fulfilled, so truly will this purpose of God with regard to the true worshippers be fully accomplished also.

[24 *ver.* He who was sent of the Father to seek and to save the lost sheep of the house of Israel hath found us in the outward manifestation of his grace: may he also find in us the character of the people he hath for so long a time been forming for his praise.]

Let it be duly impressed upon us, that no mere outward ceremonies will suffice,—that God who is a Spirit can only be worshipped aright after his own nature, '*in spirit and in truth.*'

25 *ver.* Let us beware of putting away from us that true knowledge of God and his ways which he is even now able and willing to bestow.

JOHN iv. 27—37.

27 And upon this came his disciples, and marvelled that he talked with the woman: yet
28 no-man said, What seekest-thou? or, Why talkest-thou with her? The woman then
29 left her water-pot, and went-her-way into the city, and saith to-the men, Come, see a-
30 man, which told me all-things that-ever ὅσα I-did: is not this the Christ? Then
they-went out-of the city, and came unto him.
31, 2 In the mean-while *his* disciples prayed him, saying, Master, eat. But he said
33 unto-them, I have meat to-eat that ye know not-*of*. Therefore said the disciples one-to
34 another, Hath-any-man brought him *ought* to-eat? Jesus saith unto-them, My meat
35 is to do ἵνα ποιῶ the will of him-that-sent me, and to-finish τελειώσω his work. Say
not ye, There-are yet four-months, and *then* cometh harvest? behold, I-say unto-you,
Lift-up your eyes, and look-on θεάσασθε the fields; for they-are white already to
36 harvest. And he that-reapeth receiveth wages, and gathereth fruit unto life eternal:
37 that both he that-soweth and he that-reapeth may-rejoice together. And herein is that

SCRIPTURE ILLUSTRATIONS.

34. *my meat, &c.*—so Job xxiii. 12, 'I have esteemed the words of his mouth more than my necessary *food*'—predicted of Christ, Ps. xl. 7, 8—*confirm.*, Lu. ii. 49, § 6. p. 41; Jno. vi. 38, § 43; xvii. 4, § 87—our example, He. xii. 2.

35. *harvest*—is the reaping time—promised continuance of, Ge. viii. 22—is a proper time for work, Pr. x. 5—is put for a people whose sins are ripe for judgment, Je. li. 33—and the gathering of the people to the gospel, Mt. ix. 36, 7, § 39; Lu. x. 2, § 60—the end of the world, or 'the day of the Lord,' Mt. xiii. 39, § 33; Joel iii. 13; Rev. xiv. 15.

36. *both he that soweth and he that reapeth*—'cast thy bread upon the waters: for thou shalt find it after many days.' Ecc. xi. 1—'blessed *are* ye that sow beside all waters,' Is. xxxii. 20—'they that sow in tears shall reap in joy,' Ps. cxxvi. 5, 6—'they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever,' Da. xii. 3—*see* us to Paul's service in the gospel, 1 Cor. ix. 19—23; Phil. ii 15, 16; 1 Th. ii. 19, 20; 2 Tim. iv. 5, 8—the reapings, Rev. xiv. 14—16.

NOTES.

27. *Marvelled.* Wondered. They wondered because the Jews had no intercourse with the Samaritans, and they were surprised that Jesus was engaged with her in conversation, for our Lord seemed rarely to converse with females, and the Jewish rabbies considered it indecorous for a doctor to hold public conversation with a woman, even though she were his wife, sister, or daughter.

What seekest thou? A popular expression, meaning, 'What is your purpose, or business?'

'29. *Is not this the Christ?* μήτι οὗτός ἐστιν ὁ Χρ. 'The woman seems to have meant, courteously, to propose this rather as a question for their *consideration*, than to *affirm* it, at least by implication. In short, the sense expressed in full would be, "Is this the Christ, or is he not?" The latter member being implied and suggested by the *n* indefinite, which signifies *perhaps*. So I would understand Mt. xii. 23, μήτι οὗτός ἐστιν ὁ υἱὸς Δαυίδ; besides other passages. The context, indeed, can alone, in such cases, decide whether belief or disbelief preponderated, and thus determine the exact sense.'—*Bloomfield.*]

32. *I have meat to eat.* 'I have mental and spiritual enjoyments.' In the scriptural and rabbinical phraseology that is said to be any one's meat or drink, whereby he is supported, refreshed, or delighted.

34. *My meat, &c.* Jesus here explains what he said in ver. 32. His great object—the great design of his life—was to do the will of God. He came to that place weary and thirsty; an opportunity of doing good presented itself, and he found comfort and joy in doing the will of God—of Him that sent him.

The will of him that sent me. The will of God in regard to the salvation of men.—*See* Jno. vi. 38, § 43.

To finish his work. To *complete* or fully to do the work which he has commanded in regard to the salvation of men. It is *his* work to provide salvation, and his to redeem, and his to apply the salvation to the heart. Jesus came to *do it* by teaching, by his example, and by dying to redeem.

35. *Four months, &c.* In Palestine there are about four months between the time of sowing and that of reaping; in other countries, generally more: but here the seed sown in the woman at the well immediately produces a plentiful harvest, in the many willing hearers who may now have been seen coming from the city to welcome the Saviour of the world. This was a most expressive answer to the question of the disciples, '*Why talkest thou with her?*' And thus were they taught to be diligent '*in season and out of season.*'—*And see* ADDENDA, p. 99, '*On John* iv. 35.'

36. *He that reapeth, ὁ θερίζων.* Meaning one employed in any sort of *harvest-work*. [Here we have, as Rosenmuller observes, a blending of the apodosis with the comparison. The sense being, 'As the agricultural labourer receives his wages, whether for ploughing and sowing, or for reaping and gathering the corn, so shall ye receive your reward for gathering men unto the kingdom of God; and whether your labour be only preparatory, or such as consummates the spiritual harvest, ye shall alike be blessed with an ample recompense.'—*Bloomfield.*]

Gathereth fruit unto life eternal. Converts souls, who shall inherit eternal life.

That both he that soweth, &c. It is the same work; and whatever part we may do, we should rejoice. God gives the increase, while Paul may plant, and Apollos water. The teacher in the Sunday school who sows the seed in early life shall rejoice with the minister of the gospel who may gather in the harvest; and if any good be effected, by whatever instrument, to God belongs the praise.

PRACTICAL REFLECTIONS.

7—26 *ver.* 'From the whole of this discourse we may learn, 1st. The great art and wisdom of the Lord Jesus in leading the thirsty along to the subject of practical personal religion.—2nd. His knowledge of the heart and of the life; he must be, therefore, Divine.—3rd. He gave evidence here that he was the Messiah.—4th. We see *our* duty. It is to seize on all occasions to lead sinners to the belief that Jesus is the Christ, and to make use of all topics of conversation to teach them the nature of religion. There never was a model of so much wisdom in this as the Saviour; and we shall be successful only as we diligently study his character.—5th. We see the nature of true religion. It does not consist merely in external forms. It is pure, spiritual, active—a well, an ever-flowing fountain. It is the worship of a pure and holy God, where the *heart* is offered, and where the desires of an humble soul are breathed out for salvation.'

27 *ver.* Let us not question any of the words and works of Jesus.—Let us believe that he is right, even if we cannot fully understand all that he does.

29 *ver.* Let us, like the woman of Samaria, spread before others the evidence that Jesus is the Christ, and invite them to come and have personal knowledge of his being indeed the Sent of God.

31—4 *ver.* Let us truly do the will of God from the heart, so shall we find the saying true, '*In the keeping of his commandments there is a great reward,*' and with Jesus say, '*My meat is to do the will of him that sent me.*'

34 *ver.* Let us not look for provision from God apart from the service unto which he hath called us, and let us be careful to finish the work he hath appointed us, ere we look for the full reward.

If *he* was so diligent for *our* welfare, if *he* bore fatigue and want to benefit *us*, then *we* should be diligent also in regard to our own salvation, and also in seeking the salvation of others.

A LITTLE GRACE WELL EXERCISED WILL INCREASE, WHEN GREATER IF NEGLECTED WILL DECAY.
THE CHRISTIAN SEES THE WAY HE SHOULD GO; AND IN HUMILITY GOES THE WAY HE SEES.

John iv. 38—42.

38 saying true, One soweth ἀλλος ὁ σπειρων, and another reapeth ἀλλοι ὁ θεριζων. I sent
you to reap that whereon ye bestowed no labour: other men laboured, and ye are
entered into their labours
39 And many of the Samaritans of that city believed on him for the saying of the woman,
40 which testified, He told me all that ever ὁσα I did. So when the Samaritans were
come unto him, they besought him that he would tarry with them: and he abode there
41 two days. And many more believed because of his own word; and said unto the
42 woman, Now we believe, not because of thy saying: for we have heard *him* ourselves,
and know that this is indeed the Christ, the Saviour of the world.

NOTES.

37. *One soweth, &c.* The application of the proverb is, that as Moses and the prophets, and finally John the Baptist, prepared the minds of men for receiving the gospel from Christ, so will the New Testament messengers reap the harvest of converts for which He had prepared.

40. *He abode there two days.* δυο ἡμερας. He abode there *so long*, that he might not seem to slight persons desirous to learn.

41. *Many more believed.* ἐπιστευσαν, i.e., professed to believe in him as the promised Messiah.

42. *The Saviour of the world* σωτηρ του κοσμου, and not of the Jews only. So much more correct on this subject were the ideas of the Samaritans than those of the Jews.

PRACTICAL REFLECTIONS.

35, 36 *ver.* The word which was sown by the prophets began to be reaped in the days of the apostles. Then were the first fruits gathered, but the fulness of the harvest yet remains to be enjoyed; and when it is brought home, then both he that soweth and he that reapeth shall rejoice together.

37 *ver.* Let us duly regard the labours of others whilst diligent in our own measure of service; and in all things look to the great Lord of the harvest, who alone can rightly direct and fully support us, and unto whom all the glory is due.

Every part of the work of the ministry, and of teaching men, is needful, and we should rejoice that we are permitted to bear any part, however humble, in bringing sinners to the knowledge of our Lord and Saviour Jesus Christ, 1 Cor. xii. 21—4.

We should never despair of doing good in the most unpromising circumstances: and we should seize upon every opportunity to converse with sinners on the great subject of their souls' salvation.

42 *ver.* Let us be able not merely to report what others say of Christ, but be able to speak from our personal knowledge of him.

From our blessed Lord's example, let us guard against sectarianism. 'Alas,' says Bishop Taylor, 'that men whom God hath made of the same flesh and blood—men on whom he daily causes his sun to rise and his rain to fall—men involved in the same condemnation, and dependent on the same revelation of mercy—alas! that such men, that any man, should dare to say to his fellow man, "Stand by, for I am holier than thou." Rather let us, like our Divine Master, "*be instant in season and out of season*," going "*about doing good.*"'

GEOGRAPHICAL NOTICES.

Samaria.—*See* 'Historical Sketch,' p. ix.

Ænon was about eight miles south of Scythopolis, and contiguous to Salim, where there was much water—probably a fountain divided into many streams. The word Ænon means fountain.

Salem, or *Salim*, where John baptized, was probably a place near Shechem, whither Jacob came as he returned from Mesopotamia; but some commentators translate the word Shalem, *safe and sound*, or, *in peace*, Jno iii. 23; Ge. xxxiii. 18. It was probably here that Melchisedek was king, and came to meet Abraham in his return southward, from smiting Chedorlaomer and his allies. It is certain Jerusalem, which was afterwards by contraction called *Salem*, Ps. lxxvi. 2, was then called Jebus, and was far off the way between Damascus and Sodom; whereas *Shalem* was directly on the way, when one came south by the west side of Jordan, Ge. xiv.

Shechem, Sychem, or Sychar.—*Neapolis, Napolose, Napalose, or Nabulus.*

'Shechem was a very ancient place, though we do not find it mentioned as a city until the time of Jacob. "*And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land.*" Ge. xii. 6. "*And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city.* (East of the latter city.) *And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money,*' xxxiii. 18, 19.

This corresponds to the present village of Salim, which lies east of Nabulus across the great plain. In this plain the patriarch encamped, and purchased the "parcel of ground," still marked by his well, and the traditional tomb of Joseph. It was here that Dinah was defiled by Shechem, the son of Hamor, prince of the country, and the city *Shechem*, with its gates, is spoken of, named probably after that prince. It would seem not then to have been large, inasmuch as the two sons of Jacob were able to overcome and slay all the males, *see* Ge. xxxiv. Jacob's field, as we have seen, was a permanent possession; and the patriarch, even when residing at Hebron, sent his flocks to pasture in this neighbourhood. It was on a visit to them in this region that Joseph was sold by his brethren: "*And his brethren went to feed their father's flock in Shechem. And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them. And he said to him, Here am I. And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem,*" Ge. xxxvii. 12—4.

'On the return of the Israelites from Egypt, after they had passed over Jordan, they were directed to set up great stones and build an altar on mount Ebal: and to station six of the tribes upon mount Gerizim to bless the people, and six upon mount Ebal to curse. Between these two mountains, according to Josephus, lay Shechem, having Ebal on the north and Gerizim on the south. In the division of the land, Shechem fell to the lot of Ephraim, but was assigned to the Levites, and made a city of refuge: "*For they gave them Shechem with her suburbs in mount Ephraim, to be a city of refuge for the slayer,*" Jos. xxi. 21.

'Here Joshua met the assembled people for the last time: "*And Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God. So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem. And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces of silver: and it became the inheritance of the children of Joseph,*" Jos. xxiv. 1, 25, 32.

'In the days of the judges, Abimelech treacherously got possession of the city, which gave occasion for the beautiful parable of Jotham, delivered from mount

GEOGRAPHICAL NOTICES.—SYCHAR.—(*continued.*)

Gerizim; in the end the people proved treacherous to the usurper, and he destroyed the city, Ju. ix.

'At Shechem all Israel came together to make Rehoboam king: "*And Rehoboam went to Shechem: for all Israel were come to Shechem to make him king*," 1 Ki. xii. 1. Here the ten tribes rebelled, and the city became for a time the royal residence of Jeroboam: "*Then Jeroboam built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built Penuel*," ver. 25.

'We hear nothing more of it before the exile; during which it seems still to have been inhabited: "*There came certain from Shechem, from Shiloh, and from Samaria, even fourscore men, having their beards shaven, and their clothes rent, and having cut themselves, with offerings and incense in their hand, to bring them to the house of the* LORD," Je. xli. 5. After the exile, Shechem is mainly known as the chief seat of the people who thenceforth bore the name of Samaritans.

'Sichem, at the foot of Gerizim, became the metropolis of the Samaritans, and was inhabited by Gentiles, mixed with apostate Jews.

'The modern history of "*Shechem*," "*Sichem*," now Nabulus, and the surrounding region, is one of wars and rebellion. These districts were formerly regarded as among the most dangerous in Palestine.

'If of old the "Jews had no dealings with the Samaritans," the latter at the present day reciprocate the feeling; and neither eat, nor drink, nor marry, nor associate with the Jews; but only trade with them."—*Robinson's Res.*, Vol. III. pp. 114—.36.

'Sychar is nearly concealed by the thick olive groves of the valley, till you are within a few hundred yards of its walls, when it breaks upon the view—a charming object, with its graceful minarets and crowned in the richest foliage. Almonds, pomegranates, vines, figs, mulberries, apples, and orange trees, grow with the greatest luxuriance; while the cultivation of melons, cucumbers, &c., is abundant, and the produce carried as far as Jerusalem. The melons of Sychar are much esteemed. The garden hedges are for the most part formed of the prickly pear, (which is of the cactus *fam.*,) and often interlaced with the luxuriant vine.

'Sychar should be always viewed from without. The charm is lost when you enter into its miserable streets and offensive bazaars. Of its inhabitants, some were seated in groups, amidst piles of melons, cucumbers, and other fruits; some were engaged in cutting and preparing for sale large supplies of tobacco; others were carrying to and from the fountains water-bottles made of the untanned skins of sheep and goats; while veiled women were shuffling about in their yellow morocco boots, thrust into loose slippers, which gave them an awkward gait. In many of the houses and bazaars were extensive manufactures of cotton, in various stages; some were carding, others were spinning, and not a few weaving. There was a general appearance of activity, though in most streets were to be found large parties of those lovers of ease, whose day is spent reclining in the shade, and inhaling the fumes of Latakia."—*A Pastor's Memorial, &c.*, pp. 312—.4.

The following particulars, from *Robinson's* '*Researches*,' will perhaps be interesting.

'Travelling from Jerusalem to Nabulus, and after passing the village of Lubban, the ancient *Lebonah*, and proceeding some distance beyond it, we made,' Dr. Robinson writes, 'a very considerable descent along a steep, narrow Wady; and very soon reached the bottom of a large and very stony valley, running towards the W.S.W. . . . We could not learn the name of the valley . . From this valley we had rather a steep ascent to the summit of the high ridge on the north. We reached the top . . . having just before passed the foundations of a ruined tower. Here we had our first view of the great plain of Mukhna, which stretches along for several hours on the east of the mountains among which Nabulus is situated. Those mountains were now before us in all their beauty; mount Gerizim, crowned by a Wely on its highest point, bearing north; just beyond it the entrance of the valley of Nabulus . . . further north, the rugged heights of mount Ebal; and then the fine plain extending still beyond towards the N.N.E., skirted on its eastern side, in its whole length, by tracts of picturesque, though lower hills. . . . We could perceive our road forming a waving line along the foot of the high western hills, and under mount Gerizim, until it entered the valley of Nabulus, still two hours distant.

'A steep descent brought us in 20 m. to the southern extremity of the plain, near a cistern; in this part, indeed, the plain comes almost to a point . . (after a while,) the plain spreads out to a greater width, the eastern hills retiring somewhat more. On that side they are quite irregular and rocky, and often jut out into the plain; while, on the western side, the base of the slopes departs much less from a right line. The broad plain presented a beautiful appearance; it is everywhere cultivated, and was now covered with the rich green of millet, mingled with the yellow of the ripe grain, which the peasants were harvesting. *

'Instead of keeping along at the foot of the mountain quite to the entrance of the valley of Nabulus, the road ascends and winds around the N.E. corner of mount Gerizim. We turned this point . . . and entered the narrow valley running up N.W. between mounts Gerizim and Ebal; thus leaving behind us the plain, which extends still further north. Below us, on the right, and just on the edge of the plain, are the ruins of a little hamlet, called Beled *el Amud* (*see* p. 98, *of* '*Jacob's well*;') nearer at hand, and about in the middle of the mouth of the narrow valley, stands a small white building, a *wely*, called Joseph's tomb; while still nearer to the foot of Gerizim is the ancient well, known as that of Jacob. Directly opposite to the mouth of the valley, among the eastern hills, a narrower and smaller plain runs up eastward from the larger one; and on the low hills, near its entrance on the north, are seen . . three villages, one of which is named Salim.—*See* Ge. xxxiii. 18—20.—*See* p. 96.

'After turning the point of the mountain, our path descended very little; yet so great is here the ascent of the narrow valley, that in a quarter of an hour we came out upon its bottom, near a fine copious fountain in its midst, furnished with reservoirs. At about half-past one o'clock, we were opposite the eastern end of the long narrow town, which we did not now enter. Keeping the road along its northern side, we passed some high mounds, apparently of rubbish; where, all at once, the ground sinks down to a valley running towards the west, with a soil of rich black vegetable earth. Here a scene of luxuriant fruitfulness unparalleled verdure burst upon our view. The whole valley was filled with gardens of vegetables and orchards of all kinds of fruit, watered by several fountains, which burst forth in various parts, and flow westward in refreshing streams . . . We saw nothing to compare with it in all Palestine. Here, under the shade of an immense mulberry-tree, by the side of a purling rill, we pitched our tent for the remainder of the day and night.

'The city of Nabulus is long and narrow, stretching close along the N.E. base of mount Gerizim, in this small deep valley, half an hour distant from the great eastern plain. It has two long narrow streets running through the centre of the valley, intersected by several smaller, and contains about 10,000 inhabitants, chiefly Moslems; the houses high, and in general well-built, all of stone, with domes upon the roofs, as at Jerusalem. The valley itself, from the foot of Gerizim to that of Ebal, is here not more than some 500 yards wide, extending from S.E. to N.W. The city lies directly upon a water-summit in this valley, the waters in the eastern part . . flowing off east into the plain, and so to the Jordan; while the fine fountains on the western side send off a pretty brook down the valley, N.W., towards the Mediterranean . . . Mounts Gerizim and Ebal rise in steep rocky precipices immediately from the valley (which runs nearly due east and west) on each side, apparently some 800 feet in height. Mount Ebal, or the mount of *cursing*, rises on the north side of the valley; and mount Gerizim, or the mount of *blessing*, on the south side of the valley. The sides

* 'After following the beautiful valley of Leban (old *Lebonah*), which we entered about eight hours and a half from Jerusalem, for rather more than three hours, it expanded into a magnificent plain, waving with corn—the parcel of ground, there can be no doubt, which Jacob gave to his son Joseph, and the gathering place, in every age of their history, of the clans of Israel: we saw camels and cattle winding their way through the corn fields far below us.'—*Lord Lindsay's Letters*, July, 1837, Vol. II. p. 73.

GEOGRAPHICAL NOTICES.—SYCHAR—*(continued.)*

of both these mountains, as here seen, were, to our eyes, equally naked and sterile . . . the only exception in favour of the former, so far as we could perceive, is a small ravine coming down opposite the west end of the town, which, indeed, is full of fountains and trees: in other respects, both mountains, as here seen, are desolate, except that a few olive-trees are scattered upon them. The side of the northern mountain, Ebal, along the foot, is full of ancient excavated sepulchres.

'Twenty minutes of ascent from the city . . . led us to the top of Gerizim; which proved to be a tract of high table-land, stretching off far towards the W. and S.W. Twenty minutes more towards the S.E., along a regular path upon the table-land, brought us to the Welv we had seen before, standing on a small eminence on the eastern brow of the mountain. Here is the holy place of the Samaritans, whither they still come to worship.

'The whole valley of Nablus is full of fountains, irrigating it abundantly; and for that reason not flowing off in any large stream. The valley is rich, fertile, and beautifully green, as might be expected from this bountiful supply of water. The sides of the valley, too, the continuation of Gerizim and Ebal, are studded with villages, some of them large; and these again are surrounded with extensive tilled fields and olive groves; so that the whole valley presents a more beautiful and inviting landscape of green hills and dales than perhaps any other part of Palestine.* It is the deep verdure arising from the abundance of water which gives it this peculiar charm; in the midst of a land where no rain falls in summer, and where of course the face of nature, in the season of heat and drought, assumes a brown and dreary aspect.'—Vol. III. pp. 89—136.

Sychar is about forty miles north of Jerusalem. The cotton and soap manufactures are carried on there. In the town is a covered bazaar for fine goods, and an open one for provisions, and shops of every description; it is about ten miles S. E. of the city Samaria. Lord Lindsay says, after leaving Nabulus, 'Two hours' ride, the following morning, through mule tracks, over the rocks, worn deep by the feet of centuries, took us to Sebaste, the ancient Samaria, named by Herod *Sebaste*, in honour of Augustus.' —*Letters*, July, 1837, Vol. II. p. 74.

JACOB'S WELL, p. 92.

Jacob's well.—'It lies at the mouth of the valley, near the south side. We came to the opening of the valley on the other side, at the ruins of a little hamlet called "*Belat.*" Joseph's tomb stands in the middle of the mouth of the valley; and the well is a little south of the tomb,† and just at the base of Gerizim, below the road by which we had passed along this morning. We were thirty-five minutes in coming so it from the city. It was now dry and deserted; but usually contains living water, and is filled merely to be filled by the rains. . . . By dropping in stones, we could perceive that it was *deep*.‡ Maundrell describes it as dug in a firm rock, and about three yards in diameter, and thirty-five feet deep, five of which were full of water.

'I see much in the circumstances tending to confirm the supposition that this is actually the spot where our Lord held his conversation with the Samaritan woman. Jesus was journeying from Jerusalem to Galilee, and rested at the well, while "*his disciples were gone away into the city to buy meat.*" Jno. iv. 8. The well, therefore, lay apparently before the city, and at some distance from it. In passing along the eastern plain, Jesus had halted at the well, and sent his disciples to the city situated in the narrow valley, intending on their return to proceed along the plain on his way to Galilee, without himself visiting the city. All this corresponds exactly to the present character of the ground. A very obvious question presented itself to us upon the spot, viz., how it can be supposed that the woman should come to this well from the city, now half an hour distant, with her water-pot, to draw water from Jacob's well, when there are so many fountains just around the city, and she must have also passed directly by a large one at mid-distance? The ancient city might probably lay in part nearer to this well than the modern one; and there is nothing improbable or unusual in the supposition, that the inhabitants may have set a peculiar value on the water of this ancient well of Jacob, and have occasionally put themselves to the trouble of going thither to draw. That it was not the ordinary public well of the city is probable from the circumstance, that there was here no public accommodation for drawing water, Jno. iv. 11. It was probably dug by the patriarch in some connexion with the possession of the "parcel of ground" bought of Hamor, the father of Shechem, which he gave to his son Joseph, and in which Joseph and probably his brethren were buried. The practice of the patriarchs to dig wells wherever they sojourned is well known; and if Jacob's field, as it would seem, was here before the mouth of the valley of Shechem, he might prefer not to be dependent for water on fountains which lay up that valley, and were not his own. I think we may thus rest with confidence in the opinion that this is Jacob's well, and here the parcel of ground which Jacob gave to his son Joseph.'—*Robinson's Researches*, Vol. III. pp. 107—13.

ADDENDA.

THE SAMARITANS, p. 92.

'The Samaritans, mentioned in the New Testament, are generally considered as a sect of the Jews.

'This appellation is, in the New Testament, given to a race of people who sprang originally from an intermixture of the ten tribes with Gentile nations. When the inhabitants of Samaria and of the adjacent country were carried into captivity by Shalmaneser king of Assyria, he sent in their place colonies from Babylonia, Cuthah, Ava, Hamath, and Sepharvaim; . . . . . Of them it is said, 2 Ki. xvii. 24, "*And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.*" An origin like this would, of course, render the nation odious to the Jews; and the Samaritans further augmented this cause of hatred by rejecting all the sacred books

* 'The valley of Naplous was, if possible, more beautiful by morning than by evening light, shaded by groves of figs, olives, almonds, and apricots, in full bloom, and bounded by lofty mountains, with a clear and beautiful stream winding and murmuring through its centre. For more than an hour we followed the course of the stream, and nothing could be more beautifully picturesque than the little mills on its banks, low, completely embosomed among the trees, and with their roofs covered with grass; and sometimes the agreeable sound of a waterfall was the first intimation we had of their presence.'—*See Stephen's Incidents of Travel.*

† Mr. Fisk thus describes it: 'About a quarter of a mile northward of Jacob's well stands a whited sepulchre. It consists of four walls, open at the top, and has a doorway opening to the north. On the left is a kind of covered sarcophagus, over which a wild vine clusters luxuriantly. Towards the right, is a raised piece of rude masonry, like the common coverings of Arab graves: undisputed tradition claims it as the tomb of Joseph.'—*A Pastor's Memorial, &c.*, p. 341.

'There is a low pile of rude masonry, surrounded by large loose stones, and foundations of walls. A very ancient well is concealed by these remains, called by the Arabs, "*Bir Yusoph,*" the descent to which is through a narrow mouth in the stonework above, covered with a massive fragment of stone, too heavy for us to remove. In addition I learnt that the "*well is deep,*" and I had "*nothing to draw with.*"'—*Ibid.* p. 339.

‡ Mr. Calhoun, a recent European traveller, ascertained its depth at 75 feet, with about twelve feet of water.

of the Jews, except the Pentateuch, which they had received fr. the Israelitish priest who had been sent to them from Assyria to instruct them in the true religion. ver. 27, 28. "*Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land. Then one of the priests whom they had carried away from Samaria came and dwelt in Beth-el, and taught them how they should fear the Lord.*" On the return of the Jews from the Babylonish captivity, when they began to rebuild Jerusalem and the temple, the Samaritans requested to be acknowledged as Jewish citizens, and to be permitted to assist in the work; but their application was rejected, Ezr. iv. 1—4, "*Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the* LORD *God of Israel; then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye do; and we do sacrifice unto him since the days of Esar-haddon king of Assur, which brought us up hither. But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the* LORD *God of Israel, as king Cyrus the king of Persia hath commanded us. Then the people of the land weakened the hands of the people of Judah, and troubled them in building.*" In consequence of this refusal and the subsequent state of enmity, the Samaritans took occasion to calumniate the Jews before the Persian kings, Ezr. iv. 5, "*And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.*" Ne. iv. 1—8, "*But it came to pass, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews. And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned? Now Tobiah the Ammonite was by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall. Hear, O our God; for we are despised: and turn their reproach upon their own head, and give them for a prey in the land of captivity: and cover not their iniquity, and let not their sin be blotted out from before thee: for they have provoked thee to anger before the builders. So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work. But it came to pass, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth, and conspired all of them together to come and to fight against Jerusalem, and to hinder it.*" Recurring to the directions of Moses, De. xxvii. 11—3, (*see* "in this mountain," "Notes," p. 93,) that on entering the promised land the Hebrews should offer sacrifices on mount Gerizim, they also erected a temple on that mountain, and instituted sacrifices according to the prescriptions of the Mosaic law.* From all these and other circumstances, the national hatred between the Samaritans and Jews increased to such a height, that the Jews denounced the most bitter anathemas against them, Ecclus. l. 26, and for many ages refused them every kind of intercourse. Hence the woman of Samaria was astonished that Jesus Christ, who was a Jew, should ask drink of her, Jno. iv. 9, p. 92. Hence also the Jews, when they would express the utmost aversion to Christ, said to him, "*Thou art a* SAMARITAN, *and hast a devil,*" Jno. viii. 48, § 55. The temple on mount Gerizim was destroyed by Hyrcanus, B.C. 129: but the Samaritans, in the time of Jesus, esteemed that mountain sacred, and as the proper place of national worship, Jno. iv. 20, 1, p. 83. At that time, also, in common with the Jews, they expected the advent of a Messiah, ver. 25, p. 94, and many of them afterwards became the followers of Jesus Christ, and embraced the doctrines of his religion: Ac. viii. 5, 12, "*Then Philip went down to the city of Samaria, and preached Christ unto them. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.*" ix. 31, "*Then had the churches rest throughout all Judæa and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.*" xv. 3, "*And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.*"

'At present, the Samaritans are very much reduced in point of numbers. Their principal residence is at Sichem, or Shechem, now called *Napolose*, or *Nablus*. In 1823, there were between twenty and thirty houses, and about sixty males paid the capitation tax to the Muhammedan government. Formerly they went four times a year, in solemn procession, to the old synagogue on mount Gerizim: and on these occasions they ascended before sunrise, and read the law till noon. The Samaritans have one school in Napolose, where their language is taught. The Samaritans at Napolose are in possession of a very ancient MS. Pentateuch, said to be nearly 3500 years old; but they reject the vowel points as a rabbinical invention.'—*Horne's Introd.* Vol. III. p. 371, 2.

'The Samaritans pretend to great superstitiousness in their observance of the law of Moses, and account the Jews intolerably lax. From the letter of their high priest to Joseph Scaliger, about 200 years ago, and which was in the library of the French king, it appears that they profess to believe in God, and in his servant Moses, and in the holy law, the mount Gerizim, the house of God, and the day of vengeance and peace. They keep the Jewish sabbath so strictly, that they will not move out of their place, except to their synagogue. They always circumcise their children on the eighth day of their birth. They do not marry their own nieces nor allow a plurality of wives, as the Jews do. Their high priest still resides at Shechem, and offers their sacrifices at their temple on mount Gerizim.'—No individual of the Samaritan faith, with whom they have any acquaintance, are supposed to be resident at any other place but Nabulus.'—*See Dr. Wilson's Lands of the Bible*, Vol. II. p. 64.

* The immediate occasion appears from Nehemiah, ch. xiii. 28, '*And one of the sons of Joiada, the son of Eliashib the high priest*, was *son in law to Sanballat the Horonite: therefore I chased him from me.*' And for whom Sanballat built the temple, and constituted him high priest. 'According to Josephus, if a Jew at Jerusalem was called to an account for eating unclean food, or for breaking the sabbath, or for any similar crime, he fled to the Shechemites, declaring himself to be unjustly accused.'—*Robinson's Researches*, Vol. III. p. 117.

ON THE NATURAL INFERENCE OF JOHN IV. 35, p. 95.

['*Say not ye, There are four months,' &c.* 'The allusion is to a proverb; and its connexion with what follows may be thus explained:—When the seed is first sown, is it not a common saying, that there are yet four months, and the harvest or reaping time will come? Lift up your eyes, survey the country round about, and be convinced, by the whiteness of the fields, that the four months are drawing to a close; and that the season of reaping is at hand. The end which was proposed by the reference to this natural phenomenon may also be explained as follows:—This ripeness of the visible and the natural harvest, now that the period requisite to the maturity of the seed is accomplished, may be an earnest to you of the ripeness of that as yet unseen and spiritual harvest, to bring which to maturity will be the object of my personal labours; but to reap which will be the object of *yours*. . . . Our Lord was speaking prophetically . . . of what was still future, as if it were already past.'—*Greswell*, Vol. II. Diss. xxi. pp. 222—3.]

['If a figurative import is put upon this effect, however incongruous to the simplicity of the acts which precede, it can still signify only one thing, viz. that the fields were to be seen crowded with those among whom the spiritual harvest of our Saviour's ministry either had begun, or was about to begin; which crowding at least must have been a matter of fact. If so, the crowds of Samaritans were flocking from Sychar; for our Lord was now on Gerizim; and these inhabitants of Sychar were the proper subjects of our Saviour's ministry.'—*Ibid*, p. 223.]

HE SHEWETH HIS WORD UNTO JACOB, HIS STATUTES AND HIS JUDGMENTS UNTO ISRAEL.—Psalm cxlvii. 19.

HAPPY IS HE THAT HATH THE GOD OF JACOB FOR HIS HELP, WHOSE HOPE IS IN THE LORD HIS GOD.—Psalm cxlvi. 5.

SECTION 14.—From Sychar Jesus proceeds to Galilee; John being now cast into prison, Jesus again visits Cana. He heals the son of a nobleman, lying sick in Capernaum. John iv. 43—54.

(G. 16,) No. 14. *Jesus departs into Galilee.* *John* iv. 43—.6.—*Cana.*

43, .4 Now after two τας δυο days he-departed thence, and went into Galilee. For Jesus
45 himself testified, that a-prophet hath no honour in his-own country. Then when he-was-come into Galilee, the Galileans received him, having-seen all-the-things that he-did
46 at Jerusalem at the feast: for they also went unto the feast. So Jesus came again into Cana of Galilee, where he-made the water wine.

A nobleman's son healed. *John* iv. 46—54.

And there-was a-certain nobleman, whose son was-sick at Capernaum. 47, When-he-heard that Jesus was-come out-of Judæa into Galilee, he-went unto him, and besought him that he-would-come-down, and heal his son: for he-was-at-the-point-of
48 death ημελλε αποθνησκειν. Then said Jesus unto him, Except ye-see signs and
49 wonders, ye-will-not-believe. The nobleman saith unto him, Sir, come-down ere

SCRIPTURE ILLUSTRATIONS.

43. *after two days—see* ver. 40, § 13, p. 96. This allowed time for those who had seen his miracles in Jerusalem to return to Galilee, and prepare the minds of the people for him there, ver. 45.

44. *no honour in his own country—see* Mt. xiii. 57, § 37; Lu. iv. 24, § 15, p. 104.

45. *having seen—see* ch. ii. 23, § 12, p. 82.

46. *sick—see* other instances: woman of Canaan's daughter, Mt. xv. 22, § 45—Jairus' daughter, Mk. v. 22, .3, § 36—Lazarus, Jno. xi. 3, &c., § 58.

47. *besought*—Invitation to call upon the Lord in trouble: 'and call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me,' Ps. l. 15—case of centurion's servant at Capernaum, Mt. viii. 5—13, § 28.

48. *except . . . signs*—the Lord looks for faith in answer to his signs: 'and the Lord said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them?' Nu. xiv. 11—willing to give them: 'ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above,' Is. vii. 11—signs predicted: 'I and the children whom the Lord hath given me *are* for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion,' viii. 18—*comp.* as to himself, Jno. ii. 18, .9, § 12, p. 81; Mt. xii. 40, § 31; xvi. 1—4, § 47—as to the children: 'after two days will he revive us: in the third day he will raise us up, and we shall live in his sight,' Ho. vi. 2.

49. *come down*—examples of earnest supplications: 'but I *am* poor and needy: make haste unto me, O God: thou *art* my help and my deliverer; O Lord, make no tarrying,' Ps. lxx. 5—' Lord, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee,' cxli. 1

NOTES.

44. *For Jesus himself testified, &c.* He did not immediately go into his own country, but delayed two days in Samaria, at Sychar, to allow time for those who witnessed his miracles at Jerusalem to return home, and prepare the minds of the people for a favourable reception of him. At *Cana* he spake the word which healed the nobleman's son at *Capernaum*, and led to his being more readily received as a prophet there and in the region around.

45. *Received him.* Gave him a favourable reception as a messenger from God. They had seen his miracles and believed on him.

46. *Cana of Galilee.*—*See* Geog. Notice, Sect. xi.

A certain nobleman. τις βασιλικος, 'ruler.'—*Tindal.* This is thought to have been Chuza, Herod's steward, whose wife became afterwards an attendant upon our Lord, Lu. viii. 3, § 30, and, it has been supposed, in consequence of the miracle wrought upon her son.

47. *He went unto him.* The rich and the poor, the high and the low, must come personally as humble suppliants; and must be willing to bear all the reproach that may be cast on them for thus coming to him. This man shewed strong faith in being willing thus to go to Jesus; but he had an erroneous view that Jesus could heal only by his being present with his son.

Come down. 'The whole route from Cana, according to the position of the place now so called, is a continued descent towards Capernaum.'—*E. D. Clarke.* The distance was about twelve or fourteen miles.

48. *Except ye see signs, &c.* This was spoken not to the nobleman only, but to the Galileans generally. The Samaritans had believed without any miracle. The Galileans, he said, were less disposed to believe him than even they were. And though he had wrought miracles *enough* to convince them, yet unless they continually saw them they would not believe.

49. *Come down, &c.* The earnestness of the nobleman evinces the deep and tender anxiety of a father.

PRACTICAL REFLECTIONS.

44 *ver.* Let us beware of despising those of the Lord's messengers with whose early history we are familiar.

43, .4 *ver.* How condescending was our Lord, in taking upon him, not only the form of a servant, but in also enduring the neglect, reproach, and suffering connected with his office! leaving us an example of patient labour, in the most trying circumstances.

[The servant of God must not shun to deliver his message, where he knows he will be slighted, as well as where he is favourably received; '*whether they will hear, or whether they will forbear,*' Exe. ii. 5: but he must be careful to use whatever means may be in his power for removing the obstacles to a favourable reception of his message.]

45 *ver.* God overrules man's evil for good. The rejection of the Lord's message in one place may be the occasion of its conveyance to another, from whence the manifestation of the truth may go forth with greater power to the place of its first appearance.

46 *ver.* Let us, with our Lord, sympathize not only with the joys, but also with the sorrows of those around us.

47 *ver.* Let us have faith in Jesus, in his grace and power, so as to apply to him for healing, both for ourselves and those that are dear to us. Let us not, by our unbelief, limit him as to his power to relieve and to bless, but look for deeds to be done by him worthy of God.

48 *ver.* Let us beware of mistaking a looking to Jesus for temporal help as necessarily resulting from true faith in him as the promised Messiah: the temporal deliverances which Jesus effected were but signs of his still greater power to bless.

49 *ver.* Let us not, like the nobleman, restrict our Lord's healing power to his bodily presence.

JOHN iv. 50—4.

50 my child die. Jesus saith unto-him, Go-thy-way; thy son liveth. And the man
51 believed the word that Jesus had-spoken unto-him, and he-went-his-way. And as-he
was-now-going-down, his servants met him, and told *him*, saying, Thy son liveth.
52 Then enquired-he of them the hour when he-began to-amend κομψοτερον εσχε. And
53 they-said unto-him, Yesterday at-the-seventh hour the fever left him. So the father
knew that *it was* at the same hour, in the-which Jesus said unto-him, Thy son liveth:
54 and himself believed, and his whole house. This *is* again the-second miracle σημειον
that Jesus did, when-he-was-come out-of Judæa into Galilee. [Ch. v. 1, § 23.]

SCRIPTURE ILLUSTRATIONS.

50. *go thy way; thy son liveth—see* . . . . . Jesus' miracle of healing the centurion's servant, Mt. viii. 13, § 28—woman of Canaan's daughter, xv. 28, § 45.

believed—such faith we find in the centurion, Mt. viii. 8, § 28—when Jesus was raised from the dead on the third day, and when thus the great predicted sign had been given, the disciples believed—*see* Jno. ii. 22, § 12, p. 82—*see* also Lu. xxiv. 8, § 93.

51. *thy son liveth*—the words of Jesus, ver. 50, used also by Elijah, upon raising the widow's son, 1 Ki. xvii. 23.

53. *same hour, &c.*—'he spake, and it was *done*; he commanded, and it stood fast,' Ps. xxxiii. 9—'he sent his word, and healed them, and delivered *them* from their destructions,' cvii. 20—*see* Mt. viii. 13, § 28, 'and Jesus said unto the centurion, Go thy way; and as thou hast believed, *so* be it done unto thee. And his servant was healed in the selfsame hour.'

himself believed, and his whole house—the mother supposed to be 'Joanna the wife of Chuza Herod's steward,' Lu. viii. 3, § 30, 'and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.'—*See* as to whole households believing: that of Lydia, Ac. xvi. 15, 'and when she was baptized, and her household, she besought *us*, saying, if ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us,'—the jailor, ver. 34, 'and when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house,'—Crispus, xviii. 8, 'and Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.'

54. *Galilee*—to which he had when a child been brought out of Egypt, Mt. ii. 23, § 5, p. 35, 'and he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.'—*See* Lu. i. 26, p. 9.

NOTES.

50. *Go thy way.* To shew that he could do even more than the father hoped for, and could heal the sick absent as well as present, (in order thereby effectually to remove any want of faith in the bystanders,) our Lord dismisses him with the assurance that his request is granted.

Thy son liveth. Thy son shall recover. Or he shall be restored to health according to thy request.

52. *The seventh hour.* According to St. John's computation of time, this would be either seven a.m., or seven p.m., and was most probably the latter.

53. *The same hour.* The time when Jesus spake.

The fever left him. It seems that it left him suddenly and entirely; so much so that they went to inform the father, and to comfort him; and also, doubtless, to apprize him that it was not necessary to ask aid from Jesus.

Himself believed. This miracle removed all his doubts, and he became a real disciple and friend of Jesus.

His whole house. His whole family. We may learn from this, 1st. That sickness or deep affliction is often the means of great good. Here the sickness of the son resulted in the faith of all the family. God often takes away earthly blessings for a time, that he may impart rich spiritual mercies.—2nd. The father of a family may be the means of the salvation of his children. Here the effort of a parent resulted in their conversion to Christ.—3rd. There is great beauty and propriety when sickness thus results in piety: for that, it is sent. God does not willingly grieve or afflict the children of men. And when afflictions thus terminate it will be cause of perfect joy, and ceaseless praise.—4th. There is a peculiar charm when piety thus comes into the families of the rich and the noble. It is so unusual; their example and influence go so far; it overcomes so many temptations; and affords opportunities of doing so much good, that there is no wonder that the evangelist selected this instance as one of the effects of the power and preaching of the Lord Jesus Christ.

54. *This is again the second miracle, &c.* That is, the second he did in that place, in Cana of Galilee; for otherwise, in Jerusalem and Judæa he had done many miracles, between the former and this.

In this miracle we see the following attributes of Jehovah plainly exhibited in our blessed Lord:—*First*, OMNIPOTENCE, in that he healed the sick man.—*Secondly*, OMNIPRESENCE, in that he healed the man who was sick at a distance of twelve or fourteen miles from the town where he then was.—*Thirdly*, OMNISCIENCE, in that he knew that his word was effectual, which was corroborated by the servants of the nobleman, who when he heard from them, '*Yesterday at the seventh hour the fever left him*,' . . . '*knew that it was at the same hour, in which Jesus said unto him, Thy son liveth.*'

PRACTICAL REFLECTIONS.

50 *ver.* Jesus is as able to command blessing from heaven as he was at *Cana* to command the healing of the nobleman's son at *Capernaum*.

[Let us not turn away from the weak in faith, but, like our Great Teacher, lead gently on to a firm reliance upon the word which Jesus hath spoken.—God will hear our prayers, and grant our requests, but often not in the precise *manner* in which we ask it. It is *his* to judge of the best way of doing us good.]

48—52 *ver.* Let us not put away the word, because it promises more than what we have yet experienced, but, like the nobleman, go at the bidding of Jesus, and we shall find his saying true, yea, we shall, like the noblemen, be met with the evidence of his being the Prince of life, whose omniscience, omnipresence, and omnipotence, mercy and truth, were all here manifested, as signs or indications of his greater power to save.

53 *ver.* Let affliction bring us to Jesus; and not only for temporal deliverance let us be brought individually, but as families may we be brought to place a firm and united reliance upon him, in thankful acknowledgment of his mercy.

GEOGRAPHICAL NOTICES.

CANA.—*See* Sect. xi. p. 79.

CAPERNAUM.—*See* Sect. xi. p. 79, and xvi. p. 109.

SECTION 15.—JESUS VISITS NAZARETH; AND PREACHES THERE IN THE SYNAGOGUE ON THE SABBATH DAY. Luke iv. 14—30.

(G. 17,) No. 15. *At Nazareth.* [For ver. 13, see § ix. p. 66.]

14 And Jesus returned in the power of the Spirit into Galilee: and there went out a-
15 fame of him through all the region round about. And he taught in their synagogues, being glorified of all.
16 And he came to Nazareth, where he had been brought up: and, as his custom *was*,
17 he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the
18 book, he found the place where it was written, The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal

SCRIPTURE ILLUSTRATIONS.

14. *power of the Spirit*—had been promised, Is. xi. 2; xlii. 1—the Spirit descended upon him, Lu. iii. 22, § 8—the disciples were to receive power by the Holy Ghost coming upon them, from their exalted Head, so were they to become witnesses for him 'unto the uttermost part of the earth,' Ac. i. 8—so Paul was directed in his ministry of the word, xvi. 6—10.

fame of him—the fame of Jesus 'went throughout all Syria,' Mt. iv. 24; § 18—'all the region round about Galilee,' Mk. i. 28, § 17—*see* the promise to Abraham, 'I will bless thee, and make thy name great,' Ge. xii. 2—'I will get them praise and fame in every land where they have been put to shame,' Zep iii. 19.

16 *custom*—referred to by Jesus, Jno. xviii. 20, § 89—followed by the apostles, Ac. xvii. 5, 14—6; xvii. 1, 2; xix. 8, &c.—prediction, 'I will declare thy name unto my brethren: in the midst of the congregation will I praise thee,' Ps. xxii. 22—'I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest,' xl. 9, 10.—*See* Sect. xvi. p. 10.

17. *opened the book*—*see* as to Ezra, Ne. viii. 5—it was after his death and resurrection more particularly that Jesus opened the Scriptures to his disciples, Lu. xxiv. 32, 45, §§ 94, 8—the Lamb as having been slain took the book, Rev. v. 7—at his opening of the first seal, of which (Rev. vi. 2) there went forth the white horse, expressive of the same glad tidings declared, Is. lxi. 1—3.

18. *anointed*—predicted also, Da. ix. 24—recognized, Jno. iii. 34, § 13; Ac. iv. 27; x. 38.

gospel to the poor—it had been predicted that 'the poor among men shall rejoice in the Holy One of Israel,' Is. xxix. 19—thus Jesus commenced his sermon on the mount, 'Blessed are the poor in spirit: for theirs is the kingdom of heaven,' Mt. v. 3, § 19—thus he characterized his ministry to John, 'The poor have the gospel preached to them,' xi. 5, § 29—*see* the invitation to the marriage, xxii. 9, 10, § 84—'hath not God chosen the poor of this world rich in faith?' Ja. ii. 5—instruments of his power in the gospel, 1 Co. i. 26, 7—Israel, after being made poor, Ho. ii. 3, 13, was to have the words of comfort spoken to her in the wilderness, xer. 14—*comp.* Is. xl. 1—3, of which preaching, that of John was a pledge, Mk. i. 3, § 7, p. 49.

NOTES.

14. *In the power of the Spirit.* Under the powerful influence of the Spirit.

A fame. A report—*see* Mt. iv. 24, § 18.

16. *And, as his custom was, he went, &c.* From this it appears that our Lord regularly attended the service of the synagogue.

The synagogue.—*See* ADDENDA, '*Synagogue*,' p. 106.

Stood up for to read. By standing up he shewed that he was ready to read the lesson of the day, if they would let him.

17. *There was delivered unto him.* By the minister of the synagogue, or the keeper of the sacred books. They were kept in an *ark*, or chest, not far from the pulpit, and the minister gave them to whomsoever he chose, to read them publicly.

The book. The volume containing Isaiah.

When he had opened. ἀναπτύξας, 'having unrolled;' for books formerly were written on rolls of paper or parchment, or vellum. These rolls were fastened to two laths with handles, by holding which in his hand the reader could roll or unroll the book.

18. *The Spirit of the Lord, &c.* The Holy Ghost, which had descended upon him in the form of a dove, abode upon him.

Anointed. The *anointing* of persons or things under the law imported the setting of them apart to the service of God, or to some noted office of prophet, priest, or king; and was typical of the communication of the Holy Ghost to Christ and his church, Ex. xxviii., xxix. The Holy Ghost is called an *unction*, or *anointing*. God's anointing of our Redeemer imports his calling him to the office of Mediator, Prophet, Priest, and King; hence the Son of God is called the *Messiah*, a Hebrew word signifying *the Anointed*; or the *Christ*, a Greek word signifying the same thing. Christ's unction was the descent of the Holy Spirit upon him at his baptism; whereby, as Peter says, Ac. x. 38, '*God anointed Jesus of Nazareth with the Holy Ghost and with power.*'

To preach the gospel to the poor. By the poor, are meant all those who are destitute of the comforts of this life; all those who are sensible of their sins, or are poor in spirit, Mt. v. 3, § 19; and all the *miserable* and the afflicted, described in Is. lviii. 7, as hungry, and cast out, and naked. Our Saviour gave it as one proof that he was the Messiah, or was from God, that he preached the gospel to *the poor*, Mt. xi 5, § 29. The Pharisees and Sadducees despised the poor. Ancient philosophers neglected them. Riches too often fill the mind with pride, with self-complacency, and with a feeling that the gospel is not needed—*see* Lu. vi. 17. But the gospel pours contempt on all human greatness, and seeks, like God, to do good to those whom the world overlooks or despises.

PRACTICAL REFLECTIONS.

14 *ver.* Let us seek that the messengers of Jesus may go forth in the power of the Spirit, in the declaring of his message; earnestly desiring that the fame of Jesus may be spread abroad, in all the region around.

15 *ver.* Let us not mistake our glorifying the speaker for the being truly and permanently benefited by his message. Jesus was glorified of all in the synagogues, and yet, speedily, they cast him out.

16 *ver.* Let it be our custom, like that of Jesus, to go on the sabbath day where we may have an opportunity, along with others, of reading the Holy Scriptures.

['It is of vast importance that the public worship of God should be maintained; and it is *our* duty to assist in maintaining it, to shew by our example that we love it, and to win others to love it also.—*See* He. x. 25, '*Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.*' At the same time this remark cannot be construed as enjoining it as our duty to attend a place where the *true* God is not worshipped, or where he is worshipped by pagan rites and pagan prayers. As, therefore, the Unitarian does not worship the true God in Christ, and as the Roman Catholic worships God in a manner forbidden, and offers homage to *the creatures* of God also, thus being guilty of idolatry, it cannot be our duty to attend on such worship.']

BLESSED BE THE LORD GOD OF ISRAEL FROM EVERLASTING AND TO EVERLASTING.—Psalm xli. 13.
AS IT IS WRITTEN, HE THAT GLORIETH, LET HIM GLORY IN THE LORD.—1 Cor. i. 31.

LUKE iv. 18, 19.

the broken hearted συντετριμμενους την καρδιαν, to-preach deliverance αφεσιν to-the-captives, and recovering-of-sight to-the-blind, to-set at liberty them-that-are-bruised, 19 αποστειλαι τεθραυσμενους εν αφεσει, to-preach the-acceptable δεκτον year of-the-Lord

SCRIPTURE ILLUSTRATIONS.

18. *heal the broken-hearted*—the Lord doth this, Ps. xxxiv. 18; cxlvii. 3—prayer for healing, xli. 4; Je. xvii. 14—the broken-heartedness of Israel, Eze. xxxvii. 11; Is. liv. 6—the promise of healing, ver. 7, 8; lvii. 18; Je. xxx. 17—'with his stripes we are healed.'

deliverance to the captives—the Deliverer is called Jesus, because he saves his people from their sins, Mt. i. 21, § 2—delivers from the dominion of sin, Rom. vi. 11—23—gives men repentance to the acknowledging of the truth, 'that they may recover themselves out of the snare of the devil,' 2 Ti. ii. 25, 6—'by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein *is* no water,' Zec. ix. 11—Israel's captivity predicted, Am. vii. 17—accomplished, 2 Ki. xvii. 18—23—deliverance predicted, Je. xxx. 8, 9; Ps. cii. 19—22; cvii. 10—6; cxxvi. 1—4; Is. xlix. 7; xlix. 9, 24—6; lii. 2, 3—Israel to work deliverance to others as followin Him who is their righteouness, Is. lviii. 6—8—so shall their own captivity be fully restored, ver. 11,—2; lxi. 1—3—'if thou forbear to deliver them that are drawn unto death,' &c., Pr. xxiv. 11, 12.

recovery of sight to the blind—Israel's blindness predicted, Is. xxix. 9—14—their foolishness in that blindness, ver. 15, 16—recovery of sight, ver. 18—what will then be seen, ver. 23—'yea, their children shall see,' Zec. x. 7—the great recovery of sight to be in connexion with Israel's restoration, Is. xxv. 7; xxxv. 5—10; xlii. 16—even the Lord's servant, who has been seeing many things, has been eminently blind, ver. 18—20—Israel to be emphatically the Lord's witnesses when thes have recovered their sight, xliii. 8—10—Jesus confirmed these predictions by literally opening the eyes of the blind; 'two blind men,' Mt. ix 27—30, § 36—'blind and dumb,' xii. 22, .3, § 31—'the blind to see,' xv. 31, § 46—'blind man at Bethsaida,' was first partially restored, and then fully, so as to see every man clearly, Mk. viii. 22—6, § 49—man at pool of Siloam, Jno. ix. 1—7, § 55—the danger of not knowing our blindness, ver. 39—41—Paul sent to the Gentiles 'to open their eyes, and to turn . . . from darkness to light,' Ac. xxvi. 18—'blindness in part is happened to Israel, until the fulness of the Gentiles be come in,' Rom. xi. 25—Jesus entreats thee to 'anoint thine eyes with eye salve, that thou mayest see,' Rev. iii. 18, .3.

To set at liberty them that are bound—the scribes, &c., did bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders,' Mt. xxiii. 4, § 85—the invitation of Jesus is, 'Come unto me, all *ye* that labour and are heavy laden, and I will give you rest,' &c., Mt. xi. 28—30, § 29—Israel appointed 'to undo the heavy burdens, and to let the oppressed go free, Is. lviii. 6—' the yoke of his burden, and the staff of his shoulder, the rod of his oppressor,' to be broken, ix. 4.

19. *acceptable year, &c.*—*see* as to the year of jubilee, Lev. xxv. 8—13—'In an acceptable time have I heard thee,' &c., Is. xlix. 8—13—subsequent return, ver. 17—22—*comp.* Rev. vii. 9—17—'behold, now *is* the accepted time,' 2 Co. vi. 2.

NOTES.

18. *To heal the broken-hearted.* To console those who are deeply afflicted, or whose hearts are broken by external calamities, or by a deep sense of their sinfulness.

Deliverance to the captives. Captive, one taken prisoner in war. There is a two-fold captivity —1. Natural, when men are apprehended by the enemy, and are carried out of their own land, and held in slavery, De. xxviii. 48, '*Therefore shalt thou serve thine enemies which the* LORD *shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things*: *and he shall put a yoke of iron upon thy neck, until he have destroyed thee.*'—2. Sinful, when one is carried away, and oppressed or enslaved under the power of Satan, and his own inward corruption, Rom. vii. 23; 2 Tim. ii. 26.

[Israel had been led away captive by the Assyrian, 2 Ki. xvii. 6; and they had not been restored from captivity, ver. 23, as the Jews were from Babylon, 2 Ch. xxxvi. 22, .3. The Jews in Galilee were dwelling in the portion of cast-out Israel. A more important deliverance is provided for the captives, without which, a literal return from captivity can be of but little value.]

The gospel releases the *mind* which is held captive under sin.

Sight to the blind. This was often literally fulfilled, Mt. xi. 5, § 29—*see* 'Scrip. Illus.,' *supra.* [The restoration to spiritual vision is promised to Israel, Is. xxix. 18, '*And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness*;' and is called for, xlii. 18—20, '*Hear, ye deaf; and look, ye blind, that ye may see. Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as* he that is *perfect, and blind as the Lord's servant? Seeing many things, but thou observest not; opening the ears, but he heareth not.*']

To set at liberty them that are bruised. It means those who are *pressed down* by great calamity, or whose hearts are *pressed* or *bruised* by affliction or sin.

[Israel had, by the Assyrian, been given to be trodden under foot 'like the mire of the streets,' Is. x. 5, 6, '*O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.*']

Bruised. Alludes to the pressure of the heavy chains.—*See* Judg. xvi. 21; 2 Ki. xxv. 7.—*Doddridge.*

19. *The acceptable year of the Lord.* There is here an allusion to the year of jubilee—the fiftieth year, when the trumpet was blown, and through the whole land proclamation was made of the liberty of Hebrew slaves, of the remission of debts, and the restoration of possessions to their original families, Lev. xxv. 8—13. Thus it is meant, that *the gospel* is to *the law* what the jubilee year was as compared to all others.

PRACTICAL REFLECTIONS.

17 *ver.* Let us beware, upon any pretence, of neglecting the written word, and especially the word of prophecy.—It was Jesus, the Son of God, who entered the synagogue, and he came there '*in the power of the Spirit*,' and that in which we find him there engaged is, reading '*the book of the prophet Isaiah.*'

18 *ver.* Let us not say that the Spirit is not needed now: it was upon Jesus as the Head of his body; and should be earnestly desired for the work of the ministry in every member of the body.

As we desire that Jesus may see of the travail of his soul, let us add, to the utmost of our power, in preaching the glad tidings to the poor, in healing the broken-hearted, in setting at liberty the bound, and those that are oppressed, and in doing good to all as we have opportunity, making the most destitute the special objects of our affectionate regard.

[And, that all this may be done most effectually, let us know our own blindness, depravity, and weakness: and seek first to have the enlightening, sanctifying, and enriching power of Jesus exerted upon ourselves; that we may, in his strength, and not in our own, engage in the work which is given us to do, and of which he must have all the glory.]

[19 *ver.* Let us earnestly pray and labour that the acceptable year of the Lord, the year of jubilee, may speedily be realized in the promised return of the redeemed of the Lord to the land of their inheritance, when those who have been indeed blind shall see.]

THE RIGHTEOUS CRY, AND THE LORD HEARETH, AND DELIVERETH THEM OUT OF ALL THEIR TROUBLES.—Psalm xxxiv. 17.
MANY ARE THE AFFLICTIONS OF THE RIGHTEOUS: BUT THE LORD DELIVERETH HIM OUT OF THEM ALL.—Psalm xxxiv. 19.

LUKE iv. 20—.7.

20 And he-closed the book, and-he-gave-*it*-again to-the minister, and-sat-down. And the eyes of-all-them *that were* in the synagogue were ·fastened-on him ατενιζοντες αυτῳ.
21 And he-began to-say unto them, This-day is-·this scripture·-fulfilled in your ears.
22 And all bare-·him·-witness, and wondered at the gracious words λογοις της χαριτος
23 which proceeded out-of his mouth. And they-said, Is not this Joseph's son? And he-said unto them, Ye-will-·surely·-Παντως say unto-me this proverb, Physician, heal thyself: whatsoever we-have-heard done in Capernaum, do also here in thy country.
24 And he-said, Verily I-say unto-you, No prophet is accepted δεκτος in his-own country.
25 But I-tell you of a-truth, many widows were in Israel in the days of-Elias, when the heaven was-shut-up three years and six months, when great famine was throughout all
26 the land; but unto none of-them was-·Elias·-sent, save unto Sarepta, *a city* of Sidon,
27 unto a-woman *that was* a-widow. And many lepers were in Israel in-the-time-of

SCRIPTURE ILLUSTRATIONS.

21. *scripture fulfilled*—'Scriptures'—they which testify of Christ, Jno. v. 39, § 23—'the works' 'bear witness of me,' x. 25, § 56—'those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled,' Ac. iii. 18—'and when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre,' xiii. 29.

22. *gracious words*—'the preacher sought to find out acceptable words: and *that which was* written *was* upright, *even* words of truth. 11, The words of the wise *are* as goads, and as nails fastened *by* the masters of assemblies, *which* are given from one shepherd,' Ec. xii. 10, .1—'His mouth *is* most sweet: yea, he *is* altogether lovely. This *is* my beloved, and this *is* my friend, O daughters of Jerusalem,' Cant. v. 16—'the Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to *him that is* weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned,' Is. l. 4—'all that heard him were astonished at his understanding and answers,' Lu. ii. 47, § 6, p. 41—'never man spake like this man,' Jno. vii. 46, § 55—'whence hath this *man* this wisdom?' Mt. xiii. 54, § 37.

23. *in Capernaum*—such as that of the nobleman's son, Jno. iv. 46, § 14—*see* ii. 12, § 11; Mt. xi. 20, .3, § 29.

25. *widows in Israel in the days of Elias*—*see* the account of the dearth and of Elijah's raising the widow's son, 1 Ki. xvii. 1—16; 17—24—Elijah's power in prayer referred to, Ja. v. 17, .8.

NOTES.

20. *To the minister.* τῳ ὑπηρετῃ, 'to the servant,' who had brought it to him, a subordinate officer who attended on the minister.

And sat down. When the Jewish doctors taught the people, they sat down, Mt. xxiii. 2, § 86.

Were fastened on him. Expecting him to explain the passage.

21. *Fulfilled.* They had heard of his miracles.

22. *At the gracious words.* επι τοις λογοις της χαριτος, 'the graceful words;' literally, 'words of grace.' May refer both to his manner and the matter.

23. *Physician, heal thyself.* This proverb was probably in common use at that time.

Whatsoever we have heard done. Whatsoever we have heard that thou hast done. It would seem, from this, that Christ had *before* this wrought miracles in Capernaum. There had taken place the healing of the nobleman's son, and probably a remarkable change in his family, consequent upon their believing.

24. *No prophet.*—*See* Mt. xiii. 57, § 37. Has honour, or is acknowledged *as* a prophet; 'It is therefore much fitter for me to perform my miracles in other places than among a people whose prejudices will not give way even to conviction.'

[The prophets of God, however their words may have appeared to delight the ears of the Jews, among whom they lived, were not, as to the fulness of their message, received in their own country. This blessing was reserved for a people cast afar off, and unto whom the Lord was to be as a little sanctuary in the countries where they should come; a people despoiled, and who into captivity had been led away, broken-hearted, blind, and bruised; 'the lost sheep of the house of Israel,' Ezek. xi. 15, .6; xxxvii. 11.]

25. *Of a truth.* Truly, and therefore worthy of your observation. He calls attention to *two* cases where *acknowledged* prophets had so little honour in their own nation that they bestowed their favours on foreigners.

Many widows, &c. God uses a holy sovereignty in the dispensation of his favours, not as man judges to be most likely, but as seems good in his sight; witness the widow of Sarepta, and Naaman the Syrian. This was a stab to their pride, and an intimation of the gracious regards of Heaven towards other nations.

In Israel. In the land of Israel. It was therefore the more remarkable, since there were so many in his own country whom he *might* have helped, that he should have gone to a heathen city, and aided a poor widow there.

The days of Elias. The days of Elijah; *see* the account of this in 1 Ki. xvii. 8—24. He was not a prophet in Judah, but in Israel; as was also Elisha, afterwards mentioned.

[*Three years and six months.* From 1 Ki. xviii. 1, 45, it would seem that the rain fell on the *third year*. That is, at the *end* of the third year after rain had ceased to fall at the usual time. There were two seasons of the year when rains fell in Judæa, in October and April, called the *early* and *latter* rain. Consequently, there was an interval between them of six months. To the three years, therefore, when rain was withheld *at the usual times*, are to be added the previous six months, when no rain fell as a matter of course; and consequently three years *and six months* elapsed without rain.]

Great famine. A great want of food, from long continued and distressing drought.

26. *Save unto Sarepta.* Sarepta was a town between Tyre and Sidon, near the Mediterranean sea. It was a Sidonian, and therefore a *Gentile* town.

27. *Many lepers.* For an account of the leprosy, *see* NOTE on Lu. v. 12, § 21, p. 159, and 'ADDENDA,' p. 161, '*Of leprosy.*'

PRACTICAL REFLECTIONS.

20 *ver.* Let us look to Jesus, not merely with wonder, or with the desire of selfish advantage, as did his countrymen, but with faith and hope in him as the promised Redeemer, and with earnest desire for the accomplishment of his gracious purposes with regard to his whole redeemed people.

21 *ver.* Let us see to it that the mission of Christ is not only fulfilled in our ears, but in our lives.

22 *ver.* Let us not merely wonder at the words of his grace, but receive them with faith, so as to be profited thereby.

[25—7 *ver.* The Lord early indicated his intention of communicating the blessing of his electing love north-westward, as with regard to the widow of Sarepta, by Elias; and northward, as in the instance of Naaman the Syrian, by Elisæus.]

THE WORDS OF THE WISE ARE AS GOADS, AND AS NAILS FASTENED BY THE MASTERS OF ASSEMBLIES, WHICH ARE GIVEN FROM ONE SHEPHERD.—Eccles. xii. 11.

LUKE iv. 27—30.

Eliseus the prophet; and none of-them was-cleansed, saving Naaman the Syrian.
28 And all-they in the synagogue, when-they-heard these-things, were-filled with-wrath,
29 and rose-up, and-thrust him out-of the city, and led him unto the brow of-the hill whereon their city was-built, that they-might-cast- him -down-headlong κατακρημνισαι.
30 But he passing through the-midst of-them went-his-way,

SCRIPTURE ILLUSTRATIONS.

27. *Eliseus*—appointment to the prophetic office, 1 Ki. xix. 16—.9—his curing Naaman, 2 Ki. v. 1—14.

28. *these things*—which went to shew that God chose Israel, not for blessing to themselves alone, but that they should dispense blessing to the nations, according to the original purpose, declared unto Abraham, Ge. xii. 3; xxii. 18.

filled with wrath—see Zechariah's martyrdom, 2 Ch. xxiv. 20, .1—' were filled with madness' against Jesus, Lu. vi. 11, § 25—' ye seek to kill me,' Jno. viii. 37, 40, § 55—' hated both me and my Father,' xv. 24, .5, § 87.

30. *passing through, &c.*—other instances, Jno. viii. 59, § 55; x. 39, § 56.

In illustration of the supernatural power by which he was thus enabled to ' pass through the midst of ' his most deadly enemies unhurt, we have only to advert to the words of Jno. vii. 30, § 55, in a similar instance; and when in *Gethsemane* He said, ' I am *he*, they went backward,' &c., Jno. xviii. 6, § 83.

NOTES.

Time of Eliseus. Time of *Elisha.* The word *Eliseus* is the Greek way of writing the word Elisha; as *Elias* is of Elijah.

Saving Naaman the Syrian. Naaman, the general of Benhadad the Syrian's army. He was highly esteemed by his master, because he had saved Syria from ruin, probably in the battle where Ahab gave Benhadad his last defeat, or at the siege of Ramoth-gilead, when Ahab was slain. The account of his cure is contained in 2 Ki. v. 1—14.

25—27. God has a right to dispense his extraordinary favours as he pleases. He does this in a way which sometimes appears strange to man's judgment, but is nevertheless consistent with perfect wisdom and equity; as in the instances adverted to.

And they led him. καὶ ἤγαγον. Render: ' and they were leading or taking him,' &c.

To cast him down. ' Hurl him down the precipice.' A death sometimes, as among the Romans, adjudged by the law in the case of *sacrilege*; of which, it seems, these superstitious zealots thought him guilty. This was the effect of a popular tumult.

PRACTICAL REFLECTIONS.

25—.8 *ver.* The words which to the Jews appeared gracious when they selfishly, and in the flesh, appropriated them to themselves, lost all their sweetness when Jesus pointed to the electing love of God to Gentiles.

[It may be noticed that the two instances of Divine favour, here referred to by our Lord, were both through the medium of prophets of Israel—of that house which had been long cast out among the Gentiles, and whose heritages in Galilee were now possessed by their brethren of the house of Judah. It is also to be observed, that the objects of favour were, the one in *Sarepta*, to the west, and the other from Syria, to the east, of Lebanon—' *the goodly mountain*,' De. iii. 25; ' *the holy mountain of God*,' ' *the mountain of the height of Israel*,' Eze. xx. 40; xxvii. 14.]

[The region of Tyre and Sidon, in the midst of which was *Sarepta*, and the region properly called *Syria*, of which Damascus was the capital, were both to the north of that portion of the promised land which was possessed by Israel under the law. Lebanon, between Damascus and Sarepta, seems to occupy the most central position, with regard to the whole land, from Abraham, Ge. xv. It is midway between the river of Egypt and the great river Euphrates. This whole land is yet to be possessed by the children of promise, according to the everlasting covenant. * Then will be fulfilled the words of Isaiah, ii. 2, ' *And it shall come to pass in the last days*, that *the mountain of the* LORD'S *house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.*' A pledge of the healing and help then to be freely bestowed upon the Gentiles, through the instrumentality of Israel, seems to have been given in the case of the widow of Sarepta and Naaman the Syrian.]

29 *ver.* How little do men know of themselves! How speedily were the worshippers in the synagogue, who had been listening with delight to the words of the evangelical prophet,—the great Teacher sent from God, of whom all the prophets testified!—how speedily, when their selfish nature and narrow sectarian prejudices were touched, were they turned into an infuriated rabble, hastening to hurl to destruction, out of their sight, Him upon whom their eyes had been, just before, in admiration fixed!

30 *ver.* The death of Jesus would at this time have been the act of individuals, but he was to be offered up in the view of the whole people, and by the authorities, civil and ecclesiastical, of the nation, and at the place and time appointed; therefore it was that passing through the midst of them he went his way.

The whole transaction shews: 1st. That the character given of the Galileans elsewhere as being peculiarly wicked was a just one. 2nd. It shews to what extremities the wickedness of the heart will lead men when it is acted out.

[There is in this narrative a very clear indication of the great purpose of God in revelation, as being especially designed for a people in another temper than the Jews, and dwelling in other countries than those in which the prophets prophesied.]

[The words were then closed up, and it is as vain to look for a true understanding of the prophets from the Jews, as it would have been to expect mercy at their hands for the meek and lowly Jesus.]

As Jesus who was of Judah hath shewn compassion to us, who were outcasts, let us shew compassion to his brethren according to the flesh, who are now suffering for their sin and folly, in rejecting Him, in whom we have been given to inherit blessing.

GEOGRAPHICAL NOTICES.

NAZARETH.—*See* §§ ii., vi., xxxvii., pp. 14, 43, 288.

GALILEE.—A large and fertile territory of the north parts of Canaan. The Lower Galilee lay on the west of Jordan, and sea of Tiberias; and contained the portions of Issachar, Zebulun, Naphtali, and Asher. Upper Galilee lay eastward of the Jordan, and took in a great part of the lot of the eastern half-tribe of Manasseh.

Galilee of the Gentiles. So called, because it was inhabited by *Egyptians, Arabians*, and *Phœnicians*, according to the testimony of *Strabo*, and others. But it is, with a great degree of probability, referred to 1 Ki. ix. 11—.5. Solomon gave twenty cities of Lower Galilee, called the land of Cabul, to Hiram king of Tyre: ' (Now *Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire,*) . . . *king Solomon gave Hiram twenty cities in the land of Galilee*,' 1 Ki. ix. 11. From this circumstance

* *See* Dr. Keith's work on ' The Land of Israel according to the Covenant with Abraham, with Isaac, and with Jacob,' chap. ii. §§ 2, 3, 4, 5, pp. 57—164.

we may suppose this tract of country received the appellation '*Galilee of the Nations*,' or of the Gentiles. Is. ix. 1. Benhadad, 1 Ki. xv. 20, and, long after, Tiglath-pileser, terribly ravaged the land of Galilee, 2 Ki. xv. 29. After the Jews returned from Babylon, the Samaritans kept possession of Samaria, or the portions of Ephraim and the western Manassites; but the Jews spread themselves into Galilee, and into the country called Perea, beyond Jordan. In Galilee, our Saviour, and most of his disciples, were educated; and from this country he and they were sometimes called Galilæans. '*When Pilate heard if Galilee, he asked whether the man were a Galilæan*,' Lu. xxiii. 6, § 90. '*And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilæans?*' Ac. ii. 7.—*See* HISTORICAL SKETCH OF THE LAND OF PROMISE, p. ix.

SAREPTA.

SAREPTA, or ZAREPHATH.—A maritime city of Phœnicia, within the boundaries of the tribe of Asher, on the coast of the Mediterranean sea, Jo. v. 17, situate about midway between Tyre and Sidon, and is called '*a city of Sidon*,' Lu. iv. 26. Dr. Robinson, describing his journey from Tyre to Sidon, at about four and three quarter hours from Tyre, says, 'We came to a wely, "*tomb*," near the shore, with a small khan close by, called *el-Khudr*, the Arab name of St. George. Five minutes beyond is a site of ruins on the left, indicating in themselves little more than a mere village. Opposite to this spot, high out among the slope of a parallel to the isolated hill, and hardly half an hour distant, is a large village with two or three welys, bearing the name of *Surafend*. In this name we here have the *Zarephath* of the Old Testament, 1 Ki. xvii. 9, 10, and the *Sarepta* of the New, Lu. iv. 26, (*see* p. 104,) a place situated, according to Josephus and Pliny, between Tyre and Sidon, and belonging to the territory of the latter. Here Elijah dwelt long in the house of the widow, and miraculously continued to her the oil and meal, and restored her son to life, 1 Ki. xvii. 8—24. Eusebius and Jerome have the name, and the latter says Paula visited the spot. . . . The crusaders made it the seat of a Latin bishop, under the archbishop of Sidon; and erected near the port a small chapel over the reputed spot where Elijah dwelt, and raised the widow's son from the dead. The Christian chapel was doubtless succeeded by the mosk . . . and at the present day is probably found in the *Wely el-Khudr*. It would thus seem that the former city of Sarepta, or Surafend, stood near the sea shore; and that the present village, bearing the same name, upon the adjacent hills, has sprung up since the time of the crusaders. In the rocks along the foot of the hills are many excavated tombs, once doubtless belonging to the ancient city.'—*Robinson's Biblical Researches*, Vol. III. pp. 412—4. The neighbouring scenery is described as 'exquisitely beautiful; the country rising gradually into hills of moderate height, and even to their summits covered with grain, and interspersed with olive trees.' Anciently, the wine of Sarepta was much celebrated.

ADDENDA.

'SYNAGOGUE,' p. 102.

SYNAGOGUE, the place where the Jews met for their public worship on ordinary occasions. When synagogues, properly so called, had their rise, we are uncertain. It is plain, that before the captivity the law was not read in them every sabbath, as it was afterwards; hence Jehoshaphat's reforming teachers had to carry a copy of it along with them, 2 Ch. xvii. 9, '*And they taught in Judah, and had the book of the law of the* LORD *with them, and went about throughout all the cities of Judah, and taught the people*;' and its contents were much unknown in the time of Josiah, 2 Ki. xxii. 11, '*And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes*.' As most of the Jews, from the beginning of their settlement, attended the tabernacle or temple only at the three solemn feasts, it is probable they had a kind of synagogues, or schools, or proseuchæ, or prayer places, in one of which last our Saviour prayed all night, Lu. vi. 12, § 37. These differed from synagogues, as in them every one prayed by himself; they were in retired places, as by river sides, &c., Ac. xvi. 13, .6, and were uncovered, like groves; whereas synagogues were in elevated places, were covered with a roof, and one prayed as the mouth of the rest. Perhaps it was the proseuchæ that were the *mohede* (synagogues) or meeting-places, burned up by the Chaldeans, Ps. lxxiv. 8. Every trading fraternity had its synagogue, and companies of strangers, as Alexandrians, Cyrenians, and others, had theirs, for public prayer, and for the reading of the Scriptures. The scattered Jews, too, had theirs about Babylon; and almost everywhere in the eastern part of the Roman empire. The most famous synagogue the Jews ever had was the great synagogue of Alexandria.

Synagogues could only be erected where ten men of age, learning, piety, and easy circumstances, could be found to attend to the service which was enjoined on them. The erection of a synagogue being esteemed a mark of piety, they soon multiplied all over the land, and in Jerusalem alone, in our Saviour's time, there were from four hundred and sixty to four hundred and eighty. A council of *three* took cognizance of civil matters, and sometimes inflicted summary punishment; as we read in Mt. x. 17, § 39; Mk. xiii. 9, § 86.

The *sacrifices* of the Jews were appointed to be offered in *one* place, at Jerusalem. But there was nothing to forbid the other services of religion to be performed at any place. Accordingly the praises of God were sung in the schools of the prophets; and those who chose were assembled by the seers on the sabbath, and the new moons, for religious worship; see of the Shunammite woman's visit to Elisha, for her son; '*And he said, Wherefore wilt thou go to him today?* it is *neither new moon, nor sabbath*, 2 Ki. iv. 23; 1 Sa. x. 5—11.

In the synagogues the *law*, i.e., the five books of Moses, divided into suitable portions, was read, prayers were offered, and the Scriptures were expounded. The Pentateuch was so distributed into portions for sabbath reading, that the whole might be gone through in the year; also that to them should be adjoined some such portion from the prophets as either had an affinity to the lesson from the Pentateuch, or was selected by the reader for edification. After reading the law and the prophets, the heads of the synagogue desired such learned and grave persons as happened to be there, to make a discourse to the people; and by virtue of this custom it was that our Saviour and the apostles were in the habit of attending at those places constantly, and of speaking to the people, Mk. vi. 2, § 37; Lu. iv. 15—22, pp. 102—..4; Ac. xiii. 14, .5, 44, &c. A short prayer concluded the service.

On the synagogue days the people assembled thrice: at the time of the morning and evening sacrifice, and in the dusk of the evening; and thither the devout persons oft retired for their secret prayers. There it was that the Pharisees stood, that their neighbours might hear them the better, Mt. vi. 5, § 19.

The synagogues were built in imitation of the temple, with a centre building, supported by pillars, with *courts* and porches. In the centre building, or chapel, was a place prepared for the reading of the law or the prophets. The law was kept in a chest, or ark, near to the pulpit. The chief seats, Mt. xxiii. 6, § 85, were those nearest to the pulpit. The people sat round, facing the pulpit. When the law was read, the officiating person rose; when it was expounded, he was seated. Our Saviour imitated their example, and was commonly seated in addressing the people, Mt. v. 1, § 19; xiii. 1, § 32.

A MAN MAY HIDE GOD FROM HIMSELF, BUT HE CANNOT HIDE HIMSELF FROM GOD.

WHATEVER IS DONE BY MAN UPON EARTH, IS AYED BY THE LORD IN HEAVEN.

SECTION 16.—JESUS MAKES CHOICE OF CAPERNAUM AS HIS PLACE OF ABODE; AND PREPARES TO ENTER THERE ON THE MINISTRY OF THE WORD OF THE KINGDOM, IN WHICH JOHN HAD PRECEDED HIM. JESUS CALLS FOUR DISCIPLES, SIMON AND ANDREW, AND JAMES AND JOHN, TO BE WITH HIM. Matt. iv. 12—22. Mark i. 14—20. Luke iv. 31

(G. 18,) No. 16. *Jesus makes choice of Capernaum as his place of abode;* and prepares to enter on his public ministry, &c.—Line from Nazareth to Capernaum.*

MATT. iv. 12—7.	MARK i. 14, 15.	LUKE iv. 31.
[Ch. iv. 11, ℣ ix. p. 66.]	[Ch. i. 13, ℣ ix. p. 66.]	[Ch. iv. 30, ℣ 15, p. 105.]
12 [a] Now when Jesus had heard that John was cast into prison παρεδόθη, he departed into Galilee;	14 Now after that John was put in prison παραδοθηναι, Jesus came into Galilee,	
13 and leaving Nazareth, he came and dwelt in Capernaum, [b]		And came down to Capernaum, 31 [b] a city of Galilee. [c]
[c] *which is* upon the sea coast, in the borders		[For remainder, see p. 110.]
14 of Zabulon and Nephthalim: that it might be fulfilled which was spoken by Esaias the		
15 prophet, saying, The land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles;		
16 the people which sat in darkness saw great		

SCRIPTURE ILLUSTRATIONS.

Mt. iv. 12. *John was cast into prison*—*see* the account of his being imprisoned and beheaded by Herod, Mt. xiv. 1—12, § 40.

13. *Zabulon*—'dwelling.'—*see* reference to the name by Leah: 'and Leah said, God hath endued me *with* a good dowry; now will my husband dwell with me, because I have born him six sons; and she called his name Zebulun,' Ge. xxx. 20—by the father: 'Zebulun shall dwell at the haven of the sea: and he *shall be* for an haven of ships; and his border *shall be* unto Zidon,' xlix. 13—allotment of the tribe, Jos. xix. 10—6.

Nephthalim—'wrestling:' 'and Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali,' Ge. xxx. 8—by the father: 'Naphtali *is* a hind let loose: he giveth goodly words,' xlix. 21—allotment of the tribe, Jos. xix. 32—9.

14. *spoken by Esaias*—Is. ix. 1, 2—when contrasting the yet future invasion of Israel in the land, with the first and second invasions by the king of Assyria which had been predicted, viii. 7, 8, and the light of our Lord's first, with that of his second advent, ix. 2.

16. *region and shadow of death*—*see* the valley of dry bones described, Eze. xxxvii. 1—10—representing the case of the whole house of Israel, ver. 11, as contrasted with the case of Judah, ver. 16—the Jews were they who had sat in darkness, and whom the light had now visited; but rejecting that light, they have been left to wander in darkness, Jno. xii. 35, 36, § 82—*see* as to the light being more fully and gloriously displayed, Is. ix. 1—3, 19—21.

NOTES.

Mt. iv. 13. *Came and dwelt in Capernaum.* 'Dwelt.' Fixed on it to live there. It was conveniently situated for all parts, and well adapted to afford him opportunity to escape to the sea from the multitudes.

In this city, and its neighbourhood, Jesus spent no small part of the three years of his public ministry: it is hence called *his own city*, Mt. ix. 1, § 35. Here he healed the nobleman's son, Jno. iv. 47, § 14; Peter's wife's mother, Mt. viii. 14, 15, § 17; the centurion's servant, Mt. viii. 5—13, § 28; and the ruler's daughter, Mt. ix. 23—5, § 36.—*See* GEOG. NOTICE, p. 109.

The sea coast. The only sea referred to in the gospel history is the 'sea of Galilee,' which is the same as the 'sea of Tiberias,' and 'lake Gennesaret.'

In the borders of Zabulon and Nephthalim. Jesus came and dwelt in the *boundaries* or *regions* of Zebulun and Naphtali.—*See* GEOGRAPHICAL NOTICE, p. 109.

15. *Beyond Jordan.* This does not mean on the east of Jordan, as the phrase sometimes denotes, but rather in the vicinity of the sources of Jordan, which were in Nephthalim.—*See* GEOGRAPHICAL NOTICES, Sect. xviii. ver. 25, p. 118.

16. *The people which sat in darkness, &c.* This is quoted from Is. ix. 2, where, instead of *sitting*, the prophet uses the word *walked*. The *change* of the term may be taken to point out the *increased* misery of these persons. *Sitting in darkness* expresses a greater degree of intellectual blindness, than *walking in darkness* does. Some commentators, however, affirm that the Hebrew phrases of *walked*, and *sat*, are only, to be or continue; καθήμενος meaning no more than *degens*. The expression is evidently metaphorical, and represents the ignorance or spiritual darkness in which the people of that region, intermixed with the heathens, had lived, before they received the light of the gospel.

Saw great light. Christ himself, who came a light into the world.

The instruction which removes ignorance is called *light*—*see* Jno. iii. 19, § 12; 1 Jno. i. 5. As ignorance is often connected with crime and vice, so *darkness* is sometimes used to denote sin, 1 Th. v. 5; Ep. v. 11; Lu. xxii. 53, § 88.

PRACTICAL REFLECTIONS.

Mt. iv. 12. The good Shepherd, although he will not needlessly throw away his life, will yet be forward to place himself at the post of danger, when it can be of advantage to the flock. Thus Jesus came into the country which was ruled by the tyrant who had imprisoned John, his forerunner.

[12—16. Where judgment is to be the most intense, God mercifully vouchsafes, sometimes, the fullest offers of his grace, as was the case with regard to Capernaum, and the neighbouring countries, which afterwards were so severely devoted to destruction, and in which they still remain.]

Let us not flatter ourselves that because we have been peculiarly favoured with God's messages of mercy, and because we are among those who have received them, we therefore may neglect them with impunity. The great scene of our Lord's ministry, GALILEE, and that wherefrom he gathered the greatest number of his early disciples, was, even before JUDÆA, given over to the sword of the Romans.

'Let us, like Jesus, prudently retire from the malice of those who wickedly oppose us, and from him learn, that when we have great duties to perform for the church of God, we are not wantonly to endanger our lives. When we can secure them without a sacrifice of principle, we are to do it.'

* Greswell, Vol. II. Diss. xxi. pp. 235—76. On the choice of Capernaum.

HERE IS THE DUTY TO WHICH A BELIEVER IS INVITED, AND THE DIGNITY WITH WHICH HE IS INVESTED.
MEN MAY KEEP THEIR WORKS TO THEMSELVES, IF THEY KEEP BACK THEIR HEARTS FROM GOD.

MATT. iv. 16, .7.

light; and to-them which sat in the region and shadow of-death light is-sprung-up ανετειλεν.
17 From that-time Jesus began to-preach,[d]

[e] and to-say, Repent:[f]

for the kingdom of heaven is-at-hand.

MARK i. 14, .5.

preaching [d] the gospel of-the kingdom of God,[e] and saying, 15

[f] The time καιρος is-fulfilled, and the kingdom of God is-at-hand: repent-ye, and believe εν the gospel.

(G. 19,) No. 16. *The four disciples, Simon and Andrew, James and John, are called by Jesus.*—At the sea of Galilee.*

MATT. iv. 18—22.

18 [a] And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a-net into the sea: for they-were fishers.
19 And he-saith unto-them, Follow me, and I-will-make you[b] fishers of-men.

MARK i. 16—20.

Now as-he-walked by the sea of Galilee, 16 he-saw Simon and Andrew his brother casting a-net into the sea: for they-were fishers.
And Jesus said unto-them, 17 Come-ye after me, and I-will-make you [b] to-become fishers of-men.[c]

SCRIPTURE ILLUSTRATIONS.

Mk. i. 14. *gospel of the kingdom of God*—referred to, Is. lx. 7; xxxii. 1; Da. vii. 13, 14; Je. iii. 12—7—the coming of the king is to be greatly rejoiced in, Ps. xcvi., xcviii.; Zec. ix. 9—prediction as to the preaching of Jesus, Is. lxi. 1—3—fulfilment, Mt. iv. 23, § 18; ix. 35, § 38; Lu. viii. 1, § 30—carried out by his apostles, Mt. x. 7, § 39; Ep. ii. 17—he speaketh to us from heaven, He. xii. 25—9.

15. *the time is fulfilled*—the coming of Shiloh predicted by Jacob, in the blessing of Judah, Ge. xlix. 9, 10—when the alternative would be given (as Is. i. 19, 20) to the Jews, of being willing and obedient, or of refusing and rebelling against 'Messiah the Prince,' Da. ix. 25—'the fulness of the time was come,' Ga. iv. 4—preparing for 'the dispensation of the fulness of times,' Ep. i. 10.

at hand—so John had preached, Mt. iii. 2, § 7, p. 50—the seventy, 'the kingdom of God is come nigh unto you,' Lu. x. 9, 11, § 60—'the word is nigh thee,' Rom. x. 6—9—'the grace unto you,' 1 Pe. i. 10—'the true light now shineth,' 1 Jno. ii. 8—now was to be the entering into the sanctuary, (where were the seven golden candlesticks, as Rev. i. 12,) nigh unto the kingdom state, described in ch. iv., represented by the holy of holies, in which was the mercy seat, or throne of the Lord—*see* Is. vi. 1—4; Heb. ix. 1—5.

Repent ye—'wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the,' &c., Is. i. 16, .7—'let the wicked forsake his way,' &c., iv. 7—'repent, and turn *yourselves* from all your transgressions; so iniquity shall not be your ruin,' Eze. xviii. 30—'if thou wilt return, O Israel, saith the LORD, return unto me: and if thou wilt put away thine abominations out of my sight, then shalt thou not remove,' Je. iv. 1—the repentance of Israel contemplated by Moses, Le. xxvi. 40—.2—by Solomon, 1 Ki. viii. 47—9—repentance of Ephraim, Je. xxxi. 18—20—Jesus came to call 'sinners to repentance,' Mt. ix. 13, § 35—'Him hath God exalted with his right hand . . . a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins,' Ac. v. 31—'repent ye therefore, and be converted,' iii. 19—the goodness of God leadeth to repentance, Rom. ii. 4—repentance to salvation, 2 Co. vii. 9—11—'repentance to the acknowledging of the truth,' &c., 2 Ti. ii. 25, .6—the Lord is long-suffering, &c., 2 Pe. iii. 9—James, in his Epistle 'to the twelve tribes scattered abroad,' especially calls for repentance: 'Cleanse &c.' Ja. iv. 8. . . . . this washing by the word was represented by the washing of the priesthood in the laver, made of looking-glasses—*comp.* Ex. xxxviii. 8, with Ja. i. 21—7.

16. *sea*—Jesus was accustomed to minister the word by the sea of Galilee, Lu. v. 1, § 20; Mk. ii. 13, § 22; iii. 7, § 26; Mt. xv. 29, § 46; Jno. vi. 1, § 40—after his resurrection, he there shewed himself to his disciples, Jno. xxi. 1, § 97.

NOTES.

Light is sprung up. The heathen writers represented the arrival of a public benefactor in a place as a new light sprung up in the midst of darkness.—The blessed hope of Israel, the long-expected Messiah, was come—Christ, who came to give the light of the gospel, that we might have the light of life.

Mk. i. 14. *The gospel.* The glad tidings respecting the full and free remission of sins through Jesus Christ, and his coming kingdom

Of the kingdom of God. God is about to take the government more manifestly into his own hands.

15. *The time is fulfilled.* 'The time of my kingdom, foretold by Daniel, and expected.'

'The time here spoken of,' says Campbell, 'is that which, according to the predictions of the prophets, was to intervene between their days, or between any period assigned by them, and the appearance of the Messiah. This had been revealed to Daniel, as consisting of what, in prophetic language, is denominated seventy weeks, that is (every week being seven years) four hundred and ninety years; reckoning from the order issued to rebuild the temple at Jerusalem. However much the Jews misunderstood many of the *other* prophecies relating to the reign of Messiah, what concerned both the time and the place of his first appearance seems to have been pretty well apprehended by the bulk of the nation.'—*Comp.* Gal. iv. 4; Eph. i. 10; and *see* Da. ix. 25.

Repent, &c. In submitting to the government of Christ, men must renounce the dominion of sin.—*See* 'Note' on Lu. iii. 3, § 7, '*The baptism of repentance*,' p. 50.

Mt. iv. 18. *Casting a net into the sea.* 'Αμφιβληστρον, answers to that kind of net which we call *a drag-net.*

PRACTICAL REFLECTIONS.

17 *ver.* Jesus shunned not to identify himself with the imprisoned servant of God; taking up the message which John had not now power to deliver, he proclaimed the words of warning and of grace, '*Repent: for the kingdom of heaven is at hand.*'

[Mk. i. 15. The time was come for men to cease from looking to rites performed for them according to the law, and when they should place their immediate dependence upon God, through the one Mediator of the new covenant.]

Those who would enjoy the kingdom of God in glory, must now become the subjects of that kingdom, through grace, and have the law of that kingdom, which is love, written upon their hearts, and put in their inward parts—no longer regarding the words of Jesus as hard sayings, but as gospel, as '*glad tidings of great joy.*'

* In the vicinity of Capernaum, Greswell, Vol. II. p. 280. On this call, *see* § xx. ADDENDA, p. 157.

ONE ROUGH DIAMOND IS OF MORE VALUE THAN MANY COUNTERFEITS
ALL BELOW IS TOO BASE FOR THE SOUL'S NOBILITY; AND TOO BRITTLE FOR ITS STABILITY.

Matt. iv. 20—,2.	Mark i. 18—20.
20 [c] And they straightway left *their* nets, and-followed him.	And straightway they-forsook their nets, 18 and-followed him.
21 And going-on[d] from-thence, he-saw [e] other two brethren, James the *son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; [f] and he-called them.	And when-he-had-gone 19 [d] a-little farther-thence, he-saw[e] James the *son* of Zebedee, and John his brother, who also *were* in the ship mending *their* nets.
22 [g] And they immediately ευθεως left the ship and[4] their father, and-followed him. [Ver. 23, § xviii. p. 115.]	[f] And straightway ευθεως he-called them:[g] 20 and they-left [4] their father Zebedee in the ship with the hired-servants, and-went after him.

SCRIPTURE ILLUSTRATIONS.

Mt. iv. 19. *follow me*—Jesus had already called Peter by a new name, Jno. i. 42, § 10, p. 71—call of Philip, ver. 43—the same call to Matthew, Mt. ix. 9, § 22, or Levi, Lu. v. 27, § *ib.*—through suffering, the followers of Jesus are being led into glory, Mt. xvi. 24—.7. § 50. —*See* also xix. 27—30, § 75; Lu. xxii. 28—30, § 87.

NOTES.

Mk. i. 20. *Hired servants.* The disciples laboured for their daily bread; but the sacrifice they made was of some worldly property; they were not mere labourers, but had 'hired servants' under them.

PRACTICAL REFLECTIONS.

Mt. iv. 18. How prone are men to be cumbered with the world, and to depart from the rule, '*Seek ye first the kingdom of God!*' Although Peter had already been called, Jno. i. 42, § 10, p. 71, yet here we find him as having returned to his fishing.

[How much in contrast to their previous employment was that to which Simon and Andrew were invited! It was not to draw unto death, but out of overwhelming cares of this life, into a peaceful trust in God, and joyful hope of the world to come—out of that perdition into which their countrymen were fast sinking, into the sure protection of Almighty God, in all the trials through which they had to pass in preparation for the kingdom.]

Let us not stop to calculate the worldly loss to which we may be called in obeying the command of Christ; but straightway leaving all to which we may previously have looked for support, let us in all simplicity of heart follow Jesus.

Neither let the claims of natural relationship, any more than mere selfish considerations, prevent our entire devotedness to the service of our Lord, who is equally able to provide for those we leave behind, as he is for us, in his more immediate service. At the same time, let us beware of mistaking the suggestions of our own vain imaginations for the call of our Divine Master, who has a right to dispose of us as seemeth to him good.

Let us not despise the poor: such the Lord chose to be his more privileged associates upon earth; nor has he ceased to honour such in his service now that he is in heaven.

GEOGRAPHICAL NOTICES.

Galilee of the Gentiles.—*See* Sect. xv. p. 105.

Capernaum.—The denunciation of our blessed Lord against this city, pronounced Mt. xi. 20—.4, § 29, has been awfully fulfilled, so that, of it, and the other cities, Chorazin and Bethsaida, upbraided at the same time, no traces of former grandeur can be found. Capernaum must have been a city of vast importance; for the form of our Lord's imprecation was, '*And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell.*' It was highly favoured above all the neighbouring cities; being chosen as the dwelling place of the Son of God, and as the city which had numberless opportunities of witnessing his Divine power and mercy.—*See* Sect. xi. p. 79.

An awful voice rises from the ruined heaps of Gennesaret, warning the cities of our favoured land, that a despised gospel will bring them low as Capernaum.—*See* Sect. xx. '*Lake Gennesaret.*'

ZEBULUN, p. 107,

Or *Zabulon*, the tenth son of Jacob, the sixth by Leah, Ge. xxx. 20. From his three sons, Sered, Elon, and Jahleel, sprung three numerous families. When this tribe came out of Egypt their fighting men amounted to 57,400 men, (*see* Nu. i. 31,) commanded by Eliab the son of Elon, ver. 9: they increased 3100 in the wilderness, xxvi. 26, .7. Their spy to search Canaan was Gaddiel the son of Sodi, xiii. 10; and their prince to divide it was Elizaphan the son of Parnach, xxxiv. 25. They had their inheritance on the south of the tribes of Asher and Naphtali, and north of Issachar, and had the sea of Galilee on the east, and the Mediterranean on the west; theirs was an eminently flourishing portion: they enriched themselves by their fisheries, their sea trade, and making of glass: they did not drive out the Canaanites from Kitron or Nahalol, Ju. i. 30. But they and the Naphtalites, under Barak, were very active in routing the host of Jabin, iv. 10; v. 14, .8. They assisted Gideon against the Midianites, vi. 35. '*Elon, a Zebulonite, judged Israel; and he judged Israel ten years,*' xii. 11. And 50,000 of them attended at David's coronation to be king over Israel, and brought large quantities of provision, 1 Ch. xii. 33, 40. They partly joined with Hezekiah in his reformation, 2 Ch. xxx. 11. Perhaps there was also a city called *Zebulun*, near Accho, which is said to have been built in the form of Tyre and Sidon, and to have been taken and burned by Cestius the Roman about A.D. 66, Jos. xix. 27.

NAPHTALI, p. 107.

Naphtali.—The sixth son of Jacob, and by Bilhah, the handmaid of Rachel, Ge. xxx. 8. His sons were Jahzeel, Guni, Jezer, and Shillem, xlvi. 24, all of them parents of a numerous progeny. When this tribe came out of Egypt, it consisted of 53,400 fighting men, *see* Nu. i. 42, .3; ii. 29, 30, under the command of Ahira, the son of Enan, ver. 29; x. 27; but they decreased in the wilderness to 45,400, xxvi. 50. They encamped on the north of the tabernacle, and marched in the rear of the Hebrew host, in the camp of Dan. Their spy to search Canaan was Nahbi, the son of Vophsi, xiii. 14; and their agent to divide it was Pedahel, the son of Ammihud, xxxiv. 28. Their inheritance was the '*west and the south,*' along the south of Lebanon; on the east were the seas of Merom and Tiberias; on the west lay Asher. Their inheritance was extremely fertile, De. xxxiii. 23; Jos. xix. 32, .3.

SECTION 17.—JESUS TEACHES FOR THE FIRST TIME IN THE SYNAGOGUE OF CAPERNAUM ON THE SABBATH DAY; THE PEOPLE ARE ASTONISHED AT HIS MANNER OF TEACHING; HE CASTS OUT A DEVIL. THE SAME DAY HE HEALS SIMON'S MOTHER-IN-LAW. AND AFTER SUNSET PERFORMS DIVERS MIRACLES OF HEALING AND DISPOSSESSION. Matt. viii. 14—17. Mark i. 21—34. Luke iv. 31—41.

(G. 20.) No. 17. *Jesus teaches for the first time in the synagogue of Capernaum on the sabbath day;* the people are astonished at his manner of teaching; he casts out a devil.*

MARK i. 21—8. LUKE iv. 31—7.

[For preceding part, see p. 107.]

21 [a] And they went into Capernaum; and straightway on the sabbath-day he entered into the synagogue, and taught.[b]
22 And they were astonished at his doctrine: [c] for he taught them as one that had authority, ἐξουσίαν, and not as the scribes.[d]

and taught them on the sabbath-days. 31
[b] And they were astonished at his doctrine: 32 for his word was with power. ἐν ἐξουσίᾳ.

23 And there was in their synagogue a man with ἐν an unclean spirit;
and he cried out,
24 saying, Let *us* alone; what *have we to do* with thee τί ἡμῖν καὶ σοί, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy *One* of God.

[d] And in the synagogue there was a man, 33 which had a spirit of an unclean devil, and cried out with a loud voice,
saying, Let *us* alone; what *have* we *to do* 34 with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy *One* of God.

SCRIPTURE ILLUSTRATIONS.

Mk. i. 21. *synagogue—see custom*, Lu. iv. 16, § 35, p. 102; Mt. iv. 23, § 18; ix. 35, § 38; xiii. 54, § 37; Lu. xiii. 10, § 65; Jno. vi. 59, § 43.

22. *astonished*—so at the conclusion of his sermon on the mount, Mt. vii. 28, 9, § 18—*see* prediction, 'Behold, I and the children,' &c., Is. viii. 18—*confirm.*, 'Whence hath this *man* this wisdom, and *these* mighty works?' Mt. xiii. 54, § 37.

23. *an unclean spirit* — *see* the remarkable instance of Saul, as falling a prey to an evil spirit, upon the Spirit of the Lord departing from him, 1 Sa. xvi. 14, 5—David was given power to drive away from him, for a time, that evil spirit, ver. 23—the true David did cast out the evil spirits, as Mt. viii. 28—31, § 35—he gave the like power to his twelve disciples, x. 1, § 39—and to the seventy, Lu. x. 17, § 60—promised to them that believe, Mk. xvi. 17, § 98—this power exercised by Philip in Samaria, Ac. viii. 5—7—*see* the case of a damsel at Philippi, xvi. 16—8.

24. *let us alone*—the language of the wicked, 'Depart from us,' &c., Job xxi. 14—so Ahab to Elijah, '*Art* thou he that troubleth Israel?' &c., 1 Ki. xviii. 17, 8—so the Jews spoke of Paul and Silas, 'These that have turned the world upside down,' Ac. xvii. 6—'the devils also believe, and tremble,' Ja. ii. 19.

destroy us—the Holy One of God took on him our nature, that he might destroy not only the devil, He. ii. 14, but 'the works of the devil,' 1 Jno. iii. 8—of the devil being bound for a thousand years, *see* Rev. xx. 2—and his subsequent destruction, ver. 10.

Holy One—the true High Priest, to whom in perpetuity belong the Thummim and Urim, represented by those which Aaron wore, De. xxxiii. 8—'wilt thou suffer thine Holy One to see corruption,' Ps. xvi. 10—'light of Israel shall be for a fire, and his Holy One for a flame,' Is. x. 17—'I *am* the LORD thy God, the Holy One of Israel, thy Saviour,' xliii. 3, 14—'the Redeemer of Israel, his Holy One,' xlix. 7—the Jews denied the Redeemer of Israel, 'the Holy One and the Just,' and desired a murderer, Ac. iii. 14.

NOTES.

Mk. i. 21. *Straightway.* On the following sabbath.

The synagogue.—*See* ADDENDA, Sect. xv. p. 106.

22. *At his doctrine.* ἐπὶ τῇ διδαχῇ αὐτοῦ, *at his manner of teaching.* The word διδαχὴ denotes often *the doctrine* taught, sometimes *the act* of teaching, and sometimes even the *manner* of teaching.

As one that had authority, and not as the scribes. The scribes were the learned men and teachers of the Jewish nation, and were principally Pharisees. They taught chiefly the sentiments of their rabbins, and the traditions which had been delivered; they consumed much of their time in useless disputes and 'vain jangling.' Jesus was open, plain, grave, useful: delivering truth as *became* the oracles of God, not trifling: and confirming his doctrine by miracles and argument; teaching *as having power*, as it is in the original, and not in the vain and foolish manner of the Jewish doctors.—*See* ADDENDA, '*On Christ's manner of teaching*,' p. 113.

Scribes.—*See* ADDENDA, Sect. v. p. 39.

23. *A man with an unclean spirit.* ἐν, 'in an unclean spirit,' for the spirit had the man in his possession.—*Henry.*

It is probable that this man had lucid intervals, or he would not have been admitted into the synagogue

24. *What have we to do with thee?* Jesus came to destroy the works of the devil, and he had a right, therefore, to liberate the captive, and to punish him who had possessed him. Satan still considers it an infringement of his rights, when God frees a *sinner* from bondage, and destroys his influence over the soul.

To destroy us? The Jews had a tradition that the Messiah would destroy Galilee; this, therefore, ought to be considered as spoken by the man, as a Galilean; and by such representations Satan may have intended to excite such fears in the Galileans as would stir them up to enmity against Jesus, as at Nazareth.

PRACTICAL REFLECTIONS.

Mk. i. 21. Let us improve the sabbath day, as our Lord so frequently gave us example, by frequenting the house of prayer, and engaging in religious instruction, either as teachers or as taught.

22 *ver.* How different is the teaching of one who knows his mission is from God, and is well acquainted with the truth of his message, from that of the scribes, who doubtfully reported the conflicting opinions of the doctors!

[The word of Jesus was with power, but there was another and an adverse spiritual power in the same synagogue. And it was the duty of the hearers not to confound the two powers, so as to blame Jesus for the confusion that resulted. It would not have become them to be scandalized at all extraordinary manifestation of spiritual power, but carefully to survey the facts, and honestly and clearly to distinguish between things that so widely differ.—*See* Mt. xii. 24, 5, § 31; Lu. iv. 34, *supra.*]

* June 5, the first sabbath after the day of Pentecost, May 30. A.U. 780. Vol. II. Diss. xxiii. p. 280.

BE NOT THOU FAR FROM ME O LORD: O MY STRENGTH, HASTE THEE TO HELP ME.—Psalm xxii. 19.
LEAD ME IN THY TRUTH, AND TEACH ME: FOR THOU ART THE GOD OF MY SALVATION.—Psalm xxv. 5.

Mark i. 25—.8.

25 And Jesus rebuked him, saying. Hold thy-peace φιμωθητι, and come-out of him
26 And when-the unclean spirit-
[a] had-torn σπαραξαν, him
[b] and cried with-a-loud voice,
he-came-out of him.[A]

27 [a] And they-were-all-amazed,
εθαμβηθησαν, insomuch-that they-questioned συζητειν among themselves, saying,
What-thing is this?
what new doctrine is this?[k] for with authority commandeth-he επιτασσει
[l] even the unclean spirits,
and they-do-obey him.[m]
28 [n] And immediately his fame ἡ ακοη spread-abroad
throughout all the region[o]-round-about
[p] Galilee.

Luke iv. 35—.7.

And Jesus rebuked him, saying, Hold- 35
thy-peace, and come-out of him.
And when-the devil-[c]
[d] had-thrown ριψαν him in-the midst,[B]
he-came-out of him,
[e] and-hurt him not[f] μηδεν βλαψαν.[e]
And they-were all amazed, 36
εγενετο θαμβος, and spake συνελαλουν among themselves, saying,
[g] What a word is this! for with
authority and power δυναμει he-commandeth[h]
the unclean spirits,
[m] and they-come-out.[n]
And the-fame of ηχος περι him 37
went-out
[o] into every place of-the country-round-about.[p]

SCRIPTURE ILLUSTRATIONS.

25. *rebuked*—'the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: *is* not this a brand plucked out of the fire?' Zec. iii. 2—' when Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead. But Jesus took him by the hand, and lifted him up; and he arose,' Mk. ix. 25—7, § 81—also the fever, Lu. iv. 39, p. 112—and 'the winds and the sea,' Mt. viii. 26, § 34.

27. *amazed*—same at casting out of a dumb devil: 'and when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel,' Mt. ix. 33, § 36—'blind and dumb,' 'and all the people were amazed, and said, Is not this the son of David?' xii. 22, .3, § 31.

Lu. iv. 38. *besought him for her*—' confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much,' Ja. v. 16—Jesus listened to such prayer for others, as in the case of Jairus' daughter: 'and, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, and besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee*, come and lay thy hands on her, that she may be healed; and she shall live. And *Jesus* went with him; and much people followed him, and thronged him,' Mk. v. 22—4, § 36—*see* Lu. viii. 2—10, § 28.

NOTES.

25. *And Jesus rebuked him.* This was not the *man* that he rebuked, but the *spirit*, for he instantly commanded the same being to come out of the man. His conversation was with the *evil spirit*; proving conclusively that it was not a mere disease, or derangement—for how could the Son of God hold converse with *disease*, or *delirium?*—but that he conversed with a *being*, who also conversed, reasoned, cavilled, felt, resisted, and knew him.

Hold thy peace. Greek. '*Be muzzled.*' Restrain thyself. Cease from complaints, and come out of the man. This was a very signal proof of the power of Jesus.

26. *And when the unclean spirit, &c.* Still malignant, though doomed to obey; submitting because he was obliged, not because he chose—he exerted his last power, inflicted all the pain he could, and then bowed to the Son of God, and came out. This is the nature of an evil disposition.

Torn. σπαραξαν, 'convulsed.' 'Thrown into violent convulsions and spasms.'—*Bloomfield.*

27. *And they were all amazed, &c.* The term here imports a mingled feeling of amazement and awe. It was done by a word. He did it in his own name, and by his own authority. This proved that he was *superior* to all the unclean spirits.

PRACTICAL REFLECTIONS.

Lu. iv. 34. How opposite the call of Jesus, and that of the unclean devil! Jesus called for change of heart and life, saying, '*Repent ye.*' But the unclean spirit cried out with a loud voice, '*Let us alone.*'

Jesus had invited to a blessed and eternal union with himself in the kingdom of God, Mk. i. 15, § 16, p. 108; but the devil cried out, '*What have we to do with thee, thou Jesus of Nazareth?*'

[How crafty was Satan in uniting the name of Jesus with a place which had just recently been the scene of confusion and outrage, in connection with his preaching, and which had repudiated him even so as to seek his destruction! The name 'Jesus of Nazareth,' also, covered over the most important truth, that Jesus had, according to the promises, been born in Bethlehem.]

Jesus had come preaching the gospel, or glad tidings, but Satan insinuates that his coming was for a very different purpose: '*Art thou come to destroy us?*' It is true that the word preached is either the savour of life unto life, or of death unto death.

The devil may acknowledge Jesus as '*the Holy One of God,*' but it is only of God that man is able in truth to confess Christ as being '*God manifest in the flesh,*' and to give thanks at the remembrance of his holiness, in place of desiring that he may '*let us alone.*'

[35 *ver.* Let us not be deceived by Satan's devices, but examine every manifestation to ascertain whether it be of God or not, and whether the confession made, be not only truth, but *the truth* respecting our blessed Redeemer, as being come in the flesh for our redemption, who should be gladly acknowledged as Lord and Christ.]

Mk. i. 26 Satan is not the farthest from being overcome, when he makes the most desperate struggle to retain possession, and manifests his destructive power in opposition to the cleansing word of Jesus.

Lu. iv. 36, .7. The efforts of Satan in opposition to the cause of truth are sometimes kindly overruled for its furtherance. The cure here recorded caused a deeper search into the word of Christ. '*What a word is this!*' and the nature of his mission, '*and immediately his fame spread abroad throughout all the region round about Galilee.*'

(G. 21,) No. 17. *The same day he heals Simon's mother-in-law of a fever.—At Capernaum.*

MATT. viii. 14, .5. [Ch. viii. 13, ℣ xxviii.]	MARK i. 29—31.	LUKE iv. 38, .9.
	29 [a] And forthwith, when-they-were-come out of the synagogue, they-entered into the house of-Simon and Andrew, with James and John.[b]	And 38 he-arose out-of the synagogue, and-entered into Simon's house.
14 And when-Jesus was-come into Peter's house, he-saw his wife's-mother laid, *βεβλημενην* and sick-of-a-fever.	30 But Simon's wife's-mother lay *κατεκειτο* sick of a-fever, [c] and anon they-tell him of her.[d]	[b] And Simon's wife's-mother was taken-with *συνεχομενη* a-great fever;[c] [d] and they-besought him for her. And he-stood over her, 39 and-rebuked the fever;[e]
15 And he-touched her hand, and the fever left her: [f] and she-arose, and ministered unto-them.	31 [e] And he-came and-took her by-the hand, and-lifted-her-up; and immediately the-fever left her,[f] and she-ministered unto-them.	and it-left her: and immediately she-arose and-ministered unto-them.

After sunset Jesus performs divers miracles of healing and dispossession.

MATT. viii. 16, .7.	MARK i. 32—.4.	LUKE iv. 40, .1.
16 When the-even *ὀψιας δε γενομενης* was-come, they-brought unto-him many that-were-possessed-with-devils:	32 [a] And at-even,[b] when the sun did-set, [c] they-brought unto him all that-were diseased, and them that-were-possessed-with-devils.[d]	Now 40 [b] when-the sun-was-setting,[c] *Δυνοντος δε του ἡλιου* all-they that had any-sick with-divers diseases brought them unto him; [d] and he laid *his* hands on-every one of-them, and-healed them.[e]
	33 [e] And all the city was gathered-together at the door.[f]	
and he-cast-out the spirits with-*his*-word, and healed all that-were sick:	34 And he-healed many that-were sick of-divers diseases, and cast-out many devils;	[f] And devils also came-out 41 of many, crying-out, and saying, Thou art Christ the Son of God. And he-rebuking

SCRIPTURE ILLUSTRATIONS.

Mk. i. 31. *took her by the hand*—so he raised up Jairus' daughter, Mk. v. 41, .2, § 36—so Peter lifted up the lame man, Ac. iii. 7.

Lu. iv. 40. *when the sun was setting*—the day was from evening to evening, as Ge. i. 5, and the sabbath had expired on which the immediately preceding acts of mercy had taken place, Mk. i. 29—31—the Jews were superstitiously scrupulous with regard to the sabbath, Mk. iii. 1—5, § 25; Lu. xiii. 14, § 65—but our Lord held that it was lawful to do good on the sabbath, Mt. xii. 12, § 25; Lu. xiii. 16, § 65.

41. *thou art Christ*—this confession he even forbade his disciples to make, until they were better instructed, Mt. xvi. 20, § 50—it is the special office of the Holy Ghost, the Comforter, to testify of Jesus, as being the Christ, Jno. xv. 26, § 67—with which being anointed, the disciples were to bear witness of Christ, Ac. i. 4, 8. Evil spirits still being forbid to testify of Christ, this is a criterion whereby they may be distinguished from the Spirit of God: 'Hereby know ye the Spirit of God: Every spirit that confes-eth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world,' 1 Jno. iv. 2, 3—'wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost,' 1 Co. xii. 3.

NOTES.

Mt. viii. 14. *Peter's house.* That Peter lived at Capernaum, and that Christ lodged with him, is evident from this verse compared with ch. xvii. 24, § 52. Grotius, however, conjectures that, as Peter and Andrew were of Bethsaida, *see* Jno. i. 44, § 10, p. 72, the house of Peter's mother-in-law at Capernaum was only a temporary residence, to which Christ and his apostles sometimes resorted. But Drs. Lightfoot and Macknight suppose that Peter and Andrew his brother had removed to this city for the convenience of their trade, after Peter's marriage. Mark adds that Simon and Andrew lived together, and that James and John went with them into the house.

Fever. A disease, consisting in a fermentation of the blood, accompanied with a quick pulse.

15. *And he touched her hand.* The miracle here recorded did not, as in some other cases, consist in the cure of an incurable disorder, but in the *mode* of cure, instantly and by a touch.

Mk. i. 32. *And at even, when the sun did set.* ὀψίας. The Hebrews reckoned two ὀψίαι, the *early*, from the ninth hour to our six o'clock, or sunset, and the *late*, from sunset to nightfall. From Mk. i. 32 it appears that the *later* one is here meant; namely, after sunset. Thus the sabbath (for we find from Mk. i. 21 that it was a sabbath day) had ended when the sick were brought; and hence they did it without scruple.

33. *All the city.* A great part of the city. A great multitude from the city. All that were brought to him he healed. This was proof of two things: first, his great benevolence; and, secondly, his Divine mission.

PRACTICAL REFLECTIONS.

Mk. i. 29. Although Jesus was now so great in the eyes of the people, he shunned not to acknowledge the most intimate fellowship with his humble disciples, the four fishermen of Galilee.

Lu. iv. 39. Although Jesus had called Peter from his fishing, he gave no intimation that he should put away his wife, as his pretended successors have commanded with regard to the Romish priesthood. Our Lord rather honoured the relation, by going so publicly into Peter's house and healing his wife's mother.

IF CHRIST BE NOT OUR PERFECTION ON EARTH, HE WILL NOT BE OUR SALVATION IN HEAVEN.
GOD IS DETERMINED THAT EVERY ONE SHALL DIE A MALEFACTOR, WHO DIES WITHOUT A MEDIATOR.

MATT. viii. 17.	MARK i. 34.	LUKE iv. 41.
	and suffered not the devils to-speak, because they-knew him.	*them* suffered them not to-speak: for they-knew that-he was(ην) Christ. ε

17 ε that it-might-be-fulfilled which was-spoken by Esaias the prophet, saying, Himself took our infirmities, and bare εβαστασε *our* sicknesses. [Ch. viii. 18, ℣ xxxiv.]

SCRIPTURE ILLUSTRATIONS.

Mt. viii. 17. *fulfilled*—'surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted,' Is. liii. 4—'who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed,' 1 Pe. ii. 24—he even bore the punishment that was to be inflicted upon the most vile—upon one prophesying by an unclean spirit—and on whom his nearest friends were commanded to use violence: 'And *one* shall say unto him, What *are* these wounds in thine hands? Then he shall answer, *Those* with which I was wounded *in* the house of my friends,' Zec. xiii. 6—*comp.* with ver. 2, 3—'For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him,' 2 Co. v. 21.

NOTES.

34. *And suffered not the devils to speak, because they knew him.* The sense is, 'He would not suffer them to speak, because they knew, and would address him as Messiah;' a title to which our Lord as yet made no public claim, lest he should excite tumult among the people.

Mt. viii. 17. *That it might be fulfilled, &c.* The word translated 'griefs' in Isaiah, and 'infirmities' in Matthew, means properly diseases of the body. To bear those griefs, is clearly to bear them away, or to remove them. This was done by his miraculous power in healing the sick. The word rendered 'sorrows' in Isaiah, and 'sicknesses' in Matthew, means pains, griefs, or anguish of mind. To carry them, is to sympathize with the sufferers; to make provision for alleviating those sorrows, and to take them away. This he did by his precepts and his example: the cause of all sorrows—sin, he removed by his atonement.

PRACTICAL REFLECTIONS.

Mt. viii. 15. When having experienced the healing power of Jesus, let us, after the example of our heavenly Benefactor, use all our strength and means in ministering to the wants and otherwise shewing kindness to his disciples.

Mk. i. 32. Jesus had both cast out a devil and exercised his healing power on the sabbath, but it was not until the sun was setting and their sabbath was past that the inhabitants of Capernaum brought their sick to be healed—they seem slavishly to have observed the letter of their law; he as a son obeyed, in the spirit of it, the commandment which teaches to shew mercy.

[Lu. iv. 41. How near to the full testimony of the truth did the devils at length come! and if they had been allowed to proceed, how hard indeed would it have been, for a simple child of God to distinguish between the voice of the Spirit of God and the confession of devils! but Jesus rebuking them, would not allow them to confess that Jesus is the Christ, the Son of God.]

The confession, '*Thou art the Christ, the Son of the living God,*' is the great foundation truth, as pointed out, Mt. xvi. 16—8, § 50. And the injunction upon evil spirits to keep silence with regard to Jesus, as being both truly God and truly man, appears to have been continuous, 1 Jno. iv. 2, 3.

Mt. viii. 17. When Jesus took to him our infirmities, and bare our sicknesses, it was not merely that he might bear them, but take them away; and as truly as the cures were performed at Capernaum, so in Jerusalem '*the inhabitant shall not say, I am sick: the people that dwell therein* shall be *forgiven* their *iniquity*,' Is. xxxiii. 24.

ADDENDA.

ON CHRIST'S MANNER OF TEACHING.

'*He taught them as one that had authority*,' Mark i. 22, p. 110.

'He taught them and spake as a prophet having authority from God.

'His matter and manner were infinitely beyond anything that the people had heard before. He did not, like the heathen philosophers, entertain his hearers with dry metaphysical discourses on the nature of the supreme good, and the several divisions and subdivisions of virtue; nor did he, like the Jewish rabbies, content himself with dealing out ceremonies and traditions, with discoursing on mint and cummin, and estimating the breadth of a phylactery; but he drew off their attention from these trivial and contemptible things, to the greatest and noblest objects.

'That there was something peculiarly striking in our Lord's method of teaching, may be inferred from the surprise which it excited, and the effect which it produced, as "*the officers answered, Never man spake like this man*," Jno. vii. 4h, § 55. Again: "*Jesus, therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?* 5, *They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them.* 6, *As soon then as he had said unto them, I am he, they went backward, and fell to the ground*," xviii. 4—6, § 88.

'In confirmation of the judgment repeatedly passed upon the matchless character of our Lord's teaching, the evangelists have sometimes detailed its features according to their apprehension; and remarked, "*He taught them as one having authority.*" The negative, he taught them, "*not as the scribes.*" leaves us much to supply. He reversed all the haughty, censorious, obscure, and careless habits of that degenerate class of teachers. His *condescension* was manifest, in addressing the multitude, whom they treated with contempt, and left to be destroyed by vice and ignorance. He sympathized with the privations of the poor, elevated their hopes, imparted to them knowledge, and soothed their afflictions. He listened to their inquiries, resolved their doubts, bore with their infirmities, and was unwearied in his communications. He spake a language which they understood, and chose subjects which they felt. His *gentleness* was apparent in all his addresses. He entreated, persuaded, wept—quenching the lightning of his eyes in tears of love; and silencing the thunders of heaven, that the whispers of mercy might be heard.

'The *earnestness* and energy of our Lord's teaching also formed a strong contrast to the supineness and indifference of the scribes. Where could they look for a faithful shepherd, when the whole priesthood was alike corrupt? "He can teach in any place, and at any time; he is found labouring in season and out of season; he preaches from a boat, on the side of a hill, in the desert, by the wayside—he consecrates every spot by his doctrines and prayers." Such being some of the characters of our Lord's teaching, no wonder that "*the common people heard him gladly.*"'

AS GOSPEL LIGHT ASCENDS, SO SATAN'S SHADOWY KINGDOM OF DARKNESS VANISHETH.

EVERY WAY OF A MAN IS RIGHT IN HIS OWN EYES: BUT THE LORD PONDERETH THE HEARTS.—Prov. xxi. 2.

SECTION 18.—EARLY IN THE MORNING OF THE NEXT DAY, THAT IS, OF THE FIRST DAY OF THE WEEK, JESUS DEPARTS FROM CAPERNAUM TO A DESERT PLACE TO PRAY:* HIS DISCIPLES FOLLOW HIM THITHER: ATTENDED BY WHOM HE SETS OUT ON THE FIRST GENERAL CIRCUIT OF GALILEE, PREACHING THE GOSPEL OF THE KINGDOM, TEACHING, AND WORKING MIRACLES OF HEALING AND DISPOSSESSION EVERY-WHERE.

(G. 22,) No. 18. *See line from Capernaum going Northward, Westward, Southward, Eastward, and to the North of the Lake of Galilee.*

MATT. iv. 23—5.	MARK i. 35—9.	LUKE iv. 42—4.
[Ch. iv. 22, § xvi. p. 109.]	35 [a]And in-the-morning, *πρωι* rising-up a-great-while before-day *ενννχον λιαν,* [b]	
[c]he-went-out, and departed into a-solitary place, and-there prayed.		[b]And when-it-was day, [c] 42 he-departed and-went into a-desert place:
36 And Simon and they *that were* with him followed-		
37 after him. And when-they-had-found him, they-said		
38 unto-him, All *men* seek-for thee. And he-said unto-them, Let-us-go into the next towns, that I-may-preach there-also: for therefore came-I-forth.[d]		

SCRIPTURE ILLUSTRATIONS.

Mk. i. 35. *morning*—Jesus was an early riser—*see* Jno. viii. 2. § 55; Lu. xxi 38, § 86—and so he would have his disciples to be, vi. 13, § 27—the women were early at the sepulchre, xxiv. 1, § 93—in the morning the pentecostal anointing was given: 'and when the day of Pentecost was fully come, they were all with one accord in one place,' Ac. ii. 1; 'for these are not drunken, as ye suppose, seeing it 'is *but* the third hour of the day,' ver. 15—and by Divine command the apostles entered into the temple early in the morning and taught: 'but the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life. And when they heard *that*, they entered into the temple early in the morning, and taught,' Ac. v. 19—21.

solitary place— . . . . so Jacob: 'and Jacob was left alone; and there wrestled a man with him,' Ge. xxxii. 24—30— . . . . . Ho. xii. 3—5. . . . . in the wilderness, Jesus wrestled with the enemy, Mk. i. 12, 3, § 9, p. 63—'and he withdrew himself into the wilderness, and prayed,' Lu. v. 16, § 21—immediately before sending forth the twelve, Lu. vi. 12, § 27—and in a solitary place also was his last severe wrestling with the Father, in the garden, immediately before his apprehension, Mt. xxvi. 36—45, § 88—*see* direction to his disciples regarding prayer, vi. 6, p. 131.

prayed—'my voice shalt thou hear in the morning, O Lord; in the morning will I direct *my prayer* unto thee, and will look up,' Ps. v. 3—*see* the prayer which Jesus taught his disciples, Mt. vi. 9—13, § 19—his intercessory prayer for his disciples, Jno. xvii. § 87—in the garden, Lu. xxii. 40—6, § 88—upon the cross, Lu. xxiii. 34, § 91; Ps. xxii. . . . . —earnest continuous prayer becomes the followers of Jesus. 'praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints,' Ep. vi. 18.

38. *therefore came I forth*—'but thou, Bethlehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be Ruler in Israel; whose goings forth *have been* from of old, from everlasting,' Mi. v. 2—'I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father,' Jno. xvi. 28, § 87.

NOTES.

Mk. i. 35—7. *And in the morning, rising up a great while before day.* Luke says, ch. iv. 42, '*when it was day.*' The passage in Mark is, in the original, not literally *a great while before day*, but very early, or while there was yet *much appearance of night*. The place in Luke means *at daybreak*, at the beginning of day. Then also there is much appearance of night; and Luke and Mark, therefore, refer to the same time—before it was fully light, or just at daybreak. It was customary with the Jews to resort early in the morning to prayers, and our Lord has left us an example that, before entering upon any undertaking, we should ask God's counsel and blessing. The object of this prayer it is reasonable to presume was preparation for the circuit of Galilee.

[36. *And Simon and they that were with him.* κατεδίωξαν. 'This word not only signifies *persequi*, but *insequi*—*see* Ho. ii. 7, "*And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them: then shall she say, I will go and return to my first husband; for then was it better with me than now.*" It here implies the *ardent desire* which Simon had for finding and accompanying his Master. In the passage of Luke this is ascribed to οἱ ὄχλοι: "the people." Yet there is, in effect, no discrepancy; since the two circumstances may both have taken place. First, it should seem, his disciples "hunted him out," as κατεδίωξαν literally means, and said what is recorded in Mark; and then the multitudes, coming up, said what is recorded in Luke.'—*Bloomfield.*]

37. *All men seek for thee.* The inquiry after him was general. They told him this evidently with a view to induce him to leave his place of retirement, and to prevail upon him to appear publicly, to instruct the multitudes. Many wished to be instructed, and others to be healed by him.

38. *Towns.* The word here rendered *towns*, denotes places in size between *cities* and *villages*, or large places, but without walls.—*See* ADDENDA. '*Jesus' first general circuit of Galilee*,' p. 118, third paragraph.

That I may preach, &c. This was part of his office for which he came into the world: to proclaim the mercy of God, and direct men in the way of everlasting life.

For therefore came I forth. That is, came forth from God, or was sent by God. Luke says, ch. iv. 43, '*for therefore am I sent.*' Making known God's mercy was his business, to which his miracles gave witness.

PRACTICAL REFLECTIONS.

Mk. i. 35. Let us be followers of Jesus: he went out *as soon as it was day*, and had been up a great while before the sun, even although the preceding day had been one of constant occupation, in his great work of delivering men, from both their spiritual and bodily ills.

Let us learn from the example of Jesus, not only to join in the public worship of God, and reading of his word, but to seek, in solitude also, communion with our heavenly Father.

[Those especially who are much outwardly engaged in the work of God, as had been Jesus, have need to follow his example, as to secret prayer, that, having done all, they may stand: receiving from God, and giving to men, should go hand in hand.]

* *See* ADDENDA, p. 118.

LET NOT MERCY AND TRUTH FORSAKE THEE: BIND THEM ABOUT THY NECK; WRITE THEM UPON THE TABLE OF THINE HEART: SO SHALT THOU FIND FAVOUR AND GOOD UNDERSTANDING IN THE SIGHT OF GOD AND MAN.—Prov. iii. 3, 4.

MATT. iv. 23.	MARK i. 39	LUKE iv. 42—4.
	d and the people sought him, and came unto him, and stayed κατειχον him, that he should not depart from them.	And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.*e* 43
23 *a* And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness πασαν νοσον and all manner of disease πασαν μαλακιαν among the people.*f*	39 And he preached in their synagogues, throughout all Galilee, *f* and cast out devils.*g* [For Mark i. 40, § xxi. p. 159.]	And he preached in the synagogues of Galilee. [Ch. v. 1, § xx. p. 153.] 44

SCRIPTURE ILLUSTRATIONS.

Lu. iv. 43. *therefore am I sent*—he is the Shiloh, or Sent of the Father, the Apostle of our profession, (He. iii. 1,) the Messenger of the Covenant, (Mal. iii. 1,) the *Sent*, Jno viii. 42, § 55—to bring unto us peace, he was given of the Father and sent into the world: 'The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be*,' Ge. xlix. 10—which gathering is through the power of 'the gift of Christ:' 'but unto every one of us is given grace according to the measure of the gift of Christ,' Ep. iv. 7; 'and he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unioy of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ,' ver. 11—3: 'from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love,' ver. 16 —'say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?' Jno. x. 36, § 56—he 'said, I am not sent but unto the lost sheep of the house of Israel,' Mt. xv. 24, § 45—'many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee,' Zec. ii. 11—'the word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all).' Ac. x. 36—so Jesus sent forth the apostles, Mt. x. 5, 6, &c., § 39—'in this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him,' 1 Jno. iv. 9—Jesus said unto his disciples, 'Peace *be* unto you: as *my* Father hath sent me, even so send I you,' Jno. xx. 21, § 95.

Mt. iv. 23. *teaching—see* '*custom*,' Sect. xv. p. 102.

preaching the gospel of the kingdom—see 'Scripture Illustrations,' Mk. i. 14, § 16, p. 108.

healing—usually accompanied the preaching of Jesus, and of his apostles—*see* § 17, p. 112; Lu. v. 15, § 21; vi. 17—49, § 27; vii. 19—23, § 29—*see* his second general circuit, § 30—his third, § 34—the apostles' mission, § 39—preceded the feeding of the 5000, Lu. ix. 11, § 40—the mission of the seventy, Lu. x. 1—24, § 60—so Philip at Samaria, Ac. viii. 5—7. . . . . —and Paul at Lystra, in Lycaonia, xiv. 7—10—'God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will,' He. ii. 4.

Mk. i. 39. *cast out devils—see* '*an unclean spirit*,' Sect. xvii. p. 110.

NOTES.

Mt. iv. 23. *All Galilee.—See* ADDENDA, '*Jesus' first circuit of Galilee*,' p. 118.

Synagogues. Places where the Jews met to pray, and hear the reading of the Law and the Prophets. The heads of the synagogue desired such learned and grave persons as happened to be there, to give a discourse to the people. The fame of Jesus' miracles obtained for him ready admission to preach.—*See* ADDENDA, '*Synagogue*,' Sect. xv. p. 106.

Preaching.—See '*Came preaching*,' ch. iii. 1, § 7, p. 50.

The gospel of the kingdom. The good news respecting the kingdom which he was about to set up; or the good news respecting the coming of the Messiah, and the nature of his kingdom.—*See* 'Notes,' '*The beginning of the gospel*,' § 7, p. 49; and 'Scripture Illustrations,' Mk. i. 14, § 16, p. 108.

PRACTICAL REFLECTIONS.

35. 'Jesus knew the value of the morning hours—he rose while the world was still—he saw when the light spread abroad from the east with fresh tokens of his Father's presence, and joined with the universal creation in praising the everywhere present God.'

'If Jesus prayed in the morning, how much more important is it for *us*, before the world gets possession of our thoughts—before Satan fills us with unholy feelings; when we rise fresh from beds of repose, and while the world around us is still!'

'This will be found to be true, universally, *that the pious feelings—the religious enjoyment through the day, will be according to the state of the heart in the morning, and can therefore be measured by our faithfulness in early, secret prayer.*'

[36—8 *ver.* Let us, with the disciples, follow after Jesus early to the place of retirement and prayer; and, not concerned with the good which has been done, let us, with Jesus, contemplate the much that remains to be accomplished, as to the making known of his truth upon the earth.]

[Lu. iv. 42, 3. As Jesus could not be driven from the work which he came forth to do, so neither could he be drawn therefrom, into a corner, by the kindly solicitations of friends, who would have detained him in Capernaum.]

From the example of Jesus, let us direct the attention of others, as frequently as we have opportunity, to the coming kingdom: by keeping this constantly in view, we shall hear the more cheerfully with the evils of the present time, and become assimilated to those who through faith and patience inherit the promises.

Mk. iv. 23, Mk. i. 39. Jesus did not let one work prevent his doing another; he both taught in their synagogues, and proclaimed the gospel of the kingdom in other places; and, at the same time, healed all manner of sickness and disease, and cast out devils. He is our example, with regard to diligence in service, as well as watchfulness in prayer.

[24, 5 *ver.* Beside those that came to him from Syria, there were many that came to him from all the quarters around, except from Samaria, the portion of Ephraim—plainly intimating that this was not yet the great gathering of the people unto Shiloh, when the adopted firstborn will be found in possession of the birthright, which can only be had in Christ—'*In him all the promises are Yea and Amen.*']

TURN THOU TO THY GOD: KEEP MERCY AND JUDGMENT, AND WAIT ON THY GOD CONTINUALLY.—Hos. xii. 6.
THE LORD IS A GOD OF JUDGMENT: BLESSED ARE ALL THEY THAT WAIT FOR HIM.—Isa. xxx. 18.

MATT. iv. 24, .5. MARK. LUKE.

24 * And his fame went throughout all Syria: and they brought unto him all sick-people that were taken συνεχομενους with divers diseases and torments βασανοις, and those which were possessed with devils, and those which were lunatick, and those that had the
25 palsy; and he healed them. And there followed him great multitudes *of people* from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judæa, and *from* beyond Jordan.

SCRIPTURE ILLUSTRATIONS.

Mt. iv. 24. *those which were possessed with devils*—Christ and the apostles spoke *to* them, and *of* them, *as* under the influence of evil spirits. They spake, conversed, asked questions, gave answers, and expressed their knowledge of Christ, and their fear of him; things that certainly could not be said of *diseases*, Mt. viii. 28—32, [Mk. v. 1—13, Lu. viii. 27—33,] § 35. They are represented as going out of the persons possessed, and entering other bodies. Mt. viii. 32, *ib.* He threatened them, commanded them to be silent, to depart, and not to return, Mk. i. 25, § 17, p. 111; v. 8, § 35; ix. 25, § 51. Christ says, he cast out devils by the Spirit of God, Mt. xii. 25—8, § 31. Those possessed are said *to know Christ; to be acquainted with the Son of God*, Mk. i. 24, [Lu. iv. 34,] § 17, p. 110: this could not be said of diseases.—*See* '*unclean spirit*,' Sect. xvii. p. 110, ver. 23.

those that had the palsy—one carried by four, and let down to Jesus, Mk. ii. 3, 4, [Lu. v. 18, .9,] § 22.

25. *great multitudes*—at the conclusion of this circuit, 'seeing the multitudes, he went up into a mountain,' Mt. v. 1, § 19, p. 120—having ended his sermon on the mount, 'it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake *of* Gennesaret,' Lu. v. 1, § 20—when withdrawn from the malice of the Pharisees, 'great multitudes followed him, and he healed them,' Mt. xii. 15, § 26—after the ordination of the twelve apostles, 'he came down with them, and stood in the plain, and . . . a great multitude . . . came to hear him, and to be healed,' Lu. vi. 17—.9, § 27—so on his *second* circuit of Galilee 'the multitude cometh together again, so that they could not so much as eat bread,' Mk. iii. 20, § 30—as he went to raise Jairus' daughter, 'much people followed him, and thronged him,' Mk. v. 24, § 36—and on his *third* circuit of Galilee, Mt. ix. 35, .6, §§ 38, .9 —*see* the miracles of feeding multitudes, §§ 40, .6—and as Jesus went up to the last passover, 'they trode one upon another,' Lu. xii. 1, § 63—and when he had finished his sayings, 'he departed from Galilee, and came into the coasts of Judæa beyond Jordan; and great multitudes followed him; and he healed them there,' Mt. xix. 1, 2, § 71—and 'as he was come nigh unto Jericho,' Lu. xviii. 35, .6, § 78—and having passed through Jericho, Zacchæus 'sought to see Jesus . . . and could not for the press,' Lu. xix. 3, 4, § 80—'and when he was come into Jerusalem, all the city was moved,' Mt. xxi. 10, .1, § 82—a few days after, this same multitude cried out, 'Crucify him,' Mk. xv. 11, .3, .4, § 90—and as he hung on the cross, 'they that passed by railed on him,' ver. 29, 30, § 91—'Let him save himself, if he be Christ, the chosen of God,' Lu. xxiii. 35, § *ib.*—When he comes again it will be with multitudes of angels, as he said: 'The Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works,' Mt. xvi. 27, § 50—'whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels,' Mk. viii. 38, § *ib.*—'when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ,' 2 Th. i. 7, 8.

Galilee—N.W. part of the land, wherein his disciples were mostly gathered: 'and they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilæans?' Ac. ii. 7.

Decapolis—N.E., referred to, Mk. v. 20, § 35—and vii. 31, § 46.

NOTES.

24. *Fame.* Sometimes signifies common talk, public report, Gen. xlv. 16, '*And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants*;' but ordinarily it means a wide-spread report of one's excellency and glorious deeds, Zep. iii. 19, '*Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame.*'

And his fame went throughout all Syria. It is not easy to fix the exact bounds of Syria in the time of our Saviour, of which the country of the Jews and the Samaritans was but a very small part. It was, perhaps, the general name for the country lying between the Euphrates on the east, and the Mediterranean on the west; and between mount Taurus on the north, and Arabia on the south—but more properly referred to the region N.E. of Palestine.—*See* GEOGRAPHICAL NOTICES, '*Syria*,' p. 117.

Possessed with devils. 'Persons possessed by evil spirits. It is evident from Scripture, and the writings of primitive Christians, that *evil spirits, devils, or some of those angels who kept not their first estate, and which are called by the collective name Satan,* and διαβολος *the Devil*, were permitted about the time of our Saviour's appearance in the world to possess, and in various and dreadful manners to torment, the bodies of men, by which their malice to mankind was manifestly displayed, as well as our Saviour's Divine power and benevolence demonstrated in casting them out.'

[δαιμονιζομενοι, 'devils,' is not the strictly correct rendering. The word διαβολος, 'devil,' is not found in the plural in any part of the sacred writings; evil spirits are called demons, of which there are multitudes, Mk. v. 9, § 35, '*And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many*;' but there is but one devil, supreme or head over the rest.—*Clarke.*]

Those that were lunatic. Literally, 'moon-struck,' but *fig.* denoting 'epileptic persons;' so called from the common notion that the disorder was aggravated by, and returned upon them with the increasing moon. It is mentioned only in this place, and in Mt. xvii. 15, § 51.

And those that had the palsy. Many infirmities were included under this general name of *palsy*, in the New Testament. 1st. The apoplexy, or paralytic shock, affecting the whole body. 2nd. The hemiplegy, affecting only one side of the body; the most frequent form of the disease. 3rd. The paraplegy, affecting all the system below the neck. 4th. The catalepsy. This is caused by a contraction of the muscles in the whole or a part of the body, and is very dangerous. The effects are very violent and fatal. For instance, if, when a person is struck, he happens to have his hand extended, he is unable to draw it back; if not extended, he is unable to stretch it out. It appears diminished in size, and dried up in appearance. Hence it was called *the withered hand*, Mt. xii. 10—.3, § 25. 5th. The cramp. This, in eastern countries, is a fearful malady, and by no means unfrequent. It originates from chills in the night. The limbs, when seized with it, remain unmovable, and the person afflicted with it resembles one undergoing a torture. This was probably the disease of the servant of the centurion, Mt. viii. 6, [Lu. vii. 2,] § 28. Death sometimes follows from this disease in a few days.

THE WORLD'S LOVE IS LIKE A LOOKING GLASS; IT SMILES NOW, AND QUICKLY FROWNS:

GEOGRAPHICAL NOTICES.

DECAPOLIS, p. 116.

Decapolis.—A country of Palestine, which was mainly in the half-tribe of Manasseh, so called from its containing ten cities; about the names of which the learned are not agreed.

'The city of Bethshan, or Bethsean, *Bysan*, was in the N.E. corner of Samaria, on the borders of Galilee and Perræa, and close to the river Jordan: to this place the Philistines brought the body of Saul after the battle in Gilboa, and fastened it to a wall. It was afterwards called Scythopolis, from the Scythians, who, during the time of the Medes, overran all Asia, and advanced as far as the limits of Egypt. It became subsequently a very flourishing place, being the metropolis of the Decapolis, or those ten cities, which were chiefly inhabited by Syrians, and united themselves in a league to resist the oppressions of the Maccabees.

'The other nine cities which constituted the Decapolis are supposed to have been all on the eastern side of the Jordan: they were Capitolias, Canatha, Abila, Hippos, Gadara, Pella, Dium, Gerasa, and Philadelphia. The whole of these belonged to the kingdom of Israel, prior to the captivity, but they were subsequently reckoned as belonging to *Syria* the Romans included them in their province of *Cœle-Syria*, and though they gave Herod some of them, yet, upon his death, they were withheld from his heirs. A few miles to the south of Scythopolis was Bezec, where the men of Judah defeated the Canaanites with great slaughter, Ju. i. 4, and where also Saul mustered his army prior to giving the Ammonites a signal overthrow, 1 Sa. xi. 8. To the eastward of this stood Ænon, near to Salim, where John baptized after he quitted Bethabara,' Jno. iii. 22—4, § 13, p. 89.—*Arrowsmith's Ancient and Modern Geog.*

SYRIA.

'**Syria**, or *Sham*, as it is called by the natives, was bounded on the west by the Mediterranean; on the north by mount Amanus, and by mount Taurus; on the east by the river Euphrates, and the desert of Palmyra; and on the south by the river Arnon, the Dead Sea, and the torrent of Egypt. To the north it touched upon Asia Minor, to the east on Mesopotamia, and on the south on Arabia and Egypt: it contained 55,900 square miles, and was divided into the three great divisions of Syria Superior, or Syria properly so called; Phœnice; Palestina, or Judæa. Syria is also called Assyria, as forming part of that great empire, and the two names, though sufficiently defined in geography, are often used indiscriminately in history.

'The name of Syria, which seems to have been derived from *Sora*, or *Tyre*, does not appear to have been applied to the country until this city had arrived at the pre-eminence it enjoyed, which was long after the time of Homer, who mentions neither the one nor the other. The old Greeks called the inhabitants of Syria, Arminia, and Mesopotamia, *Arimæi*, or *Arimi*, a name derived from *Aram*, one of the sons of Shem, to whose lot these countries first fell (except Phœnice and Palestine, which came into the possession of Canaan); they seem, also, to have extended the appellation to the Leuco-Syri of Asia Minor. Syria, prior to Assyrian invasion, does not appear to have been governed by one king; for besides the Phœnicians and the Israelites, who were a people distinct from all others, there were also the kingdoms of Damascus, of Hamath, and probably other dynasties in the northern part of the country. From the hands of the Assyrians and Medes, the whole of Syria fell under the Persian yoke, to which it remained subject until wrested from it by Alexander the Great, after whose death, Seleucus Nicanor, one of his generals, received this province as part of his lot in the division of the Macedonian dominions: he raised it B.C. 312 to an empire, which is known in history as the kingdom of Syria or Babylon. The Seleucidæ, or successors of this prince, governed the country for more than two hundred years, during which they contested parts of it with the Egyptians, the Parthians, and the Jews; the last of their race was Antiochus Asiaticus, who was dethroned by Pompey, B.C. 65; and from that time Syria became a Roman province. The new conquerors allowed the ancient divisions of the country to remain, and kept possession of it until it was reduced by the *Saracens*, A.D. 640.'—*Arrowsmith's Ancient and Modern Geography*, p. 497.

'Its excellent soil and agreeable rivers, the Euphrates, Orontes, Cassimire, Adonis, Barrady, &c., rendered it a most delightful country. It was anciently divided into a variety of cantons, as Aramnaharaim, Aram-zobah, Aram-maachah, Aram-rehob, and Aram of Damascus. Zobah, Damascus, Hamath, Geshur, &c., were its most noted states about the time of David, who conquered it, 2 Sa. viii.—x. About sixty years after, Rezin, who had fled from Haddadezer his master, erected a kingdom at Damascus. He, and his successors, Benhadad and Hazael, did much mischief to the Hebrews, 1 Ki. xv., xx., xxii.; 2 Ki. vi., viii., x.; but Jonah and Jeroboam, kings of Israel, sufficiently resented these injuries, and brought the Syrian kingdom to the point of ruin, 2 Ki. xiii., xiv. They recovered themselves, and under Rezin they made a considerable figure, and terribly harassed Ahaz and his subjects, and even took Elath, on the Red Sea. But Tigiath-pileser, instigated by Ahaz, ravaged their country, demolished their cities, and carried the inhabitants to Media. During the decline of the Assyrian empire, the Syrians returned, and recovered themselves not a little; but Nebuchadnezzar again reduced them. In the end of the 11th century, the Seljukian Turks seized on it, and erected one of their four sultanies at Aleppo, and another at Damascus. Soon after, the European croisaders took the most of it, and after terrible struggling were, about an hundred years after, driven out of it, by Saladin, sultan of Egypt, and his successors. In the beginning of the sixteenth century it was seized by the Ottoman Turks, who retain it to this day. We know no place in it at present of note, except Aleppo and Damascus. Its principal rarities are the ruins of noted buildings, especially those of Tadmor and Baalbek. A Christian church was early planted here, and was famous at Antioch, and other places of the country: and there is still a shadow of Christianity with not a few.—Ac. xv. 23, 41. 23, 'And they wrote *letters* by them after this manner; The apostles and elders and brethren *send* greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia.' 41, 'And he went through Syria and Cilicia, confirming the churches.'

The following are some of the prophecies concerning Syria:—

Am. i. 3—5. 3, 'Thus saith the Lord; For three transgressions of Damascus, and for four, I will not turn away *the punishment* thereof; because they have threshed Gilead with threshing instruments of iron: 4, but I will send a fire into the house of Hazael, which shall devour the palaces of Ben-hadad. 5, I will break also the bar of Damascus, and cut off the inhabitant from the plain of Aven, and him that holdeth the sceptre from the house of Eden: and the people of Syria shall go into captivity unto Kir, saith the Lord.'

Is. vii. 12, 'Thus saith the Lord; As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus *in* a couch.'

Is. viii. 4, 'And say unto him, Take heed, and be quiet; fear not, neither be faint-hearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.'

Is. viii. 4, 'For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.'

Is. ix. 11, 12. 11, 'Therefore the Lord shall set up the adversaries of Rezin against him, and join his enemies together; 12, the Syrians before, and the Philistines behind; and they shall devour Israel with open mouth. For all this his anger is not turned away, but his hand *is* stretched out still.'

Is. xvii. 1—3. 1, 'The burden of Damascus. Behold, Damascus is taken away from *being* a city, and it shall be a ruinous heap. 2, The cities of Aroer *are* forsaken: they shall be for flocks, which shall lie down, and none shall make *them* afraid. 3, The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel, saith the Lord of hosts.'

IT CRIES HOSANNAH TO-DAY, AND TO-MORROW, CRUCIFY HIM, CRUCIFY HIM.

GEOGRAPHICAL NOTICES—*(continued)*.

JUDÆA, properly so called, was the south division of the Holy Land.—*See* HISTORICAL SKETCH OF THE LAND OF PROMISE, p. ix.

FROM BEYOND JORDAN, p. 116.—Probably including the parts about and east of the sources of the Jordan.—*See* GEOGRAPHICAL NOTICE, Sect. x. p. 74; also ADDENDA, Sect. vii. '*On the ministry of John the Baptist*,' p. 86, commencing at 'The scene of this ministry,' &c.

ADDENDA.

'ON JESUS' FIRST GENERAL CIRCUIT OF GALILEE,' p. 114.

'The next morning . . . Jesus retired early to a solitary place, for the sake of private prayer, Mk. i. 35—9, [Lu. iv 42—4] . . . With this time, then, that is, with the morning of the first day of the week, answering to Sunday with us, and, probably, within seven days since the recurrence of the feast of Pentecost, consequently on June 6, we must date the commencement of a circuit of Galilee; which evidently set out from Capernaum, and though it was confined to Galilee, yet was general in that country, and on all these accounts the first of its kind, and as complete as any. The intention of making such a progress, in his departure from Capernaum itself, is implied by his answer to Simon, and the people, when they would have detained him, or prevailed upon him to return to that city; Let us go to the neighbouring κωμοπόλεις—(κώμας καὶ πόλεις) towns or cities—that I may preach there also; for, for this purpose am I come forth, Mk. i. 38. . . . This circuit is also described by St. Matthew, iv. 23—5. St. Luke says, the work of the circuit was discharged in the synagogues of Galilee; St. Mark, in their synagogues unto all Galilee; and St. Matthew, that it went round all Galilee; and each of them, that it consisted in teaching, and preaching, that is, proclaiming; and performing miracles. . . .

'The expediency of undertaking such a progress, as soon after the public commencement of the ministry in Galilee as possible, must be undeniable; . . . and whatever length of time might have been occupied by such circuit, the same, it may be supposed, would be taken up by another. . . . Every circuit, whether in Galilee or elsewhere, undertaken in the course of our Lord's ministry, having been undertaken for the benefit of the inhabitants, . . . must be determined by the number of places which he would visit, and the length of the stay which he would make in each. . . . It is not to be supposed that he would merely perambulate Galilee in a circle, and, consequently, pass through such towns and villages only as lay on the line of his route: the expression, περιῆγεν ὅλην τὴν Γαλιλαίαν, in reference to this circuit, must be understood and interpreted, conformably with others, περιῆγεν ὁ Ἰησοῦς τὰς κώμας κύκλῳ, Mk. ix. 35, § 38—and, διώδευε κατὰ πόλιν καὶ κώμην, Lu. viii. 1, § 30, in reference to circuits subsequently undertaken. . . .

'The number of towns and villages—πόλεις καὶ κωμαι—which Galilee contained is estimated by Josephus, *Bell. Jud.* iii. iii. 2, at 204, and the population of each, upon an average, at not less than 15,000 souls.'—*Greswell*, Vol. II. Diss. xxiii. p. 269—92.

'Many of them, especially the cities, as we may presume, would contain much more. To assume, however, the average population of every town or city as only 15,000—and to understand the specified number of such towns and villages as intended of both the Galilees; on these suppositions the population of all Galilee amounted to 3,060,000 souls.

'The whole extent of Palestine from Dan to Beersheba, that is, from Bezaiheba to Cæsarea Philippi, is estimated by Reland, *Ii. emp.* v. 423, at 136 Roman miles; of which 58 miles, or one third, at least, must be assigned to the length of Galilee, Upper and Lower, in particular. And as the breadth of the country (that is, of the habitable part of the country, on the west of the Jordan,) was sufficiently uniform, if the population of every part had been on an equal scale, the population of the whole in general would have been three times the population of a third part in particular. On this principle the whole population of Palestine, west of the Jordan, must have been estimated at 9,180,000 souls. In this number, however, the inhabitants of Judæa, east of the Jordan, are not included; and their country, which was once adequate to the support of the two tribes, and one half, out of the twelve, would probably supply a million of souls additional. The population of all Palestine, then, both west and east of Jordan, would appear to be, on this principle, not less than ten millions of souls.

'The populousness of Judæa is a circumstance often insisted on by profane writers. *Diod. Sic. lib.* xl. *Eclogæ I., Operum* x. 215—.9; *Tac. Hist.* v. 5: and there is little doubt that, in proportion to its size, it was the most abundant in numbers of any country within the Roman dominions; and Strabo tells us, that in his time, the small district of Jamnea and its suburbs could bring into the field an army of 40,000 men, *Lib.* xvi 2, § 28, 347, which implies a general population of at least 160,000.'—*Ibid.* Vol. IV., *App. Diss.* xxiii. p. 491, .2.

'We will assume that our Lord would visit only one half of the towns and villages; and, what is no extravagant supposition, that he would pass, upon an average, one day in each. We will assume also that, for every week of the continuance of the progress, he would necessarily be stationary somewhere during the four and twenty hours of the sabbatic rest. Even upon this calculation, which every one will allow to be moderate and reasonable, the duration of a circuit would never be less than three months, and probably never less than four. This, then, we may assume, in every instance of what is supposed to have been a general circuit, not otherwise limited, as the nearest approximation to the exact measure of its continuance. Consequently, the circuits which began about the feast of Pentecost would be over about the feast of Tabernacles; of which fact we shall find incidental notices supplied, on more than one occasion, by the gospel narrative itself: and it is a general argument in favour of its truth, first, that on this principle a circuit would commonly begin after wheat-harvest was over, and terminate when seed-time was ready to arrive; the effect of which would be that the people in the interval would be enabled to attend upon our Saviour with the least inconvenience to themselves: and, secondly, that it would coincide with the period of the year when travelling could best be performed only in the morning and the evening of the day, and when resting throughout the day, so obviously necessary for the purpose of teaching, would not be more necessary for that purpose than expedient in itself.

'The course of the present circuit, we may conjecture from *St. Matthew*, iv 24, .5, was, upon the whole, as follows—first, along the western side of the Jordan, northward; which would disseminate the fame of Jesus in Decapolis: secondly, along the confines of the tetrarchy of Philip, westward; which would make him known throughout Syria: thirdly, by the coasts of Tyre and Sidon, southward: and, lastly, along the verge of Samaria, and the western region of the lake of Galilee—the nearest points to Judæa Proper, and to Perræa—until it returned to Capernaum. In the course of the progress, if he visited Bethsaida, he might be joined by Philip, Jno. i. 44, § 40, p. 72; if he visited Cana, by Nathanael, xxi. 2, § 97; and if there was such a village as Iscarioth, *Chrys. Oper.* 219, *Theophyl. Comm. in Matt* 51, 160, by Judas Iscariot also. All our Lord's disciples were natives of Galilee, and, probably, first became disciples in Galilee. No incident, however, is expressly recorded as having transpired on the circuit itself; a circumstance by no means more peculiar to this first, than to any other of the number, except the last; for these periods in our Lord's ministry, though in themselves integral portions of its whole duration, and as full of action and employment as any part of it, are invariably the least related in detail of all.'—*Ibid.* Vol. II. Diss. xxiii. pp. 292, .3.

BY VIRTUE OF UNION WITH CHRIST ALL HIS PEOPLE HAVE THE SAME FULL AND PERFECT CHRIST FOR THEIR SANCTIFICATION.
THE CHRISTIAN TAKES ALL THE SHAME OF HIS SINS TO HIMSELF, AND GIVES ALL THE GLORY OF HIS SERVICES TO CHRIST.

SECTION 19.—WHEN THE CIRCUIT WAS DRAWING TO AN END, AND THE CONCOURSE OF THE PEOPLE WAS GREATEST, JESUS TEACHES HIS DISCIPLES FROM SOME MOUNTAIN IN THE NEIGHBOURHOOD OF CAPERNAUM.* Matt. v.—viii. 1

INTRODUCTION AND ANALYSIS.

The Sermon on the Mount may be viewed as consisting of *ten* divisions: these are generally distinguished, each from the others, by some peculiarity of form as well as of subject.

The *first* portion, ch. v. ver. 3—12, consists of Beatitudes, describing the Christian life from its commencement to its consummation.

The *second*, ver. 13—6, calls for the manifestation of that life, for "the good of man, unto the glory of God.

The *third*, ver. 17—20, points to the truth and importance of that whereby the life divine is nourished; the word of righteousness as fulfilled by Christ.

The *fourth*, ver. 21—48, consists of *six* paragraphs, each beginning with '*Ye have heard*,' or, '*It hath been said*.' In each, there is a contrast between the law, as viewed by them '*of old time*,' and the truth of the word, as revealed by Him who introduces us into the perfect law of liberty.

The *fifth*, ch. vi. ver. 1—18, consists of *four* paragraphs, warning against formalism; and directing to the true manner of serving or worshipping God, our Father '*who seeth in secret*.'

The *sixth*, ver. 19—34, shews the reasonableness of faith in God, and exposes the folly of that worldly wisdom which is most destructive to the spiritual life.

The *seventh*, ch. vii. ver. 1—6, forbids presumption in judging, and also the prostituting that which is holy.

The *eighth*, ver. 7—14, invites us to '*ask—seek—knock*,' giving the assurance of a favourable answer. It then speaks more fully as to what, and of whom, we are to ask. Then we have the golden rule, the practical use of the Law and the Prophets, as read in the light of the Gospel. Then, as to where we are to knock—it is '*at the strait gate*.' We must practise self-denial, if we would fully participate in the blessings of the life everlasting.

The *ninth*, ver. 15—20, bids us beware of false prophets; and tells us how they, as well as the true witnesses, may be known; and intimates that, however men may deceive others now, the faithful Judge will give a true witness hereafter.

In the *tenth*, ver. 21—27, are told that nothing can stand the trial, except that which is in truth built upon the Rock. It is only as standing in the grace of God, that faith can endure the trials to which it is, and will be, subjected.

These ten sections of our Lord's exposition of the new covenant may be viewed as exhibiting the manner in which God, by his gospel, writes his Law (see the ten commandments, Ex. xx. 3—17) in its spirituality upon the fleshly tables of the heart.

I. In the Beatitudes, ch. v. ver. 3—12, is described the character of those who truly take the Lord to be their God. '*The poor in spirit*,' ver. 3, are they who, being divested of every other dependence, are brought into obedience to the first commandment, Ex. xx. 3, '*Thou shalt have no other gods before me*.' To such the King, 'THE PRINCE OF PEACE,' makes promise of '*the kingdom of heaven*.'

It is to those who '*mourn*,' ver. 4, that the Eternal, 'THE EVERLASTING FATHER,' proves the Father of mercies, and the God of all consolation.

It is '*the meek*,' ver. 5, that the Immortal, 'THE MIGHTY GOD,' will exalt in resurrection glory, to '*inherit the earth*.'

It is for those that '*hunger and thirst after righteousness*,' ver. 6, that the 'COUNSELLOR,' who hath for us entered within the vail, will procure that which shall fully and for ever satisfy.

It is to '*the merciful*,' ver. 7, that the 'WONDERFUL,' 'the only wise God,' will abound in the marvellous displays of his mercy.

Such having been made '*pure in heart*,' ver. 8, '*shall see God*,' being joined to Him in an everlasting covenant.

They are engaged in bringing others within the bond of the covenant, through the peace-speaking blood of Jesus, ver. 9, and are thus made like unto the Son of God

They '*are persecuted for righteousness' sake*,' ver. 10; but '*theirs is the kingdom of heaven*.' Such may meet with but an ill reward from men, ver. 11, for all their labour of love, in manifesting the truth respecting Him who is the '*Wonderful, Counsellor*, *The mighty God, The everlasting Father, The Prince of Peace*;' '*the King eternal, immortal, invisible*;' '*the only wise God*;' comp. Is. ix. 6, 1 Ti. i. 17, with ver. 3—7, as above; but great is their reward in their Father's house above: their portion is with those whom nothing could separate from the love of God.

II. Ver. 13—6. Those who are thus joined unto the Lord as their God are to manifest the life and light into which they are introduced, through Christ Jesus their Lord, the image of the invisible God, and after whose image they are to be formed anew.

They are made one with Him who is '*the Light of the world*:' eschewing all the darkness of idolatry, they are to be for light unto others, being as stars in the right hand of their Redeemer, to reflect the glorious light of that 'Sun of Righteousness.' They are to let their light so shine, as that not their works, however good, may arrest the attention of men, but that men may be led to '*glorify their Father who is in heaven*;' compare Ex. xx. 4—6, with Mt. v. 13—5.

It is under color that we thus in truth manifest the Name of the Lord, it is needful that we have a due regard to, and a right understanding of, that whereby God hath made himself known. He hath magnified his word above all his name. He hath made himself known in the Son of his love, as foreshewn by the Law and the Prophets; and we must duly value the Scriptures of truth, as revealing the purpose for which Christ came into the world—He' *is the end of the law for righteousness to every one that believeth*,' Rom. x. 4. He also came to seal the testimony of the prophets with his blood. Let us beware of making a vain use of Holy Scripture, which is thus so wondrously confirmed. And men must not esteem it a light thing to take upon them the name of Christ: we are taking '*the Lord's name in vain*,' if, while professing to belong to the family of God, we yet are conformed to the world—think lightly of God's manifestation of love in the gift of his Son, and care not to manifest that love to others; compare Ex. xx. 7, with Mt. v. 17—20.

IV. Ver. 21—48. Those '*of old time*' had been labouring to work out a righteousness of their own, according to the law; but we, who trust in the Son of God, by whom the law has been most perfectly fulfilled, do enter with him into rest; as is taught us in the exposition of the fourth commandment, He. iv. 10, '*He that is entered into his rest, he also hath ceased from his own works, as God did from his*.' Thenceforth the law is life, and his commandments are not grievous, but are rest and peace. It is as reaching the heart, that our Lord here presents a view of the second table of the law, as with regard to the *sixth* commandment, ver. 21—6, and the *seventh*, ver. 27—32; and as to the *eighth*, we are taught not to subtract from that which is vowed or promised, but to act in all simplicity toward man, the same as if under a vow to God, ver. 33—7. So far from bearing false witness, against which we are warned in the *ninth*, we are not even to prosecute according to the strict rigour of justice, ver. 38—42; and, so far from wishing evil to our neighbour, as forbidden in the *tenth* commandment, we are even to love our enemies, and do them all the good we are able: and as being made one with the Son of God. We are thus to bring forth the fruit of the perfect work of Christ, even as our Father in heaven continues to bestow the blessings of his completed work of creation, 43—8.

These, the *sixth*, *seventh*, *eighth*, *ninth*, and *tenth* commandments, viewed in relation to our neighbour, we are to obey, as being brought into obedience to the *fifth* commandment, viewed as reaching to the old highest relation of parent and child. Those of old had been claiming the honour that belongs to God. These fathers were heard and obeyed, to the making void the word of the everlasting Father. He is honoured by our listening to the voice of his 'well-beloved Son,' and by our thus becoming conformed to his image, according to his word: '*Be ye therefore perfect, even as your Father which is in heaven is perfect*.'

It is only as resting in the perfect work of Jesus, the Son of God, who hath for us brought in everlasting righteousness, that we can rejoice in the spirituality of the law, become followers of God as dear children, and serve him in the Sonship, ver. 21—48.

* See ADDENDA, '*On this Sermon and that in St. Luke* vi. 20—49,' § 27, pp. 21, 3.

HEAR, O ISRAEL; THE LORD OUR GOD IS ONE LORD: AND THOU SHALT LOVE THE LORD THY GOD WITH ALL THY HEART, AND WITH ALL THY SOUL, AND WITH ALL THY MIND, AND WITH ALL THY STRENGTH.—Mark xii. 29, 30.

THE HIGH PRIZE OF HEAVENLY BLISS IS AT THE END OF THE GOSPEL RACE.

TO NEGLECT THE RACE OF HOLINESS, IS TO REJECT THE PRIZE OF HAPPINESS.

(G. 23,) No. 19. *Mountain North of Capernaum.*

1 And seeing the multitudes, he went up into a mountain: and when he was set, his
disciples came unto him:

2, 3 And he opened his mouth, and taught them, saying, Blessed Μακαριοι *are* the poor
4 in spirit: for their's is the kingdom of heaven. Blessed *are* they that mourn: for they
5, 6 shall be comforted. Blessed *are* the meek: for they shall inherit the earth. Blessed

SCRIPTURE ILLUSTRATIONS.

1. *set*—the posture in which instruction was given—*see* Mt. xiii. 2, § 32; Lu. iv. 20, § 15, p. 104; v. 3, § 20; Jno. viii. 2, § 55—so Paul at Antioch in Pisidia; 'but when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down,' Ac. xiii. 14—and by the river side at Philippi: 'and on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted *thither*,' xvi. 13—*see* § 6, p. 41, Note, Lu. ii. 46, '*in the midst*.'

3. *poor in spirit*—the humble heart is the throne in which the King of heaven delighteth to dwell: 'For thus saith the high and lofty One that inhabiteth eternity, whose name *is* Holy; I dwell in the high and holy *place*, with him also *that is* of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones,' Is. lvii. 15—'Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?' Ja. ii. 5—'I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the LORD,' Zep. iii. 12.

4. *mourn*—occasioned by the prevalence of evil and absence of the Lord Jesus: 'verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.' 'And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you,' Jno. xvi. 20, § 87.

comforted—'If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you,' Jno. xvi. 7, § 87—*see* as to the Comforter, Jno. xiv. 16—26, § *ib.*—'The Lord hath anointed me . . . to appoint unto them that mourn in Zion,' &c., Is. lxi. 1—3 . . . . —comfort promised in Zion, Is. xxx. 18, 19 . . . . —the comforting acknowledged, Ps. cxlv. — . . . ; cxlvii. . . . ; Is. xii. — . . . &c.—'all ye that mourn for her'—'ye shall be comforted in Jerusalem,' Is. lxvi. 10, 13—*see* ch. lxvi.

5. *the meek*—'the meek shall inherit the earth; and shall delight themselves in the abundance of peace,' Ps. xxxvii. 11—'the man Moses *was* very meek, above all the men which *were* upon the face of the earth,' Nu. xii. 3—he however came short as to this virtue: 'And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them,' xx. 12—Jesus our example, 'meek and lowly in heart,' Mt. xi. 29, § 29—'Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he *is* just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass,' Zech. ix. 9—'Be patient therefore, brethren, unto the coming of the Lord,' Ja. v. 7—11. . . . . 'speak evil of no man, . . . be no brawlers, *but* gentle, shewing all meekness unto all men,' Tit. iii. 2.

NOTES.

1. *Seeing the multitudes.* 'Seeing so great a concourse of people.' This is commonly called the sermon on the mount. It is not improbable that it was repeated, in substance, on different occasions.—*See* Lu. vi. 17—49, § 27. The design of our Lord in this discourse was to make known the *nature* of that kingdom he had announced as being about to be established, and to rescue the moral law from the false glosses put upon it by the Pharisees.

Set. The master sat in the chief place, and the disciples before him in a circuit—*see* Lu. ii. 46, § 6, p. 41.

His disciples came unto him. The apostles, or the peculiar disciples of Christ, may be principally concerned. From Lu. vi. 13, 7, § 27, and Jno. vi. 66, 7, § 43, all who followed our Saviour, and heard him favourably, were called 'his disciples.'

2. *Opened his mouth.* This phrase is expressive of free and full discourse, Ep. vi. 19. '*And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel*,' of some weighty and important matter, uttered with great alacrity of spirit.

[3. *Blessed are the poor in spirit.* Μακάριοι, '*Happy*.' The best commentators generally render μακάριοι *happy*, and εὐλογητός, *blessed*. The several blessings here pronounced appear to have some opposition to the vices to which the Jews were chiefly addicted.]

Such are truly happy who are sensible of their own ignorance, sinfulness, and insufficiency, and who depend on God's free grace for instruction, forgiveness, and supply: and whose hearts are so weaned from the riches, honours, and pleasures of this life, that they readily submit to God's disposal, and part with everything temporal for the gospel's sake;—such only have a full and everlasting interest in all the riches and honours of the kingdom of grace here, and of the kingdom of glory that is about to come.

Theirs is the kingdom of heaven. That is theirs, as a *gift*, which cannot be procured by purchase. They are, through Divine grace, constituted heirs of a kingdom which shall fully satisfy, and that for ever.

[4. *Blessed are they that mourn.* All kinds of mourning cannot be here intended; '*for the sorrow of the world worketh death*.']

[Our Lord predicted that the days were coming when the Bridegroom would be taken from his disciples, and then should they fast or mourn; and when he did make them understand that he was indeed going away, sorrow filled their heart. But he did not leave them comfortless; he left the promise of his return: to apply which promise was one of the special purposes for which the Comforter was to be sent.]

5. *The meek*; i.e., 'the gentle and forgiving.' It is not *apathy* which is enjoined, but a regulation of passion, as, '*Be ye angry, and sin not: let not the sun go down upon your wrath*,' Ep. iv. 26. Not such as are constitutionally meek, but made so by grace, made so under injuries, &c., by faith and in answer to prayer; those who, from principle, patiently submit to the will of God, whether it be as to suffering, or doing.

They shall inherit the earth. This might have been translated the *land*. It was promised to Israel that they should inherit the *land* of Canaan. The patriarchs looked forward to this—*see* Ge. xv. 7, 8. 7. '*And he said unto him*, I am the LORD that brought *thee out of Ur of the Chaldees, to give thee this land to inherit it*. 8. *And he answered*, Lord God, *whereby shall I know that I shall inherit it?*' and Ex. xxxii. 13, '*Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.*' Yet they did not possess it till after the Exodus from Egypt. Moses, although the meekest of men, did not enter into the land, although he led the children of Israel to the borders of it. Abraham, Isaac, and Jacob, although they sojourned in the land, were not given it in possession, notwithstanding their being given it in promise. Nevertheless, those who patiently wait for God will find his promise sure. '*The meek shall inherit the earth*,' when the wicked are cut off.

MATT. v. 7—9.

are they which-do-hunger and thirst-after righteousness: for they shall-be-filled. 7, 8 Blessed *are* the merciful: for they shall-obtain-mercy ελεηθησονται. Blessed *are* 9 the pure in heart: for they shall-see God. Blessed *are* the peacemakers: for they

SCRIPTURE ILLUSTRATIONS.

6. *hunger and thirst after, &c.*—such as keep judgment and do mercy, Is. lvi. 1—8, . . . —*see the contrast*, ver. 9—12, and lxv. 11—6, . . . —such as truly 'keep judgment and do justice' say, 'As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness,' Ps. xvii. 15.

shall be filled—' He, every one that thirsteth,' &c., Is. lv. 1—3, . . . 'whosoever drinketh,' &c., Jno. iv. 14, § 13, p. 93—'if any man thirst,' &c., vii. 37, 8, § 55—'the bread of God is he which cometh down from heaven,' &c., vi. 33—5, § 43—' *When* the poor and needy seek water, and *there is* none, *and* their tongue faileth for thirst, I the LORD will hear them, *I* the God of Israel will not forsake them,' Is. xli. 17 —*see* Lu. i. 53, § 2, p. 12. . . . . 'As new born babes, desire the sincere milk of the word, that ye may grow thereby,' 1 Pe. ii. 2—Let us with Job say, 'I have esteemed the words of his mouth more than my necessary *food*,' xxiii. 12—and we shall be able to say, 'Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart,' Jer. xv. 16.

7. *the merciful*—' With the merciful thou wilt shew thyself merciful,' 2 Sa. xxii. 26—the righteous is 'ever merciful, and lendeth; and his seed *is* blessed,' Ps. xxxvii. 26—blessings promised to Israel when he sheweth mercy, Is. lviii 6—12.

shall obtain mercy—mercy with men when they need it, but especially mercy with God: 'For if ye forgive,' &c., ch. vi. 14, p. 133—supplying mercy: 'He that hath pity upon the poor lendeth unto the LORD; and that which he hath given [or, *his deed*] will he pay him again,' Pr. xix. 17—mercy in that day: 'The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well,' 2 Ti. i. 18—' for God *is* not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister,' He. vi. 10.

8. *pure in heart*—' With the pure thou wilt,' &c., 2 Sa. xxii. 27—Job was 'perfect and upright,' Job i. 1—8 . . . . —such shall abide in the tabernacle of God, *Ps.* xv. 1—4 . . . . —and 'receive the blessing from the LORD,' xxiv. 4, 5, . . . —Purity necessary to seeing God in his word: 'Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand,' Da. xii. 10—and in his works, Ps. cxi. . . . . Follow peace with all *men*, and holiness, without,' &c., He. xii. 14.

9. *peacemakers*—' Abram said unto Lot, Let there be no strife,' &c., Ge. xiii. 7, 8—Moses was a peacemaker, Ex. ii. 13—*comp.* Ac. vii. 26—' Love your enemies,' &c., Lu. vi. 27, § 27—' Bless them which persecute you: bless, and curse not,' Rom. xii. 14—21; *xiv.* 1—19. . . . . 16, 'For where envying and strife *is*, there *is* confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace,' Ja. iii. 16—8—Christians 'to seek that men may be reconciled to God: 'Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God,' 2 Co. v. 20—and to one another in the Lord, Ep. iv. . . . . *see* as to the disposition in which this peace is to be sought, ver. 1—3—the power to accomplish it, ver. 4—10—the ministry appointed for the purpose, ver. 11, 2—and the grand result contemplated, ver. 13—6—the obstructions to be removed out of the way, ver. 17—3—the example of forgiveness in the Father, ver. 32—and of sacrifice in the Son, ch. v. ver. 2. . . . . to be followed by the sons of God, ver. 1.

NOTES.

6. *Blessed are they which do hunger, &c.* Hunger and thirst here are expressive metaphors of ardent desire. The hungry desire food; the thirsty, drink: gold is despised for bread. The words are descriptive of a holy ardour of soul, in pursuit of the most eminent attainments in universal goodness.

They shall be filled. χορτασθησονται, 'satisfied,' so as to desire nothing more. It is derived from χορτος, 'grass,' or 'herbage;' and is a figure taken from cattle in a good pasture, fed till they are satisfied, and graze no longer.

7. *Blessed are the merciful.* In nothing do we imitate God more than in shewing mercy. He specially appointed the 'mercy seat,' saying, '*there I will meet with thee*,' Ex. xxv. 21, 2.

[8. *Pure in heart.* Those, in whose souls all carnal, sinful, and sensual desires are mortified; who are inwardly replenished with holy natures and affections, and influenced by the fear and love of God in their habitual conduct. In opposition to the Pharisees, who affected outward purity, while their hearts were full of corruption and defilement.]

' The clean in heart,' οι καθαροι τη καρδια, an allusion to the ancient ritual. The laws in regard to the cleanliness of the body, and even of the garments, if neglected, excluded a person from the temple.

[*Shall see God.* The words are a Hebraism, signifying, 'they shall possess God,' enjoy his felicity:—(seeing a thing was used among the Hebrews for possessing it.)—*See* Ps. xvi. 10, '*For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.*'—Jno. iii. 3, 16, § 12, pp. 83, 6.]

9. *Blessed are the peacemakers.* [Ειρηνοποιοι. This word is not found in any other part of Scripture, but (which is nearly the same) the verb ειρηνοποιεω, of the same origin, occurs Col. i. 20, where the connexion shews that it signifies *actively to reconcile, to make peace*; '*And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him*, I say, *whether* they be *things in earth, or things in heaven.*' Etymology and classical use, also, concur in affixing the sense of *reconciler, peacemaker*, to ειρηνοποιος.]

PRACTICAL REFLECTIONS.

[3—8 *ver.* The *first* pre-requisite to blessing, is to know our need of it, that we have nothing to purchase it, and that it must be of *grace*—the *next* is, to mourn the absence of Him, in whom the fulness of blessing is to be found—the *third* is, quietly to submit to the will of God, in patient waiting for the fulfilment of his promise—the *fourth* is, the preparation for it, in the most earnest desire after righteousness —the *fifth* is, that, knowing our own shortcomings, and the forgiving grace and enriching goodness of God, we act in mercy toward others—and the *sixth* is, that our clemency be not extended to our own faults, no, not even as to secret thought or motive; but, that we be pure in heart. Such shall see God; a people thus prepared will be delighted in by him as his chosen bride.]

9 *ver.* God sent his Son into the world, to reconcile sinners unto himself. And those who *follow the Lamb whithersoever he goeth*, willing to be at any sacrifice as loving the truth and the peace, are those who will be found standing with the Lamb upon mount Sion, having his Father's name written on their foreheads, manifesting as sons of the living God, His Name, which is LOVE.

[' The Jews look for Messiah to lead them to *war* and victory. Happy shall they be, who, being reconciled to God through Christ, have his peace filling their hearts, and rendering them earnestly diligent to maintain and promote peace, consistently with truth and holiness; such shall enjoy all the privileges that belong to the adoption of sons.']

IT IS EXCEEDINGLY LOVELY TO BEHOLD PICTURES OF PURITY HUNG IN FRAMES OF POVERTY.

LET THE SAINT'S PURE LIFE HANG A PADLOCK ON THE SINNER'S IMPURE LIPS.

MATT. v. 10—A.

10 shall-be-called the-children υἱοὶ of-God. Blessed *are* they which-are-persecuted for-
11 righteousness'-sake: for their's is the kingdom of heaven. Blessed are-ye, when *men*
shall-revile you, and persecute *you*, and shall-say all-manner-of evil πᾶν πονηρὸν ῥῆμα
12 against you falsely ψευδόμενοι, for-my-sake. Rejoice, and be-exceeding-glad: for great
is your reward in heaven: for so persecuted-they the prophets which *were* before you.
13 Ye are the salt of-the earth: but if the salt have-lost-his-savour μωρανθῇ, wherewith
shall-it-be-salted? it-is-thenceforth good ἰσχύει ἔτι for nothing, but to-be-cast out, and
14 to-be-trodden-under foot of men. Ye are the light of-the world. A-city that-is-set on

SCRIPTURE ILLUSTRATIONS.

9. *children of God*—as bearing resemblance to God: 'Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you,' 2 Co. xiii. 11—*see* Hos. i. 10.

10. *persecuted for righteousness' sake*—to be willing to suffer for the Son of man's sake, Lu. vi. 22, § 27—'All that will live godly in Christ Jesus shall suffer persecution,' 2 Ti. iii. 12—'If we suffer, we shall also reign with *him*: if we deny *him*,' &c., ii. 12—the heirs of the kingdom are described as those who had lost their lives 'for the witness of Jesus,' &c.: 'And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years,' Rev. xx. 4; xi. 18.

12. *so persecuted they the prophets*—*see* the case of Joseph as to persecution, Ge. xxxvii. 8, 18—28; and blessing—*comp.* xlix. 25—Jezebel persecuted the prophets: 'For it was so, when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water,' 1 Ki. xviii. 4—so Ahab, xxii. 8—27—Zechariah stoned, 2 Ch. xxiv. 20, 1—. . . . ver. 25—last col. last l. 'they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets which testified against them to turn them to thee, and they wrought great provocations,' Ne. ix. 26—so Jeremiah, ch. xxvi. 8, 9, 20—23— the parallel passage, Luke vi. 23, § 27—our Lord twice bewailed Jerusalem, on account of her hardness of heart, in slaying the prophets, Lu. xiii. 34, § 66; Mt. xxiii. 37, § 85—so Stephen accused the Jewish sanhedrim; 'Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers,' Ac. vii. 51, .2 —*comp.* 1 Th. ii. 14, .5, and He. xi. 36, .7.

13. *ye are the salt, &c.*—salt was to be offered with the meat offering, Le. ii. 13—'Let your speech *be* always with grace, seasoned with salt, that ye may know how ye ought to answer every man,' Col. iv. 6—Christians are said to escape 'the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ,' 2 Pe. ii. 20.

14. *ye are the light*—Christians are individually to shine as 'lights in the world;' 'blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world,' Ph. ii. 15—*as* John, who was a 'burning and a shining light,' Jno. v. 35, § 23—also collectively, as 'light in the Lord,' Eph. v. 8—21. . . . . Christ is the 'true Light, which lighteth,' &c., Jno. i. 9, § 7, p. 47.

NOTES.

9. *Children of God.* It is here *implied* that they will, by the Father, be loved and blessed with a truly paternal affection; they being made conformable to his dear Son, who came to make '*peace through the blood of his cross*,' Col i. 20—*See* p. 121.

10. *Persecuted.* διδωγμένοι. They who are hard pressed upon, and pursued with repeated acts of enmity.

[11. *And persecute you.* The persecution in the preceding verse signifies that of the hand; this of the tongue, as calumny, &c.; but as διωγμὸς, which we render 'to persecute,' is a forensic term, and signifies 'legal persecutions and public accusations,' our Lord probably refers to such in relation to the primitive Christians.—*Clarke.*]

12. *Great is your reward.* A patient and cheerful suffering for Christ in this life will certainly be rewarded in the blessedness of the life to come. Not a reward of debt, but of grace: '*For our light affliction, which is but for a moment, worketh for us a far more exceeding* and *eternal weight of glory*,' 2 Co. iv. 17.

13. *Salt.* This is the grand preservative from corruption in the material world. Salt is a common symbol of wisdom. The disciples and ministers of Christ are, by their doctrine, conversation, example, labours, and prayers, to oppose the progress of sin and impiety, and season men's minds with holiness.

[*If the salt have lost his savour.* As salt which has lost its savour is useless, so Christ's disciples will be worthless and contemptible, even in the most eminent stations, if by their conduct they maintain not their character for real and vital religion. In eastern countries salt is found in the earth in veins or layers, and when exposed to the sun and rain loses its saltness entirely.]

[*But to be cast out.* 'Who shall teach the teacher?' Εἰ μὴ βλητέον ἔξω. A sort of rustic proverb, signifying '*to be good for nothing*.']

14. *Light of the world.* τὸ φῶς τοῦ κόσμου, *i. e.*, 'the means by which God is pleased to enlighten the minds of men with true religion, as the globe is enlightened by the rays of the sun; which is, in the proper sense, τὸ φῶς τοῦ κόσμου. The term was applied by the Jews to their rabbins, as among the Greeks and Romans celebrated persons were called *lights of the world*.'—*Bloomfield.* Christ is the true Light, but Christians shine by the light of knowledge and holiness derived from him.

A city set on a hill. Not far from the Mount of Beatitudes is *Saphet*, supposed to be the ancient *Bethulia*. It stands on a very conspicuous mountain, and might easily be seen from the mountain on which our Lord made this discourse. Many writers have justly observed that *Christ* takes his *similes* from the most obvious things, familiarly known to his hearers, and often before their eyes, even while he was speaking. See this beautifully illustrated by *Sir Isaac Newton in his Work on the Prophecies.*

PRACTICAL REFLECTIONS.

10 *ver.* Those who are espoused unto Jesus, the Lord our Righteousness, are not to be discouraged, on account of their being hated of the world.

[11, .2 *ver.* Christians must not be surprised, although they should be reviled for their work of faith and labour of love, and although they should have their motives misrepresented; they must have the patience of hope, looking for their reward, not from man or in time, but from God, and in the coming kingdom, like the prophets who have gone before them.]

13 *ver.* As salt was of old a token of friendship, and actually brings more closely together, so as to preserve from putrefaction, the several particles of the substances into which it is put—so should true believers exhibit the power of the salt of his covenant, in diffusing his purifying, healing, and preserving grace around them.

[14 *ver.* Christians should not merely be as lights; they should, in Christ, concentrate their efforts, so as to be like one great light, for the enlightenment of the world. They should not be as dwelling in scattered tents, they should be as fellow-citizens, combining their efforts for the common good, and as an open example to the world, not merely of individual holiness, but of social harmony, beauty, and blessing.]

EVERY CHRISTIAN IS A LIGHT IN THE WORLD, BUT NOT THE LIGHT OF THE WORLD.

THE LOSS OF THE SAINT'S HEAD HASTENS HIS RECEPTION OF THE CROWN.

MATT. v. 15—9.

15 an-hill cannot be-hid. Neither do-*men*-light a-candle, and put it under a bushel, but
16 on a candlestick; and it-giveth-light unto-all that *are* in the house. Let your light
so-shine before men, that they-may-see your good works, and glorify your Father
which is in heaven.
17 Think not that I-am-come to-destroy καταλυσαι the law, or the prophets: I-am-not-
18 come to-destroy, but to-fulfil πληρωσαι. For verily I-say unto-you, Till heaven and
earth pass παρελθη, one jot ιωτα or one tittle κεραια shall in-no-wise pass from the
19 law, till all be-fulfilled. Whosoever therefore shall-break one of-these least command-

SCRIPTURE ILLUSTRATIONS.

15. *on a candlestick*—churches likened to candlesticks—*see* Rev. i. 20. . . . . Christians to attach themselves to the assemblies of the saints, for the purpose of unitedly and openly exhibiting the light. He. x. 23—5. . . . . *see* as to the armour of light, with which the darkness and the powers of darkness are to be opposed, Ep. vi. 11—9. . . . . —'What I tell you in darkness, *that* speak ye in light,' &c., Mt. x. 27, § 39.

16. *let your light*—even those who occupy the lowest stations may 'adorn the doctrine of God our Saviour in all things,' Tit. ii. 10—2—Christians are practically to exhibit the light, so that their enemies may be led to glorify God, 1 Pe. ii. 12. . . . . thus even in this life are the meek to be beautified with salvation, whether as subjects, ver. 13—7—or as servants, ver. 18—25—or as wives and husbands, iii. 1—7. . . . . 'a chosen generation, a royal priesthood' . . . to 'shew forth the praises of him who hath called you out of darkness into his marvellous light,' 1 Pe. ii. 9—'God is light,' and we are to walk in the light, 1 Jno. i. 5—7.

good works—Tabitha, Ac. ix. 36—'we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them,' Ep. ii. 10—through the Scripture, the man of God is 'throughly furnished unto all good works,' 2 Ti. iii. 17—a doer of the word: 'But be ye doers of the word, and not hearers only, deceiving your own selves,' Ja. i. 22—God is glorified in such as bear much fruit, Jno. xv. 8, § 87. . . . . .

17. *think not . . . to destroy the law*—'Do we then make void the law through faith? God forbid: yea, we establish the law,' Rom. iii. 31—'For Christ *is* the end of the law for righteousness to every one that believeth,' x. 4—'Jesus Christ . . . a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers,' xv. 8—'the covenant, that was confirmed,' &c., Ga. iii. 17, ... 'The Lord is well pleased for his righteousness' sake; he will magnify the law, and make *it* honourable,' Is. xlii. 21

18. *till heaven and earth shall pass*—'For ever, O Lord, thy word is settled in heaven,' Ps. cxix. 89, 152. —'The grass withereth, the flower fadeth: but the word of our God shall stand for ever,' Is. xl. 8—'And it is easier for heaven and earth to pass, than one tittle of the law to fall,' Lu. xvi. 17, § 69; xxi. 33, § 86; Mt. xxiv. 35, § 85—it is not in order to make void his word, that God hath become incarnate, Nu. xxiii. 19. . . . . ver. 51, under 'The Son of man,' but in order to make it sure: 'He that spared not his own Son, but,' &c., Rom. viii. 32.

19. *whosoever . . . shall break*—the word of the Lord, given to Moses, to be kept in integrity: 'What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it,' De. xii. 32—the Pharisees made 'the commandment of God of none effect by . . . . tradition,' Mt. xv. 3—6, § 44—'Take heed and beware of the leaven,' &c., Mk. xvi. 6, § 48—the church at Pergamos reproved: 'But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication,' Rev. ii. 14—'Abstain from all appearance of evil,' 1 Th. v. 22.

NOTES.

15. *Light a candle, &c.* λυχνον, 'a lamp.' Their houses were illuminated all night by LAMPS placed on a large stand, here rendered 'candlestick,' fixed in the ground, from which the smaller lamps used in the apartments were lighted.

Under a bushel. ὑπο τον μοδιον, 'under a corn measure;' a bushel was unknown to the Jews. A proverbial saying, illustrative of the folly of depriving anything of its utility, by putting it to a purpose the farthest from what it was intended for.

16. *Let your light so shine.* 'Ουτως λαμψατω το φως, 'thus let your light shine,' 'the light of your example,' 'unequivocal profession of the truth.'

That they may see your good works. This is not the *motive* to influence us, simply that we *may be seen* —*see* ch. vi. 1, p. 131—but that our heavenly Father may be glorified. The Pharisees acted to be *seen of men*; true Christians act to glorify God; and care little what *men* may think of them, except as by their conduct others may be brought to honour God.

[17. *Think not that I am come to destroy the law, &c.* As if he had said, 'I am not come to make the law of none effect—to dissolve the connexion which subsists between its several parts, or the obligation men are under to have their lives regulated by its moral precepts; nor am I come to dissolve the *connecting* reference which it has to the *good things promised*. But I am come, πληρωσαι, *to complete*—to perfect its connexion and reference, to ratify and accomplish everything shadowed forth in the Mosaic *ritual*, to fill up its great design.']

18. *Verily.* 'Αμην. [The proper signification of this word is *true*,—*verus*, as spoken of things; *observant of truth*, *verax*, as spoken of persons; sometimes *truth* or *truth*, *veritas*, as an abstract. In the New Testament it is frequently used in affirmation.]

[*Jot*, ιωτα, answers to the Hebrew letter י, *yod*, which, being the least letter of the alphabet, might be proverbially used on this occasion. Thus our Lord means to express, in addition to the *eternal obligation*, the *boundless extent* of the moral law, as demanding the utmost purity of *thought*, as well as innocence of action.]

One tittle—see ADDENDA, p. 128.

Till all be fulfilled. εως αν παντα γενηται, 'till all things which it requires or foretells shall be effected.'

19. *Break.* 'Shall neglect, or transgress,' in his practice, or pervert and weaken by his doctrines; violate or disobey.

PRACTICAL REFLECTIONS.

[15 *ver.* God, the great Giver of light, gives the knowledge of his truth, not in order that it may lie in concealment, but in order that the whole household of faith may be benefited thereby. The Christian must endeavour to dispel the surrounding darkness.]

16 *ver.* We should seek that our light may be put forth in such a way as to prove that it proceeds from the God of truth and love—that it exhibit in us, not the deformities of sin, or the infirmities of the flesh, but the beauties of holiness, the fruits of the Spirit, not as seeking the praise of men, but their good, and the glory of our Father which is in heaven.

[17 *ver.* Let us not dishonour Christ, by having imperfect views of his mission. Let us not dishonour God, by thinking that he sent his Son to undo all that he had been doing before; to gainsay what he had said, and had solemnly confirmed by oath—the coming of Christ is rather the assured pledge that all shall be accomplished.]

18 *ver.* God is a great lawgiver, and we may not trifle with his commands: his word must stand, and he will do all his pleasure. The threatened judgment must fall, the promised blessing will come; as God hath from the beginning appointed.

ments, and shall-teach men so, he-shall-be-called the-least in the kingdom of heaven: but whosoever shall-do and *teach them*, the-same shall-be-called great in the kingdom
20 of heaven. For I-say unto-you, That except your righteousness shall-exceed περισσευση πλειον *the righteousness* of-the scribes and Pharisees, ye-shall-in-no-case enter into the kingdom of heaven.
21 Ye-have-heard that it-was-said by-them of-old-time, Thou-shalt not kill; and who-
22 soever shall-kill shall-be in-danger-of ενοχος the judgment: but I say unto-you, That whosoever is-angry with his brother without-a-cause εικη shall-be in-danger-of the judgment: and whosoever shall-say to his brother, Racá, shall-be in-danger-of the

SCRIPTURE ILLUSTRATIONS.

19. *whosoever shall do and teach*—'They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever,' Da. xii. 3—'Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth,' 2 Ti. ii. 15—following righteousness—'In meekness instructing those that oppose,' ver. 22—6—'in all things shewing thyself a pattern of good works: in doctrine *shewing* uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you,' Ti. ii. 7, 8.

20. *except your righteousness shall exceed, &c.*—so John warned the Pharisees and Sadducees, who had merely an outward formal righteousness, performed as in the sight of man, Mt. iii. 7—10, § 7—the Pharisee and publican, Lu. xviii. 9—14, § 73—no deceiver can enter the kingdom of heaven: 'And there shall in no wise enter into it anything that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life,' Rev. xxi. 27—'and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith,' Ph. iii. 9—*see also* Rom. i. 16—8, 'For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written. The just shall live by faith. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.'

21. *thou shalt not kill*—'Whoso sheddeth man's blood, by man shall his blood be shed,' Ge. ix. 5, 6; Ex. xx. 13—'he that killeth any man shall surely be put to death,' Le. xxiv. 17.

22. *angry without cause*—Cain, Ge. iv. 1—8—Joseph's brethren hated him, xxxvii. 4—8 . . . . —*see* the case of Miriam and Aaron, Nu. xii.: Korah, Dathan, &c., xvi.—Saul: 'And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed *but* thousands: and *what* can he have more but the kingdom? And Saul eyed David from that day and forward,' 1 Sa. xviii. 8, 9—the Jews hated Jesus, Jno. xv. 25, § 87—as having just cause we may be angry; but the sun is not to go down upon our wrath; and we are not to 'give place to the devil,' the suggester of dark suspicions and distrust, Ep. iv. 26, 7—'be ye,' &c. *comp.* Ge. iii. 1—5, . . . 'Now the serpent was more subtil than any beast,' &c.—'Ye are of *your* father,' &c., Jno. viii. 44, § 55.

Racá—such language may not be used unjustly, or without cause; it is used, but not without cause, Ja. ii. 20, 'But wilt thou know, O vain man, that faith without works is dead?'

the council—*see* Nu. xi. 16, 'And the LORD said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee'—Jesus foretold that the apostles should be delivered up to councils, Mt. x. 17, § 39—sought to put Jesus to death, Mt. xxvi. 59, § 89.

NOTES.

19. *These least commandments.* The Pharisees, it is probable, divided the precepts of the law into *lesser* and *greater*, teaching that they who violated the former were guilty of a trivial offence only; distinguishing between what is called, by the corrupt Romish church, *mortal* and *venial* sins—*see* Mt. xxiii. 23, § 85.

Shall be called least. 'The farthest from attaining heaven;' *i. e.*, 'he shall not attain it at all.'—*Bloomf.*

[20. *The righteousness of the scribes and Pharisees.* They made no small part of the law void by their traditions and divisions, Mt. xxiii. 23, § 85; xv. 3—9, § 44. Christ meant to say that he would not own for his disciple the man who gave a relaxed view of the law, as did the scribes, ver. 20—the righteousness required is that perfect righteousness which can only be found in Christ, THE LORD OUR RIGHTEOUSNESS; by submitting to whom we are also made holy in heart and life.]

21. *Thou shalt not kill.* The Jews understood the law, 'Thou shalt not kill,' only of actual murder, and that committed by a man's own hand. But such is the spirituality and extent of this commandment, that whosoever indulges rash, wrathful, and causeless anger, or a malicious and revengeful temper, is, in God's account, guilty of murder in his heart, and thereby exposed to his righteous judgment.

[The *judgment* means an inferior court, consisting of twenty-three members; from it an appeal might be made to the *council*, the supreme court, or sanhedrim, composed of seventy-two elders.]

22. *With his brother*; *i.e.*, with any one. With the Jewish writers, a 'brother' is, *Ben Berith*, a son of the covenant; *i.e.*, an Israelite. A 'neighbour' was a proselyte, in opposition to a heathen. In the church, a 'brother' is a Christian, Mt. xviii. 15, 7, § 53; 1 Co. v. 11, '*But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.*' A neighbour is any one we can assist, Lu. x. 29—37, § 60.

Shall be in danger of the judgment. Shall be liable to a worse punishment from God.

Raca. (That is, without cause.) This is a Syriac word, expressive of great contempt. It comes from a verb signifying to be *empty*, vain; and hence, as a word of contempt, denotes *senseless, stupid, shallow-brains.* Jesus teaches us that to use such words unjustly is a violation of the sixth commandment.

[*Danger of the council*; *i.e.* 'of the sanhedrim,' whose business was to judge in the most important affairs of the nation; for instance, in all matters relative to religion, as when any person pretended to be a prophet, or attempted to make innovations in the established worship. Possibly, this court always consisted of *seventy-one* members, in imitation of the elders appointed by Moses, but with very varying powers.—*See* ADDENDA, '*The council*,' p. 129.]

PRACTICAL REFLECTIONS.

19 *ver.* We must be careful not only to avoid committing great sins, but the least sins; and especially of justifying ourselves therein before men, thus teaching them to act in opposition to our God. And we must be heedful not only to do the will of God ourselves, but to communicate the knowledge thereof to others.—'Wouldest thou know if thou lovest God, be frequent in exercises of love and charity.'

[20 *ver.* The Christian's righteousness must not be merely that which consists in an orthodox creed, even when combined with a punctilious observance of religious ordinances. It must be the righteousness which is of God by faith; faith in Christ, as the end of the law for righteousness, must be in the heart, working by love, so as to bring the soul and the life into a living conformity to the will of God.]

WE ARE NOT TO SAIL TO GLORY IN THE SALT SEA OF OUR OWN TEARS, BUT IN THE RED SEA OF THE REDEEMER'S BLOOD.

THE SPIRITUAL RICHES OF THE POOREST SAINT, INFINITELY TRANSCEND THE TEMPORAL RICHES OF ALL THE WICKED IN THE WORLD.

MATT. v. 23—9.

council: but whosoever shall-say, Thou-fool *μωρε*, shall-be in-danger-of hell fire *εις*
23 *την γεενναν του πυρος*. Therefore if thou-bring thy gift to the altar, and-there remem-
24 berest that thy brother hath ought against thee; leave there thy gift before the altar,
and go-thy-way; first be-reconciled to thy brother, and then come and-offer thy gift.
25 Agree with thine adversary quickly, whiles thou-art in the way with him; lest-at-any-
time the adversary deliver thee to-the judge, and the judge deliver thee to-the officer,
26 and thou-be-cast into prison. Verily I-say unto-thee, Thou-shalt by-no-means come-
out thence, till thou-hast-paid the uttermost farthing.
27 Ye-have-heard that it-was-said by-them of-old-time, Thou-shalt not commit-adul-
28 tery: but I say unto-you, That whosoever looketh on a-woman to lust-after her hath-
29 committed-adultery-with her already in his heart. And if thy right eye offend thee,

SCRIPTURE ILLUSTRATIONS.

22. *thou fool*—'The fool hath said in his heart, *There is* no God,' Ps. xiv. 1—this word is used by our Lord himself, but not 'without cause,' as Mt. xxiii. 17, § 85.

23. *bring thy gift*—'And Samuel said, Hath the LORD *as great* delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey *is* better than sacrifice. *and* to hearken than the fat of rams,' 1 Sa. xv. 22—God turned away from the sacrifices of the Jews, as offered by hands stained with blood, is. i. 11—5 . . . .—they were first, to do justice to those who had only God to plead for them, ver. 16, 7, *ib.*—and then, he would be gracious to them, ver. 18, *ib.*

24. *be reconciled*—Laban warned of God to be reconciled to Jacob, Ge. xxxi. 24—9—Christians are to be willing to suffer wrong: 'Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather *suffer yourselves to* be defrauded?' 1 Co. vi. 7—*be ye* all of one mind, having compassion one of another,' 1 Pe. iii. 8—11.

25. *agree with, &c.*—Jacob sought agreement with his brother Esau, Ge. xxxii. 3—5 . . . .—'Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took *it*,' xxxiii. 11—'Seek ye the LORD while he may be found,' Is. lv. 6, 7 . . . .—'Kiss the Son, lest he be angry,' Ps. ii. 12 . . . .—'To-day if ye will hear his voice, harden not your hearts,' &c., He. iii. 7—13. . . . . —*see* the case of Balaam, Nu. xxii. 31, 2; xxxi. 8; Rev. ii. 14—*see* p. 123, ver. 19.

26. *thou shalt by no means come out, &c.*—the servant who would not forgive his fellow servant, Mt. xviii. 34, § 53.

27. *thou shalt not commit adultery*—Ex. xx. 14—such to be put to death, Le. xx. 10—'whoso committeth adultery with a woman lacketh understanding: he *that* doeth it destroyeth his own soul,' Pr. vi. 32—'whoremongers and adulterers God will judge,' He. xiii. 4—the adulteress 'forsaketh the guide of her youth, & forgetteth the covenant of her God,' Pr. ii. 17.

28. *whosoever looketh, &c.*—thus Shechem sinned, Ge. xxxiv. 2—so Potiphar's wife, xxxix. 7—so David, 2 Sa. xi. 2—'Lust not after her beauty,' Pr. vi. 25—'every man is tempted, when he is drawn away of his own lust, and enticed,' Ja. i. 14, 5.

NOTES.

22. *Thou fool. μωρε.* A term of the greatest abhorrence,—'thou impious wretch,' folly and impiety being equivalent with the Hebrews.—*Bloomfield.*

[*Hell-fire. γεενναν*, the GEHENNAH of fire. The place referred to is supposed to have been a beautiful spot at the foot of mount Moriah, lying partly within the mouth of Hinnom, and partly in the valley of Jehoshaphat, and irrigated by the waters of Siloam. It was called Tophet because of the sacrifices that were offered there to the god Molech, by beat of drum, which in Hebrew is called *Toph* (תֹּף).

The statue of Molech was of brass, hollow within, with its arms extended, and stooping a little forward. They lighted a great fire within the statue, and another before it. They put upon its arms the child they intended to sacrifice, which soon fell into the fire at the foot of the statue. To stifle the noise of these cries, they made a great rattling of drums and other instruments, that the spectators might not be moved with compassion. And this, as they say, was the manner of sacrificing in Tophet.—*See* ADDENDA, '*Tophet*,' p. 129.]

23. As the former verse forbids *ill-timed* and *excessive anger and hatred*, so this and the following enjoin *love to our neighbour*, and a *placable spirit*. And since the Pharisees reckoned anger, hatred, and reviling among the slighter offences; and thought that they would not incur the wrath of God, if sacrifices and other external rites were accurately observed; so here we are taught that external worship is not pleasing in the sight of God, unless it be accompanied by a meek and charitable spirit.

[23, 4. *Therefore, if thou bring thy gift, &c.* The scribes required restitution in money-matters; yet otherwise held, that gifts and sacrifices would expiate all offences not amenable to the judge.]

25. *Adversary. αντιδικος.* 'one going to law with another.' It here means a *creditor*; a man who has a just claim on us. It is wrong to carry the contention to a court of law—*see* 1 Co. vi. 7, ver. 24, 'Sc. Illus.'

Whiles thou art in the way. According to the Roman custom, an aggrieved person could compel the party to go with him before the prætor, unless he agreed by the way to adjust the matter.

26. *Farthing. κοδραντην.* A word formed from the Latin *quadrus*, which (*from quatuor*, four,) denotes of an *as*, and equal in value to about three-fourths of our farthing. There was a smaller coin than this in use among the Jews.—*See* Mk. xii. 42, § 85.

[28. *Looketh, &c. ὁ βλεπων γυναικα.* 'Gazeth on a woman.' Indulges unchaste imaginations, desires, and intentions. Such was the guilt of David—*see* 2 Sa. xi. 2. 'Our Lord means to say, that it is not the *act* only, but the *unchaste desire* also, (what is called at 2 Pe. ii. 14, "eyes full of adultery,") which is included in the commandment. '*Επιθυμία* may be defined, "such a desire as gains the full consent of the will, and would certainly terminate in action, did not impediments from other causes arise;" thus making the essence of the vice to be in the *intention*.' —*Bloomfield.*]

[29. *ει δε ὁ ὀφθαλμός—σκανδαλίζει σε.* 'If thy right eye prove a stumblingblock to thee,' 'occasion thee to stumble,' 'lead thee into sin.' It is used as a metaphor for whatever proves the occasion of the commission of sin. The Hebrews were accustomed to compare lusts and evil passions with members of the body; for example, an evil eye denoted envy, Mt. xx. 15, § 76; the bowels denoted compassion; the heart, affection, &c. So Paul writes to the Romans, ch. vi. 13, '*Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.*' Thus, to pluck out the eye, and cut off the hand, is equivalent to crucify '*the flesh with the affections and lusts*,' Ga. v. 24; and Col. iii. 5, '*Mortify therefore your members which are upon the earth.*']

Why the *right* eye is mentioned, may be that *that* was essentially necessary to the purposes of *war*, as it was then carried on.

PRACTICAL REFLECTIONS.

21—6 *ver.* Justice must be observed in thought and word, as well as in deed. Without cause, we must neither be angry, nor at any time speak despitefully of others. 'Other men's failings should be our warnings.'

If we would desire our gifts to be accepted of God, we must first render justice to man; and no delay is to be made in satisfying all just demands. The longer the injustice is continued, the greater is the difficulty in procuring a discharge.

DUTIES MAY BE GOOD CRUTCHES TO GO UPON, BUT THEY ARE BAD CHRISTS TO LEAN UPON.
OUR EYES ARE CASEMENTS TO LET IN LUSTS, WHEN THEY SHOULD BE FLOODGATES TO LET OUT TEARS.

MATT. v. 30—7.

pluck-it-out, and cast *it* from thee: for it-is-profitable *συμφερει* for-thee that one of-thy
30 members should-perish, and not *that* thy whole body should-be-cast into hell. And if
thy right hand offend thee, cut-it-off, and cast *it* from thee: for it-is-profitable for-thee
that one of-thy members should-perish, and not *that* thy whole body should-be-cast
into hell.

31 It-hath-been-said, Whosoever shall-put-away his wife, let-him-give her a-writing-of-
32 divorcement: but I say unto-you, That whosoever shall-put-away his wife, saving-for
the-cause-of *παρεκτος λογου* fornication, causeth her to-commit-adultery: and whoso-
ever shall-marry her-that-is-divorced committeth-adultery.

33 Again, ye-have-heard that it-hath-been-said by-them of-old-time, Thou-shalt-not-
34 forswear-thyself, but shalt-perform unto-the Lord thine oaths: but I say unto-you,
35 Swear not at-all; neither by heaven; for it-is God's throne: nor by the earth; for it-is
36 his footstool: neither by Jerusalem; for it-is the-city of-the great King. Neither shalt-
37 thou-swear by thy head, because thou-canst not make one hair white or black. But

SCRIPTURE ILLUSTRATIONS.

30. *if thy right hand offend thee*—Mt. xviii. 8, 9, § 53; Mk. ix. 43—8, § 52.

31. *whosoever shall put away, &c.*—permitted by Moses, De. xxiv. 1: *comp.* Mk. x. 5—12, § 74—the Pharisees tempted Jesus with this question, Mt. xix. 3, *ib.*

32. *but I say unto you, &c.*—so Paul advised the Corinthians: 'And unto the married I command, *yet* not I, but the Lord, Let not the wife depart from *her* husband,' 1 Co. vii. 10.

33. *thou shalt not forswear, &c.*—Ex. xx. 7—'And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: *I am* the Lord,' Le. xix. 12—they who swear to their own hurt and change not, shall be blessed, Ps. xv. 4—'When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee; and it would be sin in thee,' De. xxiii. 21—'When thou vowest a vow unto God, defer not to pay it; for *he hath* no pleasure in fools: pay that which thou hast vowed,' Ec. v. 4—'O Judah, keep thy solemn feasts, perform thy vows,' Na. i. 15.

34. *swear not at all*—Jesus himself did not refuse to take an oath in a court of law, Mt. xxvi. 63, 4, § 89—so Paul often *called God to witness* his sincerity, which is all that is meant by an oath, Rom. i. 9, 'For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers'—ix. 1, 'I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost.'—The Lord, speaking of New Testament times, Is. xlv. 22—5, . . . swears 'unto me every knee shall bow, every tongue shall swear,' ver. 23. To Israel it is said, Je. iv. 2, 'Thou shalt swear, The Lord liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory.'

34. *neither by heaven; for it, &c.*—'Thus saith the Lord, The heaven *is* my throne,' Is. lxvi. 1 . . . . .—'he that shall swear by heaven, sweareth by the throne of God,' Mt. xxiii. 22, § 85.

35. *nor by the earth; for it is, &c.*—'Exalt ye the Lord our God, and worship at his footstool; *for* he *is* holy,' Ps. xcix. 5.

neither by Jerusalem—'the holy city,' Mt. iv. 5, § 9, p. 64—'Beautiful for situation, the joy of the whole earth, *is* mount Zion, *on* the sides of the north, the city of the great King,' Ps. xlvi i. 2—'Glorious things are spoken of thee, O city of God,' lxxxvii. 3—unto which the kingdom is to come: 'And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem,' Mi. iv. 8—Je. iii. 12, .4, .7 . . . —for a description of 'the holy city, New Jerusalem,' *see* Rev. xxi., .ii.

36. *neither . . . by thy head, &c.*—'Which of you by taking thought,' &c., Mt. vi. 27, p. 135; Lu. xii. 25, § 63.

NOTES.

[31. *It hath been said.* Having before adverted to the seventh commandment, our Lord takes occasion to allude to that abuse of the judicial law, which, though intended to regulate and repress divorces, had rendered them more frequent, and became almost as pestilent to good morals as adultery itself.

We are to bear in mind,—1, that the Jews were permitted to divorce their wives without assigning any cause;—2, that our Lord, neither here nor at Mt. xix. 3, § 74, meant to give *political* directions;—3, that he, moreover, did not contradict Moses, who even himself never approved of the arbitrary divorces of his times—*see* xix. 8, § *ib.*;—and, 4, that the Jewish doctors in the age of Christ were not agreed on the sense of the passage of De. xxiv.—*see* Scrip. Illus.']

[32. *Saving for the cause of fornication.* παρεκτος λογου πορνειας. *Except for whoredom.* The Jews had extended it to any cause, and to such an extent, that *Rabbi Akiba* said, '*a man may put away his wife, if he see another woman that pleases him better.*']

33—7. *Thou shalt not forswear thyself.* Christ here proceeds to correct another false interpretation of the law.—*See* 'Scripture Illustrations,' ver. 33.

An oath is a solemn act wherein we swear by God, or call on him to witness the truth of what we assert or promise; and to avenge us in time and eternity, if we swear what is false or unknown to us, or if we do not perform what we engage. An oath was not to be taken but in the name of the one true God: De. vi. 13, 'Thou *shalt fear the* Lord *thy God, and serve him, and shalt swear by his name*;' Jos. xxiii. 7, '*neither make mention of the name of their gods, nor cause to swear* by them, *neither serve them, nor bow yourselves unto them*;' Je. v. 12—*see* ver. 37, 'Scripture Illustrations;' *see* ver. 34, 5: oaths are not to be taken irreverently, without godly fear and awe of the Most High.

Perform unto the Lord thine oaths. The morality of the Jews on this point was truly execrable; they maintained, that a man might swear with his lips, and annul it at the same moment in his heart.

36. *Thy head.* This was a practice common to both Greeks and Romans. The hand, it should seem, was placed on the head during swearing; implying imprecation in case of perjury, since the *head* was peculiarly spoken of in such imprecations. To swear by the *head* was the same as to swear by the *life*; or to say, I will forfeit my *life* if what I say is not true. God is the author of the life, and to swear by *that*, therefore, is the same as to swear by *him*.

PRACTICAL REFLECTIONS.

[27—32 *ver.* The stability of our Christian character is manifested not merely by standing the force of great trials, but by resisting the first approaches of evil, and it is secured by denying ourselves to everything that may be likely to lead into sin, although the thing should in itself be lawful.]

But though dear as is a right eye, or necessary as a right hand, let it be parted with rather than that it should sink us in perdition.

[Let our firmness be manifested, not merely by the resisting of evil in ourselves, but in bearing with the infirmities of others, and in our being constant to our engagements in the several relations of life, as here with regard to the marriage covenant.]

SIN INDULGED IN A BELIEVER IS LIKE A CRACK IN A SILVER BELL.

THERE IS NO GOING FROM DELILAH'S LAP TO ABRAHAM'S BOSOM.

MATT. v. 33—43

let your communication be, Yea, yea; Nay, nay: for whatsoever *is* more than these cometh of evil, ἐκ τοῦ πονηροῦ.

38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:
39 but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy
40 right cheek, turn to him the other also. And if any man will sue thee at the law, and
41 take away thy coat, let him have *thy* cloke also. And whosoever shall compel thee to
42 go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.
43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

SCRIPTURE ILLUSTRATIONS.

37. *yea, yea; nay, nay*—'putting away lying, speak every man truth with his neighbour: for we are members one of another,' Ep. iv. 25—'above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and *your* nay, nay; lest ye fall into condemnation,' Ja. v. 12.

38. *an eye for an eye*—'And thine eye shall not pity; *but* life *shall go* for life, eye for eye, tooth for tooth, hand for hand, foot for foot,' De. xix. 21; Ex. xxi. 24; Le. xxiv 20

39. *resist not evil*—'Thou shalt not avenge, nor bear any grudge,' &c., Le. xix. 18—*see* ver. 43—he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth,' Is. liii. 7—'Recompense to no man evil for evil,' Rom. xii. 17—9. . . . . 'See that none render evil for evil unto any *man*; but ever follow that which is good, both among yourselves, and to all *men*,' 1 Th. v. 15—'Ye have condemned *and* killed the just; *and* he doth not resist you,' Ja. v. 6—'not rendering evil for evil, . . . but contrariwise blessing,' 1 Pe. iii. 9.

whosoever shall smite thee, &c.—'and when they had blindfolded him, they struck,' &c., Lu. xxii. 64, § 39—'who did no sin,' 1 Pe. ii. 22, 3.

42. *give*—to 'thy poor brother' 'thou shalt open thine hand wide,' &c., De. xv. 7—10 . . . . . —'do good, and lend, hoping for nothing again,' Lu. vi. 35, § 27.

43 *ye have heard, &c.*—'Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I *am* the LORD,' Le. xix. 18—but as to the Moabites and Ammonites, it was commanded, 'Thou shalt not seek their peace nor their prosperity all thy days for ever,' De. xxiii. 6.

NOTES.

[**37. *Yea, yea. Nai, nai.***. . . . . The Hebrew repeats the affirmative, to give it more strength. It was a proverbial manner among the Hebrews of characterizing a man of strict probity and good faith, by saying, *'his yea is yea, and his no is no.'*]

[*Of evil.* ἐκ τοῦ πονηροῦ. 'Of the evil one.' And there is not in the universe more cause of amazement at his forbearance, than that God does not, in vengeance, smite the profane swearer at once to hell.]

38. *An eye for an eye, &c.* By the Mosaic law, retaliation was permitted.—*See* 'Scripture Illustrations.' There was a rule given to regulate the decision of the judges, but the Jews made it a rule to take private revenge. Greeks and Romans had the same law. The savage nations in America, as well as in almost every other part of the world, set no bounds to the cool, deliberate malignity, with which they will pursue, for years together, not only the person himself, from whom they have received an injury, but sometimes every one related to or connected with him. The Arabs are equally implacable in their resentments: and the Koran itself, in the case of murder, allows private revenge. Christianity only is powerful to overcome evil with good.

39. *Whosoever shall smite thee.* ῥαπίσει. The word corresponds to our *rap* or *slap*; and was chiefly, as here, used of striking on the *face*; which was regarded as an affront of the worst sort; and was severely punished both by the Jewish and Roman laws.

Turn to him the other also. A proverbial phrase, to express a meek submission to injuries and affronts: '*I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting*,' Isa. l. 6. '*He giveth* his *cheek to him that smiteth him: he is filled full with reproach*,' La. iii. 30—*see* Mt. xxvi. 67, 8: Jno. xviii. 22, 3, § 89. So the heathen writers, Liv. iv. 35; and Tacit. Hist. iii. 31.

40. *Coat.* χιτῶνα. The linen tunic encircling the body. The Jews wore two principal garments, an interior and an exterior. The *interior*, here called the *coat*, or the tunic, was made commonly of linen, and encircled the whole body, extending down to the knees. Sometimes beneath this garment, as in the case of the priests, there was another garment corresponding to pantaloons. The coat, or tunic, extended to the neck, and had long or short sleeves. *Over* this was commonly worn an upper garment, here called *cloak*, or mantle. It was made commonly nearly square, of different sizes, five or six cubits long, and as many broad, and wrapped around the body, and thrown off when engaged in labour.

[By χιτῶνα is denoted the *under* garment; and by ἱμάτιον the *upper*, usually of greater value than the former. Indeed, from the circumstance of its being used as a blanket, to wrap the person in by night, it was not allowed by the law to be taken by the creditor, though the χιτὼν might, Ex. xxii. 26, '*If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down.*']

41. *Whosoever shall compel thee to go a mile.* ἀγγαρεύσει (from '*hangar*,' a dagger, which the couriers wore as a mark of authority;—Chardin, Tav. vol. II. 242; Michaelis, part I. c. iv. Sect. ix. p. 158, Clark's Trav.) is a Persian word used to express the obliging of men to carry burthens from stage to stage. In order that the royal commands might be delivered with safety and dispatch in different parts of the empire, Cyrus stationed horsemen at proper intervals on all the great public highways. One of these delivered the message to another, and intelligence was thus rapidly and safely communicated. These *Angari* are now termed 'Chappars,' and serve to carry dispatches between the court and provinces. When a chappar sets out, the master of the horse furnishes him with a single horse, and when that is weary he dismounts the first man he meets, and takes his. There is no pardon for a traveller that refuses to let a *chappar* have his horse, nor for any other who should deny him the best in his stable. The Jews and other provinces were compelled by the Roman governors, or tetrarchs, to furnish horses, and themselves to accompany them (Plin. Epist. x. 14, 121.) The practice is still retained by the Turks.

a mile. Μίλιον. A word formed from the Latin *mille*, a thousand; for a Roman mile consisted of a thousand paces, each of which was nearly equal to five English feet.

43. *Ye have heard, &c.* Their malevolence toward all mankind except their own nation was so remarkable, that the heathens took notice of it:—Tacit. Hist. v. 5, 'Their fidelity is inviolable, and their pity ready

PRACTICAL REFLECTIONS.

33—7 *ver.* [Cunning is to be eschewed by the Christian, and especially in matters so solemn as that of his presence & his power in our making of covenants.]

We are honestly to say what we mean, and promise what, God willing, we intend to perform: saying and doing all as in the sight, and under the power of God.

THE CHRISTIAN TAKES THOSE REPROOFS THE BEST WHICH HE NEEDS THE MOST.
THE LOUD JESUS SPREADS A LARGE TABLE EVERY DAY, AND THE MOST WHO EAT AT IT ARE HIS ENEMIES.

MATT. v. 44—8.

44 enemy. But I say unto-you, Love your enemies, bless them that-curse you, do good to-them that-hate you, and pray for them which-despitefully-use επηρεαζοντων you, and
45 persecute you; that ye-may-be the-children of your Father which *is* in heaven: for he-maketh-his sun-to-rise on the-evil and *on* the-good, and sendeth-rain on the-just and
46 *on* the-unjust. For if ye-love them which-love you, what reward have-ye? do not even
47 the publicans the same? And if ye-salute your brethren only, what do-ye more περισσον
48 *than others?* do not even the publicans so? Be ye therefore perfect τελειοι, even-as your Father which *is* in heaven is perfect.

SCRIPTURE ILLUSTRATIONS.

44. *but I say, &c.*—he 'having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby,' Ep. ii. 15, .6.

love your enemies—so did Jesus—'when we were enemies, we were reconciled to God by the death of his Son,' Rom. v. 10—and so he hath commanded his followers, 'Love,' &c., 'do good to them which hate you,' Lu. vi. 27, .8 § 27—'Bless them which persecute you,' Rom. xii. 14—20—as Christ, 'Father, forgive, &c., Lu. xxiii. 34, § 91—so Stephen, Ac. vii. 60—and, so should all that truly would act as followers of the Lamb, 1 Pe. iii. 9—*see* ver. 30, p. 127.

45. *that ye may be*—the children of God are not to imitate the world—'be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God,' Rom. xii. 2—but to take the Most High for their example as to holiness, 1 Pe. i. 14—.6 . . . .—as to love, 1 Jno. iv. 7, 8 . . . . .—his love was manifested in the most costly sacrifice for us, ver. 9, 10, *ibid.*—and it is by acting out our love in like manner, that we truly confess the truth respecting the Father and the Son, ver. 11—.7, *ibid.*

his sun—'upon whom doth not his light arise?' Job xxv. 3—'Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness,' Ac. xiv. 17.

46. *what reward*—the reward is of grace, according to the grace manifested—'So speak ye, and so do, as they that shall be judged by the law of liberty. For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth [or, *glorieth*] against judgment,' Ja. ii. 12, .3.

47. *what do ye more?*—the children of God are not to content themselves with merely receiving from God—'For unto whomsoever much is given, of him shall be much required,' Lu. xii. 48, § 63.

48. *be ye therefore perfect*—'And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I *am* the Almighty God; walk before me, and be thou perfect,' Ge. xvii. 1—so to Israel, 'And ye shall be holy unto me: for I the LORD *am* holy, and have severed you from *other* people, that ye should be mine,' Le. xx. 26—so to the disciples: 'Be ye therefore merciful, as your Father also is merciful,' Lu. vi. 36, § 27—Christians must aim high: 'Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour,' Ep. v. 1, 2— . . . . . 'whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus,' Col. i. 28.

NOTES.

toward one another; but unto all others they bear an implacable hatred.' It is evident, that by 'neighbour' they understood *a Jew*; and that by 'enemy' they understood *heathens* in general. It is to be remarked, that the clause, *hate thine enemy*, is not in the law—*see* Lev. xix. 18, 'Scrip. Illus.;' but the Rabbins pretended, that it was deducible from the first part of the precept, which seems to limit forgiveness to Israelites.

44. *Bless them that curse you.* Implying such a sincere disposition to do them good as shall *show* itself in *actions*; done to them not indeed as *enemies*, but as *fellow creatures*. It is said of Theodosius the emperor, that being urged to execute one who had reviled him, he answered, 'So far from gratifying your wish; were it in my power, if he were dead, I would raise him to life again; rather than, being alive, to put him to death.'

45. *That ye may be the children*, i.e., 'assimilated to him by conformity of disposition,' as children usually are to their parents—*see* 'Scrip. Illus.'

[48. *Be ye therefore perfect, even as your Father, &c.* 'Be not children of manmon like the publicans (τελωναι), but '*Be ye perfect*' (τελειοι); and, so, the children of '*your Father which is in heaven*,'—perfect in goodness, exercising longsuffering and patience, while working good for others; fully resolved to carry out your Father's purposes of love, notwithstanding all outward discouragements, persevering in kindness, not only to the good, but also to the unthankful.]

PRACTICAL REFLECTIONS.

38—48 *ver.* We are not to imitate the world in returning evil for evil; but rather to rejoice in opportunities of benefiting or obliging those who seek to do us hurt.

Of the good which God hath given us, we are to dispense to others to the utmost of our power. Thus should we act, not only like forgiven sinners, but like Him who forgives, like our heavenly Father; who, when we were yet enemies, not only gave us the temporal blessing we enjoyed, but gave us his Son, the dearest object he had, that we might be made most blessed in him by the power of his Holy Spirit.

So let us be willing to part with what is dearest to us that others may be with us reconciled unto God.

[Our standard of perfection is not presented from among the mighty and honourable of the earth: it is to be seen in the condescending mercy and longsuffering kindness of our Father in heaven.]

ADDENDA.

ONE TITTLE, ch. v. ver. 18, p. 123.

'*One tittle.*—The Hebrew letters were written with small points or apices, which serve to distinguish one letter from another. To change a small point of one letter, therefore, might vary the meaning of a word, and destroy the sense. It might have been correctly rendered, "*not the least letter, or stroke*," *&c.*; and the more so, as *jot* and *tittle* in English signify much the same. Hence the Jews were exceedingly cautious in writing these letters, and considered the smallest change or omission a reason for destroying the whole manuscript, when they were transcribing the Old Testament. The expression, "one jot or tittle," became proverbial, and means that the *smallest part* of the law shall not be destroyed.

'The laws of the Jews are commonly divided into moral, ceremonial, and judicial. The moral laws are such as grow out of the *nature of things*, which cannot, therefore, be changed, such as the duty of loving God and his creatures.

'Those requiring *love and obedience to God*, and love to men, could not be changed, and Christ did not attempt it, Mt. xix. 19, § 75; xxii. 37—9, § 85; Lu. x. 27, § 60; Rom. xiii. 9.

'Of this kind are the ten commandments. The ceremonial laws are such as are appointed to meet certain states of society, or to regulate the religious rites and ceremonies of a people. These can be

A SANCTIFIED CHRISTIAN RENDERS THE GREATEST GOOD FOR THE GREATEST EVIL.
IF OUR CHARITY BE NOT WIDE AS THE WORLD, IT IS TOO STRAIT FOR THE COMMAND, LOVE YOUR ENEMIES.

HE MAKES A GOOD MARKET OF BAD COMMODITIES, WHO WITH KINDNESS OVERCOMES INJURIES.

CHRIST'S LOVE IS LIKE THE BEAMS OF THE SUN; IT REACHES EAST, WEST, NORTH, AND SOUTH.

ADDENDA—(*continued.*)

changed when circumstances are changed, and yet the moral law be untouched. A parent might suffer his children to have fifty different dresses at different times, and love them equally in all. The dress is a mere matter of *ceremony*, and may be changed. The child, in all these garments, is bound to *love* and *obey* his father: this is a *moral* law, and cannot be changed. So the laws of the Jews.

'A third species of law was the *judicial*, or those regulating courts of justice, contained in the Old Testament. These were of the nature of the ceremonial law, and might also be changed at pleasure.

'The *ceremonial* law was *fulfilled* by the coming of Christ; the shadow was lost in the substance, and ceased to be binding. The *moral* law was confirmed and unchanged.'—*Barnes.*

THE COUNCIL, ver. 22, pp. 124,.5.

The seventy-two members were made up of the chief priests and elders of the people, and the scribes. The chief priests were such as had discharged the office of the high priest, and those who were the *heads* of the twenty-four classes of priests, who were called, in an honorary way, *high* or *chief* priests—*see* Mt. ii. 4, § 5, p. 32. The *elders* were the princes of the tribes, or heads of the family associations.—*See* § 25, p. 199, ADDENDA, '*Scribes.*'

Till the time when Judea was subjected to the Romans, this council had the power of life and death. It still retained the power of passing *sentence*, though the Roman magistrate held the right of execution.—*See* Mt. xxvii. 1, 2, § 89; [Mk. xv. 1; Lu. xxiii. 1; Jno. xviii. 28], 31, § 90.

The situation of *the great Sanhedrim*, or, as the Jews speak, *the House of Judgment*, was partly within the priests' court, and partly within that of the Israelites; and the time that this supreme court usually assembled was, after the morning daily sacrifice, to the afternoon daily sacrifice. It was not necessary that *all the members* should be present, but no business could be done unless there were *twenty-three* assembled. The head of this council was called *Hanasci*, i. e. *president*; and he who supplied his room in his absence was called the *Ab*, i.e. *the father of the council*, and always sat at the president's right hand. It was before this tribunal that our Saviour was tried. It was then assembled in the palace of the high priest, Mt. xxvi. 3—5; 57; §§ 86, 9; Jno. xviii. 24, § 89—*see* also Ac. iv., v.

TOPHET, ver. 22, p. 125.

Tophet.—It is thought that Tophet was the butchery, or place of slaughter, at Jerusalem, lying to the south of the city, in the valley of the children of Hinnom. It is also said that a constant fire used to be kept there, for burning the carcasses, and other filthiness, that were brought thither from the city. It was in the same place that they cast away the ashes and remains of the images of false gods, when they demolished their altars, and broke down their statues. King Josiah defiled the place of Tophet, where the temple of Molech stood, that nobody might go thither any more to sacrifice their children to that cruel heathenish deity, 2 Ki. xxiii. 6—10. Those guilty of certain crimes were, according to the law, to be burned with fire—Le. xx. 14, '*And if a man take a wife and her mother, it is wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.*' Also xxi. 9. '*And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire.*' If any were thus executed, this accursed place may have been the spot of ground on which they were consumed. It seemed, both with regard to its former state, when Molech was worshipped, and after Josiah had polluted it, a fit *emblem of hell* itself; Is. xxx. 33, ... Je. vii. 32, '*Therefore, behold, the days come, saith the* LORD, *that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter: for they shall bury in Tophet, till there be no place.*'

Jeremiah upbraids the Israelites with having built temples to Molech, in the valley of Hinnom, in Tophet, to burn their children in the fire, Je. vii. 31.

VALLEY OF HINNOM.

From Dr. Robinson's '*Biblical Researches in Palestine*,' Vol. I. pp. 402—.4.

Valley of Hinnom.—This valley is so called in the Old Testament; though more commonly in the fuller form, 'Valley of the son of Hinnom.' גי בן הנם Jos. xv. 8. גי בן הנם Je. xix. 2, 6. Hence are derived the Greek Γέεννα, and the corresponding English forms *Gehinnom*, *Gehenna*. The Arabian writer, Edrisi, in the twelfth century, apparently includes the lower part of it under the name *Wady Jehennan*; and this is the usual name for the whole Wady among the Arabs at the present day. Other Arabic writers apply this name to the valley of Jehoshaphat. Its commencement is in the broad sloping basin on the west of the city, south of the Yafa road, extending up nearly to the brow of the great Wady on the west. The large reservoir, commonly called the Upper Pool, or Gihon, may be regarded as a sort of central point in this basin; from which the land slopes upwards by a gentle acclivity on every side except the east. On this side the ground descends towards the Yafa Gate, forming a broad hollow or valley between the two swells on the N. and S. This part might perhaps, not improperly be termed the valley of Gihon; though the name Gihon in Scripture is applied only to a fountain.

From the eastern side of the said Upper Pool, the course of the valley is S. 51° E. for the distance of 1,900 feet, to the bend opposite the Yafa Gate. The valley is here from 50 to 100 yards in width. The bottom is every where thickly covered with small stones; but is nevertheless sown, and a crop of lentils growing upon it. From this point up to the Yafa Gate was a distance of 400 feet; viz., 100 in the valley, 200 on the steep slope, at an angle of 20°, and 100 on the level of the gate above. Hence the depth of the valley is here 44 feet below the gate. The valley now descends on a course S. 10° W. for 2,107 feet, to the bend at the S.W. corner of * Zion. In this distance, 875 feet brings us to the aqueduct as it crosses the valley; at 220 feet further is the upper end of the Lower Pool, the length of which in the middle is 592 feet, and the remaining 420 feet lie between the pool and the angle of the valley. In this part the valley continues about the same breadth, grows deeper, is planted with olive and other fruit trees, and is in some places tilled. A new course of S. 40° E. strikes the south side at the distance of 700 feet; and then another of S. 75° E. carries us 625 feet further. In this last, at 130 feet, a path crosses the valley leading up over the hills towards Bethlehem, and 75 feet below this road is the point to which we measured in order to determine the height of Zion; which last is here 154 feet.† From the end of this course, the valley runs due east, for the space of 1,440 feet. For about 400 feet of this distance, the breadth remains the same as above; and the fruit trees and tillage continues. The southern hill is steep, rocky, and full of tombs. At 440 feet the valley contracts, becomes quite narrow and stony, and descends with much greater rapidity. Towards the end of the course it opens again, and meets the gardens in the oblong plat, where it forms a junction with the valley of Jehoshaphat. The S.E. corner of Zion here runs down and out in a low point. From the end of the last course to the well of Nehemiah, is a distance of 480 feet, measured on a course S. 30° E.

In these gardens, lying partly within the mouth of Hinnom, and partly in the valley of Jehoshaphat, and irrigated by the waters of Siloam, Jerome assigns the place of Tophet, where the Jews practised the horrid rites of Baal and Molech, and burned their sons and their daughters in the fire.

* Of that which some now call Zion.
† The height above the valley at the S.W. corner of the wall of the city is 104 feet.

SECTION 19.—THE SERMON ON THE MOUNT—(*continued.*)

MATTHEW vi. chap.*

RECAPITULATION AND ANALYSIS.

I. Having in the Beatitudes shewn what it is to take the Lord alone to be our God—the self-denial and alienation from the world which it implies, and the blessing which it brings, Mr. v. 3—12.—p. 119.

II. Having shewn that his disciples are to be made in the image of Him who is the Preserver of men, the Light of the world, and the Producer of good, whom, and not their own works, they are to endeavour to glorify, ver. 13—16—20.

III. Having shewn how the Name of the Lord is to be reverenced; viz., by seeing 'the Law and the Prophets,' as testifying of Christ: and by rightly regarding the purpose for which he came into the world, as the Fulfiller of all righteousness, ver. 17—20.—40.

IV. Having also shewn what it is to cease from our own works, and rest in the finished work of the Son of God; that it is to be as our Father who is in heaven, who continues to bestow the blessing of his completed creation, even upon the evil and unthankful: so should his children, as having entered upon the finished work of the Son, continue to bring forth, for the benefit of men, the fruits of the new creation—'*Be ye therefore perfect, as your Father which is in heaven is perfect,*' ver. 21—48.—10.

V. Having thus led us into the adoption of sons, the Great Teacher next instructs us in the spirituality of the *fifth* commandment. If God be our Father, *honour* belongs to him in that relation: if we have been made the sons of God, who is just and good, omniscient and omnipotent, we should *honour* him, the Father of our spirits, by ever acting as in his sight; and *that* to God as a Father, and as having a regard to the *honour* that cometh from God only, vi. 1—18.—8.

Ch. vi. 1—4. It is thus that, in our contributions, whether for religious or charitable purposes, we are to act as under the eye of our Father who seeth in secret.

Ver. 5, 6. So are we to acquaint ourselves with God, as that our prayers will be for communion with Him, and not for display before men.

Ver. 7—15. Prayer is to be made with holy reverence and childlike confidence, in communion with the saints, for God's kingdom of righteousness and peace to come upon earth; and it is to be made with the ascription of glory to God, and with good-will towards men.

Ver. 16—8. Our Heavenly Father is to be *honoured* by our having such a regard to the happiness of his creatures, as that *every* when most and within ourselves, and most deeply humbled before Him, we shall endeavour so to put on a pleasing exterior before them.

Thus are we to worship God—to love the brotherhood: thus are we to become truly obedient to the *fifth* commandment, as applied to the highest relation of parent and child.

It may be remarked, that in the form of prayer taught us in the third of the four parsraphs of this FIFTH section of the 'Sermon on the Mount,' are *six petitions*, ver. 9—13, which are the last SIX COMMANDMENTS, or second table of the Law, spiritualized and presented in the form of prayer. It is thus we are to *honour* OUR HEAVENLY FATHER, by seeking not the gratification of our selfish wishes, but the accomplishment of his will for the good of men.

The NAME of the Lord, or that by which he is made known, or brought to remembrance, had been the subject of the *first* four commandments; and God claims that the filial piety called for in the *fifth* commandment should be especially rendered to Him.

Having been given the Spirit of adoption, and being thereby taught, as before, to clear ourselves from all malevolence against our neighbour, we, as in communion with the whole household of faith, pray, '*Our Father which art in heaven, Hallowed be thy name.*'

In praying, '*Thy kingdom come,*' we pray that his kingdom's law, which is '*love,*' may prevail; that righteousness and peace, and joy in the Holy Ghost, may abound: so will the being angry without cause, and all other breaches of the *sixth* commandment, cease.

In praying, '*Thy will be done in earth, as it is in heaven,*' we pray that his people may be "holiness unto the Lord;" that the Bride may not longer submit to other lords; that the great and the manifold spiritual adultery may be done away: which cannot be until human *will* ceases to have sway in the church of God, and there results a holy keeping of the *seventh* commandment.

In praying, '*Give us this day our daily bread,*' we cast ourselves fully upon our Father's care, and that simply for what we need; knowing that what is good, the Lord will give: so are we freed from all transgression of the *eighth* commandment.

In praying, '*Forgive us our debts, as we forgive our debtors,*' we express a disposition the very reverse of that which leads to a breach of the *ninth* commandment: so far from witnessing falsely against our neighbour, we, as truly witnessing of the grace of God, are willing to forgive our neighbour that which is justly our due.

In praying, '*Lead us not into temptation, but deliver us from evil: For thine is the kingdom,*' &c., we renounce all covetousness—all desire for any thing apart from the will of our God. An entire recognition of the divine sovereignty is one of the best means whereby we may repel every approach of the deceiver, and all attacks of the adversary.

VI. Having taught us how to hold fellowship with the great Author of life and Giver of all good—our Lord next directs us to the conservation of the life which is given; how to avoid the worst kind of murder—the killing of the spiritual life. We avoid this—

By having our treasure in heaven, ver. 19—21.

By being single-eyed in the service of God, 22—.4.

By having an entire trust in the good providence of God, 25—30.

By resisting the common example—a seeking the things belonging to the present life, 31—.4.

The '*life which we now live in the flesh*' must be a life of faith upon the Son of God—a life in which we honour God, by reposing in him a child-like confidence. It is thus only that we can escape a breach of the *sixth* commandment.

The life of the soul is destroyed by worldly anxiety about the life of the body. '*He that loveth his life shall lose it,*' and he that, for the kingdom of heaven's sake, '*hateth his life,*' '*shall keep it unto life eternal,*' Jno. xii. 25, § 82. Let us beware that we kill not the life, either in ourselves or in others, by departing from the living God, through a love for the service of mammon, or through a want of confidence in the almighty God, as if he had not power to support the life he has given.

Upon the folly of this sin which doth so easily beset us, and whereby so much spiritual murder is perpetrated, our Lord powerfully reasons in ver. 19—34.

It was by inducing distrust in God, that the father of lies, who '*was a murderer from the beginning,*' brought death into the world, and all our woe: and his kingdom of darkness and of death is upheld by the same means whereby it had its commencement amongst men: an opposition to which we are given directions, '*Seek ye first the kingdom of God,*' &c., ver. 33.—*For* ch. vii. *see* p. 137.

* This is LESSON XX. (*First Part*) in the First, Second, and Third Grades of '*The System of Graduated Simultaneous Instruction.*'—Matt. vi., vii.

DO WE THEN MAKE VOID THE LAW THROUGH FAITH? GOD FORBID: YEA, WE ESTABLISH THE LAW.—Rom. iii. 31.

The Sermon on the Mount—(*continued.*)

Matthew vi. 1—7.

1 Take-heed that-ye-do not your alms before men, to be-seen θεαθηναι of-them: other-
2 wise ye-have no reward of your Father which *is* in heaven. Therefore when thou-
doest *thine* alms, do-·not·-sound-a-trumpet before thee, as the hypocrites do in the
synagogues and in the streets, that they-may-have-glory of men. Verily I-say unto-you,
3 They-have απεχουσι their reward. But when-·thou·-doest alms, let-·not thy left-
4 hand·-know what thy right-hand doeth: that thine alms-may-be in secret: and thy
Father which seeth in secret himself shall-reward thee openly.
5 And when thou-prayest, thou-shalt-·not·-be as the hypocrites *are:* for they-love to-
pray standing in the synagogues and in the corners of-the streets, that they-may be-
6 seen of men. Verily I-say unto-you, They-have their reward. But thou, when thou-
prayest, enter into thy closet, and when-thou-hast-shut thy door, pray to thy Father
which *is* in secret; and thy Father which seeth in secret shall-reward thee openly.
7 But when-ye-pray, use-·not·-vain-repetitions βαττολογησητε, as the heathen *do:* for

SCRIPTURE ILLUSTRATIONS.

1. *alms*—or righteousness; the returning of the pledge to a poor brother, although kindness to him, was to be reckoned as justice in the sight of God—'it shall be righteousness unto thee before the Lord thy God,' De. xxiv. 13—of the man who hath dispersed and given to the poor it is said, 'his righteousness endureth for ever,' Ps. cxii. 9.

2. *sound a trumpet*—gifts were deposited in a chest—*see* 'Notes'—'Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the Lord: and the priests that kept the door put therein all the money *that was* brought into the house of the Lord.' 2 Ki. xii. 9; 2 Ch. xxiv. 8—11—house of the Lord . . . behold how the people cast money into the treasury: and many that were rich cast in much,' Mk. xii. 41, § 85.

they have their reward—'thou in thy life time receivedst thy good things . . . . but now,' &c., Lu. xvi. 25, § 69.

3. *let not thy left hand know, &c.*—'he that giveth, *let him do it* with simplicity,' Rom. xii. 8—to do good to the poor, not as seeking a reward in time, or from man, 'for thou shalt be recompensed at the resurrection of the just,' Lu. xiv. 14, § 67.

4. *shall reward thee openly*—such as have acknowledged Christ in his poor brethren, shall be honoured by him, when he comes 'in the glory of his Father with his angels,' Mt. xvi. 27, § 50; xxv. 31—40, § 86—'in the day when God shall judge the secrets of men by Jesus Christ according to my gospel,' Rom. ii. 16.

5. *pray standing—see* Mk. xi. 25, § 84; Lu. xviii. 11—3, § 73.

may be seen of men—the Lord will turn such worldly wisdom into foolishness: 'Forasmuch as this people draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:' . . . 'the wisdom of their wise *men* shall perish,' Is. xxix. 13, 4. . . . . 'Every one *that is* proud in heart *is* an abomination to the Lord,' Pr. xvi. 5—'God resisteth the proud, but giveth grace unto the humble,' Ja. iv. 6.

6. *enter into thy closet, &c.*—so Elisha: 'he went in therefore, and shut the door upon them twain, and prayed unto the Lord,' 2 Ki. iv. 33—it is the living presence which is to be felt, as expressed in Ps. cxxxix. 1—13.

shall reward—'The eyes of the Lord *are* upon the righteous, and his ears *are open* unto their cry' Ps. xxxiv. *see* the cry, xxxii. 5—7. . . . —and the answer, 8—11.

7. *vain repetitions*—repetitions, but not *vain* repetitions, may be used in the praise of God, as in Ps. cvii. 8, 15, 21, 31 . . . . . —and in prayer, Mt. xxvi. 39, 42, 44, § 88.

NOTES.

2. *Do not sound a trumpet.* The trumpet referred to seems to have been the mouth of the chest or box into which the worshippers dropped their contributions. These were placed in the synagogues, and at the corners of streets. They were trumpet-formed, narrowing inwardly, and the money dropped therein could be audible to *sound* upon the side if the contributator wished to make a display of his liberality. Dr. Lightfoot affirms, that in all his researches he has not been able to find that they had the custom of otherwise sounding a trumpet when they gave alms.

Hypocrites, ὑποκριται, is well known to signify 'players' disguised, as the Grecian actors used to be, in masks. A hypocrite is one who feigns himself to be what he is not.—*See* on ver. 16, p. 133.

Have their reward. απεχουσι τον μισθον αυτων. 'Have already received it, have had all that they will have.'

3. *Let not thy left hand know, &c.* A proverbial expression signifying to conceal an action.

5. *Love to pray standing.* The Jews of old observed stated hours of prayer, as the Mahommedans do at this day. The Scriptures mention three of them: the *third hour*, answering to our nine o'clock, when the morning sacrifice was offered: the *sixth hour*, answering to our twelve o'clock; at this hour Peter prayed on the house-top, Ac. x. 9, 30: the *ninth hour*, answering to our three o'clock in the afternoon, at which time the apostles Peter and John are said to have gone up to the temple, Ac. iii. 1. The three are mentioned together, Ps. lv. 17, '*Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice.*' It is also recorded of Daniel, that he prayed three times a day, Da. vi. 10, '*Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.*'

At these hours, the Pharisees and hypocrites took care to be in some public meeting or other, *as ουναγωγαις,* perhaps in the market-place, or in some court of justice, or in a corner of a street where they might be seen at a considerable distance, and where there was a concourse of passengers to behold them.

7. *Vain repetitions.* The Jewish rabbins lay down as maxims, that 'every one that multiplies prayer

PRACTICAL REFLECTIONS.

1—4 ver. We should take heed as to the hope we set before us, and ask ourselves, whether it be '*the hope set before us in the gospel,*' or whether we are not rather influenced by things present and temporal. Those who act with a view of obtaining the praise of men have now their reward. They have nothing farther to look for. But those who, moved by his grace, do good, simply as in the sight of God, have still their reward to look forward to.

5, 6 ver. We are to pray as worshipping God, not that we may be worshipped ourselves.

[We are to pray as supplicating pardon and blessing from God, not as making a display of our piety before men. In prayer more especially let us be able to say, '*Whom have I in heaven* but thee? *And* there is *none upon earth that I desire beside thee,*' Ps. lxxiii. 25.]

MATTHEW vi. 7—11.

they-think that they-shall-be-heard εἰσακουσθήσονται for their much-speaking ἐν τῇ
8 πολυλογίᾳ. Be-not-ye-therefore like unto-them: for your Father knoweth what-
9 things ye-have need-of, before ye ask him. After-this-manner therefore pray ye: Our
10 Father which *art* in heaven, Hallowed-be thy name. Thy kingdom come. Thy will
11 be-done in earth, as *it is* in heaven. Give us this-day our daily τον επιουσιον bread.

SCRIPTURE ILLUSTRATIONS.

their much speaking—so the prophets of Baal cried 'from morning even until noon, saying, O Baal, hear us,' 1 Kl. xviii. 26.

8. *knoweth, &c.*—'Thou understandest my thought afar off;' 'not a word in my tongue, *but*, lo, O LORD, thou knowest it altogether,' Ps. cxxxix. 2—4 . . . —'before they call, I will answer; and while they are yet speaking, I will hear,' Is. lxv. 24.

9. *after this manner*—the same form, Lu. xi. 2—4, § 62. . . . . .

Our Father—'The LORD *is* my portion, saith my soul; therefore will I hope in him,' Lam. iii. 24—'the LORD *is* the portion of mine inheritance and of my cup: thou maintainest my lot,' Ps. xvi. 5—'ye [Gentiles] have received the Spirit of adoption, whereby we [Jews] cry, Abba, Father' . . . 'and if children, then heirs; heirs of God, and joint-heirs with Christ,' Rom. viii. 15—7.

in heaven—whilst we approach him with filial confidence let it be with reverence, and godly fear: 'let us lift up our heart with *our* hands unto God in the heavens,' Lam. iii. 41—'our God *is* in the heavens,' Ps. cxv. 3.

hallowed be thy name—'let them praise thy great and terrible name; *for it is* holy,' Ps. xcix. 3—'holy and reverend *is* his name,' cxi. 9—hath been leading his people, to make to himself 'a glorious name,' Is. lxiii. 12, 4, 9 . . . —'and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads,' Rev. xiv. 1. . . . . .

10. *thy kingdom come*—'the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend,' &c.—'then shall the righteous shine forth as the sun in the kingdom of their Father,' Mt. xiii. 41—3, § 33—*see* also Da. vii. 9—12 . . . . —and the Father shall give the kingdom to the Son, ver. 13, 4—'and when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all,' 1 Co. xv. 28—*comp.* Rev. xx. 4—*see* § 2, Lu. i. 33, ...
. . . . . —'hast made us unto our God kings and priests: and we shall reign on the earth,' Rev. v. 10.

thy will be done in earth, &c.—as to how the will of God is done in heaven, *see* Ps. ciii. 20, 1, . . . —it was done upon earth by Jesus, Mt. xxvi. 39, 42, § 88—'by the which will we are sanctified through the offering of the body of Jesus Christ once *for all*,' He. x. 10—by the renewing of your mind, 'prove what *is* that good, and acceptable, and perfect, will of God,' Rom. xii. 2—'All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee. For the kingdom *is* the LORD's: and he *is* the governor among the nations,' Ps. xxii. 27, 8. . . . . .

11. *daily bread*—the Lord gave daily bread to the Israelites, Ex. xvi. 4, 21—that they might 'know that man doth not live by bread only, but by every *word* that proceedeth out of the mouth of the LORD doth man live,' De. viii. 3—Jesus said, 'I am the living

NOTES.

shall be heard, and that the prayer which is long shall not return empty.' In one place of the Greek poet Eschylus nearly a hundred verses are filled with a repetition of the same invocation to the gods. The *vain repetitions*, which Christ forbids his disciples to use in their prayers, were such as proceeded from an opinion that they were *to be heard for* πολλοῖς *their much speaking*, after the manner of the heathens.

9. *After this manner.* That is, with that reverence, humility, seriousness, confidence in God, zeal for his glory, love to mankind, submission and moderation in temporal, and earnestness about spiritual things, which it inculcates; avoiding vain repetitions, and using grave and comprehensive expressions. The whole of this prayer, with the exception of the clause, '*as we forgive our debtors*,' is, in substance, found in the nineteen prayers of the Jewish Liturgy.

Our Father. It was a maxim of the Jews, that a man should, whether alone or with the synagogue, use the *plural* number, as comprehending all the followers of God.—*See* 'Scripture Illustrations.'

[πάτερ—οὐρανοῖς. This prefatory address (frequent in the Jewish forms of prayer) is expressive of the deepest reverence; and by ἐν τοῖς οὐρανοῖς *implied* all the attributes of that glorious Being who inhabiteth heaven, but whom the heaven of heavens cannot contain; namely, his omnipresence, omniscience, omnipotence, and infinite holiness. He is styled 'our Father,' being such by right of creation, preservation, adoption, and grace.—*Bloomfield.*]

10. *Thy kingdom come.* The kingdom of God, under the Messiah.—*See* § 7, p. 50, 'Notes,' Mt. iii. 2, '*Kingdom of heaven.*' *See* also p. 83, 'Notes,' ver. 3.

The ancient Jews affirmed, that, 'He prays not at all, in whose prayers there is no mention of the kingdom of God.' Hence they were accustomed to say, 'Let him cause his righteousness to reign, and his redemption to flourish; and let the Messiah speedily come, and deliver his people.'

PRACTICAL REFLECTIONS.

7, 8 *ver.* Our desires are to be presented to God for things agreeable to his will; we may not think, by making many prayers, to purchase the objects of our desire, but we may prepare ourselves for their enjoyment, as asking in submission to the divine will.

9 *ver.* We are to pray as in communion with Christ, our Elder Brother, in whom we are presented before the Heavenly Majesty, and as in communion with all our brethren in Christ. Thus let us be able to say, '*Our Father which art in heaven.*'

—'*The poor in spirit*' will rejoice in Christ Jesus, asking only in his name, of whom the Father hath said, '*My name is in him*,' Ex. xxiii. 21; and who himself hath said, '*Whatsoever ye shall ask the Father in my name, he will give it you*,' Jno. xvi. 23. Well indeed may we, as knowing our own unworthiness, desire that the Name may be hallowed, through which alone we can approach the Father with acceptance, and be constituted heirs of the kingdom.

10 *ver.* Those who '*mourn*' over the evils that prevail, and who are comforted with words respecting the kingdom, when Satan shall be bound, and the saints shall be given the dominion under their Lord, who will put an end to the groaning of creation, and make sin and sorrow give place to his own most blessed reign of righteousness and peace; those who thus mourn the darkness and distress that prevail, until their Lord's return, cannot but with earnestness ask, '*Thy kingdom come.*'

—The '*meek*,' who '*shall inherit the earth*,' are they who are willing to be denied a portion here, and who patiently submit to the providence of God, desirous, through his grace, to be made meet for his glory. Such can with fervour ask, '*Thy will be done in earth, as it is in heaven*.' Those who thus yield up their own wills to the will of God, shall find the will of God good towards them—'*they shall inherit the earth.*'

11 *ver.* They who '*hunger and thirst after righteousness*' will not be easily induced to fast whole weeks or even days at a time. They know their need of a continual use of the bread of life; and consistently they pray, as in the fourth petition, '*Give us this day our daily bread.*' They hear the injunction, '*Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you*,' Jno. vi. 27, § 43, p. 326.

ONE CHIEF DISH AT THE SAINT'S TABLE IS GOD'S ALMIGHTY POWER.
SANCTIFIED CHRISTIANS DO MUCH GOOD, AND MAKE BUT LITTLE NOISE.

MATTHEW vi. 12—.7.

12, .3 And forgive us our debts *αφες τα οφειληματα*, as we forgive our debtors. And lead us not into temptation. but deliver us from evil *απο του πονηρου*: for thine is the
14 kingdom, and the power, and the glory, for ever *εις τους αιωνας*. Amen. For if ye-
15 forgive men their trespasses, your heavenly Father will-·also·-forgive you: but if ye-forgive not men their trespasses, neither will-·your Father·-forgive your trespasses.
16 Moreover when ye-fast, be not, as the hypocrites, of-a-sad-countenance *σκυθρωποι*: for they-disfigure *αφανιζουσι* their faces, that they-may-appear unto-men to-fast. Verily
17 I-say unto-you, They-have their reward. But thou, when-thou-fastest, anoint thine

SCRIPTURE ILLUSTRATIONS.

bread which came down from heaven,' Jno. vi. 48—51, § 43—'I have esteemed the words of his mouth more than my necessary *food*' [Marg. '*my appointed portion*'], Job xxiii. 12—we are to ask from God our bread, both temporal, ('remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me,' Pr. xxx. 8)—and spiritual, Mt. vii. 7—11, pp. 138, .9.

12. *forgive us our debts, as we, &c.*—'be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you,' Ep. iv. 32—it is only in the spirit of forgiveness to one another, that we can look for forgiveness from God, ver. 14, .5, above—*see* ch. xviii. 21—35, § 53.

To *forgive sin* is the prerogative of God only. When the Pharisees, who denied the Divinity of Christ, heard him forgiving sins, they said, 'This *man* blasphemeth,' Mt. ix. 3, § 22, and agreeably to this, the God of Jacob says, 'I, even I, *am* he that blotteth out thy transgressions,' is. xliii. 25. It was the ground of worship in the Old Testament church, that there was *forgiveness* with God: 'but *there is* forgiveness with thee, that thou mayest be feared,' Ps. cxxx. 4—and to exercise this attribute of Godhead Jesus Christ is exalted 'Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel,' &c., Ac. v. 31.

13. *temptation*—Eve was led into temptation when she began to parley with the deceiver, Ge. iii. 2—6 . . . . . —Jesus repeatedly warned his disciples that they had need to watch and pray, lest they should enter into temptation, Mt. xxvi. 41, § 88; Lu. xxii. 40—.6, § *ib.*—but Peter, too much in his own strength, risked himself in the place of trial, and was shamefully overcome, Mk. xiv. 66—72, § 89—to those who take the guidance of God, it is said, 'God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*,' 1 Cor. x. 13—such as keep the word of his patience, Jesus has promised to keep 'from the hour of temptation, which shall come upon all the world,' &c., Rev. iii. 10—Jesus 'gave himself for our sins, that he might deliver us from this present evil world,' Gal. i. 4.

the kingdom—the right to command, and that in all things, is his, 'King of kings, and Lord of lords,' 1 Tim. vi. 15—this name given to the Word: 'and he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS,' Rev. xix. 16—and in this name the Lamb will triumph: 'these shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful,' xvii. 14—those who are wise among the kings of the earth will acknowledge his claim, Ps. ii. 10—.2.

the power—the power to do that which is commanded must come from Him: 'it is God which worketh in you both to will and to do of *his* good pleasure,' Ph. ii. 13.

the glory—all the honour is due unto him: 'for of him, and through him, and to him, *are* all things: to whom be glory for ever. Amen,' Rom. xi. 36.

14, .5. *if ye forgive, &c.*—*see* above, ver. 12, and after, on Mt. xviii. 21—35, § 53.

16. *when ye fast, &c.*—the Lord despises such fasting as is calculated only to annoy our neighbours, Is. lviii. 5—and requires the exercise of good will to men, the renunciation of selfishness, as the best evimen, the renunciation of selfishness, as the best evidence of our contrition before God, and preparation for blessing, ver. 6—12.

NOTES.

12. *And forgive us our debts, &c.* The word *debts* is here used figuratively, and signifies withholding from God his due honour and love—offences which God only can forgive.

[13. *And lead us not into temptation.* πειρασμὸν not only implies violent assaults from *Satan*, but also sorely afflictive circumstances, none of which we have as yet grace or fortitude sufficient to bear.]

Amen,]ON, signifies, in Hebrew, 'true,' 'faithful,' 'certain.' It is used likewise in affirmation, and was often thus employed by our Saviour, 'amen, amen,' rendered 'verily, verily.'

14. *Your heavenly Father will also forgive you.* Not that the forgiveness of others is the procuring cause of the forgiveness of God.

16. *Hypocrites.* A hypocrite is one who learns his postures, has his tongue tipped with Scripture language, and walks in the habit of a Christian. This is taking up God's arms, and using them in the devil's service.—*See* ver. 2, p. 131.

They disfigure their faces. It was the custom anciently to express bitter sorrow by sprinkling ashes and earth upon the head, 2 Sa. i. 2; Es. iv. 1, '*When Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry*' also Eze. xxvii. 30. Or if their griefs were of a lesser kind, they shewed them by neglecting to wash and anoint themselves, Da. x. 3, '*I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled*;' a custom which it is probable our Lord had now in view—*see* ver. 17.

17. *Anoint thine head, and wash thy face.* These were forbidden, in the Jewish canon, on days of fasting and humiliation; and hypocrites availed themselves of this ordinance, that they might appear to men to fast.

The Jews and all neighbouring nations were much in the habit of washing and anointing their bodies. This washing was performed at every meal; and where it could be effected, the head, (or other parts of the body,) was daily anointed with sweet or olive oil.—*See* Ps. xxiii. 5; Lu. vii. 46, § 29, p. 231; Mk. vi. 13, § 39, p. 300; vii. 2, 5, § 44, p. 4; Jno. xii. 3, § 81.

PRACTICAL REFLECTIONS.

12 *ver.* '*The merciful . . . shall obtain mercy*:' they who are convinced of the forgiving grace of God, and who become conformed unto him, unto whom their affections are drawn forth in grateful love, can sincerely pray, '*Forgive us our debts, as we forgive our debtors.*'

13 *ver.* '*The pure in heart*' are they who, distrustful of themselves, seek not only to avoid sin, but the first approaches to it: who are able, consistently with their daily life, to pray, '*Lead us not into temptation, but deliver us from evil*;' who, with their whole hearts, devote themselves and their all unto God; acknowledging in all things the law of his kingdom, which is Love; acknowledging that the power is alone of him, and that to him should be given all the glory.—*And see* Lu. xi. 2—4, § 62

14 *ver.* Let us not rigidly exact from others, but forgive as we expect to be ourselves forgiven.

[16—8 *ver.* Let us not lay the punishment of our sins upon others, but even when most afflicted within ourselves, because of that in which we have come short or transgressed, let us be careful not to mar their happiness. We must commend our religion by kindness, even in trifles.

Matthew vi. 18—24.

18 head, and wash thy face; that thou-appear not unto men to-fast, but unto thy Father
which *is* in secret and thy Father, which seeth in secret, shall-reward thee openly.
19 Lay- not -up for-yourselves treasures upon earth, where moth and rust doth-corrupt
20 *αφανιζει*, and where thieves break-through and steal: but lay-up for-yourselves treasures in heaven, where neither moth nor rust doth-corrupt, and where thieves do-not-
21 break-through nor steal: for where your treasure is, there will- your heart -be also.
22 The light *λυχνος* of-the body is the eye: if therefore thine eye be single *απλους*, thy
23 whole body shall-be full-of-light *φωτεινον*. But if thine eye be evil *πονηρος*, thy whole body shall-be full-of-darkness *σκοτεινον*. If therefore the light that is in thee *be*
24 darkness, how-great *is* that darkness! No-man can serve two masters: for either he will-hate the one, and love the other; or-else he-will-hold-to the-one, and despise the

SCRIPTURE ILLUSTRATIONS.

19. *lay not up, &c.*—*see* Lu. xii. 33, § 63; xvi. 9, § 69—'labour not to be rich,' Pr. xxiii. 4—riches a hinderance to entering the kingdom, Lu. xviii. 24, 25, § 75—dangers into which those that will be rich are apt to fall: 'But they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.' 'Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy,' 1 Ti. vi. 9, 17—the loss to which those who disregard our Lord's direction will be exposed in the last days, Ja. v. 1–3. . . . . *see* the loss which Lot sustained: 'and they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed,' Ge. xiv. 12; xix. 12—7, 26.

20. *lay up, &c.*—*see* as to the riches of him who 'feareth the LORD—delighteth greatly in his commandments,' Ps. cxii. . . . .—'he that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again,' Pr. xix. 17—be rich in good works . . . laying up in store . . against the time to come,' 1 Ti. vi. 18, 9—the earthly inheritance 'fadeth away,' Is. xxiv. 4, . . . *is* defiled,' ver. 5—corrupted, ver. 6—but the children of God have 'an inheritance incorruptible, and undefiled, and that fadeth not away,' 'reserved' for them 'in heaven,' 1 Pe. i. 3, 4.

21. *where your treasure is, &c.*—so Lu. xii. 34, § 63—'remember Lot's wife,' Lu. xvii. 32, § 72—*see* above on ver. 19; Ge. xix. 26—Judas had his treasure in the bag, Jno. xii. 4—6, § 81—and it drew him into perdition, Mt. xxvi. 14—6, § 86; Ac. i. 16—8 . . . . —Peter prized his fishing apparatus, which he had left for the sake of Jesus, and he so acted that our Lord had to ask, 'Simon, *son* of Jonas, lovest thou me more than these?'—*comp.* Mr. iv. 20, § 16, p. 109; Lu. v. 1—11, § 20, p. 153; Mt. xix. 27, § 75; Jno. xxi. 3, 11, 5, § 97.

NOTES.

19. *Treasures, &c.* Their treasures consisted much in changes of raiment; in beautiful and richly-ornamented articles of apparel—*see* Gen. xiv. 22, here Joseph gave to his brethren *changes of raiment*;—and Jos. vii. 21, Achan coveted and secreted *a goodly Babylonish garment*; *see* also Ja. xiv. 12, '*And Samson said unto them, I will now put forth a riddle unto you: if ye can certainly declare it me within the seven days of the feast, and find it out, then I will give you thirty sheets and thirty change of garments.*' This fact will account for the use of the word *moth*.

22. *The light of the body is the eye; if therefore thine eye be single, &c.* Here is an apt comparison, in which the duty of fixing the attention on heavenly things is illustrated by reference to the case of the eye in the body: 'As the natural eye, when healthy, regulates the motions of the body, so does the mental eye direct the soul.'

[It has been well observed by Olearius, that the whole passage is *adagial*; of which the *first* part forms the *adage* itself: 'The eye is the light of the body.' The *second* supplies the *deduction*, by consequence: 'If then thine eye be healthy and clear,' &c. The *third* the *application*: 'If therefore the light (or what *should* be so) within thee be darkness, how great must be that darkness!']

—*Thy—body shall be full of light.* All that is needful to direct the *body* is that the *eye* be fixed right. So all that is needful to direct the *soul* and the *conduct* is that the eye of *faith* be fixed on Christ. A man crossing a stream on a log if he will look *across* at some object steadily, will be in little danger. If he looks down on the dashing and rolling waters, he will become giddy.

23. *If therefore the light that is in thee, &c.* 'If therefore the maxims you lay down for yourselves are wrong, how very erroneous must your conduct be!' Avarice darkens the mind, obscures the view, and brings in a gloomy night over all the faculties.

24. *Mammon.* A Syriac word for *riches*, which our Lord beautifully represents as a *person*, whom the folly of men had deified.

[Dr. Castel deduces these words from the Hebrew מָמוֹן *aman*, to *trust*, *confide*; because men are apt to trust in riches. Mammon may, therefore, be considered anything earthly in which a man *confides*.]

PRACTICAL REFLECTIONS.

22—4 *ver.* Let us look simply to God for direction, support, motive, and reward; we may not expect that we can please God whilst we are looking for these from the world.

MATTHEW vi. 25—32.

25 other. Ye-can not serve God and mammon. Therefore *διὰ τοῦτο* I-say unto-you,
Take-`no`-thought for your life, what ye-shall-eat, or what ye-shall-drink; nor-yet for-
your body, what ye-shall-put-on. Is not the life more than-meat, and the body than-
26 raiment? Behold *ἐμβλέψατε* the fowls of-the air *οὐρανοῦ*: for they-sow not, neither do-
they-reap, nor gather into barns; yet your heavenly Father feedeth them. Are-`ye` not
27 much`-better` *διαφέρετε* than-they? Which of you by-taking-thought can add one cubit
28 unto his stature? And why take-ye-thought for raiment? Consider *καταμάθετε* the
29 lilies of-the field, how they-grow; they-toil not, neither do-they-spin: and-yet I-say
unto-you, That even Solomon in all his glory was-`not`-arrayed like one of-these.
30 Wherefore, if God so clothe the grass of-the field, which-to-day is, and to-morrow is-cast
31 into the-oven, *shall he* not much more *clothe* you, O-ye-of-little-faith? Therefore take-
`no`-thought, saying, What shall-we-eat? *or*, What shall-we-drink? or, Wherewithal
32 shall-we-be-clothed? (For after-`all` these-things-`do`-the Gentiles`-seek:) for your

SCRIPTURE ILLUSTRATIONS.

25. *take no thought, &c.*—'the LORD was with Joseph, and he was a prosperous man;' . . . 'the LORD made all that he did to prosper in his hand,' Ge. xxxix. 2, 3—and although he was wrongfully cast into prison, 'the Lord was with Joseph, and shewed him mercy:' and he prospered. ver. 21—3—and the Lord not only fed him, but gave him the power of feeding all Egypt, and the countries around, xli. 56, 7.

is not the life more than meat—'I am fearfully *and* wonderfully made,' &c., Ps. cxxxix. 14—6 . . . —we are simply to do what is right, and leave the result with Him—'commit thy way unto the LORD; trust also in him; and he shall bring it to pass,' Ps. xxxvii. 5—'cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved,' lv. 22—'commit thy works unto the LORD, and thy thoughts shall be established,' Pr. xvi. 3—'be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God,' Ph. iv. 6—*see* Lu. xii. 22, 3, § 63—*see* on ver. 19, p. 134.

26. *behold the fowls*—'provideth for the raven his food,' Job xxxviii. 41—'the fowls of the heaven,' &c. —'these wait all upon thee; that thou mayest give *them* their meat in due season,' Ps. civ. 12, 27—'Consider the ravens, . . . how much more are ye better than the fowls?' Lu. xii 24, &c., § 63.

27. *cubit unto his stature*—'Lord, make me to know mine end, and the measure of my days' . . . . 'behold, thou hast made my days *as* an handbreadth' . . . . 'surely they are disquieted in vain,' Ps. xxxix. 4—6.

28. *raiment*—our Lord had spoken of sustenance for the life, ver. 25, 7—and now he speaks of clothing for the body, ver. 28—30.

29. *Solomon*—'king Solomon exceeded all the kings of the earth for riches and for wisdom,' 1 Ki. x. 23—*see* the queen of Sheba's testimony, ver. 1—10 —Solomon, whose name means *peace-maker*, was but a type of the children of God, referred to Mt. v. 9, p. 121—the sons of the true David referred to, Ps. lxxxix. 27—37.

30. *the grass—see* Ps. xc. 5—8—'in the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth,' ver 6—*see* the cause of our nakedness: 'Thou hast set our iniquities before thee, our secret *sins* in the light of thy countenance,' ver. 8—as to the clothing: 'Let the beauty of the LORD our God be upon us,' ver. 17—*comp.* with Ph. iii.—at his coming in his kingdom, our Lord Jesus Christ 'shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself,' ver. 20, 1.

31. *take no thought*—'casting all your care upon him; for he careth for you,' 1 Pe. v. 7—*see* before, 'what ye shall eat,' ver. 25, 6—'wherewithal be clothed,' ver. 28—30.

32. *the Gentiles, &c.*—the disciples of Jesus, like ancient Israel, are called to be a peculiar people, to shew forth his praise, 2 Co. vi. 14—8; 1 Pe. ii. 9—whom the example of the heathen is presented for warning, and not for imitation: 'learn not the way of the heathen,' &c., Je x. 2—*see* their foolishness, and the wisdom of choosing the portion of Jacob, ver. 3—16—*see* the evil of conformity to the ways of the Gentiles, Nu. xxv. 1—9.

NOTES.

Is not the life more than meat, &c. Of riches Henry somewhere says, 'the trouble of getting them, the care of keeping them, and the fear of losing them, takes away all the pleasure of using them.' Men can trust God with their soul, but scarcely do so with their body! but surely He who so wondrously formed the body, contrived its curious mechanism, and set it in motion, is able to provide for its sustenance in his own appointed service.

26. *Behold the fowls.* From the power thus manifested in providing for the wants of the physical creation, we may argue as to the power he is willing to put forth in support of his moral government.

27. *One cubit.* The cubit was originally the length from the elbow to the end of the middle finger. The cubit of the Scriptures is not far from twenty-two inches. Terms of *length* are often applied to life; and it is thought by many to be so here.—*See* 'Scripture Illustrations.'

28. *Consider the lilies.* Lilies are very high flowers, and many spring from one root: they are no less fragrant, comely, and medicinal, especially the roots, of white lilies. Tournefort mentions forty-six kinds of lilies. Lilies were so plentiful in Canaan, that, it seems, they heated their ovens with withered ones, ver. 28, 30. The white lily is, probably, here alluded to, as the eastern princes were often clothed in white robes; and Josephus states, that Solomon was usually clothed in white. We are, however, told, that the white lily is not known in Palestine; and that the fields of the Levant are overrun with a species of lily whose golden flowers in autumn afford one of the most brilliant and gorgeous objects in nature.

29. *Even Solomon in all his glory, &c.* Glory is taken for worldly splendour and magnificence, which make kings glorious before men. Thus riches, authority, sumptuous buildings and garments, which men are ready to praise, are called in Scripture, glory—*see* Ps. xlix. 16.

30. *So clothe. ἀμφιέννυσιν*, expresses 'the putting on a complete dress,' 'covering all sides.'

The grass. Let reason judge, if He who has done so much to beautify insensate matter, may not be expected to provide sufficient covering for his own obedient children.

Cast into the oven. Dr. Shaw tells us, that the chief consumption of fuel in Arabia and Judæa is for their ovens, which they heat with grass, rosemary, myrrh, and other plants.

PRACTICAL REFLECTIONS.

25—30 *ver.* God, who hath given life, is able to support the life he hath given. He whose matchless wisdom formed the human frame can surely clothe the body with raiment. He who feeds the fowls of the air can provide food for his servants. He who clothes the lilies of the field in the same God who hath promised to provide covering for his obedient children. Let us trust in him, being simply desirous to do his will, leaving the result to his infinite wisdom and almighty power; so will the Cause of all goodness not fail to produce good for us.

LET THINE EYES LOOK RIGHT ON, AND LET THINE EYELIDS LOOK STRAIGHT BEFORE THEE.—PROV. iv. 25.

WISE MEN LAY UP KNOWLEDGE: BUT THE MOUTH OF THE FOOLISH IS NEAR DESTRUCTION.—PROV. x. 14

MATTHEW vi. 33, 4.

33 heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.
34 Take no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.

SCRIPTURE ILLUSTRATIONS.

Father knoweth—'Like as a father pitieth,' &c., Ps. ciii. 13, 4.

33. *seek ye first, &c.*—'If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory,' Col. iii. 1—4; 1 Th. i. 9 10.

his righteousness—the righteousness of the kingdom must be sought, ere its peace can be enjoyed: 'first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace,' He vii. 2—*see* the preceding darkness of unrighteousness described, Is. lix. 1—15— . . . . the cutting off in righteousness, &c., ver. 16—21—the peace and prosperity, ch. lx. . . . . —when the people shall be all righteous, ver. 21—the foundation of all that temporal as well as spiritual blessing to be in righteousness, ch. liv. 14 . . . . —'and their righteousness *is of* me, saith the Lord,' ver. 17.

34. *sufficient*—'the time past of *our* life may suffice us to have wrought the will of the Gentiles,' 1 Pe. iv. 3.

the evil thereof—'Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain' . . . 'all such rejoicing is evil,' Ja. iv. 13—6—*see* the murderous tendency of this evil described, Hab. ii. 4—13 it will be put to shame, when 'the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea,' ver. 6, 14.

HABAKKUK II. I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved. 2, And the LORD answered me, and said, Write the vision, and make *it* plain upon tables, that he may run that readeth it. 3, For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. 4, Behold, his soul *which* is lifted up is not upright in him: but the just shall live by his faith.
5, Yea also, because he transgresseth by wine, *he is* a proud man, neither keepeth at home, who enlargeth his desire as hell, and *is* as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people: 6, shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth *that which is* not his! how long? and to him that ladeth himself with thick clay! 7, Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them? 8, Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men's blood, and *for* the violence of the land, of the city, and of all that dwell therein.
9, Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil! 10, Thou hast consulted shame to thy house by cutting off many people, and hast sinned *against* thy soul. 11, For the stone shall cry out of the wall, and the beam out of the timber shall answer it.
12, Woe to him that buildeth a town with blood, and stablisheth a city by iniquity! 13, Behold, . . not of the LORD of hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity? 14, For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.
15, Woe unto him that giveth his neighbour drink, that puttest thy bottle to *him*, and makest *him* drunken also, that thou mayest look on their nakedness! 16, Thou art filled with shame for glory: drink thou also, and let thy foreskin be uncovered: the cup of the LORD's right hand shall be turned unto thee, and shameful spewing *shall be* on thy glory. 17, For the violence of Lebanon shall cover thee, and the spoil of beasts, *which* made them afraid, because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.
18, What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols? 19, Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it *is* laid over with gold and silver, and *there is* no breath at all in the midst of it. 20, But the LORD *is* in his holy temple: let all the earth keep silence before him.

NOTES.

32. *Your heavenly Father knoweth.* It is unbecoming the child of God to be anxious, as if he had no heavenly Father to care for him.

33. *Seek ye first, &c.* Anxiety about the things of this life is unbecoming us, not only as being witnesses for God among the nations, and as having the Almighty to care for us, but also is unbecoming us as expectants of the kingdom.

The kingdom of God.—*See* § 7, p. 50, 'Note,' Mt. iii. 2, '*Kingdom of heaven;*' also, Jno. iii. 3, § 13, p. 83.

And his righteousness. It seems most natural to interpret this of that way of becoming righteous which the gospel proposes, called by St. Paul the righteousness of God. Ph. iii 9, '*And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.*'—As it is a sin to divide grace from glory, and to seek the one without the other; so it is also a sin to look *first* for happiness, and *then* after holiness.'

PRACTICAL REFLECTIONS.

[31—4 *ver.* It is unbecoming the sons of God to be anxious for the present life, as if they knew not God—the Omniscient, the Almighty, our Father in heaven. Let our first aim be the securing for ourselves and others an interest in the kingdom, and, therewith, a preparation in ourselves and them for that kingdom, by the possession of righteousness; and what else is needed the Lord will add.]

END OF LESSON XX. PART I.*

* This Lesson XX., in the '*System of Graduated Simultaneous Instruction,*' in the first, second, and third grades, embraces Matt. ch. vi. and vii. The classes of the first, second, and third grades must therefore recapitulate the lesson, and be examined in the preceding lessons, on the second sabbath, by the teachers.

THE LORD WILL NOT SUFFER THE SOUL OF THE RIGHTEOUS TO FAMISH: BUT HE CASTETH AWAY THE SUBSTANCE OF THE WICKED.—PROV. X. 3.

SECTION 19.—The Sermon on the Mount—(*continued.*)

Lesson xx., part 2.—Matthew, chap. vii.

RECAPITULATION AND ANALYSIS.

In the *first* part of the Sermon on the Mount, ch. v. ver. 3—12, we were shewn the blessedness of those whose life is hid with Christ in God.

In the *second*, ver. 13—6, the manifestation of this life, in our being made after the likeness of Him, who is our Light and our Salvation.

In the *third*, ver. 17—20, we were warned not to think lightly of the Ground of this life: it is Christ himself, the Fulfiller of all righteousness, according as God had before declared in Old Testament type and prophecy. There is no other Name given under heaven whereby we must be saved, than that of the Lord our Righteousness.

In the *fourth*, ver. 21—48, we were taught that perfect grace and truth which the Son of God alone can teach, and which the Mediator of the New Covenant does teach to all who enter into his rest: all who, through his redeeming love, are enabled to look up unto God as their Father.

In the *fifth*, ch. vi. ver. 1—18, we were instructed as to the manner in which the Father of our spirits is by us to be honoured, especially in those exercises that more immediately belong to his worship.

In the *sixth*, ver. 19—34, we were shewn how the life we live in God is to be maintained—the excellency of a simple trust in God is pointed out: this we are to have, not only as to spiritual matters, but also as to the things belonging to the natural life: worldly-mindedness, either as to object or means, destroys the spiritual life.

VII. We now come to the *seventh* portion of our Lord's discourse, ch. vii. ver. 1—6, which warns against spiritual uncleanness—the interposing mere human will in place of the Divine, in the government of the Lord's people—the seeking to have others conformed to *our darkness*, in place of being brought into God's LIGHT—the exercising upon them our own evil passions, in place of seeking that they '*may be presented, holy and without blame before him in love*;' or, on the other hand, the prostituting that which is holy to those who are as natural brute beasts, so that waste and defilement are brought into the house of God.

VIII. In the *eighth* portion, ver. 7—14, we are taught how to avoid a breach of the 8th commandment, '*Thou shalt not steal.*' What we need we are to ask of God, in the assurance that he will give what is good. The good things we are to prize are the gifts of God; and the being by his Holy Spirit enabled to learn from the Law and the Prophets the golden rule of doing to others the things that we would they should do unto us; and we are also to exercise self-denial, as entering *in by the strait gate:* so looking to God for all we need; to our neighbour, as to one who is to receive from us favour; and to ourselves, that we be ready to part with every encumbrance, we shall give liberally to others, rather than take from them unjustly.

IX. In the *ninth* portion, ver. 15—20, we are shewn, that not only is it our duty to avoid bearing false witness ourselves, but to discourage it in others: and especially are we to beware of false prophets, of those who speak falsely in the name of God. And equally are we to be careful not to neglect the words of the true prophet. Neither are we to say that it is impossible to discern the true prophet from the false. This would be to contradict *Him* who is emphatically the TRUE WITNESS, for he hath said, '*By their fruits ye shall know them.*' They who *say*, and yet *do not* the truth, are warned, that however they may obtain place in the church upon earth, they will fall of an entrance into the kingdom of heaven. However men may deceive their fellow men, or even themselves, true witness will be borne of them in the judgment.

X. The *tenth* and last portion, ver. 21— 7, teaches the danger of making our own use of the words of Scripture, and thus of building upon our own opinions, or others' interpretations, in place of building upon Christ the Rock, of whom the Scriptures testify. Covetousness is the cause of that perversion of the words of God; men wish to have, in some respect, the kingdom, the power, or the glory to themselves, without ascribing all to God, and without being entirely devoted to his service, in all good-will to man; they thus enter into temptation, and are by the evil one led to wrest the Scriptures to their own wishes, which is, to their own destruction. In order that we be safe for time and for eternity, we must '*beware of covetousness,*' and most earnestly seek to have no wish but according to the will of God, and so be willing to be saved by free grace unto perfect holiness of heart and of life. We must be careful to build not only with good materials, but upon the '*One Sure Foundation.*' It is He alone that can effectually teach us the great commandment like unto the first, '*Thou shalt love thy neighbour as thyself:*' Early was the falling away, in consequence of building upon the many or the great, in place of resting simply in 'THE FAITHFUL AND THE TRUE.' Every system built upon mere human opinion or support must ultimately fail; nay, it may be expected that every refuge of lies will be undermined and swept away amid the storms that have already begun to sweep around us.

ch. vii. 1, 2 Judge not, that ye-be-not-judged. For with what judgment ye-judge, ye-shall-be-judged: and with what measure ye mete, it-shall-be-measured-to-you-again.

SCRIPTURE ILLUSTRATIONS.

Ch. vii. 1. *judge not, that ye be not judged*—similar words, Lu. vi. 37, § 27, p. 20 the Lord called for one, who was himself without sin, to judge the adulteress, Jno. viii. 7, § 55—' We shall all stand before the judgment seat of Christ . . . Let us not therefore judge one another any more,' Rom. xiv. 10, 13.

2. *with what judgment, &c.*—*see* the case of Adoni-bezek—' But Adoni-bezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes. And Adoni-bezek said, Threescore and ten kings, having their thumbs and their great toes cut off, gathered *their meat* under my table: as I have done, so God hath requited me,' Ju. i. 6, 7 —*see* David's psalm of thanksgiving: 'With the merciful thou wilt shew thyself merciful, *and* with the upright man thou wilt shew thyself upright. With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself unsavoury,' 2 Sa. xxii. 26, 7—*see* the judging of the Assyrian: 'Am I now come up without the LORD against this land to destroy it? the LORD said unto me, Go up against this land, and destroy it,' Is. xxxvi. 10—and the judgment upon him: 'Then the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses,' Is. xxxvii. 36—8—and the degradation and diminishing of Egypt: Eze. xxix. 15—which had sought to degrade and diminish Israel, Ex. i. 13—6—' He shall have judgment without mercy, that hath shewed no mercy,' Ja. ii. 13—' He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword,' Rev. xiii. 10.

NOTES.

2. *With what judgment, &c.* This was a *proverb* among the Jews. It refers no less to the way in which *men* will deal with us, than to the rule by which God will judge us. The Christian should be more engaged in searching his own heart, than in censuring others.

PRACTICAL REFLECTIONS.

vii. 1, 2, *ver.* When we take the place of judge, let us recollect that we ourselves are before the judgment seat of Christ, and let us deal mercifully with others, as we expect to be mercifully dealt with of God.

IT IS GOD'S PREROGATIVE TO TRY THE HEART, AND WE MUST NOT USURP HIS THRONE.
THE MORE PROSPERITY A MAN ENJOYS, THE MORE HUMILITY GOD ENJOINS.

MATTHEW vii. 3—8.

3 And why beholdest-thou the mote that *is* in thy brother's eye, but consi-derest κατανοεις
4 not the-beam that *is* in thine-own eye? Or how wilt-thou-say to thy brother, Let-me pull-
out αφες εκβαλω the mote out-of thine eye; and, behold, a beam *is* in thine-own eye?
5 Thou-hypocrite, first cast-out the beam out-of thine-own eye; and then shalt-thou-see-
clearly διαβλεψεις to-cast-out the mote out-of thy brother's eye.
6 Give not that which-is-holy unto-the dogs, neither cast-ye your pearls before swine,
lest they-trample them under their feet, and turn-again and-rend you.
7 Ask, and it-shall-be-given you; seek, and ye-shall-find; knock, and it-shall-be-opened
8 unto-you: for every-one that asketh receiveth; and he that-seeketh findeth; and to-

SCRIPTURE ILLUSTRATIONS.

2. *why beholdest thou the mote, &c.*—' Behold, thou art called a Jew,' . . . ' and art confident that thou thyself art a guide of the blind, a light of them which are in darkness,'—thou therefore which teachest another, teachest thou not thyself?' &c., Rom. ii. 17, .9, 21.

considerest—' Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah. Offer the sacrifices of righteousness, and put your trust in the Lord,' Ps. iv. 4, 5—' Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted,' Ga. vi. 1.

5. *first cast out, &c.*—God takes time to prepare the instruments he intends to make use of in the delivering of others—so Moses, Ex. ii. 11—25; iii. &c.—so Israel in the wilderness, De. viii. 2—6—so are the people who are to be employed as the Lord's witnesses to the nations, to be convinced of their own blindness, Is. xlii. 7—13 . . . .—and sinfulness, ver. 22—4—and the Lord's forgiveness, ver. 25, 6—and the folly of creature dependence, ver. 27, .8—Having obtained his Holy Spirit, xlv. 3, . . .—and had the Lord's name put upon them, ver. 5—then they shall truly be witnesses for God, ver. 6—8—*comp.* Rev. viii. . . .—when Jesus commanded his disciples to wait in Jerusalem, until they were baptized, Ac. i. 4, 5, 8, § 98.

6. *dogs, &c.*—' ignorant, dumb dogs,' Is. lvi. 10—' greedy dogs *which* can never have enough,' ver. 11—' grievous wolves . . . not sparing the flock,' Ac. xx. 29—' Beware of dogs, beware of evil workers, beware of the concision,' Ph. iii. 2; Jas. iii. 6—8.

neither cast ye your pearls, &c.—' Speak not in the ears of a fool: for he will despise the wisdom of thy words,' Pr. xxiii. 9—' We speak wisdom among them that are perfect:'—' the wisdom of God in a mystery, *even* the hidden *wisdom*,' 1 Co. ii. 6, 7.

swine—men of a grovelling nature, ' whose god is *their* belly, and *whose* glory is in their shame, who mind earthly things,' Ph. iii. 19—' sensual,' Ja. iii. 15—The precious things of God are withheld from such, for ' the words of the LORD *are* pure words:' . . . . ' thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever,' Ps. xii. 6, 7—

NOTES.

3. *The mote.* The word καρφος, which we render *mote*, signifies *a little splinter of wood*, and thus with great propriety is opposed to δοκος, a large *beam*

The beam. Δοκον, *a beam or rafter*; used figuratively in this place to signify a *great fault*, or something which blocks out the light, as did the Jewish trust in the flesh, and in carnal ordinances.

[6. *Unto the dogs.* By *dogs* and *swine* are meant respectively the *brutal* and *ferocious*, and the *gross* and *incentious*; those brutal and sensual persons, who,

PRACTICAL REFLECTIONS.

3 *ver.* Let us first know our own darkness, before we severely scrutinize the faults of others. Let us be careful lest the imperfections in our own power of vision, prevent us from seeing excellence in others, and dispose us to see faults where they do not exist.

[4, 5 *ver.* Let us not be in too great haste to effect reform in others, lest we do more harm than good; but first having known our own evil, and how it can be eradicated, let us then allow others to have the benefit of our experience. Let the divine precept be illustrated in our own example. God takes time to work, and his instruments must be carefully prepared.]

[6 *ver.* In endeavouring to benefit others, let us observe the order which becomes the house of God, giving to each that which is appropriate to their se-

' Unto the pure all things *are* pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.' Tit. i. 15—the Christian teacher is rightly to divide the ' word of truth,' 2 Ti. ii. 15, .6.

rend you—*see* the fearful rending by the evil beasts, who got into the professing church, Rev xiii. 7, 15—.7—and Comp. xvii. 16—Phil. iii. 2. ' Beware of dogs, beware of evil workers, beware of the concision, &c.'

7. *ask, &c.*—*see* ver. 9—11, p. 139—' If his son ask bread, will he give him a stone?' ver. 9.

seek, &c.—*see* ver. 12. p. 139, for the golden rule, which is to be found in what God hath given us to search: ' Search the scriptures,' Jno v. 39, § 23, p. 180.

knock, &c.—*see* ver. 13, .4, p. 139, as to the gate at which an entrance is to be sought, Jno. x. 9, § 55; xiv. 6, § 87—the same words, Lu. xi. 9, § 62.

8. *for every one that asketh, &c.*—' He, every one that thirsteth,' &c., Is. lv. 1, ...—we are not to go to a limited source, where all comers, and that at all times, *cannot* be supplied: ' Behold, I *am* against the prophets, saith the LORD, that steal my words every one from his neighbour,' Je. xxiii. 30—' If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not: and it shall be given him,' Ja. i. 5, 6—Solomon, when bid to ask what he would have of God, 2 Ch. i. 7, made his request for wisdom and knowledge to guide him in the duties of his office, ver. 10—and God gave him what he asked, and unequalled riches, wealth, and honour beside, ver. 11, .2—God, in faithfulness to his promise of saving us from our sins, may sometimes refuse us what we ask, Ja. iv. 3—in order to be prepared for an unlimited supply, is the being cleansed from all our filthiness, and having a simple and entire trust in Jesus, Jno. xiii. 8, § 87; xiv. 12—.4, § 89—' Whatsoever ye shall ask the Father in my name, he will give *it* you,' xvi. 23—.7, § 97—ask that ye may be able to comprehend with all saints what *is* the breadth, and length, and depth, and height; and to know the love of Christ . . . that ye might be filled with all the fulness of God'—' Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,' &c., Ep. iii. 14—21.

far from exhibiting the graces which adorn the gospel of our Lord Jesus Christ, will, if given the outward privileges proper to the children of God, only use them, and rend the body of Christ.

7. *Knock.* Implies faith, constancy, importunity.

8. *Every one that asketh receiveth.* That is, every one that asks aright, that prays in faith, and in submission to the will of God. Paul asked that the thorn in his flesh might be removed. God did not *literally* grant the request, but told him that his *grace* should be *sufficient* for him, 2 Co. xii. 7—9.

veral conditions. The dogs must not be given that which is holy, nor must pearls be cast beneath the filthy feet of swine. The most precious gifts of the Spirit, which delight and adorn the true child of God, would be but despised and degraded as being forced upon the carnally minded.]

7, 8 *ver.* How large is the promise, ' *Ask, and it shall be given you!*' How widely extended the invitation, ' *For every one that asketh receiveth!*' Let us ask wisdom, seek opportunities of separating ourselves unto his glory in the good of men; and, having asked and found entrance by Him who is the door, let us, by the manifestation of his grace, knock patiently at the hearts of others as God hath given us example.

MATTHEW vii. 9—14.

9 him that knocketh it-shall-be-opened. Or what man is-there of you, whom if his son
10 ask bread, will-he-give him a-stone? Or if he-ask a-fish, will-he-give him a-serpent?
11 If ye then, being evil πονηροι, know *how* to-give good gifts unto your children, how-much more shall-your Father which *is* in heaven-give good-things to-them that-ask him?
12 Therefore all-things whatsoever ye-would that men should-do to-you, do ye even-so to-them: for this is the law and the prophets.
13 Enter-ye-in at the strait gate: for wide *is* the gate, and broad ευρυχωρος *is* the way,
14 that leadeth to destruction, and many there-be which go-in thereat δι αυτης:* because strait *is* the gate, and narrow τεθλιμμενη *is* the way, which leadeth unto life, and few there-be that find it.

* MARGINAL READING:—'*through it.*

SCRIPTURE ILLUSTRATIONS.

9. *ask bread, &c.*—Lu. xi. 11, § 62—Satan, in tempting our Lord, seems to insinuate that the Father had given nothing but stones, in place of bread, to his Son—*see* Mt. iv. 3, § 9, p. 64—Jesus answered by referring to that which is to be esteemed more than our necessary food, ver. 4, *ib.*

10. *a serpent*—the spirit of evil is sometimes represented by this reptile, Rev. xx. 2. . . . . A stone may have the same form as a loaf of bread, but is very different in substance. Jesus, however, has both characteristics: 'If so be ye have tasted that the Lord *is* gracious. To whom coming, *as unto* a living Stone,' 1 Pe ii 3, 4. . . . . a serpent also may have much the same form as a fish, but it is very different from it in character; and Satan may be 'transformed into an angel of light,' 2 Co. xi. 14—but, however God may allow to be deceived *them that are* wise in their own eyes,' Is. v. 21, .4. he will not fail those that truly seek him, La. iii. 24—.6.

11. *being evil—see* the heart of man recognised as evil, before the flood, Ge. vi. 5, and after, viii. 21.

give good things, &c.—'give the Holy Spirit to them that ask him,' Lu. xi. 13, § 62—' Thy spirit *is* good; lead me into the land of uprightness,' Ps. cxliii. 10—' The Spirit searcheth all things, yea, the deep things of God,' 1 Co. ii. 10—Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God,' &c., ver. 12—*see* the excellency of these things, Pr. viii. 6—19, ... The bestowment of good is more especially promised, in connection with Israel's re-toration, Je. xxxii. 37—41, . . . —and the Holy Spirit is to be abundantly given, Is. xxxii. 15. .6. . . . Ez. xxxvi. 27, .8.

12. *whatsoever ye would, &c.*—' as ye would,' &c., Lu. vi. 31, § 27—Jacob deceived his father, Ge. xxvii. 6—24—and he was himself deceived as to his wife, xxix. 21—.5—Pharaoh made a law that the Hebrew male children should be thrown into the river, Ex. i. 22—and in due time, Israel had to sing 'Pharaoh's chariots and his host hath he cast into the sea,' &c., xv. 4, 5—and to Edom, 'As thou hast done, it shall be done unto thee: thy reward shall return upon thine own head,' Ob. 15; *see* Ps. cxxxvii 7—9.

this is the law and the prophets—these testify of Jesus, Jno. v. 39, § 23; Lu. xxiv. 27, § 94—who hath done for us, what he requires of us, Mr. xvi. 21—4, § 50—' Hereby perceive we the love *of God*, because he laid down his life for us: and we ought to lay down *our* lives for the brethren,' 1 Jno. iii. 16.

13. *strait gate*—' Strive to enter in at the strait gate,' &c., Lu. xiii. 24, § 86—Jesus is the door, Jno. x. 7, § 55—to enter by that strait gate requires self-denial, Lu. xiv. 25—33, § 97—it was too strait for the rich man, Mk. x. 22, § 75—' It is easier for a camel to go through the eye of a needle [*a wicker gate*], than for a rich man to enter,' &c., ver 25—Moses chose this entrance: ' choosing rather to suffer affliction,' &c. . . . ' esteeming the reproach of Christ greater riches than the treasures in Egypt,' He. xi. 25, 6—entering by this gate requires a distrust in our own righteousness, as well as every claim in the flesh, and is exemplified in Paul, Ph. iii. 3—9. . . . . Rev. xxi. 27.

wide is the gate, &c.—' Be not deceived: neither fornicators, nor idolaters,' &c., 1 Co. vi. 9, 10.

leadeth to destruction—' The sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways,' Ja. i. 11.

14. *leadeth unto life*—' Blessed . . . the man that endureth temptation,' Ja. i. 12. . . . . *see* as to those who chose the way the holy prophets went—a way which, although it may be rough and thorny, leads to glory, He. xi. &c.—*see* the glory, unto which leads the path of the lowly, Ps. cxxxviii. : ' Though I walk in the midst of trouble, thou wilt revive me.' ver. 7.

few, &c.—' Fear not, little flock; for it is your Father's good pleasure to give you the kingdom,' Lu xii. 32, § 65—and that kingdom will ultimately embrace all nations, Ps. lxxii. 8—10, .7, .9. . . . Ps. cxxxviii. 4.

NOTES.

10. *Or if he ask a fish.* Bread and fish was the common food of the people in that part of Galilee.

[The examples taken from a *stone* and a *fish* are derived from two *eatables* found also in all the classical writers (*ἀντὶ τίνος σκορπίον*) representing, by a familiar illustration, those who disappoint the just expectations of others, by giving them not the thing they ask for and need, but something else, which, though similar to it in form, as a serpent is to some sorts of fish (eel and perch), or a stone to a cake or biscuit, yet it is not only *not* the thing, but wholly useless, or even noxious."—*Bloomfield.*]

12. *Whatsoever ye would that men, &c.* The whole of the Scripture record contains the development of the principle—just recompence. ' *With the merciful thou will shew thyself merciful.*' So with the upright and pure. ' *And with the froward, thou will shew thyself froward.*' Ps. xviii. 25, .6. ' *A just weight and balance are the LORD'S.*' Pr. xvi. 11. And no power of man can prevent the just award of Him whose counsel, judgment, and understanding are perfect. ' *The way of the just is uprightness: thou, most upright, dost weigh the path of the just,*' Is. xxvi. 7. ' *The liberal deviseth liberal things; and by liberal things shall he stand,*' Is. xx.ii. 8.—*See* the conduct of Abram, in parting with Lot Ge. xiii. 8, 9. Abram gave Lot his choice of the land, ver. 9; and the Lord gave Abram the whole, ver. 14—.7.

13. *The strait gate.* The comparison is to a gate opening into a road leading up to a citadel. The *wide* implies that there is *another* gate, leading to the *broad* road, which we are *not* to enter. ' *Here* is no entering into the King of heaven's privy chamber without passing through the strait gate of purity."

PRACTICAL REFLECTIONS.

[9—11 *ver.* God, in his Word, and by his Spirit, hath not merely given the form of good, but the very substance of blessing. Let us not through our unbelief allow the bread of life to be unto us as a stone. Let not that which should have been for blessing, be through our own evil nature turned into a curse.]

12 *ver.* Let us weigh in an even balance what we give, with what we would take from others: God in Christ hath given Himself, and upon this ground he calls upon us to give ourselves to Him. ' *This is the law and the prophets.*'

13, .4 *ver.* Let us not be caught by first appearances, or think that safety is to be found in following a multitude to do evil. The brightness of heaven may shine upon the end of that path which is difficult at first; whilst the blackness of darkness may close upon that which is the most easy of entrance.

THE LORD IS GOOD UNTO THEM THAT WAIT FOR HIM, TO THE SOUL THAT SEEKETH HIM.—Lam. iii. 25.

IT IS GOOD THAT A MAN SHOULD BOTH HOPE AND QUIETLY WAIT FOR THE SALVATION OF THE LORD.—Lam. iii. 26.

MATTHEW vii. 15—21.

15 Beware of προσεχετε απο false-prophets, which come to you in sheep's clothing, but
16 inwardly they-are ravening wolves. Ye-shall-know them by their fruits. Do-men-
17 gather grapes of thorns, or figs of thistles? Even-so every good tree bringeth-forth
18 good fruit; but a corrupt tree bringeth-forth evil fruit. A-good tree can not bring-forth
19 evil fruit, neither *can* a-corrupt tree bring-forth good fruit. Every tree that-bringeth-
20 not-forth good fruit is-hewn-down, and cast into the-fire. Wherefore by their fruits
ye-shall-know them.
21 Not every-one that saith unto-me, Lord, Lord, shall-enter into the kingdom of heaven;

SCRIPTURE ILLUSTRATIONS.

15 *beware of false prophets*—'They speak a vision of their own heart, *and* not out of the mouth of the LORD,' Je. xxiii. 16—'Take heed that no man deceive you,' &c., Mt. xxiv. 4 24, § 86.

which come, &c.—' Such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ,' 2 Co. xi. 13—'Having a form of godliness, but denying the power thereof,' 2 Ti. iii. 5.

ravening wolves—' Prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him,' Mi. iii. 5—Paul warned the Ephesians: 'I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock,' Ac. xx. 29—*see*, in the truly apostolic example of Paul, the fruits of disinterested love, with which the conduct of the ravening wolves is in contrast, ver. 31—.5.

16. *ye shall know them, &c.*—there are sure indications whereby they may be known—' Some men's sins are open before hand, going before to judgment; and some *men* they follow after. Likewise also the good works *of some* are manifest before hand,' &c., 1 Ti. v. 24, .5.

by their fruits—false spirits may be known by their deficiency of testimony to Jesus Christ, as come in the flesh, 1 Jno. iv. 3, . . and the men themselves may be known by their deficiency of the fruit of the Spirit, which is contrasted with the works of the flesh, Ga. v. 19—26, ... ' who can bring a clean,' &c., Job xiv. 4.

grapes of thorns, &c.—*see* Lu. vi. 43—.5, § 27. p. 210.

17, .8. *every good tree—corrupt tree*—*see* Mt. xii. 33, § 31, p. 237—the good fruit is only to be found in the good tree—the Man, Christ Jesus, Jno. xv. 1—.8,

19. *hewn down*—the king of Babylon, as taking the glory to himself in place of acknowledging God. Da. iv. 30, was hewn down, ver. 31—.3, until he had learned to bring forth fruit unto God, by giving praise unto his name, ver. 34—.7.

cast into the fire—the Jews, as trusting in the flesh, Mt. iii. 9, § 7, p. 53, and so failing to bring forth good fruit, were threatened by John with being hewn down and cast into the fire, ver. 10. The Romans were forewarned of similar judgment to be executed upon them, should they boast as they have done, Rom. xi. 17—24, ... ' that great city,' Rev. xvii. 18—' hath glorified herself . . . . and she shall be utterly burned with fire: for strong *is* the Lord God who judgeth her,' Rev. xviii. 7, 8.

20. *wherefore by their fruits, &c.*—by their deadly, destructive influence upon individuals, churches, and nations they may be known. ' What fruit had ye then in those things whereof ye are now ashamed? for the end of those things *is* death,' &c , Ro. vi. 21—let us take warning, so as to obey the exhortation to the Hebrew disciples of Jesus: ' By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his name,' He. xiii. 15.

21. *Lord, Lord*—' Israel shall cry unto me, My God, we know thee. Israel hath cast off . . . . good: the enemy shall pursue him,' Ho. viii. 2, 3—the foolish virgins are represented as saying, ' Lord, Lord;' but are refused admission, Mt. xxv. 11, .2, § 86—*see* also Lu. vi. 46, § 27; viii. 21, § 33, p. 262; xiii. 25, § 66.

NOTES.

15. *False prophets.* The expression may be taken to denote, in a general way, those who falsely pretend to have a Divine commission.

Which come to you in sheep's, &c. 'Ενδύμασι προβάτων has an allusion to the μηλωτή (sheep-skin, or sometimes a cloak made of fleece roughly worked up) with which the false prophets clothed themselves, in imitation of the true ones; and also, as it seems, the false teachers among the Pharisees. —*Bloomfield.* ' Hypocrites have nothing of the sheep but its skin.'

Ravening wolves. Rapacious, or disposed to plunder. Applied to the false teachers, it means that they assumed the appearance they did in order that they might the more readily get the *property* of the people. They were full of extortion and excess.—*See* Mt. xxiii. 25, § 85.

16. *Ye shall know them by their fruits.* Men do not judge of a tree by its leaves, or bark, or flowers, but by the fruit which it bears. The flowers may be handsome and fragrant; the foliage thick and green; but these are merely ornamental. The fruit is that to which regard should be had.

Grapes of thorns, &c. Men of proud, unsanctified minds, tempers, and dispositions, cannot be expected to sow the fruit of righteousness in others, Ja. iii. 13.

19. *Hewn down, &c.* However fair men's professions and appearances be, yet, if their inward principles of action are unsound, their doctrines erroneous, and their lives immoral, they shall in the righteous judgment of God be cast into everlasting burnings.

[21. *Not every one.* οὐ πᾶς, a Hebraism for *no person.* The sense of this verse seems to be this:—No person by merely acknowledging my authority, with calling upon my name with a seeming zeal and fervour, much less he who does these things only in a cold and formal manner, shall enter '*the kingdom of heaven.*'—*See* Rom. ix. 6.]

PRACTICAL REFLECTIONS.

[15, .6 *ver.* The words of God's true prophets are precious: and we must not be robbed of them by mere human teaching, or by those who are sent by the father of lies. These may not be known by any want of mere outward credentials: these the enemy of souls will in general try to secure. It is not by the clothing, but by the fruits, that we are called to judge.]

[17, .8 *ver.* Although the children of God are not to be rash in judging, still they are to judge, after a patient examination, of the fruits of the teaching, as to whether it be of God. Our Great Teacher has pointed us to the credentials of his servants. It is simply a life evincing the goodness, and illustrating the beauty of the doctrine which they teach.]

19, 20 *ver.* Let not the unfruitful think that because they do not bring forth bad fruit, they shall escape the judgment which shall fall upon the evil. The judgment was sorely executed upon the whole body of the Jewish teachers in the land. '*Every tree that bringeth not forth good fruit is hewn down, and cast into the fire,*' and thus their ignorant followers were dealt with. Wherefore, seeing that so great is the responsibility as to hearing, let us take heed as to what we hear, and let us seek discernment for ourselves from God. Let us obey the precept and enjoy the promise. '*By their fruits ye shall know them!*' Let us see that their lives are in harmony with their doctrine, and both with the word of God.

21 *ver.* It is not being busy in the verbal acknowledgment of Christ, as Lord, that will prove any one an heir of the kingdom of heaven. It is the practical, the heart and life confession, that God delights in.

WHEN THE HEART OF MAN IS SOUND IN CONVERSION, THEN HIS LIFE WILL BE TRUE IN PROFESSION.
SUCH AS HAVE RECEIVED CHRIST'S BOUNTY WILL NOT FIGHT UNDER SATAN'S BANNER.

MATTHEW vii. 22—.7.

22 but he that doeth the will of my Father which *is* in heaven. Many will-say to-me in that day, Lord, Lord, have-we- not-prophesied in thy name? and in thy name have-
23 cast-out devils? and in thy name done many wonderful-works δυνάμεις? And then will-I-profess unto-them, I-never-knew you: depart from me, ye-that work iniquity.
24 Therefore whosoever heareth these sayings of-mine, and doeth them, I-will-liken him
25 unto-a-wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat-upon that house; and it-fell not: for it-was-
26 founded upon a rock. And every-one that heareth these sayings of-mine, and doeth them not, shall-be-likened unto-a-foolish man, which built his house upon the sand:
27 and the rain descended, and the floods came, and the winds blew, and beat-upon that house; and it-fell: and great was the fall of-it.

SCRIPTURE ILLUSTRATIONS.

doeth the will, &c.—' This is the work of God, that ye believe on him whom he hath sent,' Joo. vi. 29, § 43—' And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life,' ver. 40—' If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live,' Ro. viii. 13—' for this is the will of God, *even* your sanctification,' 1 Th. iv. 3—' He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart,' &c. . . . ' He that doeth these *things* shall never be moved,' Ps. xv. 2—5, . . . —' Be ye doers of the word, and not hearers only, deceiving your own selves,' &c., Ja. i. 22.

22. *in that day*—' He hath appointed a day, in the which he will judge the world in righteousness, by *that* man whom he hath ordained,' Ac. xvii. 31.

cast out devils—there were certain of the vagabond Jews, that attempted this in the name of Jesus, Ac. xix. 13—but though one were successful in the exercise of any or all the gifts, and have not the life of Christ in him, he is nothing, 1 Co. xiii. 2.

23. *depart from me*—those who will not, in heart and life, be separated unto Christ now, may most assuredly lay their account with being separated from him hereafter; for, ' without (holiness) no man shall see the Lord,' He. xii. 14—*see* Lu. xiii. 25—7, § 66—also the judgment, Mt. xxv. 31—46, § 86—' Depart from me,' &c.—*see* on ver. 21, p. 140.

24. *heareth, &c.*—it is by hearing that we come to build upon the Sure Foundation—' Hear, and your soul shall live; and I will make an everlasting covenant with you,' &c., Is. lv. 3—' Faith *cometh* by hearing,' Ro. x. 17—' The just shall live by faith,' Ga. iii. 11—' and faith . . worketh by love,' ch. v. 6—' and love *is* the fulfilling of the law,' Rom. xiii. 10—thus the apostle could say, ' I live by the faith of the Son of God, who loved me, and gave himself for me,' Ga. ii. 20.

sayings of mine—it is not enough that words are heard, and worship given: the Lord will not accept of that fear toward him, which is taught by the precept of men,' Is. xxix. 13, . . . —his word must be received ' not *as* the word of men, but as . . . the word of God,' 1 Th. ii. 13—and it is Jesus, of whom the Father hath said, ' Hear ye him,' Mt. xvii. 5, § 51—' Him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people,' Ac. iii. 22, .3.

doeth them, &c.—*see* as before, ver. 21, p. 140—doing is very much insisted upon in both the Old Testament and the New: as Ps. cili. 18, ... Mt. xii. 50, § 31; Lu. xi. 28, § 62; Joo. xiii. 17, § 87; 1 Joo. iii. 7—(*see* § 9, p. 65, *border*)—' Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city,' Rev. xxii. 14.

wise man, &c.—' The fear of the LORD,' &c., Ps. cxi. 10; Pr. ix. 10—(*see the border*)—' The fear of the Lord, that *is* wisdom; and to depart from evil *is* understanding,' Job xxviii. 28.

25. *founded upon a rock*—' Other foundation can no man lay than that is laid, which is Jesus Christ,' 1 Co. iii. 11—build upon this Rock; ' the Rock . . . His work *is* perfect,' De. xxxii. 3, 4. . . . —see how secure in the midst of storm and tempest is the glorious structure reared upon this Foundation, Is. liv. 9—17. . . . —' *He is* my rock, and *there is* no unrighteousness in him,' Ps. xcii. 13—5; *see* Ep. ii. 19—22. . . . —' We are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end,' He. iii. 14.

NOTES.

[22. *Prophesied.* There have been instances of men who were separated unto the exercise of the gift of prophecy, who yet gave no evidence of being separated in holiness unto the kingdom of God. Such was Balaam, in the time of Moses, Nu. xxiv. 4; and Caiaphas the high priest, in the time of our Saviour's sojourn upon earth, Joo. xi. 51, § 58. Saul also was among the prophets, 1 Sa. x. 5—13.]

23. *Will I profess.* ἐμολογησω, 'I will fully and plainly tell them.'

24. *Whosoever, &c.* This is the grand point to be attended to. It makes no matter what may be his condition, race, or attention to outward forms and ceremonies. Ga. iii. 28, .9; vi. 15, *compare* with 1 Co. vii. 19.—' *Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like,' &c.*, Lu. vi. 47, .8, § 27, p. 210.

25. *And the rain descended, &c.* The rain, floods, and winds of an eastern monsoon strikingly illustrate this passage. When people in those regions speak of the strength of a house, it is not by saying it will last so many years, but it will outstand the rains; it will not be injured by the floods. Houses built of the best materials, and having deep foundations, in a few years often yield to the rains of a monsoon. The house founded upon a rock can alone stand the rains and floods of a wet monsoon.—*Roberts.*

26. *Foolish man.* ' The fool hath said in his heart, . . . no God,' Ps. xiv. 1—' *A fool also is full of words*'—he despises the warning voice of the great Prophet, and says, ' *A man cannot tell what shall be; and what shall be after him, who can tell?*' Ec. x. 14—' *Lo, they have rejected the word of the Lord; and what wisdom is in them?*' Je. viii. 9.

[27. *And great was the fall of it.* Britain, although great, not only as to temporal advantages, but especially as to the unspeakable privilege of hearing the word of the Lord, has no small cause to stand in awe. The case described is not that of those from whom the word of God is entirely withheld; it is that of a people, who hear these sayings of Christ, but do them not.]

PRACTICAL REFLECTIONS.

22, .3 *ver.* It matters not how near we come to the true disciples of Christ as to outward signs: if we are not made one with Him by a pure and living faith, we cannot be united with him in glory. We must have holy fellowship with Christ now, if we would not have the shame of being put far from him when he comes in the glory of his kingdom.

[' Many souls not only perish praying, repenting, believing, after a sort; but they perish by their praying and repenting, because they trust in them.']

[24, .5 *ver.* Let the power of the anointing, the wisdom that cometh down from above, and of which we are made partakers in Christ; let this be manifested both in our choosing the Rock whereon to build, and in our building upon the Rock we have been given the wisdom to choose. Our safety is in building, not upon human opinion, but upon the Rock of eternal truth.]

MATTHEW vii. 28, 29; viii. 1.

28 And it-came-to-pass, when Jesus had-ended συνετελεσεν these sayings, the people
29 were-astonished at his doctrine: for he-taught them as *one* having authority εξουσιαν,
and not as the scribes.
viii. 1 When-he-was-come-down from the mountain, great multitudes followed him.
[Ch. viii. 2, ? xxi. p. 159.]

SCRIPTURE ILLUSTRATIONS.

27. *the floods came, &c.*—after the promise, 'Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner *stone*, a sure foundation;' it is said, 'And the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place,' &c.—'When the overflowing scourge shall pass through, then ye shall be trodden down by it,' Is xxviii. 16—22.

and great was the fall of it—let us hear the words of warning, Is. x. 1—4. 'Woe unto them that decree unrighteous decrees,' &c., indulging their own covetousness, in neglect of the great law of love, ver. 2—'And what will ye do in the day of visitation, and in the desolation *which* shall come from far? to whom will ye flee for help? and where will ye leave your glory? Without me they shall bow down under the prisoners, and they shall fall under the slain,' ver. 3, 4—'Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil!' . . . 'For the stone shall cry out of the wall, and the beam out of the timber shall answer it,' Hab. ii. 9—11—*see also* ver. 12—4—the curse, Zec. v. 1—3—'It shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof,' ver. 4.

29. *having authority*—as the Prophet foretold by Moses, De. xviii. 15—9. . . . . and referred to, Ac. iii. 23—6.

NOTES.

[28. *When Jesus had ended these sayings.* This plainly intimates that all *this discourse* was delivered at once; and, consequently, that several passages related by St. Luke, as spoken at different times, are repetitions of it; *compare* Mk. v. 3, and *seq.*, § 18, p. 120, with Lu. vi. 20, and *seq.*, § 27; Mt. v. 13, § 19, p. 122, with Lu. xiv. 34, 35, § 87; Mt. v. 25, § 19, p. 125, with Lu. xii. 58, § 63; Mt. vi. 9, § 19, and *seq.*,

PRACTICAL REFLECTIONS.

28. Let us not be merely astonished at the doctrine of Christ, but let us mingle faith with what we hear; a faith which worketh by love, and purifieth the heart: and let us never forget that '*This is the work of God, that ye believe on Him whom He hath sent*,' Jno. vi. 29, § 43, p. 327.

26, 27 ver Although without *hearing* it cannot be expected we *shall do*, yet it is quite possible we may *hear* the sayings of Christ, and not do them. An awful time of trial is approaching, when those who have not been building upon the Rock Christ will be found like the man who built his house upon the sand.*

p. 132, with Lu. xi. 2, and *seq.*, § 62; Mt. vi. 20, 21, § 19, p. 134, with Lu. xii. 33, 34, § 63; Mt. vi. 24, § 19, p. 134, with Lu. xvi. 13, § 69; and Mt. vii. 15, 16, § 19, p. 139, with Lu. xiii. 24, § 66.]

Were astonished at his doctrine. τῇ διδαχῇ. The word may denote either the *doctrine taught*, or the *manner of teaching*. The latter is probably meant. —See Greswell on the Parables, vol. 1. Introd.

* Since writing the above the time seems to have commenced.

ADDENDA.

THE RECOGNITION OF THE LAW AND THE PROPHETS, BY OUR LORD, IN HIS SERMON ON THE MOUNT.—MATTHEW, ch. v. 1—vii. 29.

[We have before seen that the SERMON ON THE MOUNT is an exposition of the LAW, ACCORDING TO THE GOSPEL—shewing how, by the provisions of the New Covenant, the Law is to be written upon the fleshy tables of the heart. It is also important to observe that, in the same order, it makes a very distinct recognition of the books of 'THE LAW AND THE PROPHETS.' These are *twice* distinctly referred to, in the course of the Sermon.

The Sermon divides itself into two halves.

First, ch. v. 1, to vi. 18.

Second, ch. vi. 19—vii. 29.

At the commencement of the central portion of the Sermon, ch. v. ver. 17—20, of the first half, (ch. v. vi. 1—18,) our Lord says, ver. 17: '*Think not that I am come to destroy the Law, or the Prophets: I am not come to destroy, but to fulfil.*' And near the end of the central part, vii. 7—14, of the *second* half, (vi. 19—vii. 29,) he says, ver. 12: '*Whatsoever ye would that men should do to you, do ye even so to them: for this is the Law and the Prophets.*'

In the *first* case, he gives us the sum of divine revelation as to doctrine; and in the *second*, as to practice.

Let us now see how the same discourse, which is an exposition of the Decalogue, is also an epitome of '*the Law and the Prophets.*'

I. In the Beatitudes, Mt. v. 3—12, the Mediator of the New Covenant describes the character and blessedness of those who, obedient to the *first* commandment, take the Lord alone to be their God.

In GENESIS, the first book of the Law and Prophets, we have the characters described, which are here referred to, as in the cases of Abel, Noah, Abraham, Jacob, and Joseph. '*By faith Jacob, when he was a dying, blessed both the sons of Joseph*,' Heb. xi. 21—*comp.* Gen. xlviii. 14—20. . . . and '*they which be of faith are blessed with faithful Abraham*,' Gal. iii. 9, whose history, and that of his more immediate descendants, occupies so large a portion of the first book of the Law and Prophets, Gen. xii. 1. And the blessing of Abraham, who gave such an example of obedience to the first commandment, was to come upon the Gentiles through Jesus Christ.

II. In Mt. v. 13—6, Jesus requires that his disciples be made after the image of Him who is '*the Saviour of all men*,' 1 Tim. iv. 10; '*the Light of the world*,' Jno. viii. 12, § 55. They are to keep the second commandment by being made in the likeness of the Lord from heaven, who descended in order to give us light and life, that God might be glorified thereby.

In EXODUS we have an illustration of this. There is described how the Lord came down to deliver Israel, to be a light to enlighten, and as well to protect. He appeared in a flame of fire to Moses in the bush, ch. iii. 2—10. Afterwards, when there was darkness that might be felt over the whole land of Egypt, '*all the children of Israel had light in their dwellings*,' ch. x. ver. 21—3. Israel were protected through the Red Sea by the '*pillar of the cloud*,' which gave them light by night, ch. xiv. ver. 19, 20. He brought them to the mount, on which he descended in fire, and whence, amid lightnings, he delivered them that law which especially witnessed against idolatry, ch. xix. 16—8; xx. 4—6; and the punishment of a breach of which is recorded, ch. xxxii. In this book is described the beautiful workmanship of all belonging to the tabernacle, and especially of the candlestick, which was ever to give light in the Lord's house, as representing the church, which is designed to minister light to all around; not that men may be induced to worship the candlestick, but be led to glorify our Father which is in heaven.

III. In Mt. v. 17—20, we are warned not to think lightly of the Law and the Prophets, or fail of rightly apprehending the purpose for which the Son of God came into our world. He who came in the name of the Lord to save us, came as the Fulfiller of all that had been written of him, as being the chosen One, who should bring in everlasting righteousness.

HE THAT HATH THE SON HATH LIFE; AND HE THAT HATH NOT THE SON OF GOD HATH NOT LIFE.—1 John v. 12.
WHOSOEVER ABIDETH IN HIM SINNETH NOT: WHOSOEVER SINNETH HATH NOT SEEN HIM, NEITHER KNOWN HIM.—1 John iii. 6.

And in LEVITICUS, we have the types of the 'One Sacrifice' he was to make for our sins. The actings of the high priest who, on his heart and upon his shoulders, was to bear the names of the children of Israel before the Lord, represented the working of the Lord our Righteousness, by whom we have entrance into the kingdom of heaven: '*Christ is the end of the law for righteousness to every one that believeth,*' Rom. x. 4.

That the Lord would not allow those ordinances which pointed out the way of approach to him to be broken with impunity, was early made manifest in the case of the sons of Aaron, Nadab and Abihu, Lev. x. 1—11. It is in this book also that we find recorded the punishment for breaking the *third* commandment, or blaspheming the Name of the Lord, xxiv. 10—16; and as we also find here predicted the punishment long and severe, which was to come upon the people, as not properly regarding that whereby he made himself known, xxvi. 3—39, and the favour reserved for them when, confessing their iniquity, they would accept of the punishment thereof, ver. 40—3, as typified by the sacrifices prescribed in this book, and fulfilled in Christ: '*for by one offering he hath perfected for ever them that are sanct.*,' He. x. 14.

IV. In Mt. v. 21—48, we see Jesus calling the attention of his disciples from the teaching of those who had been in vain labouring to work out a righteousness of their own. Our attention is directed to that exhibition of the law which was given in himself, who, in fulfilling the law for us, hath left us an example that we should follow his steps, 1 Pe. ii. 21. It is as being made sons of God in him, who in his work of redemption hath manifested perfect love, and taught us the forgiveness here required, that we can hear the command, '*Be ye therefore perfect, even as your Father which is in heaven is perfect.*' The forbearance, forgiveness, and kindness of the Father of Israel, as procured by the intercession of the typical mediator, Moses, are most strongly manifested in the book of NUMBERS, as describing the journeyings of Israel in the wilderness.

In the *fourth* commandment the Lord was presented as their example, both as to labour and rest.

In this *fourth* book of the Law, NUMBERS, we have the Lord leading about the children of Israel, after all the work of the tabernacle was finished, which represented the perfect work of the Son of God: wherever, and so long, as the Lord led, Israel were to follow; and when the cloud rested they were to rest; and when they rested, it was as being concentrated around that which had led them in all their journey, and which represented Him in whom we have guidance and rest.

When encamped and at rest around the tabernacle, then by observing those ordinances as typical of the perfect work of Christ, they were taught the holiness, forbearance, truthfulness, forgiveness, and love, which we more plainly read in the life and death, as well as in the words, of the Son of God, who most perfectly did the will of the Father, not only for us, but for our example; which example we are enabled to follow, only as having faith in his perfect work, in his divine wisdom to lead, in his power to protect, and in his goodness to bless. It may also be observed, that it is in this *fourth* book of the Law that the punishment for a breach of the fourth commandment is noticed, xv. 32—6.

V. In Mt. vi. 1—18, we have directions given as to the manner in which we are to honour the Father of our spirits, in the expectation of living hereafter in the enjoyment of that enduring inheritance, with which he will honour those that honour him. We are to do all as in his sight, and, before all things, seek that his name may be hallowed—that his kingdom may come, and his will be done upon earth as, &c.

In DEUTERONOMY, we have the illustration of this. In this repetition of the Law, the Lord by Moses addresses Israel as a father doth his children, and calls for that reverential regard to his voice which becomes the relationship; and especially are they called to be attentive to his voice, in the view of being prepared to receive aright that Great Prophet, the Mediator of the New Covenant, with regard to whom the Father hath said, '*Hear ye him,*' and without honouring whom, we honour not the Father which hath sent him.

In this *fifth* book of the Law is described the punishment of the breaker of the *fifth* commandment, De. xxi. 18—21. Often in this book are the people reminded of the promise annexed to the keeping of the fifth commandment. Their casting out of the land, in the case of disobedience to God as their Father, is described; and also the rich inheritance, which in the Lord their Saviour the Israel of God are to obtain.

It is here plainly shewn that the Lord delighteth not in dead and gloomy forms of religious service. He calls upon his children to know, and thence to love him, and to serve him with gladness of heart, as children a father whom they reverence and love, ch. xxvi. 10, .1; xxviii. 47, .8; xxxii. 6—9.

VI. In Mt. vi. 19—34, we hear the Lord warning against those things that go more immediately to destroy the spiritual life, which can only be maintained by faith, by simplicity of trust, by childlike confidence in God. In JOSHUA was exemplified all this: he was remarkable for not only a meek submission to the will of God, but a ready acquiescence in all his appointments. There is no instance of his heart fretting against the Lord, however trying his situation, or painful the work he had to perform. JOSHUA was privileged to lead the host of Israel into the land of promise—the waters of the Jordan dividing, to let them pass over, ch. iii. iv. '*By faith the walls of Jericho fell down,*' He. xi. 30; as if to teach Israel by what they should continue to live and triumph. By the same God, who had so marvellously sustained them in the wilderness, they were still to live. Here also, in the case of Achan, ch. vii., we see that seeking to lay up treasures upon earth, not trusting to God men bring division, through destruction upon many, as well as disgrace and death to himself. He would have served God and mammon, but it could not be. In the destruction of the nations of Canaan we more especially see the evil case of those who say, What shall we eat? and, What shall we drink? and, Wherewithal shall we be clothed? They were only as dead men before Joshua; who, as seeking first the kingdom of God, and his righteousness, had fulfilled unto him the promise, '*All these things shall be added unto you.*' Joshua was as remarkable for living the life of faith, as for being the executioner of the sentence of death, which the Lord had pronounced upon the wicked nations of Canaan.

In this *sixth* book of the Law and Prophets, it is abundantly shewn that all killing was not a breach of the *sixth* commandment. Here is recorded the divinely directed killing, *not* only of individuals, but of nations, ch. i.—xii. Here also is the appointment of cities of refuge, unto which he might flee, who killed any person at unawares, ch. xx., &c.

VII. In Mt. vii. 1—6, we have the rule, '*Judge not, that ye be not judged,*' &c.

We find this rule exemplified in the book of JUDGES, ch. i. 7. *See* also the case of Abimelech and the men of Shechem, ch ix. 56, .7. So in the case of Samson, ch. xv., xvi.; and in that of all Israel, as executing judgment upon the tribe of Benjamin, ch. xx. Israel, as described in this book, early and frequently went a whoring from the Lord, and thereby were allowed to fall into other uncleanness; and, for both, the Lord allowed them to be punished, by their falling under the dominion of cruel lords. But according to the measure these dealt out to Israel, was it measured out to them again. The judgment may be just, but he that casts the first stone should himself be without sin. Equally must care be taken, not to prostitute to the profane the portion of the Lord's people. It was by allowing the heathen to become mixed up with Israel in the possession of the land, that Israel became torn, trampled upon, and debased; and in place of shining forth in the midst of the nations, as a holy nation, a peculiar people, they were as a woman who hath forsaken her own husband, and is despised of her lovers, and hated of all around. *See* for illustration their history as contained in JUDGES.

VIII. In Mt. vii. 7—14, the Lord directs us how to avoid a breach of the *eighth* commandment. What we need we are freely to ask of God, being assured that he will give what is good. We are to learn from the Law and Prophets that golden rule, ver. 12, by acting according to which, we shall carefully avoid breaking this commandment. And finally, we are not to take our rule of duty from the multitude who seek their own things. We are to take Christ as our pattern, and so exercise self-denial as we are exhorted, ver. 13, .4.

In the *eighth* book of the Law and Prophets, SAMUEL (*asked of God*), we have the illustration of this eighth portion of our Lord's discourse, Mt. vii. 7—14. '*Ask, and it shall be given you.*' Thus Samuel received his name, 1 Sa. i. 20, .7, as having been asked of the Lord by Hannah, his mother, whose song is a rejoicing in the truth that our God is a prayer-hearing God, who giveth to the needy, ch. ii. And the same truth was exemplified in the case of David; and by him also celebrated in song, to the praise of the Giver of all good, as 2 Sa. xxii. The punishment of a breach of the eighth commandment, or taking for ourselves, not according to the divine appointment, was punished upon the family of Eli by the loss of the priesthood—comp. 1 Sa. ii. 3—7, 27—36; iii. 11—14; and upon the house of Saul, by the loss of the kingdom, xv. 10—28.

David, toward his enemy Saul, observed the golden rule, and he met with his reward. But having done all, we have need to ask that we may be able to stand; and not, like David, fall, when the victory seems to be won, 2 Sa. xi. His sin, it may be observed, is spoken of by Nathan, in the language of the eighth commandment, 2 Sa. xii. 4—10, as he was in that case judged according to the golden rule and found wanting.

The last fact recorded in this book is to the honour of David, as being scrupulously observant of the commandment; and as presenting an offering to the Lord on account of deliverance, which he had earnestly asked of God, 2 Sa. xxiv.

IX. In Mt. vii. 15—20, the Faithful and True Witness warns his disciples with regard to false prophets, and tells us how we may form a correct judgment as to who are appointed to speak forth the mind of God to his people; and it is intimated, that many may not only deceive others, but also themselves, who will, at the last, be rejected by the righteous Judge.

The illustration of this *ninth* part of our Lord's discourse we have in the BOOKS OF KINGS, which describe the sin and punishment of bearing false witness, as in the matter of Naboth's vineyard, 1 Ki. xxi. Here we have abundant proof of the truth of the warning which God by his prophet had given, 1 Sa. viii., with regard to their king. Here also we see, that when Israel was faithful, in their witness for God, against the lying vanities of the heathen around them, they were eminently prosperous: 1 Ki. i.—x. But when they fell from their testimony, and treated truth and error as alike worthy of their regard, Israel and Judah became a reproach to nations, and were brought to ruin as the prophets had forewarned. It is here also that we have the most striking type of the prophetic office in Elijah, 1 Ki. xxi., whose rough garment, or sheep's clothing, appears to be alluded to by our Lord, as being that which could be affected by pretended successors, whilst having not his spirit. *Comp.* 2 Ki. i. 8, with Matt. vii. 15, p. 140. To not by outward credentials, such as man may fabricate, but by the fruits of the Spirit, that the true witnesses for God are to be known, as distinguished from the false prophets, who may give abundant evidence of their sincerity, as did the prophets of Baal. There was abundance of crying, 'O Baal (or Lord), hear us,' 1 Ki. xviii., whilst they were leading the people astray—were bringing down upon their land the just judgment of Heaven, to the entire destruction of their nation, according as God had forewarned, 2 Ki. xvii. 5—23. The warnings of the true prophets having been slighted, they were given a commission to execute judgment upon Israel, 1 Ki. xix. 9—17. The case of that nation may well serve for warning to individuals to prepare for the judgment to which our attention is here directed, Mt. vii. 22, .3, by the Faithful Witness.

X. In Mt. vii. 21—7, which is the *tenth* and last portion of the Sermon on the Mount, we are warned that the words here spoken regard the hearers of Christ; and that this word must not only be heard, but be understood and obeyed. If we merely attend to the outward letter, and then attach to that letter the thoughts of other men, or of our own minds, without seeking to know what is really the mind of God, as expressed by his word, we are guilty of the worst kind of *covetousness*; we are perverting the words of God to our own purposes; the folly as well as sin of which the Lord will doubtless make evident, as forewarned by all the prophets; when also the security of those who have in truth built simply upon the Rock will be the more evident by the storms that prevail around, and the trials with which the righteous may themselves be tried, but through which they will be brought with songs of everlasting joy.

Not only are the larger prophets, Isaiah, Jeremiah, Ezekiel, full of this subject, but the minor prophets also, as Hab. ii. 4—11; Zec. v. 1—4. When God reclaims his own word from the perversions thereof by man—from every appropriation thereof to selfish or sectarian purposes, great must be the confusion of many. Let us avoid that fall by building, and that in truth, upon the Rock; and this we may be the better enabled to do, as seeing that by the Gospel we do not make void the Law, but establish it upon the only true Foundation upon which we with it can stand.

It may also be noticed, that when the Lord, according to his promise by the prophets, claims the possession of his people, his redeemed inheritance, then those who have been looking upon that inheritance as theirs, and who have in too many cases been acting as lords over God's heritage, will find that they have built upon a false foundation: and all their souls lusted after, and for which they so perverted the words of truth, will pass away from them, and leave them to shame and everlasting contempt. Then will those, who have chosen their portion with Mary, rejoice, in beholding the wonders of His grace, and the glory of His power, in whom they have an unfailing refuge and fulness of blessing for ever.]

* Lu. x. 42, § 61.

See 'THE MINOR PROPHETS AND THE DECALOGUE,' comp. p. 171.

THE SERMON ON THE MOUNT, INTRODUCTORY TO ST. PAUL'S EPISTLES.

It may be observed, that the *ten* divisions of 'THE SERMON ON THE MOUNT,' which give a recognition of 'THE LAW AND THE PROPHETS,' are also correspondent to the ministration of the Law, according to the NEW COVENANT, AS GIVEN BY THE SPIRIT, THROUGH PAUL IN HIS FIRST TEN EPISTLES. To his appointment to this service for the church, Paul seems to make frequent allusion throughout these Epistles, as—Rom. i. 1—5; iii. 31; xvi. 25, .6; 2 Co. iii. . . . . Ep. iii. 1—11, &c. . . . . Col. i. 25, .6, . . . 1 Ti. i. 5, 12—.7. . . . . vi. 13—.6.

I. In the EPISTLE TO THE ROMANS there is, in ch. i., an exposure of the unreasonableness of not acknowledging the one true God, and of the evils resulting from a breach of the *first commandment*.

Having cut off every false ground of confidence, ch. ii., there is afterwards shewn the blessedness of taking the Lord alone to be our God, according as he is presented in the gospel, and enjoyed by those who possess the characteristics described in the '*Beatitudes*,' Mt. v. 3—12, pp. 120—.2—*see* Rom. iv., v., viii. The hindrances on the part of Israel, to this simplicity of trust in God, are noticed, ch. ix., x., xi., and afterwards is described simple devotedness to God, according to the great law of LOVE, and in the observance of all relative duties, ch. xii., xiii. Communion with God leads to forbearance, brotherly kindness, and charity, ch. xiv., xv., &c.

II. In the FIRST EPISTLE TO THE CORINTHIANS our attention is more particularly directed to the *second commandment*, which forbids idolatry; and to the subject of the *second* part of '*The Sermon on the Mount*,' which requires that we be made in the image of HIM who is our Light and Salvation.

The *idolatry* of teachers is noticed, ch. i. ver. 12, .3, of human wisdom and worldly greatness, ver. 18—29. The danger of defiling the temple of God, ch. iii. ver. 17, by giving undue honour to the creature, ch. iv. ver. 6, which is too often attended with other uncleanness, ch. v.—*see* also ch. vi. ver. 9, 10, .8—20. Then *idolatry* commonly so called, ch. viii., x. 7, 14—21. Then how God is to be glorified in his house, by the man as the image and glory of God, and by the woman as representing the church, ch. xi. ver. 1—15; and by the church, as in the unity of faith and love observing the ordinances of Christ, ver.

18—34; and in the diversities of gifts, &c., glorifying the Triune God, ch. xii. The spirit of love in which only this can be done, ch. xiii. The manner, ch. xiv. The light of the glorious gospel, exhibiting our transformation into the image of 'the second Adam, the Lord from heaven,' ch. xv. The becoming manner in which liberality, &c., is now to be exercised, and the vast importance of that love which alone can transform us into the likeness of Christ, ch. xvi.

III. In Paul's *third* Epistle, the SECOND TO THE CORINTHIANS, is an illustration of the *third commandment*, and a farther development of the *third* part of '*The Sermon on the Mount*.' Paul did not take the NAME of God in vain; he recognises the solemnity of an oath—the calling God to witness, ch. i. ver. 17—23. He speaks of the ministration of righteousness, for which Christ had come into the world, and of which Paul was made a minister, so that the Law, in the spirit of it, might be fulfilled, ch. iii. *See* how he speaks as if upon oath, ch. ii. 17; iv. 1, 2. He was willing to confirm the testimony, by enduring suffering, as looking to the glorious purpose which God had in view with regard to it, ver. 8—15; and also the eternal reward, ver. 16—8. He speaks as in the view of the coming judgment, and as having a sense of the importance of his position, as being given to speak in the name of the Lord, or in Christ's stead, ch. v. Declares again his willingness to sacrifice all for the name's sake of Christ, and calls upon those to whom he writes to be in truth that which they were called, the people of the Lord, ch. vi. He acknowledges the truthfulness, so far, of their professing, ch. vii., and calls for the farther evidence of liberality to the poor, as the fruits in them of righteousness, and of God's unspeakable gift, ch. viii., ix. Paul, for their sakes, and the sake of Him whose NAME he bore, clears his own name from the several false aspersions that had been cast upon him among the Corinthians, and fully vindicates his apostolic character, ch. xi.—xii. He farther refers to his sincerity, and the proof of Christ speaking in him; or, in other words, his not taking '*the name of God in vain*;' and calls upon them to examine themselves, and see that Christ is in them; that is, that they have not in vain taken upon them the Name of the Lord, but are in truth his people, ch. xiii.

IV. In Paul's *fourth* Epistle, that to the GALATIANS, we find the correspondence to the *fourth commandment*, and the *fourth* part of '*The Sermon on the Mount*,' Mt. v. 21—48. The raising of Jesus Christ from the dead, on account of which we observe the Christian Sabbath on the first day of the week, is referred to in the first verse of the Epistle, as in the end of it our attention is directed to the new creation, ch. vi. ver. 15. It is upon the production of this new creation that we cease from our own works, as God did from his; and enjoy a blessed *rest* in Jesus, while continuing to bring forth the fruits of faith in him. Rest in the finished work of the Son of God, as opposed to labouring in order to work out a righteousness for ourselves according to the Law, is emphatically the subject of the Epistle as a whole. Thus, see as to justification through Christ, and life in the Son of God, ch. ii. ver. 16—21. It is through faith in Christ that the Spirit is ministered, the blessing promised to Abraham is brought on, ch. iii.; and not only the blessing of the children of Abraham, ver. 15—29, but the privileges of the sons of God, ch. iv. ver. 1—7. There is not to be a turning back unto the beggarly elements of the ceremonial law, ver. 8—18. The spirit of bondage must be cast out, ver. 19—31, and we must 'stand fast . . . in the liberty wherewith Christ hath made us free,' ch. v. ver. 1—11. It is only by our being in Christ, that there can be fulfilled in us that in which all the Law is fulfilled, 'Thou shalt love thy neighbour as thyself.' It is as knowing the love that the Father hath towards us in his dear Son, that we are enabled to crucify the flesh, and bring forth the fruits of the Spirit, as ver. 12—26.

If we are indeed new created in Christ Jesus, we follow the example of Him who hath borne our burden, and 'so fulfil the law of Christ,' ch. vi. ver. 1—11. Nothing can avail but a new creation. When we are one with the Son of God, we have a joyful rest, even though the outward world should speak trouble. To our enjoyment of this Christian Sabbath it is necessary that we cease to have any dependence upon either our observance or non-observance of ceremonial religion, ver. 12—18. That which we are to see after is, *that Christ be formed in us the hope of glory*.

V. In Paul's *fifth* Epistle, that to the EPHESIANS, we have the exposition of the *fifth commandment*, and the amplification of the *fifth* portion of *The Sermon on the Mount*,' Mt. vi. 1—18. The reward of inheritance in the land, in the view of which the children of Israel were to be observant of this '*first* commandment with promise, Eph. vi. 1—3, shadowed forth the more enduring inheritance into which the children of God are appointed; which inheritance is here often referred to, ch. i. 1—14. There is to be, without ceasing, thanksgiving and supplication to God as a Father, as ver. 16—23. Indeed the whole Epistle breathes the spirit of devotion—of filial piety —of childlike gratitude and submission. All is ascribed to the grace of God in Christ Jesus, ch. ii. 1—10. He that loves Him that begat, loves those also that are begotten of him, and accordingly there is the greatest willingness expressed to receive into fellowship all whom the Father receives into his family, ch. ii. 11—22. The purpose of God with regard to his household is contemplated as being an eternal purpose—a mystery, in the ministry of which Paul had a special appointment, ch. iii. 1—13—*see* also the prayer unto the Father of our Lord Jesus Christ, 'of whom the whole family in heaven and earth is named,' ver. 13—21. The oneness of spirit, with which, by the diversity of gifts, the children of God are, in the unity of the faith, to grow up unto Him which is the Head, Christ, ch. iv. 1—16. The dispositions with which they are to *honour* their kind, forgiving Father, as contrasted with those that characterize the old man, ver. 17—32; ch. v. 1. The walk which becomes the children of light, ver. 2—21. God is to be *honoured* in all the relations of life, as in those of wife and husband, child and parent, servant and master, ver. 22—33; ch. vi. 1—9. So also is he to be *honoured*, by our making a diligent use of all the means he hath provided for the spiritual conflict. We may not think we are wiser than He; that we can with safety dispense with any part of the spiritual armour He hath seen meet to provide. So are we also to *honour* his power, by our using every weapon in a prayerful dependence upon his strength. And especially is God as a Father to be *honoured*, by a due regard being had to his children, our brethren in Christ, our associates in the spiritual warfare, ver. 10—24.

VI. In Paul's *sixth* Epistle, that to the PHILIPPIANS, we have the ministration of the *sixth commandment*, correspondent to our Lord's teaching in '*The Sermon on the Mount*,' on the same subject, Mt. vi. 19—34.

The same elevation of mind above the things belonging to the temporal life, and the same earnest desire after the things that are above, to which our Lord exhorts, are here manifested to the degree of giving a desire to die, 'and be with Christ; which is far better:' only that the expectation of being of use to others gives a willingness to live. There must be care to live as becomes the gospel, but anxiety about the life of the body there is to be none, ch. i. Our life is to be in the Triune God, and as having a care for each other in the Lord, ch. ii. 1—4. Christ in our example as to denying ourselves; yea, as to the laying down our lives for others, ver. 5—11. As having our life in the God of love, we are to hold forth the word of life to others, ver. 12—8. Our fellowship in the Spirit is to be such, that we are to feel the sorrows or joys of our brethren in Christ as if they were our own, ver. 19—30. The things that cut off from the full enjoyment and communication of spiritual life are warned against, ch. iii. These are, a trust in external or ceremonial religion, or other supposed advantages of a carnal nature, impairing our simple trust in Christ, ver. 1—11; a resting in the things whereunto we have attained, ver. 12—6; a minding earthly things, so as to be unwilling to bear the cross—forgetting the treasure we have above—our citizenship in heaven—the coming of the Saviour, 'who shall change our vile body,' &c., ver. 17—21. Again, the manifestation of the life of love, as having trust in God, so as to be careful for nothing, is exhorted to, ch. iv. 1—7. The things that are truly of value, and are really beautiful, belong to that life, ver. 8, 9. That spirit of simple dependence upon Divine Providence, as seeking first the kingdom of God, to which our Lord exhorts his disciples in '*The Sermon on the Mount*,' Paul was himself enabled to enjoy, ver. 10—23.—*Comp.* the whole Epistle with Mt. vi. 19—34.

WRITTEN NOT WITH INK, BUT WITH THE SPIRIT OF THE LIVING GOD;
NOT IN TABLES OF STONE, BUT IN FLESHY TABLES OF THE HEART.—2 Cor. iii. 3.

IS NOT MY WORD LIKE AS A FIRE? SAITH THE LORD; AND LIKE A HAMMER THAT BREAKETH THE ROCK IN PIECES?—Jer. xxiii. 29.

VII. In Paul's *seventh* Epistle, that 'to the saints and faithful brethren in Christ which are at Colosse,' we have that which is correspondent to the *seventh commandment*, and the *seventh* part of '*The Sermon on the Mount*,' Mt. vii. 1—6.

It warns against all usurpation of the Headship, which belongs to Christ as the Husband of the church. Wives are to submit themselves to their own husbands, as it is fit in the Lord. His Bride in particular is to submit herself to her own Husband. The reverse is spiritual *adultery*. All *adulterations* of the truth, whether by heathen philosophy, or Judaizing teaching, are here also earnestly deprecated. It may be premised, that the 'Mystery' so frequently referred to throughout this Epistle is explained as being the marriage union of Christ with his church.—*See* Eph. v. 31, 32.

The church, the Lamb's wife, is herself to be characterised as possessing faith, love, and hope; as having received the truth, and bringing forth fruit, &c., ch. i. 3—8.

The knowledge of her Lord's will is to be desired for her, that she may 'walk worthy of the Lord unto all pleasing,' &c., ver. 9—11.

In Him is her Inheritance, for which she is made meet, as having been redeemed by his blood, ver. 12—14.

What Adam was typically, Jesus is really—'the image of the invisible God, the Firstborn of every creature,' the Head of the woman, his body, the church, ver. 15—19. She is being brought into conformity to his image, in order to be presented (as Eve was to Adam) holy and unblameable and unreproveable in his sight,' ver. 20—22.

To further the purposes of God with regard to this glorious mystery of the Bridegroom and Bride—of Christ and his church, Paul was appointed to a special ministry, ver. 23—29.

All the endeavours of those who are fitted for the ministry, are to be for the purpose of enabling the church the more clearly to see that her all is in Christ, ch. ii. 1—7.

The church is to beware of being spoiled, either through vain philosophy on the one hand, or Pharisaism on the other. It was as being dead in their sins that the Gentiles were quickened by Christ; and the Jewish ordinances, so far from giving to the Jews a claim to blessing, were as a handwriting or bill of divorce against them, which had to be taken out of the way, in order that the marriage union might take place, which is to be consummated in resurrection glory. Worship is to be given to Christ the Head, not to his messengers, ver. 8—23.

The church's affection is to be where her risen Lord is, at the Father's right hand. Her life is to be there; and bodily uncleanness, and all breaches of the commandment in any respect, are most carefully to be avoided. She is to be made after the image of her Husband, the second Adam, ch. iii. 1—11.

She is to be clothed as becomes 'the Elect of God, holy and beloved,' &c., having the peace of God ruling in her heart, and the word of Christ indwelling richly, as was shadowed forth by the ark of the testimony: in which was the word, expressive of the will of God, and upon which was the mercy seat, the throne of Him who had espoused Israel to himself, ver. 12—17.

In the several relations of life the pleasure of the Lord is to be done, ver. 18—25; ch. iv. 1.

The mystery of Christ (shadowed out by the marriage relation) is that which it is the great business of the Christian ministry to bring to light. This is that which is most earnestly to be desired, 'that ye may stand perfect and complete in all the will of God,' ver. 2—18.

It may be noticed that 'Nymphas' (a spouse), mentioned ver. 15, appears to be the same with 'Philemon,' a name of similar import; and that the Epistle mentioned, ver. 16, appears to be the same with that to Philemon.

VIII. In Paul's *eighth* Epistle, the FIRST TO THE THESSALONIANS, we are directed to the right keeping of the *eighth commandment*, correspondent to the *eighth* part of '*The Sermon on the Mount*,' Mt. vii. 7—14.

We are best saved from a breach of the *eighth* commandment when, having known the grace of God to ourselves, we are, like Paul, given thankfulness to God for the favours bestowed upon others; and when our asking is for blessing upon them—ever remembering in the sight of God, not our own necessities only, but others' work of faith, and labour of love, and patience of hope in our Lord Jesus Christ,' ch. i. 1—3.

That which we are to prize for ourselves, with regard to others, is the privilege of communicating unto them the gospel in power, &c., and teaching them, by example, to become examples to others, sacrificing all for the word of truth, ver. 4—8.

We are to seek, not that men may be drawn to us, but *that* they may be turned to the living and true God, and '*to wait for his Son from heaven*,' &c., 9, 10.

The gospel is not ours, so that we may traffic therewith for temporal gain; we are put in trust with it, that we may dispense it freely, as in the sight of God, using no cloak of covetousness. Let us be willing to impart to men, '*even the gospel of God only*,' they being dear to us, ch. ii. 1—8.

Paul was an example of what the servant of the Lord ought to be, as to disinterested labour for the benefit of others. He did not, by looseness of conduct, deprive himself of the power of consistently exhorting the church to '*walk worthy of God*,' 9—12.

When the Word of God is received as such, there is that for which to give thanks without ceasing, even though the greatest worldly loss should be incurred. Those who hinder the spiritual enriching of others, do, as has been abundantly evident in the case of the Jews, treasure up wrath to themselves. The Christian's rich reward—his crown of rejoicing, is having those to whom he ministers enriched with all spiritual grace '*in the presence of our Lord Jesus Christ*,' ver. 13—20.

The comfort of the Christian minister is the seeing the children of God comfortably sustained, in the faith, through trial and temptation. His prayer is, that they may be prepared for the full fruition of their glorious hope—'*the coming of our Lord Jesus Christ with all his saints*,' ch. iii.

We are earnestly to desire the being preserved in holiness to the Lord, '*that no man go beyond and defraud* [MARG. 'oppress,' or, 'overreach'] *his brother in any matter*;' and that, avoiding all lustfulness, we abound in all love, quietly labouring with our own hands, that we '*may walk honestly*,' &c., ch. iv. 1—12.

Those who have their treasure in Christ may not, at the most painful bereavements, sorrow as those that have no hope. Not with expectations of worldly gain or glory, but with words respecting our Lord's person and glorious appearing, are the saints to '*comfort one another*,' ver. 13—8.

To those who purloin, to purposes of selfish ease and indulgence, that of which they have been made stewards, '*the day of the Lord . . . cometh as a thief in the night*.' Let us be prepared for that day, by being found diligent in comforting and edifying one another, ch. v. 1—11.

Although those who labour in the gospel are to labour as to the Lord only, yet is there to be in those to whom they minister a kindly remembrance of them. To them also the commandment is to be observed—they are not to be defrauded, but rather are they to be honourably sustained in their work. Their work is great and various, according to the variety of character and condition of those among whom they may labour. Each member of the flock has to be remembered for good, according as his different case may require, ver. 12—5.

Brief exhortations, opposed to a murmuring, self-seeking disposition; and directing to the free exercise of the graces and gifts of the Spirit of God; and prayer for entire separation unto God; with expressions of holy love unto all the holy brethren, close the Epistle, ver. 16—28.

IX. In Paul's *ninth* Epistle, the SECOND TO THE THESSALONIANS, is the correspondence to the *ninth commandment*; and farther intimations respecting the false prophets of which our Lord had forewarned his disciples, in the *ninth* part of '*The Sermon on the Mount*,' Mt. vii. 15—20.

The true witnesses are they whose faith groweth, whose charity aboundeth, who are willing patiently to endure tribulation and persecution for the truth's sake, ch. i. 1—4.

IS IT NOT THUS WITH THE WORD OF THE LORD, THAT STEAL MY WORD'S EVERY ONE FROM HIS NEIGHBOUR.—Jer. xxiii. 30.

They warn of coming wrath, as well as point forward to the glory that awaits those who receive the Divine testimony. They labour as looking for their rest, '*when the Lord Jesus shall be revealed from heaven*,' . . . '*when he shall come to be glorified in his saints, and to be admired in all them that believe*,' ver. 5—10.

It is earnestly to be desired that our God would vouchsafe a thorough meetness for their calling, unto all who have been intrusted with the testimony of Jesus—who have been called to glorify his name, ver. 11, 12.

It is not only necessary that we be ourselves true witnesses, but that we should beware of false prophets, and especially of those pretending to have apostolic authority. Here we are most expressively forewarned of that gigantic system of falsehood and wickedness, which, under the name of Christianity, but really antichrist, was afterwards to arise, and against which, as well as for Christ, the true witnesses are to be bold in bearing their testimony. There was first a falling away, and then appeared '*the son of perdition*,' '*who opposeth*,' &c.—who, in place of witnessing of Jesus, sheweth forth himself as if he were God, ch. ii. 1—4.

The rise of antichrist had been much the subject of the Spirit's faithful forewarning; and it only required the farther development of a principle which was already at work among the disciples, and which would come forth into full operation so soon as circumstances allowed; but the Christian was to feel certain, that so surely as the predicted 'WICKED' was revealed, would he be destroyed by the brightness of the coming (*parousia*), by the full and true witnessing, preparatory to the appearing of the Lord. Those who love not the truth are the most in danger of believing a lie; and those who believe not the truth, having pleasure in unrighteousness, are ripening for destruction. Their cunning, in contriving and contending for what is false, will be found folly in the end, ver. 5—12.

Believers in Christ are, in opposition to the slaves of antichrist—brethren, for whom thanks are to be given to God for their being made Christians; and the means of their salvation in Christ are not carnal ordinances, but the '*sanctification of the Spirit and belief of the truth*,' being called by the gospel to the obtaining of the glory, &c., ver. 13, 14.

We are not merely ourselves to hold firmly the truth, but we are to be much in prayer that the word of the Lord, as witnessed by others, may both have free course, and be prodnctive of fruit; and that the work of God may be free from the interference of unreasonable and wicked men, ch. ii. 15—7; iii. 1, 2.

It is as trusting in a faithful God, as having our hearts directed into his love, and the patient waiting for Christ, that we are enabled to continue unwavering in our testimony, ver. 3—5.

The faithful witnesses for the truth must not associate with those who walk disorderly. Paul denied himself even that which was justly his due, in order to avoid any appearance of being burdensome to the churches, ver. 6—9.

Those who act according to the apostolic rule, '*with quietness work, and eat their own bread*,' ver. 10—2.

Those who are themselves unwearied in welldoing are not to be identified with any who bring reproach on the cause of truth by seeking to make a gain of godliness, ver. 13—5.

The peace-bestowing witness of the Lord of peace himself, by whatever means he is pleased to express his will, is that which is to be desired. That which was ministered by epistle, through Paul, may *be known* by his peculiar salutation, ver. 16—8.

X. In the *tenth* Epistle of Paul, the FIRST to TIMOTHY, we have ample illustration both of the *tenth commandment*, and of the *tenth and last* portion of '*The Sermon on the Mount*,' Mt. vii. 21—7.

1. At the commencement of the Epistle, the apostle recognises our having come to '*the end of the commandment*,' which '*is charity, out of a pure heart, and of a good conscience, and of faith unfeigned*,' 1 Tim. i. 5.

It is only as being right in doctrine that we can be right in practice. The RIGHTEOUSNESS required by the Law can only be truly learned in the light of '*the glorious gospel of the blessed God*,' ch. i. 1—11.

2. Paul reckoned himself a signal example of Divine mercy, that in him Jesus Christ might exhibit a PATTERN of faithfulness, grace, and especially long-suffering, ver. 12—6.

3. The NAME to which we are to be faithful; and the necessity of '*holding faith, and a good conscience*,' if we would not, '*concerning faith*,' make shipwreck, are next spoken of, ver. 17—20.

4. Love for our fellow-men is to be expressed in our approaches to God. The reconciling grace taught in the mediatorial work of Christ, is to be exhibited by us, in all our communications both with God and with man, chap. ii. 1—7.

5. We are to exercise long-suffering towards each other, and submission to the sovereign appointments of God, '*every where lifting up holy hands*,' to heaven, not usurping, &c., ver. 8—15.

6. Meekness, or an imperturbable determination to do what is right and kind, keeping in due restraint every inordinate desire, is a principal characteristic required in those who are to exercise rule, ch. iii. 1—13.

7. The great mystery, the church of the living God, for becoming service in which we are to be prepared; and the spiritual wickedness, against which the true church of God would have to contend, ch. iii. 14—6; iv. 1—6.

8. The things—those belonging to eternal life—upon which the desires are to lay hold, and in which the man of God may indeed be profitably exercised, ver. 7—16.

9. The carefulness that was to be used in order to avoid the alloy of covetousness in church arrangements, and especially in those offices by which the love and truth of Christianity were to be exhibited to the world, so that those might bear true witness for Christ, ch. v.

10. Covetousness, or unlawful desire, producing partiality, discontent with one's situation, and '*many foolish and hurtful lusts, which drown men in destruction and perdition*,' is most earnestly to be avoided, ch. vi. 1—10.

The apostle here, ch. vi. 3, as at the close of the *first* of these Epistles, Ro. xvi. 25—7, seems to recognise the connection between '*the preaching*,' or words of *Jesus Christ*, and the teaching which Paul himself was empowered to give '*according to godliness*.'

The danger of not doing these things, after having heard them, is here pointed out, ch. vi. 3—10, as at the close of '*The Sermon on the Mount*,' Mt. vii. 26, 7. Here is also shewn the manner in which, fleeing covetousness, we may safely build upon the Rock; and by which, even the rich in this world may be found '*laying up in store for themselves a good foundation against the time to come, that they may lay hold on Eternal Life*,' 1 Tim. vi. 11—9; *comp.* Mt. vii. 24, 5.

Mammon, as promising a command over the enjoyments generally of the present world, is that which chiefly interposes so as to prevent a simple trust in HIM, whom the word reveals as the Rock, in whom our entire confidence should be placed. Mammon, or money, is accordingly warned against: '*For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows*,' ver. 10.

SUMMARY OF THE CONTENTS OF THIS EPISTLE, AND OF THE EPISTLES OF PAUL GENERALLY, IN THE CHARGE TO THE 'MAN OF GOD,' GIVEN 1 TIM. vi. 11—16.

The apostle, in directing to flee from covetousness, gives a brief recapitulation of the contents of this Epistle, as presenting the things opposed to covetousness, and according to the commandment, ver. 11, '*But thou, O man of God, flee these things; and follow after righteousness, godliness*,' &c.

1. 'RIGHTEOUSNESS'—*see* this and its contrast described, 1 TIM. i.—11; and in the Epistle to the ROMANS throughout.

2. 'GODLINESS'—being like God, or after the Divine pattern—*comp.* ver. 12—.6, and the FIRST EP. TO THE CORINTHIANS.

3. 'FAITH'—a truthful profession of the NAME of the Lord—*comp.* 17—20, and the SECOND EP. TO THE CORINTHIANS.

4. 'LOVE'—the great lesson taught in the work of redemption—*comp.* ch. ii. 1—7, and GALATIANS.

5. 'PATIENCE'—prayerful submission to our Father in heaven, in the exercise of mutual forbearance—*comp.* ver. 8—15, and EPHESIANS.

6. 'MEEKNESS'—or self-restraint, necessary especially in those who are called to feed and be ensamples to the flock—*comp.* ch. iii. 1—13, and PHILIPPIANS.

7. 'FIGHT THE GOOD FIGHT OF FAITH'—*comp.* ver. 14—.6; ch. iv. 1—6, and COLOSSIANS.

8. 'LAY HOLD ON ETERNAL LIFE, WHEREUNTO THOU ART ALSO CALLED'—*comp.* ch. iv. 7—16, and the FIRST EP. TO THE THESSALONIANS.

9. As to professing 'A GOOD PROFESSION BEFORE MANY WITNESSES'—*comp.* ch. v., and the SECOND EP. TO THE THESSALONIANS.

10. 'THAT THOU KEEP THIS COMMANDMENT, WITHOUT SPOT, UNREBUKEABLE,' &c., ch. vi. 1—12—*See* the EPISTLES to TIMOTHY, TITUS, and PHILEMON.

THE CHARGE TO THE 'MAN OF GOD,' WHICH MAY THUS BE VIEWED AS CONTAINING A SUMMARY OF THE PRECEDING EPISTLES OF PAUL, GIVES, AT THE SAME TIME, A RECOGNITION OF 'THE WORDS OF OUR LORD JESUS CHRIST,' AS PRESENTED IN 'THE SERMON ON THE MOUNT.'—*Comp.* 1 TIM. vi. 11—.6, *with* MATT. v.—vii.

1. 'RIGHTEOUSNESS' before God, is described in the Beatitudes, Mt. v. 3—12.

2. 'GODLINESS'—or being made in the likeness or image of Him who is our Light and Salvation. ver. 13—.6.

3. 'FAITH'—a truthful reception and profession of what God hath revealed respecting the great object of our faith, and the righteousness which is of God by faith, ver. 17—20.

4. 'LOVE'—is the great lesson taught by the Mediator of the new covenant, ver. 21—48.

5. 'PATIENCE'—a prayerful submission to the will of our Heavenly Father in the exercise of forgiveness one towards another, ch. vi. 1—18.

6. 'MEEKNESS'—quietude of spirit as to all those matters that occasion worldly trouble, and that prevent our attending to that whereby the spiritual life is sustained, ver. 19—34.

7. 'FIGHT THE GOOD FIGHT OF FAITH'—the strife is to be for the being found first in serving one another—behaving ourselves well in the house of God—giving to each his portion of meat in due season, ch. vii. 1—6.

8. 'LAY HOLD ON ETERNAL LIFE'—the call to this, '*Ask, and it shall be given you,*' &c., ver. 7—14.

9. 'A GOOD CONFESSION'—is required from those whom men may receive as God's witnesses, and whom Christ will acknowledge before all, ver. 15—20.

10. 'THE CHARGE'—to keep the commandment, not in word only, but in very deed, as building simply upon the Rock, ch. vii. 21—.7.

AN APPLICATION OF THE COMMANDMENT TO THE CASE OF 'THE RICH IN THIS WORLD,'—*Compare* 1 TIM. vi. 17—.9, *with* MATT. v.—vii.

After having given directions with regard to the poor, as to how they should eschew covetousness (1 Ti. vi. 1—10), and content themselves with being followers of Him, who, although the blessed and only Potentate, stood as a poor man before the tribunal of Pilate, confessing that his kingdom was not of this world, ver. 11—.6, the apostle proceeds, 17—.9, to deliver a charge for the benefit of the rich, which gives a brief summary of the contents of our Lord's discourse; and in which is shewn the connection between securing a good foundation against the time to come, and denying ourselves of a covetous appropriation of wealth; against which, as well as in favour of an earnest search after the true riches, the sayings of Christ were throughout chiefly directed.

1. The words, '*Charge them that are rich in this world, that they be not high-minded,*' immediately suggest the commencement of our Lord's discourse, Mt. v. 3—12. '*Blessed are the poor in spirit,*' &c. By following the apostle's advice, those who are not literally poor as to this world, may possess the blessedness described in the Beatitudes, otherwise their fancied elevation will be found deceptive indeed.

2. The words that follow, '*nor trust in uncertain riches,*' may well be connected with the *second* part of '*The Sermon on the Mount,*' Mt. v. 13—.6, as nothing is so apt to deprive of godliness—to render insipid and dark, and timid in the cause of God, as that against which we are warned by the apostle—a cleaving to the earth.

3. The direction to trust '*in the living God*' is correspondent to the *third* part of '*The Sermon on the Mount,*' Mt. v. 17—20, which speaks of the better righteousness, 'the righteousness which is of God by faith,' as contrasted with the dead formality of the scribes and Pharisees.

4. He '*who giveth us richly all things to enjoy,*' hath taught us forgiveness, truthfulness, and grace; not only by fulfilling his covenant mercy as to sunshine and shower, both of which are implied in the rainbow, the token of the covenant, and adverted to Mt. v. 45. He hath given us the still more assured pledge of our enjoying all things, in his having given his own Son, to teach in deed as well as in word the lessons contained in the *fourth* part of '*The Sermon on the Mount,*' Mt. v. 21—48.

5. '*That they do good*'—that they be truly obedient children—doing good simply as in the sight of God, is that which our Lord requires of his disciples in the *fifth* portion of his discourse, Mt. vi. 1—18.

6. '*That they be rich in good works,*' is the same as that given, Mt. vi. 19—34, where we are directed not to lay up for ourselves treasures upon earth, but in heaven—to live above the world.

7. *The being* '*ready to distribute,*' is that which should characterise the Bride, the Lamb's wife; and it is that to which our Lord directs, Mt. vii. 1—6. As dissuading from the opposite spirit, a readiness to judge, he shews that there must first be a preparedness in ourselves, and then in others, for enjoying in light the blessings of God; and next, that discrimination must be used, both as to what is distributed, and those to whom distribution is made.

8. That we be '*willing to communicate*' we require to have communion with the great Giver of Good, and that disposition to reciprocate, as well as that exercise of self-denial, to which our Lord directs in the eighth part of '*The Sermon on the Mount,*' Mt. vii. 7—14.

9. The '*laying up in store for themselves a good foundation against the time to come,*' requires that attention to the true testimony of God, and that faithful reception thereof, which can alone avail us in trial, temptation, and judgment. If we would indeed stand our ground, the word of God must not be merely in our mouths; it must be laid up in our hearts, and practised in our lives, as taught by our Lord in Mt. vii. 15—20.

10. '*That they may lay hold on eternal life.*' That they may indeed be found fixed upon the Rock, Mt. vii. 24, .5, the Rock of Ages, that Eternal Rock, upon which all who truly build are everlastingly secure, it is necessary that all intervening ground of trust should be entirely renounced, and that the Saviour be trusted in simply and entirely; and that we be sure that this is our own case, we must be willing to deny ourselves to covetousness. *See* ver. 26, .7.

WITHOUT CONTROVERSY GREAT IS THE MYSTERY OF GODLINESS: GOD WAS MANIFEST IN THE FLESH, JUSTIFIED IN THE SPIRIT, SEEN OF ANGELS, PREACHED UNTO THE GENTILES, BELIEVED ON IN THE WORLD, RECEIVED UP INTO GLORY.—1 Tim. iii. 16.

THE SAME PASSAGE WHICH RECOGNISES THE CONTENTS OF 'THE SERMON ON THE MOUNT,' MAY BE VIEWED AS SKETCHING THE GENERAL CONTENTS OF THESE EPISTLES OF PAUL.

1. The being '*highminded*,' is that against which the apostle warns in the EPISTLE TO THE ROMANS, as ch. xi. 20—2.

2. The folly of trusting '*in uncertain riches*,' he exposes in his FIRST EPISTLE TO THE CORINTHIANS, as ch. i. 26—31; iii. 18—23; iv. 8—13, &c.

3. Trust '*in the living God*,' is most strongly expressed in the SECOND EPISTLE TO THE CORINTHIANS, as ch. i. 9; iii. 3—6, &c.

4. God's giving us '*richly all things*' in Christ, and these '*to enjoy*' in the liberty of the Sonship, is expressed in the EPISTLE TO THE GALATIANS, ch. i. 4; ii. 20; iv. 4—7; v. 1, 13.

5. The desirableness of being led to '*do good*' according to the good pleasure of the Father of glory, is intimated in the EPISTLE TO THE EPHESIANS, as ch. i. 4, 5, 15—20; ii. 10; v. 1, 2, 8—10, &c.

6. As to being '*rich in good works*'—forwarding, whether by suffering or by doing, the message of salvation—*see* the EPISTLE TO THE PHILIPPIANS, as ch. i. 3—11, 27; ii. 1—17; iv. 1—9.

7. The being '*ready to distribute*,' as knowing HIM in whom all fulness is to be found, and as being fully equipped for service, is that for which the apostle prays, and to which he exhorts in the EPISTLE TO THE COLOSSIANS, ch. i. 9—11; ii. 1—3; iii. 12—7.

8. A willingness '*to communicate*' is that which is recognised, as belonging both to Paul and those to whom he had communicated the gospel among the THESSALONIANS, and to which he exhorts still farther, FIRST EPISTLE, ch. i. 2—8; ii. 8—12; iii. 10—2; iv. 9, 10; v. 14—23.

9. The '*laying up in store . . . a good foundation against the time to come*,' so as to be able to resist the devil, the world, and the flesh, and remain faithful witnesses for Christ against all intruders, is called for, in the SECOND EPISTLE TO THE THESSALONIANS.

10. It is perhaps superfluous to say that the EPISTLES TO TIMOTHY and TITUS most strongly oppose the sin of *covetousness*, and point out the propriety of our loosening our hold of this world, and of every false ground of confidence, that we may freely and fully '*lay hold on eternal life*.'

THE 'ROCK,' MATT. vii. 24.—THE 'NAME,' ISAIAH ix. 6, EXHIBITED IN THE BOOKS OF THE NEW TESTAMENT.

'*Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock*,' Mt. vii. 24. Christ is the 'Rock,' confessed by Peter, MT. xvi. 16—8, § 50, p. 37. —'*the Spiritual Rock*,' from which, even under the law, Israel was refreshed in the thirsty wilderness, 1 Cor. x. 4. He is the only Rock upon which we can safely build. '*Other foundation can no man lay than that is laid, which is Jesus Christ*,' 1 Cor. iii. 11. He is '*the Foundation of the apostles and prophets*,' even '*Jesus Christ himself*.' He being also '*the chief Corner Stone*,' Eph. ii. 20. The ministration of the Spirit was promised to publish the NAME—to testify of Jesus as the ROCK, De. XXXII. 1—4:

'Give ear, O ye heavens, and I will speak:
And hear, O earth, the words of my mouth.
My doctrine shall drop as the rain,
My speech shall distil as the dew,
As the small rain upon the tender herb,
And as the showers upon the grass:
Because I will publish the NAME of the LORD:
Ascribe ye greatness unto our God.
He is THE ROCK, his work *is* perfect:
For all his ways *are* judgment:
A God of truth and without iniquity,
Just and right *is he*.'

It is by simple faith in God, through Christ, by hearing, so as to obey, the words of our blessed Redeemer, revealed by his Holy Spirit, that we build upon the Rock; and it is worthy of observation, that the writings of the New Testament, which present unto us '*the ministration of the Spirit*,' in manifestation of Christ as the one sure Foundation, are a publication, in order, of the NAME of the Lord, according as that Name is declared by Isaiah, ch. ix. 6. That Name we have already noticed, in connection with the first five Beatitudes, which describe the disposition with which we may successfully lay hold upon eternal life—build upon Christ the Rock—and become prepared to see God with gladness, when those who have built upon the sand will be swept from his blissful presence. It is only as building upon this Rock that acceptable obedience can by man be rendered unto God—that the commandment can be kept 'without spot, unrebukeable, until the appearing of Jesus Christ:' which in his times he shall shew,

The blessed and only Potentate,
The King of kings, and Lord of lords;
Who only hath immortality,
Dwelling in the light which no man can approach unto;
Whom no man hath seen, nor can see:
To whom be honour and power everlasting.
Amen.'—1 Tim. vi. 15.

I. He is the WONDERFUL, the Unsearchable One, who is past finding out:

'Whom no man hath seen, nor can see.'

We cannot comprehend the Infinite. We can but feebly apprehend the truth respecting him. He is 'Immanuel, God with us,' in whom the marvellous lovingkindness of the Father hath been declared.

In *the Gospel according to Matthew*, we have his wondrous incarnation. Here also he is presented as the Revealer of secrets; his discourses, especially those of a prophetic nature, being given in Matthew. In this first book of the New Testament is also displayed his wisdom, as concealing in parables; and in replying to his opposers, as well as in revealing to his disciples.

In *Mark* we have more fully brought before us the wonders of his working; his power in casting out devils, and his miracles of healing; his unwearied diligence in doing good to both the souls and bodies of men.

In both Matthew and Mark we contemplate his marvellous endurance of suffering and reproach, as having undertaken our redemption, and as giving us an example that we should follow his steps. Blessed are they who are thus led; 'they shall understand the lovingkindness of the Lord.' To them will be opened up the wonders of redeeming love.

II. He is the COUNSELLOR—our Mediator, God-man, through whom we have reconciliation with God. In order to this, he partook of our nature, and was veriiy man, as is more particularly shewn out in *the Gospel according to Luke*. At the same time, he is veriiy God, as is most fully manifested in *the Gospel according to John*.

In both these books we see him indicating the way of approach to the Father, and giving us example of communion with him by prayer. In Luke, repentance, and submission to the Divine way of being reconciled, are called for; and in John, we are led into the very bosom of eternal love, to rest in the embrace of the everlasting arms, whilst rejoicing in the abundance of the peace and truth, which are, by 'THE WONDERFUL COUNSELLOR,' unfolded to our view. In these two Gospels, we have more fully shewn to us the one atoning Sacrifice, on the ground of which we are thus brought nigh unto God; also the evidence that He who suffered is risen, and hath the same interest in the welfare of his disciples, as when before his death he tabernacled with them upon earth. He hath ascended to exercise his priestly office at the right hand of the Father in

heaven. Our Counsellor hath for us entered within the vail, and dwelleth in the light which no man can approach unto. Blessed are they who hunger and thirst for God, the living God—who earnestly desire the blessings procured by the intercession of Christ, and who long for his appearing: they shall be filled.

III. He is THE MIGHTY GOD: He hath burst the bonds of death, and triumphed over hell and the grave; ascended to the throne of the Father, and become possessed of all power in heaven and in earth; bestowing upon his chosen witnesses power to preach to all men the forgiveness of sins; to proclaim to all nations the gospel, for the obedience of faith; ministering the Spirit, for the renewing of man after the Divine image, in order to make meet for the inheritance of the saints in light. All this, the proof of his being the 'IMMORTAL,' 'THE MIGHTY GOD,' 'who only hath immortality' to bestow, we have most fully presented to us in *the Acts of the Apostles*, and *the Epistles of Paul*. With regard to the apostle of the Gentiles, the mighty power of the Redeemer—of Jesus, whom he had persecuted, was indeed marvellously displayed. Paul was emphatically an apostle of Christ, to give witness of the resurrection. It was as having risen and ascended, that the Lord appeared to him, on his way to Damascus.

And the resurrection-life was made manifest in his mortal flesh: '*Through mighty signs and wonders, by the power of the Spirit of God*,' he could say, '*I have fully preached the gospel of Christ*,' Rom. xv. 19. When the ministration of the gospel, by the apostle of the Gentiles, is effectual in the raising up of Israel, the people of the God of Abraham, new created in Christ Jesus, through the word of the truth of the gospel which Paul preached—the word of the Lord spoken over the '*bones very many and very dry*,' Eze. xxxvii 1—14—when that which Paul contemplated is realized, '*Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering for a pattern to them which should hereafter believe on Him to life everlasting*;' then will the mighty power of God be made manifest, both in them and for them. Then he will indeed appear as The mighty God, '*the King eternal, immortal, invisible, the only wise God*;' and as truly will he prove himself faithful and powerful to fulfil his promise, '*Blessed are the meek: for they shall inherit the earth*.'

IV. He is THE EVERLASTING FATHER—the Eternal, the Father of a royal priesthood.

In *the Epistle to the Hebrews* is shewn that it is by him men have been made the partakers of eternal life, in any age, under any dispensation. He is the great federal Head, in whom all new covenant mercy has been enjoyed from Abel downwards. He is the Author of eternal life to all that obey him; his throne is for ever and ever, and his is an everlasting priesthood. He ever liveth to procure for us the nourishment meet for the life which we have in him—'*Jesus Christ, the same yesterday, to-day, and for ever*.'

In *the Epistle of James*, we are still farther reminded that he is indeed a Father to Israel; that he hath loved us with an everlasting love. It is addressed, not to the Jews, but to a remnant of Israel, but to their brethren, '*the whole house of Israel*,' who had been cast out among the Gentiles, and who were to human appearance lost, Eze xi. 13–21. It is addressed '*to the twelve tribes scattered abroad*,' and clearly recognises us as being still the peculiar objects of the truly parental care and tenderness of our everlasting Father. '*Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures*,' Ja. i. 18; and correspondent admonition and encouragement, together with a most remarkably minute description of our character and condition, are given throughout the epistle, all belonging to us at this time when '*the coming of the Lord draweth nigh*,' ch. v. 8. He hath ever been mindful of his covenant. He hath been a Father of the fatherless, '*very pitiful, and of tender mercy*;' so that we may truly say, '*Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our Father, our Redeemer: thy Name . . . from everlasting*.' '*Return for thy servants' sake, the tribes of thine inheritance*.' &c., Is. lxiii. 16—9.

They who thus mourn shall be comforted. The people who had been scattered throughout the countries, are '*begotten again unto a lively hope, by the resurrection of Jesus Christ from the dead*,' 1 Pe. i. 1—3. '*Born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever*,' ver. 23—'*A chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: which in time past*' (as forewarned by the prophet, Hos. i. 6—11) were made '*not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy*,' 1 Pe. ii. 9, 10.

In *the Epistles of Peter*, the first of which is more particularly upon the sufferings of Christ, and the second upon the glory that should follow, are presented the keys of the kingdom of heaven,—a description of which, first as to grace, and then as to glory, we have in the remaining books of the New Testament.

V. He is the PRINCE OF PEACE. Even in the midst of trouble, and as enduring affliction, his people can now enjoy peace. The manner in which they may do so, and the profitable use which, in the view of the coming kingdom, is to be made of present suffering, are described in *the First Epistle of Peter*; as in the *second* epistle we are shewn by what power, and against what enemies, the spiritual warfare is now to be maintained; how we may rest in the day of the Lord, a day of trouble and alarm to those who have chosen their portion amid the changeful things of time; who have been at ease in rejection of the Divine testimony respecting the coming of the Lord.

The Epistles of John shew us the law of the kingdom, which is LOVE, in obedience to which we enjoy peace; they also contain warning against all that would mar that peace, and render us exposed to the attacks of the adversary, through our succumbing to the enemy, and yielding up our rights and privileges as sons of God. They also teach us properly to discriminate between friend and foe.

Jude shews that there is indeed to be no peace with the enemy, but that we must '*earnestly contend for the faith which was once delivered unto the saints*,' looking '*unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen*,' Jude 3, 24, 25.

The Apocalypse is emphatically the revelation of the PRINCE OF PEACE. In it are described the successive revolutions through which he is reuniting forward to the full establishment of his kingdom of righteousness and peace. As our Prince, the Prince of the kings of the earth, he is spoken of in the very beginning of the book; and as our Peace, he is described, ch. i. 12—20. And as preparing his people for its enjoyment, he addresses them in ch. ii., iii. A glimpse of the glorious rest that awaits them in the kingdom, ch. iv. His procuring it for them in heaven, ch. v. His removing his crown, and consequently peace, from the earth; his giving to his saints rest in trouble; and the awful tribulation which is coming upon the world, are referred to, ch. vi. The transmission of the gospel westward, and the abundant peace his people are to enjoy standing before the throne, ch. vii. The seven prophetic trumpets, giving warning of the King's approach, and the triumph of his kingdom, ch. viii.—xi. The church and her beastly adversaries, the devil, the world, and the flesh, ch. xii., xiii. The Lamb on the mount Sion, the universal preaching of the gospel, the last warnings to Babylon and the world, and the speedy accomplishment of the judgment upon those who have refused the proffered peace, ch. xiv. The triumph in trial of those that overcome, who sing the song of Moses and the Lamb, ch. xv. And the pouring out of the seven vials full of the seven last plagues—intimations that there is to be no peace to the wicked, ch. xv., xvi. The last plagues upon Babylon and all the enemies of the King, which had been announced in ch. xiv., and samples of which are given, ch. xvi., are more fully described, ch. xvii. —xix. Now the Lord is manifested as indeed the Prince, ch. xix. 11—16; and the peace into which He is leading those that are '*called, and chosen, and*

AND THEY THAT KNOW THY NAME WILL PUT THEIR TRUST IN THEE

FOR THOU, LORD, HAST NOT FORSAKEN THEM THAT SEEK THEE.—Ps. ix. 10.

faithful,' is described, ch. xxi., xxii. Then is Jerusalem—the Seeing of Peace—

'And there shall be no more curse:
But the throne of God and of the Lamb shall be in it;
And his servants shall serve him:
And they shall see his face;
And his name *shall be* in their foreheads.
And there shall be no night there;
And they need no candle,
Neither light of the sun;
For the Lord God giveth them light:
And they shall reign for ever and ever.'
Rev. xxii. 3—5.

Then will be seen the fulfilment of the promise, '*Blessed* are *the poor in spirit; for theirs is the kingdom of heaven.*' Then shall they rejoice to celebrate the praises of our King—

'Unto him that loved us,
And washed us from our sins in his own blood,
And hath made us kings and priests unto God and his Father;
To him *be* glory and dominion for ever and ever. Amen.'—*Rev.* i. 5 6.

Compare 1 Ti. i. 17; Is. ix. 6, 7; and 1 Ti vi. 15, 16.

1. He is 'THE KING'—'the Prince of Peace'—'the blessed and only Potentate.'

2. 'ETERNAL'—'the Everlasting Father'—the Father of a royal priesthood—'the King of kings, and Lord of lords.'

3. 'IMMORTAL'—'the Mighty God'—who hath for us conquered death and hell—'who only hath immortality.'

4. 'INVISIBLE'—'the Counsellor'—whom now we see not, He having for us entered within the vail—'dwelling in the light which no man can approach unto.'

5. 'THE ONLY WISE GOD'—the 'Wonderful'—whose wisdom is unsearchable—the depth of whose working is beyond the reach of human eye—'whom no man hath seen, nor can see.'

CONCLUDING REMARKS.

WHEN the Lord spake, in Horeb, the words of the Decalogue, Israel had said, De. xviii. 16, 'Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.' And the LORD said unto Moses, ver. 17—9, 'They have well *spoken that* which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all, that I shall command him. And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him.' Moses, the mediator of the national covenant made with Israel, was a type of the Mediator of the new covenant, never to be broken. Jesus hath come near and spoken, to our better understanding, the words of the Law. In '*The Sermon on the Mount,*' he hath given, as we have seen, an evangelical exposition of the Decalogue.

We have seen that the law of the Ten Commandments, which the Lord delivered in the ears of the children of Israel, and which twice with his own finger he wrote upon two tables of stone, he caused also to be written in the books of the Law and the Prophets, and that in the same order as these are presented in the Hebrew Scriptures: the five books of Moses being correspondent to the *first* five Commandments, while the other five Commandments have their illustration in Joshua, Judges, Samuel, Kings, and the Prophets.

We have seen that our Lord, in the *ten* portions of his '*Sermon on the Mount,*' made a recognition of those books, in the same order, and gave a renewal of the Law, according to the New Testament. We have seen that not only did he speak thus on earth, but that from heaven he hath, by his Spirit, through the instrumentality of the apostle of the Gentiles, ministered the Law in the fulness of Gospel light; that the ten Epistles of Paul, from Romans to First Timothy, contain a farther development and application of the Law in its spirituality, as presented in '*The Sermon on the Mount.*' The tenth of these Epistles we have seen to be a kind of recapitulation of the whole; while at the end of it there is a measure according to Paul's gospel, and '*the words of our Lord Jesus Christ,*' first, for '*the man of God,*' who is rich as having only God for his portion, 1 Ti vi. 11—6; and next for those who may be also rich in the things of this world, ver. 17—9.

It remains that we in all simplicity of purpose, with an earnest desire to know and do the will of God, present ourselves before him, in order that he may accomplish his promise, Je. xxxi. 31—3, 'Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers, in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake,' &c.: 'But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.'

Then will be better understood the words of the apostle, 2 Co. iii. 5—8, 'Our sufficiency *is* of God; who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away; how shall not the ministration of the Spirit be rather glorious?'

'Now to Him that is of Power to stablish you
According to my Gospel,
And the Preaching of Jesus Christ,
According to the Revelation of the Mystery,
Which was kept secret since the world began,
But now is made manifest,
And by the Scriptures of the Prophets,
According to the Commandment of the Everlasting God,
Made known to all nations
For the Obedience of Faith:
To God only Wise,
Be glory through Jesus Christ for ever. Amen.'—Rom. xvi. 25—7.

NOW HE WHICH STABLISHETH US WITH YOU IN CHRIST, AND HATH ANOINTED US, IS GOD;
WHO HATH ALSO SEALED US, AND GIVEN THE EARNEST OF THE SPIRIT IN OUR HEARTS.—2 Cor. i. 21, 2.

TABULAR VIEW OF THE SERMON ON THE MOUNT AND ITS CORRESPONDENCIES

SHEWING THE TEACHING OF THE FATHER,
IN THE DECALOGUE, THE TWELVE LARGER BOOKS OF THE PROPHETS, THE TWELVE MINOR PROPHETS, AND THE OTHER BOOKS OF THE OLD TESTAMENT;
THE ONENESS THEREWITH OF 'THE PREACHING OF JESUS CHRIST;'
AND OF THE GOSPEL, AS MINISTERED BY THE HOLY SPIRIT, IN THE EPISTLES OF PAUL,
AND IN THE BOOKS OF THE NEW TESTAMENT GENERALLY.

	OLD TESTAMENT WRITINGS.					NEW TESTAMENT WRITINGS.					
	The Decalogue, or, Ten Commandments.		*The Twelve Books of the Law and Larger Prophets.*	*The Twelve Minor Prophets.*	*The Twelve Books of the Hagiographa.*	*The Preaching of Jesus Christ.*			*Ministration of the Spirit, Paul's Epistles.*	*New Testament Writings.*	*THE NAME*
I.	Ex. xx. 2, 3	De. v. 6, 7	Genesis	Hosea	Psalms	Matt.	The Law reaches to the heart.	*First Table.* v. 3—12	Romans	Matthew	I. WONDERFUL
II.	4—6	8—10	Exodus	Amos	Proverbs		The Law presented in the form of prayer.	13—.6	1 Corinthians	Mark	
III.	7	11	Leviticus	Micah	Job			17—20	2 Corinthians	Luke	II. COUNSELLOR,
IV.	8—11	12—.5	Numbers	Joel	Canticles			21—48	Galatians	John	
V.	12	16	Deuteronomy	Obadiah	Ruth	v. 45—.8	vi. 9	*Second Table* vi. 1—18	Ephesians	Acts	III. THE MIGHTY GOD,
VI.	13	17	Joshua	Jonah	Lamentations	21—.6	10—	19—34	Philippians	Paul's Epistles	
VII.	14	18	Judges	Nahum	Ecclesiaster	27—32	—10	vii. 1—6	Colossians	Hebrews	IV THE EVERLASTING FATHER,
VIII.	15	19	Samuel	Habakkuk	Esther	33—.7	11	7—14	1 Thessalonians	James's Epistle	
IX.	16	20	Kings	Zephaniah	Daniel	38—42	12	15—20	2 Thessalonians	Peter's Epistles	
			Isaiah	Haggai	Ezra				1 Timothy	John's Epistles	V. THE PRINCE OF PEACE.
X.	17	21	Jeremiah	Zechariah	Nehemiah	43, .4	13	21—.7	2 Timothy	Jude's Epistle	
			Ezekiel	Malachi	Chronicles				Titus	Revelation	
	See Analysis, p. 119, &c.		*See Addenda, pp. 142—.4.*	*See p. 171.*	*See p. 172.*	*See Analysis, pp. 119, .30, ..7.*			*See Addenda, pp. 144—..9.*	*pp. 149—.51, & 215—..7.*	*pp. 149—.51, & 174.*

SECTION 20.*—Jesus teaches the people from the lake of Gennesaret: Simon Peter and his partners having let down their nets at his command, enclose a wonderful draught of fishes.† Luke v 1—11

INTRODUCTION OR ANALYSIS.

Ver. 1—3. Jesus, being pressed upon by his hearers whilst standing by the lake of Gennesaret, enters into Simon's ship, and thence addresses the people.

Ver. 2, 3, 5. It appears that Simon and his partners had but just returned from an unsuccessful night's toil upon the lake. Whilst multitudes of others were most eager to hear the word of God, Peter seems to have been engaged in washing his nets, until asked by Jesus to move the vessel from the land.

Ver. 4. Jesus, having finished his discourse, directs that the vessel be moved out into the deep, and that preparation be made for a draught.

Ver. 5. Simon, although discouraged by his previous want of success, when he had gone a fishing at his own will, yet, out of respect to Jesus, says, '*I will let down the net.*'

Ver. 6, 7, 9, 10. Having done so, the draught is so great, that their nets are breaking; and they fill, to sinking, both their own ship, and that of their partners, James and John; who, as well as those with Simon, are astonished at the quantity of fishes they have taken.

Ver. 8—10. Peter is confounded at the power of Jesus and his own sinfulness, and acknowledges that he is altogether unworthy of being Jesus' disciple. It is to be noticed, that Peter is only called Simon in ver. 3, 4, and 5, and that in ver. 8 he gets also the name of Peter, as if to acquaint us with the cause of Peter's confusion and confession. He had already been given this new name by Jesus, Jno. i. 42, § 10, p. 71, and had been expressly called to follow Christ as a disciple, Mt. iv. 18—20, § 16, p. 108; but, possibly from the fear that he or his family might not be sufficiently provided for, were he to leave his worldly occupation, to wait continually upon Jesus, he had gone a fishing; and was found washing his nets, when others were attending upon the Saviour's teaching.

If such were the circumstances, no wonder Peter felt ashamed and afraid. He saw himself in danger of being ruined, by an over-abundance of that which he had in this instance preferred to waiting patiently upon the teaching of Jesus.

Ver. 10, 11. Jesus graciously forgives Peter, and says, 'Fear not;' and tells him plainly he is henceforth altogether to give himself unto the work to which he had been called. Peter, as well as the other disciples who had been associated with him, do now accordingly, as soon as they bring the boats to shore, fully commit themselves to the keeping of Jesus; and follow him, without looking for other support than what was to be had in immediate attendance upon his ministry.

(G. 24,) No. 20. *Lake of Gennesaret.*

[Ch. iv. 44, § xviii. p. 115.]

1 And it-came-to-pass, that, as the people pressed-upon him to hear the word of God, he
2 stood by the lake *of*-Gennesaret, and saw two ships standing by the lake: but the
3 fishermen were-gone-out of them, and-were-washing *their* nets. And he-entered into
one of-the ships, which was Simon's, and-prayed him that-he-would-thrust-out a-little

SCRIPTURE ILLUSTRATIONS.

1. *pressed upon him*—Jesus condescended to mix with the multitude, and to be encumbered with them. They 'thronged him,' Mk. v. 24, § 36, p. 280, [Lu. viii. 42]—'insomuch that they trode one upon another,' Lu. xii. 1, &c., § 63—*see* § 18, p. 116, ver. 25, '*Great multitudes.*'

Lake of Gennesaret—called by Matthew, '*Sea of Galilee,*' ch. iv. 18, § 16, p. 108—who also mentions the 'land of Gennesaret,' ch. xiv. 34, § 42 [Mk. vi. 53] —the lake is by John called also the 'Sea of Tiberias,' Jno. vi. 1, § 40—it was of old called the 'Sea of Chinnereth,' Nu. xxxiv. 11; Josh. xii. 3.

3. *Simon's*—he had already been called, as being given a new name, when introduced to Jesus, by Andrew, his brother, Jno. i. 42, § 10, p. 71—he had again been called with Andrew, when found in the act of 'casting a net into the sea,' Mt. iv. 18—20, § 16, p. 108—*see* § x., 'ADDENDA,' p. 75, & § xxvii., p. 218.

NOTES.

1 *The lake of Gennesaret. See* GEOGRAPHICAL NOTICE, p. 155. This was the region of the early toils of our Redeemer. Here he performed some of his first and most amazing miracles; here he selected his disciples; and here, on the shores of this little and retired lake, among poor people, inured to the privations of fishermen, he laid the foundation of a religion which is yet to spread through all the world, and which *has* blessed millions of guilty and miserable men, by making them holy here, and then translating them to heaven.

2. *Two ships.* 'Two small vessels,' πλοια—they were a sort of large fishing boats, probably without decks, and easily drawn up on the beach.—*See* Mark iii. 9, § 26, p. 201.

Standing by the lake, ἑστωτα παρα την λιμνην, 'aground near the edge.'

PRACTICAL REFLECTIONS.

1 *ver.* Let what we have received of the word of God make us earnestly desire more, and more will be given.

2, 3 *ver.* Simon appears to have again returned to his fishing, perhaps as doubting the propriety of his quitting a *certain* earthly maintenance, for what he may have thought the *doubtful* provision he could have as a follower of Jesus.

* This, with Sect. xxi., is Lesson 21, in the Course of Lessons Graduated for Simultaneous Instruction.

† On the miraculous draught of fishes, and the call of the four disciples, *see* 'ADDENDA,' p. 157.

LUKE v. 3—8.

from the land. And he sat down, and taught the people out of the ship.
4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and
5 let down your nets for a draught. And Simon answering said unto him, Master
Επιστατα, we have toiled all the night, and have taken nothing: nevertheless at thy
6 word I will let down the net. And when they had this done, they inclosed a great
7 multitude of fishes: and their net brake. And they beckoned unto *their* partners,
which *were* in the other ship, that they should come *and* help them. And they came,
8 and filled both the ships, so that they began to sink. When Simon Peter saw *it*, he
fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

SCRIPTURE ILLUSTRATIONS.

Taught . . . out of the ship—from such a pulpit Jesus discoursed, as described, Mt. xiii. 1—17. 24—35, § 32. [Mk. iv. 1—9, 26—34; Lu. viii. 4—8.] when he spake of the sower, and different kinds of ground, the tares, the mustard seed, and leaven.

4. *Let down, &c.*—Our Lord afterwards directed Peter to procure, by his fishing, the means of paying the tribute, Mt. xvii. 27, § 52—and even after his resurrection he condescended to direct Peter in the use of his craft, Jno. xxi. 6, § 97.

5. *Toiled . . . . . taken nothing*—Peter's helplessness was first proved, before being rebuked with a plentiful draught, when, after our Lord's resurrection, he had gone back to his fishing, Jno. xxi. 3, § 97—so was the labour of the Jews unproductive, when they neglected the work of the Lord: 'Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages *to put it* into a bag with holes. Thus saith the LORD of hosts; Consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD. Ye looked for much, and, lo, *it came* to little; and when ye brought *it* home, I did blow upon it. Why? saith the LORD of hosts. Because of mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed *from* her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon *that* which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands,' Hag. i. 6—11.

At thy word—at the word of the Lord we should move or be still—*see* the case of the Israelites in the wilderness, Nu. ix. 17—23.

7. *Began to sink*—so the Lord proved his power to provide for the murmuring Israelites in the wilderness, flesh to satisfy their lust: 'And there went forth a wind from the LORD, and brought quails from the sea, and let *them* fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits *high* upon the face of the earth. And the people stood up all that day, and all *that* night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers: and they spread *them* all abroad for themselves round about the camp. And while the flesh *was* yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague. And he called the name of that place Kibroth-hattaavah: because there they buried the people that lusted,' Nu. xi. 31—4.

8. *I am a sinful man*—so the psalmist felt confounded at the sight of God's goodness and power, as manifested in the sanctuary, Ps. lxxiii. 1—3. 17—22. So Isaiah, when he saw his glory, Isa. vi. 1—5.

NOTES.

3. *He sat down.* This was the common posture of Jewish teachers. They seldom or never spoke to the people *standing*—*see* Mt. v. 1, § 19, p. 120, 'Ser. Illus.' It may be somewhat difficult to conceive why Jesus should go into a boat, and put off from the shore, in order to speak to the multitude. But it is probable that this was a small bay or cove, and that when he was in the boat, the people on the shore stood round him in the form of an amphitheatre. It is not improbable that the lake was still; that scarcely a breeze passed over it; that all was silence on the shore, and nothing to disturb his voice. In such a situation he could be heard by multitudes; and no spectacle could be more beautiful than the Son of God—the Redeemer of the world—thus speaking from the bosom of a placid lake—an emblem of the peaceful character of his own doctrines—to the poor, the ignorant,—the attentive multitudes assembled on the shore.

5. *Master.* ἐπιστάτα. 'Ἐπιστάτης properly denotes one who is set over any *persons* or *business*, as here that of instruction; and is thus equivalent to *master* or *teacher*.

At thy word. At thy command.

6. *Their net brake.* διἐῤῥησσετο, 'was breaking, had begun to break,' i. e. had well nigh broke.'

7. *Beckoned.* κατἐνευσαν. Literally, 'made signs with their hands,' beckoned.

8. *Depart from me.* If Peter, after having been, by Jesus, called once, Jno. i. 41, 2, § 10, p. 71; and again, Mk. i. 16, 7, § 16, p. 108, had returned to his worldly occupation through the fear of being in want, as following One who had 'not where to lay his head,' he must have felt confounded at this reproof of his own unfaithfulness, in being so plentifully supplied by his Lord, when unable to provide any thing for himself in his own way. Peter seems to have been powerfully impressed, not only with the

PRACTICAL REFLECTIONS.

3 *ver.* The interests of his hearers were more attended to by Jesus, than the place, or any ceremony connected therewith. He taught on the mountain, and here on the sea as well as previously in the synagogues.

4—6 *ver.* We lose nothing by lending to the Lord—the ship which had served Jesus for a pulpit was returned, now filled with the treasures of the deep.

Although Simon seems to have had too little, yet he appears to have had *some* faith in Christ: at Jesus' word he was willing to let down the net, although his immediately preceding want of success may have led him to judge it useless.

6 *ver.* They who exercise faith upon the word of Jesus, will find that there is blessing in faithfully following his commands:—He hath more blessing to give than we have capacity to receive.

The blessings we enjoy are not the fruit of our merit, but the fruit of God's mercy.

[7 *ver.* Even the presence and power of Jesus do not supersede the desirableness of men being associated together for their common good. The twice two brothers had here occasion to unite all their efforts: the Lord, before finally transferring their united labours to his own more immediate service, gave them an opportunity of displaying the advantages of partnership and brotherly love.]

8 *ver.* Simon seems to have felt himself reproved for unbelief. Jesus had proved that he could abundantly provide for him in the work unto which he had called him. But now it would seem as if the

AM I A GOD AT HAND, SAITH THE LORD, AND NOT A GOD AFAR OFF?—Jer. xxiii. 23.
BLESSED IS THE MAN THAT TRUSTETH IN THE LORD, AND WHOSE HOPE THE LORD IS.—Jer. xvii. 7.

LUKE v. 9—11.

9 For he was astonished, and all that *were* with him, at the draught of the fishes which
10 they had taken: and so *was* also James, and John, the sons of Zebedee, which were
partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou
11 shalt catch ἐσῃ ζωγρων men. And when they had brought *their* ships to land, they
forsook all, and followed him.

SCRIPTURE ILLUSTRATIONS.

10. *Fear not—so* to Daniel: 'Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words,' ch. x. 12—*see* Lu. i. 13, § 1, p. 4—so farther to the Twelve, when sent forth, Mt. x. 26, 28, 31, § 39, p. 300.

Thou shalt catch men—Jesus had before accommodated his language to that of their previous occupation, 'Follow me, and I will make you fishers of men,' Mt. iv. 19, § 16, p. 108—so Paul said, 'I am made all things to all *men*, that I might by all means save some,' 1 Cor. ix. 22—Peter had again to be reproved for his want of devotedness to his new calling, when found at his old employment, Jno. xxi. 3—17, § 97—which, *see*—Peter afterwards realized our Lord's anticipations, in preaching to the Jews, Ac. ii. 40, iv. 19, ... and afterwards to Gentiles, x. 43, 44, ... but still he had to be guarded against 'craft' in his calling, Gal. ii. 11—6, ... 'the wicked,' his pretended successors, have used his craft, not for the salvation, but the destruction of the poor: 'He lieth in wait secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net,' Ps. x. 9.

11. *Forsook all*—the like entire devotion to his service Jesus requires of all his disciples, Mt. x. 37—9, § 39—Peter put some value upon what he had forsaken, Mt. xix. 27, § 75—Our Lord, in his enumeration of things forsaken, takes no notice of Peter's boats and nets, ver. 29, § b—Paul put no value upon the things he had left behind, but much upon the glory to be enjoyed by those who follow the Lord fully: 'But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ,' Ph. iii. 7, 8.

NOTES.

miracle, but also with his own unworthiness as a disciple. He seems to have been convinced that he not only had cause for gratitude, but especially great need of forgiveness. He may have remembered the case of Israel in the wilderness, Nu. xi. 4, 31—4. Jesus speaks to him as to one under a sense of impending danger, '*Fear not*;' and he continues him in the work unto which he had before called him, '*From henceforth thou shalt catch men*.'

10. *Thou shalt catch men.* ἀνθρωπους ἐσῃ ζωγρων. The original is very emphatic—'Thou shalt be employed in catching men alive;' it is spoken in allusion to those fishes and beasts that are caught, not to be killed, but to be put into ponds and parks. As thou hast hitherto caught fish, thou shalt now catch and win over (to the truth) men.

11. *Forsook all.* Fish, nets, ships, relations, friends.

PRACTICAL REFLECTIONS.

blessing had been turned into a punishment, by not only breaking the net, but sinking the ship—all of which Peter may have felt he deserved; and so, feeling his unworthiness, and deprecating farther punishment, he falls '*down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.*' He seems to have thought himself altogether unworthy of that service unto which he had before been called. 'It is a greater glory to us that we are allowed to serve God, than it is to God that we offer him service.'

[9—11 *ver.* The draught of fishes was such in itself, and had been accompanied with such circumstances, as abundantly to convince them that Jesus had Divine power, and that any doubt as to provision in his service was folly: but there might reasonably be a doubt as to whether those who had previously slighted the service of Jesus would be again received: Jesus compassionates the weakness of his disciple, and saith, '*Fear not; from henceforth thou shalt catch men.*' 'There are four attributes of God's support to the Christian—His faithfulness, His righteousness, His goodness, and His wisdom.]

11 *ver.* Let us not delay to do the will of our Lord. Let neither the fear of want, nor the enjoyment of abundance, keep us away from the work he would have us engaged in.—Let us ever be ready to forsake all, and follow him. 'God looks into the saints' cupboard, and sends in accordingly.'

[How much in contrast to their previous employment was that to which Simon and Andrew were invited! It was not to draw unto death, but out of the overwhelming cares of this life, into a peaceful trust in God, and joyful hope of the world to come—out of that perdition into which their countrymen were fast sinking, into the midst of all the trials through which they had to pass in preparation for the kingdom, Mk. i. 17, § 16, p. 108.]

Let us not stop to calculate the worldly loss to which we may be called, in obeying the commands of Christ—but straightway, leaving all to which we may previously have looked for support, let us, in all simplicity of heart, follow Jesus.

[Neither let any relationship, more than mere selfish considerations, prevent our entire devotedness to the service of our Lord, who is equally able to provide for those we leave behind, as well as for us, in his more immediate service.]

Let us not despise the poor: such the Lord chose to be his more immediate associates upon earth, nor has he ceased to honour such, in his service, now that he is in heaven. 'Goodness without greatness shall be esteemed, when greatness without goodness shall be confounded.'

GEOGRAPHICAL NOTICES.

LAKE OF GENNESARET, p. 157.—Called the SEA OF TIBERIAS, from a town of that name on its western shore: the 'SEA OF GALILEE,' from the province in general: and the 'LAKE OF GENNESARETH,'—known in Old Testament history as the '*Sea of Chinnereth*,' Num. xxxiv. 11; or '*Chinneroth*,' Jos. xii. 3, from the city and district of that name, on the north-west. Its waters washed the shore on which was Capernaum, the city our blessed Lord honoured as his dwelling-place. *See* Sect. xi. p. 79. The population of the various cities on the margin of the lake is supposed to have been very considerable, and multitudes from them seem constantly to have attended Jesus in his ministry. The 'LAKE OF GENNESARET' afforded our blessed Lord a near and ready retirement, where he could privately contem-

plate the peaceful occupation of those whose business was upon the waters; or when surrounded by admiring multitudes, who '*pressed upon him to hear the word of God,*' he could enter into a ship, and '*thrust a little from the land,*' be beyond the reach of interruption, and pour out from his precious lips such words '*as never man spake,*' '*of the kingdom of God.*'—*See* Sect. xlii., GEOGRAPHICAL NOTICE. '*Land of Gennesaret,*' p. 323.—*See* also Sect. xxxii., '*Sea of Galilee,*' p. 250.

'Viewed from the neighbouring mountains, this *little* lake, which is between twelve and fourteen miles long, and in its broadest part about six miles wide, resembles a crystal reservoir.* It is the enlargement of the venerable Jordan, whose current passes through it. Its clear depths are replenished by a great number of little streams, which flow into it from the neighbouring highlands. At the middle and southern parts the water is very deep, a circumstance in some degree owing to a chain of rocks which crosses the stream, and produces the effect of a dam. Indeed, the lake is encircled by irregular hills, of which, in various places, the spurs, or tapering extremities, reach into the very water. Upon the breaking up of winter in the mountains, the narrow valleys, or ravines, become channels of contribution, and the basin is then completely filled. On every side the prospects are enchanting. Looking southward, where the Jordan pursues its way to the *Asphaltic lake*, and makes a wide opening between the mountain ranges, the sight is lost among distant plains. To the northeast appear the snowy crests of *Mount Hermon*. The country around is much broken, and the black summits are volcanic in their appearance, so that some have supposed this lake to be a crater, once discharging flame and lava, but now containing a sheet of water pure and placid as Loch Lomond, or Windermere.

'There is no part of Palestine which in richness and beauty can compare with the environs of Gennesaret. In ancient times its natural advantages were enhanced by assiduous cultivation. Hence, one of its names, "Gennesar," is supposed to mean "the garden of princes." Josephus describes this region as an Eden, blessed with a delicious temperature, and producing the fruits of every climate under heaven, not at stated periods merely, but in endless succession throughout the year. One can scarcely peruse his account of the fruits, without being reminded of the garden of Alcinous, as described by Homer, *see* "Odys." Book vi. Leaving this author for a moment, we quote from a poem recently published a passage most beautifully exhibiting the quality which Josephus ascribes to the vicinity of this most delightful lake:—

"Gennesar's banks,
Where all the seasons met and strove to reign:
Where nature from her gardens, east, west, south,
Brought her best balms and fruits—the Sorek vine,
Sabian myrrh, balsams of Araby,
Apulian olives, with the sultry palm,
The golden fruited citron's odorous shade,
Eschol's pomegranates, cinnamon from Ind,
Lign-aloes, jasmins, and all trees of God,
Eden transplanted—making the air a joy,
A life embalming essence; and in bowers
Self wove, of spicy shrubs, in sylvan glades
On orange skirted streams, turned all the dust
To amaranths and flowers; in which the beams
Culled from Hesperian sunsets, she unwreathed."
The Incarnate One, p. 74.

'Modern writers describe the lake and its environs as still abounding in loveliness. The traveller, after crossing a yellow, rocky plain, catches the azure reflection of the little sea, belted by lofty mountains of black or greyish hue. From its northern extremity the Jordan rushes with a sinuous course to the plain of Esdraelon, in a blue stream, about 100 feet wide. When moved by the wind, the waves of the lake dash with a gentle ripple on the beach, skirting the waters with foam, and leaving a profuse tribute of shells and pebbles. On the western side, the rocky shore is adorned with clumps of rose, laurel, and lilac. Along the whole coast,

"On this side the broad lake Gennesaret,'

stretches a chain of pointed eminences, black, abrupt, torn into clefts, barren, and of basaltic structure. At the southern extremity the lake measures about three miles, and widens until it reaches a sharp promontory, which hides the city of Tiberias from one who journeys northward. To this point the mountains wall in the lake very closely; here they diverge and spread on both sides into recesses, forming a basin some forty miles in extent. At every view the scene is picturesque. On the east, an undulating chain of hills stretches until they reach the dark brow of Lebanon in the north. At the northern end these hills are found gradually to decrease, and the Jordan enters the lake by a species of cascade, gently foaming down from the plain above.

'"The *Lake of Gennesaret,*" says Dr. Clarke, "is surrounded by objects well calculated to heighten the solemn impression derived from the Scriptures, and forms one of the most striking prospects in the Holy Land. Speaking of it comparatively, it may be described as longer and finer than any of our Cumberland and Westmoreland lakes, although perhaps inferior to Loch Lomond. It does not possess the vastness of the Lake of Geneva, although it much resembles it in certain points of view. In picturesque beauty it comes nearest to the Lake of Locarno, in Italy, although it is destitute of anything similar to the islands by which that majestic piece of water is adorned." An American, however, will find a more convenient medium of comparison in his own Oneida Lake, which does not very widely differ in dimensions from the Sea of Galilee: though the scenery of the latter more resembles that of the Lake George.†

'The water of the Sea of Galilee is so fresh and sweet as to be constantly used by the people around it; and abounds with fish of the very best quality. In ancient times, the lake was covered with the boats of fishermen, who used nets, which they cast over the side of the boat into the sea. These barks were of course small in size,‡ although they are called ships in the gospel history. At the present day there is not a vessel of any kind to be seen on these quiet waters; the last that was on them was wrecked the year before Burckhardt visited Tiberias.§ The Arab fishermen of the adjacent heights wade into the water and take their prey by hand-nets.'—*Beauties of the Holy Land, by Rev. J. Ransom*, p. 180—4.—*See* Sect. xxvi., p. 203.

* 'As seen from the southern extremity, Mr. Hardy compares its figure to that of a boy's kite, or of a bird flying, which last seems the better comparison of the two.'—*Kitto's Pictorial Palestine*, Vol. II. ch. vi. p. clxiv.

† Dr. Robinson bestows much less praise on the scenery as first seen by him from above Tiberias, about the middle of June. He says, 'Whoever looks here for the magnificence of the Swiss lakes, or the softer beauty of those of England and the United States, will be disappointed. Dr. Clarke describes the lake as seen by him from the top of the (so called) Mount of Beatitudes.'—*See* Section xlii. p. 323.

‡ *See* Section xxvi., p. 201, 'Notes,' Mk. iii. 9, '*A small ship should wait on him.*'

§ Dr. Robinson describes one seen by him from Tiberias, as 'a little boat, with its white sail, lying on the eastern shore, about five or six miles distant, whither it had gone to fetch wood.'

THE LORD YOUR GOD IS GOD OF GODS, AND LORD OF LORDS, A GREAT GOD, A MIGHTY, AND A TERRIBLE, WHICH REGARDETH NOT PERSONS, NOR TAKETH REWARD.—Deut. x. 17.

ADDENDA.

COMPARISON OF THE CALL OF THE FOUR DISCIPLES, (Matt. iv. 18—22, Mark i. 16—20, Sect. xvi., p. 108,) AND OF THE MIRACULOUS DRAUGHT OF FISHES, Luke v. 1—11, pp. 153—.5.

'The differences observable between the history of the miraculous draught of fishes in St. Luke, and the account of the call of the four disciples, Andrew and Peter, James and John, in St. Matthew or in St. Mark, are the following . . . .

'I. According to St. Matthew and St. Mark, Jesus, before the call, was *walking* by the shore of the sea—according to St. Luke, he was *standing* by the lake of Gennesaret: according to the former, he was alone—according to the latter, there was a multitude about him, which he himself was preparing to teach.

'II. According to St. Matthew and St. Mark, he never quitted the land—according to St. Luke, he went on board a ship: according to the former, he continued to walk on along the shore—according to the latter, he actually put out to sea.

'III. According to St. Matthew and St. Mark, both the ships were first seen *upon* the sea—according to St. Luke, drawn up on the shore: according to the former, they were seen one after the other, and in different situations, on the sea—according to the latter, both together, and in the same situation, on the land.

'IV. According to St. Matthew and St. Mark, Andrew and Simon were seen first in their ship, and then James and John in theirs—according to St. Luke, neither were seen in either; the fishermen had left both the ships: according to St. Matthew and St. Mark, Andrew and Simon were seen *letting down* their net, James and John *preparing* to let down theirs—according to St. Luke, they were all seen washing their nets on the shore. In the one case they were all beginning to fish; in the other they had all done fishing.

'V. According to St. Matthew and St. Mark, Simon and Andrew, as the first seen, were the first called; and, as seen by themselves, were called by themselves; and then James and John—according to St. Luke, if seen at all, or called at all, they were all seen together, and all called together.

'VI. According to St. Matthew and St. Mark, the call in each case was made *from* the land—according to St. Luke, in the *midst* of the sea: according to the former, Simon and Andrew (and very probably James and John also) were called in these terms, (Matt. iv. 19; Mk. i. 17)—*δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἁλιεῖς*, or *γενέσθαι ἁλιεῖς ἀνθρώπων*—according to the latter, if any were called, they were called in these—(Lu. v. 10.)—*μὴ φοβοῦ ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν*: according to St. Matthew and St. Mark, they were called at twice, each two of them distinctly from the other—according to St. Luke, if any were called, all were called at once, and all in the person of one.

'VII. According to St. Matthew and St. Mark, in obeying the call Simon and Andrew forsook only their nets; James and John only their ship—according to St. Luke, they all forsook everything; their nets, their ships, and the booty which they had taken. Nor could these representations, however different, have been otherwise. It is plain, according to St. Matthew and St. Mark, that the disciples could have had nothing more as yet to forsake, than their ships or their fishing tackle; for they were only beginning to fish, and had not made any cast. But, according to St. Luke, they had just enclosed a prodigious draught.

'VIII. According to St. Matthew and St. Mark, the effect ensued in obedience to an invitation; the disciples forsook what they did forsake, because Jesus had bade them follow him—according to St. Luke, it was a voluntary act; they forsook what they did forsake, of their own accord

'These various inconsistencies, . . . taken together, constitute a chain of facts which, as so many evidences of distinctness, or, as what logicians would call, *circumstantiæ individuantes*, must be indissoluble. Yet, in addition to these, we may add the following considerations also:—

'I. It is morally certain, from St. Matthew iv. 18—21, and Mark i. 16—.9, that the parties to whom they allude were just beginning to fish; and from St. Luke v. 2, that they whom he speaks of had just done fishing. Moreover, the time of the transaction in St. Luke was evidently the morning, *ver.* 5; and, consequently, the previous fishing had been going on in the night. It was begun, therefore, the evening before. And that evening was naturally the time when fishermen on the lake would ordinarily begin to fish, may be concluded not only from the reason of the thing, that they would commonly begin then, when the inhabitants of the deep are known, by experience, to be most active, and most on the alert, and, therefore, the most likely to be caught; but also from an instance in point, which is seen to have been begun in the evening, and like this to have lasted until the morning, Jno. xxi 1—4, (§ 97.) The time of the call, then, in St. Matthew or St. Mark, we may take it for granted, was the evening; and the time of the miracle in St. Luke was unquestionably the morning. At this season of the year, which I have supposed to be after the feast of Pentecost, U. C. 780, that is, after May 30, the Jewish evening, which began at sunset, would begin about 6 P.M.; and the Jewish morning, which began at sunrise, would begin at 4 A.M.: and those who had commenced their labours on the lake at the first of those periods, being unsuccessful, might naturally continue them until the latter. It was a familiar practice with the people of the East to take their morning's repast at *πρωΐ*, or sunrise, throughout the year; and, among other modes of taking it, anciently as well as still, one was to repair to the water side, and breakfast on the newly-taken fish. The instance referred to from St. John is an illustration of this fact.

'II. It came to pass, says St. Luke, v. 1—3, as he was standing by the side of the lake of Gennesaret, that he saw two ships drawn up on the shore; and having entered into one of them, *which was Simon's*, he prayed him to put back a little from the land. Now this mention of the name of Simon is clearly in allusion to iv. 38, (§ 17, p. 112,) before, and supposes him already known to the reader from that. . . .

'III. The call in St. Luke was preceded by an act of teaching, which was, consequently, either the first of its kind, which had yet taken place, or not the first. If it was the first, then our Saviour had not yet begun his ministry in public; and if he had not yet begun his ministry in public, though he might now have called certain persons to be his disciples, he could not now have been surrounded by a multitude. If it was not the first, he must already have begun his ministry—and he might, consequently, have been surrounded by a multitude. But, from Acts i. 21, .2, (p. (1), it must be certain that he had previously called the disciples.

'IV. The anxiety of the people, on this occasion, to press upon our Lord, is a parallel instance to Mark iii. 9, 10, (§ 26, p. 2[illegible]) iv. 1, (§ 32, p. 242) and to other instances, which might be produced, both in the motive, viz., their desire to hear him or to come close to him; and in the effect, viz., that it made it necessary he should retire on board a ship, and address them from the sea. On all these other occasions it may be observed in common, that they are decidedly later than the commencement of his ministry in general; and, if the present instance of teaching happened after the first circuit of Galilee, it would be so far in unison with the rest. Nor, indeed, could it be otherwise, especially at the very outset of his ministry. . . .

'Besides, it is utterly incredible that, when preparing to begin his ministry by teaching the word of God, our Lord would make choice of the lake of

Capernaum, and the locality of a fisherman's boat, instead of the city, and the synagogue itself. His preaching and teaching, even upon the first circuit, were confined to the synagogues of Galilee; nor is there any proof that he taught in the open air, except towards the close of the progress, when he delivered the sermon from the mount. The truth indeed is, that he called the disciples in question, before he began to teach, that is, to enter on the work of his ministry, anywhere; and when he began to teach, or to enter on the work of his ministry, it was in that place, the synagogue of Capernaum; and on that day, the day of the sabbath. . . . And as he first began to teach *there* and *then*, so the first miracle in confirmation of his teaching was wrought *there* and *then*. (*See* § xvii., p. 110.)

'V. The mere perusal of the narrative, from v. 1—4, is sufficient to satisfy an unprejudiced reader that the instance of teaching, now recorded, was in the ordinary discharge of our Lord's ministerial functions. He was teaching as a matter of course; he was preparing to do nothing which he had never yet done before, when the people were resorting to him. He had often taught *them*, and they had as often been taught by *him*, before they were addressed on this occasion.

'VI. The manner of our Saviour's teaching was distinguished by a peculiar property, which the evangelists designate as the teaching of one by ἐξουσία; as the manner which would be assumed by one who had a right to command, and a right to be obeyed; who was entitled to an implicit deference to his own word and will; who was authorized both to teach men their duty, and to expect their performance of what he taught. Now this manner was so novel and striking, that each of the Gospel historians, except St. John, has distinctly noticed it; but what is not less remarkable, has noticed it *once* for all: having specified it in a single instance they never recur to it again. That single instance, however, is also the *first* instance: the occasion on which they do notice it, is the *first* occasion which came within the scope of their accounts to record; and both these things, *a priori*, were very naturally to be expected. A constant identical property of our Saviour's teaching might justly be specified once for all; but, if it were to be specified once for all, that single occasion would most naturally and most fitly be the first. Now the instance of teaching on the lake is accompanied by no such characteristic remark; whence we may infer it could not have been the first: but the instance, recorded before that, in the synagogue of Capernaum, it is absolutely certain, is, Lu. iv. 32, (§ 17, p. 110;) whence it would be a similar inference that that instance was the *first*. If so, the teaching in the synagogue preceded, in point of time, the teaching on the lake. The one is clearly the first on record in St. Luke, and might be the first ἀπλῶς: the other is not. But the call of the disciples preceded even that teaching in the synagogue. Much more, then, did the same call precede this teaching on the lake.

'VII. St. Peter addresses our Saviour by the title of ἐπιστάτης, v. 5, the use of which term is one of the idioms of St. Luke. In his Gospel it occurs six times, but in no other Gospel besides; and it occurs always as personally directed to our Saviour; and in every instance but the last, as addressed to him by the apostles, in the sense of Ῥαββί, or Διδάσκαλε—the ordinary title which disciples, among the Jews, everywhere gave to their masters. The use of the term, then, is peculiar to the relation of master and disciple; so that on this principle Peter would be a disciple already, at the very time when he is supposed to have received his call. And according to my distribution of the preceding events, this was truly the case; for he had been called four or five months before: but on any supposition which should make his original call accompany the miraculous draught, there must be so far an absurdity. . . . . .

'VIII. If the miraculous draught was really a part of the transaction of the call, there is no reason to be conceived or assigned for its omission. A miracle like this, the first instance of any miracle in the three original Gospels; a miracle expressly wrought for the conviction of the first four and chief of the apostles, was surely, on every account, deserving of a distinct notice. Besides, without the history of the miracle, the history of the call would have been not only incomplete, but unintelligible. The call, upon this principle, must have arisen out of the miracle, and the miracle must have introduced the call; the call must have applied the miracle, and the miracle have justified the call. Neither then would be perfect without the other; nor could the end proposed by the history of the one be attained except in conjunction with the account of the other.

'IX. The foundation of the whole mistake, with respect to the presumed trajection in St. Luke, is the assumption that the account of the miraculous draught is an account of the call of the four parties who witnessed it; an assumption altogether precarious. . . . . .

'The miracle was a symbolical act, and contained a latent prophecy: the import of the symbol being the future success of these same persons as apostles, who had had such success as fishermen. It illustrated, therefore, in respect to their future character and employment, certain truths; all adumbrated by something correspondent at present: the weakness of the instrumental agency, the efficiency of the accompanying power: each made distinctly visible by the grandeur, and, consequently, the disparity of the result. They had the gospel net committed by Christ, they would be able to effect as little; as endowed and assisted by him, they should evangelize the world. It was faith in the Divine co-operation which had led to their success now; it would be faith in the same co-operation which should lead to their still more splendid success hereafter. . . . .

'The true light, then, in which we ought to regard it, is that of something which bears an equal relation to the situation of the four parties, both as still disciples, and at some time to become apostles. It is not a call for the first time addressed to them, but the confirmation of a call already received: it is not an appointment to the office of an apostle, but an implicit indication of such an appointment ere long. The language of our Lord, in St. Luke, we saw was not to be reconciled to his language in St. Matthew or St. Mark; the latter did strictly convey a call, the former no such thing. Yet each declaration, under the circumstances of its own account, is so natural and proper, that in the estimation of any candid judge this alone would be sufficient to vouch for the reality of either, and yet its distinctness from the other. When Jesus saw Peter and Andrew, in St. Matthew or St. Mark, they were only beginning to fish, and had yet enclosed nothing: he calls them, therefore, as he could call them, solely in allusion to their occupation; "Follow me, and I will make you fishers of men." When Jesus speaks to Peter, in St. Luke, he had just made a wonderful draught: Jesus addresses him, therefore, in allusion to his recent success—Henceforth thou shalt be catching men. . . . .

'I think, then, it must now be admitted that, beyond these moral uses, (the proper exemplification of which was still future,) the history of the miraculous draught has nothing in common with the account of the call of Simon and Andrew, James and John; and, if so, that there is no proof of a trajection in this part of St. Luke. Nor is this conclusion of slight importance. The disproof of a transposition in the present instance ought to facilitate the eviction of the same conclusion in other instances; for there is not, perhaps, a single instance of a supposed irregularity which has been more confidently assumed than this. But if this is no such thing, others also, however confidently they may have been assumed, which yet, *a priori*, are not more presumptively so than this, may turn out upon examination to be quite the reverse.'—*Greswell*, Vol. ii. pp. 383—96, Diss. xxiv.

SECTION 21.*—JESUS HEALS A CERTAIN LEPER†: AND TO AVOID THE PUBLICITY OCCASIONED BY THE MIRACLE, WITHDRAWS INTO A DESERT PLACE, AND SPENDS SOME TIME THERE IN PRAYER TO GOD. Mt. viii. 2—4. Mk. i. 40—.5. Lu. v. 12—.6.

ANALYSIS.

Matt. viii. 2. Mark i. 40. Luke v. 12. Jesus being in a certain city, a man full of leprosy comes to him, humbly and earnestly requesting that the Saviour's healing power may be exerted in his behalf. The leper has no doubt of the power of Jesus, but he does not express the same confidence in his compassion, as being likely to reach such a miserable object as himself.

—— viii. 3. —— i. 41, .2. —— v. 13. Jesus instantly shews that in him is no want of compassion, and that the Saviour's will to save is equal to the man's willingness to be saved, and submission to the power of Jesus.

—— viii. 4. —— i. 43, .4. —— v. 14. The man, having been healed, is charged to say nothing to any one, but to go and shew himself to the priest, and make, according to the law, his offering for cleansing; to secure a legal recognition of his being free from leprosy.

———— —— i. 45. —— v. 15, .6. The man is so rejoiced at what was done for him, that in place of keeping the matter quiet, as directed, he blazes it abroad, and occasions such a crowding to Jesus in order to be healed, that he is prevented entering into the city, and has to withdraw into the wilderness: where he engages in prayer; and multitudes resort to him from every quarter.

(G. 25,) No. 21. *Probably near Chorazin.*‡

MATT. viii. 2—4. [Ch. viii. 1, § xix. p. 142,]	MARK i. 40—.4. [Ch. i. 39, § xviii. p. 115.]	LUKE v. 12—4.
And,	40 And	12 And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus
behold, there came a leper and worshipped him,	there came a leper to him, beseeching him, and kneeling down to him, and	fell on his face, and besought him,
saying, Lord, if thou wilt, thou canst make me clean.	saying unto him, If thou wilt, thou canst make me clean.	saying, Lord, if thou wilt, thou canst make me clean.

SCRIPTURE ILLUSTRATIONS.

Lu. v. 12. *leprosy—see* the case of the leper described, Le. xiii.

Mt. viii. 2. *worshipped—see* 'Scr. Illus.,' § 5, p. 33. Instances of Israelites prostrating themselves before their kings and prophets are numerous, as Abigail, 1 Sa. xxv. 23, 41.—Mephibosheth, 2 Sa. ix. 6—the wise woman of Tekoah, xiv. 4—so Nathan, 1 Ki. i. 23—so Obadiah before Elijah, xviii. 7—*see* 1 Ch. xxix. 20: 'And David said to all the congregation, Now bless the LORD your God. And all the congregation blessed the LORD God of their fathers, and bowed down their heads, and worshipped the LORD, and the king.' This passage may be more properly understood, not that they made the king an object of worship in common with the Lord; but that the king as well as the people worshipped the Lord:—they '*worshipped the Lord, and the king*' did so also.

If thou wilt, thou canst, &c.—faith in his power to open the eyes of the blind was previously required of those upon whom he would make that power manifest, Mt. ix. 28, § 36, p. 255.—so to the father whose son was afflicted by a dumb spirit, Jesus said, 'If thou canst believe, all things *are* possible to him that believeth,' Mk. ix. 23, § 51.

NOTES.

Lu. v. 12. *Leprosy.* The Jews considered leprosy as a punishment from God; and Moses gives particular directions concerning the treatment of lepers—*see* 'ADDENDA' p. 161. 'LEPROSY.' The Rev. T. C. Ewald describes them: 'Beyond the walls of the Armenian convent, near the Zion gate, is the wretched village of the miserable lepers. This unfortunate and pitiable race consists of about one hundred. They are compelled to live separate from all, intermarry "lepers," and are thus allowed to propagate their miseries from one generation to another. The malady appears generally when they are about twelve or fourteen years old, and increases every year, till they lose literally one limb after the other: as they grow older their sight fails, their throat and lungs become infected, till death ends their protracted sufferings. They live upon charity, which they receive from the pilgrims and others.'—*Missionary Labours in Jerusalem*, p. 91. 1845.

Mt. viii. 2. *Worshipped.* προσεκύνει, as Lu. iv. 7, 8: Whitby says, 'It does not denote an acknowledgment of the Divinity of our Lord; for the term was one expressive of *civil* adoration, and only paid to him as the Messiah, or a prophet sent from God.'

PRACTICAL REFLECTIONS.

Lu. v. 12. How thankful should we be that we are free from that awful disease with which so many were afflicted in old time! but let us see that we are equally free from the more loathsome and destructive leprosy of sin. Let us rejoice in having Jesus made known to us, who hath his name from this, that he saves his people from their sins.

Let us not think that we can of ourselves save ourselves from our sins, but let us, like the man who was full of leprosy, come in humble supplication to our Divine Redeemer, saying, '*Lord, if thou wilt, thou canst make me clean.*'

Let us have equal confidence in the will, as in the power of Him, who came to wash us from our sins in his own blood.

* Sect. xxi., xx., form Lesson 21 in the Course Graduated for Simultaneous Instruction.

† *Greswell*, Vol. II. Diss. xxiii. pp. 267, .95.

‡ Chorazin . . . seems to be the same which is meutioned 1 Sam. xxx. 30, under the name of Chorashan.—*Ibid.* p. 267, *and see* ADDENDA, p. 161, '*On the locality of the cure of the leper.*'

MAN IS BORN UNTO TROUBLE, AS THE SPARKS FLY UPWARD.—Job v. 7.
I WOULD SEEK UNTO GOD, AND UNTO GOD WOULD I COMMIT MY CAUSE.—Job v. 8.

Matt. viii. 3, 4.	Mark i. 41—4.	Luke v. 13, 4.
3 And Jesus	41 And Jesus, moved-with-compassion σπλαγχνισθεις,	And he- 13
put-forth *his* hand, and-touched him, saying, I-will; be-thou-clean. And	put-forth *his* hand, and-touched him, and saith unto-him, I-will; be-thou-clean.	put-forth *his* hand, and-touched him, saying, I-will: be-thou-clean. And
immediately his leprosy was-cleansed.	42 And as-soon-as he-had-spoken, immediately the leprosy departed from him, and he-was-cleansed.	immediately the leprosy departed from him.
	43 And he-straitly-charged εμβριμησαμενος him, and-forthwith sent-him-away;	
4 And Jesus saith unto-him, See thou-tell no-man; but go-thy-way, shew thyself to-the priest, and offer the gift that Moses commanded, for a-testimony unto-them. [Ch. viii. 5, § xxviii. p. 218.]	44 and saith unto-him, See thou-say nothing to-any-man: but go-thy-way, shew thyself to-the priest, and offer for thy cleansing those-things-which Moses commanded, for a-testimony unto-them.	And he charged him 14 to-tell no-man: but go, and-shew thyself to-the priest, and offer for thy cleansing, according-as Moses commanded, for a-testimony unto-them.

SCRIPTURE ILLUSTRATIONS.

Mk. i. 41. *moved with compassion*—this was characteristic of the Redeemer, as when he fed the multitudes, Mt. xiv. 14, § 40; xv. 32, § 46—opened the eyes of the blind, xx. 34, § 79—raised the dead, &c., Lu. vii. 13, § 29, p. 224; Jno. xi. 35, § 58—when he beheld Jerusalem and wept over it, Lu. xix. 41, .4, § 82—He is a merciful High Priest, He. ii. 17—'the Lord is very pitiful, and of tender mercy,' Ja. v. 11—the like called for in his disciples, 1 Pe. iii. 8: 'Finally, *be ye* all of one mind, having compassion one of another, love as brethren, *be* pitiful, *be* courteous'

I will—the leper had said, 'If thou wilt,' Lu. v. 12—Jesus answers, 'I will'—the leper had said, 'Thou canst make me clean'—Jesus answers, 'Be thou clean'—so to the blind men, 'According to your faith be it unto you,' Mt. ix. 29, § 36, p. 285.

43. *straitly charged*—so to the blind, Mt. ix. 30, &c., § 36—and to the apostles, Mt. xvii. 9, [Mk. ix. 9,] § 51.

44. *offer for thy cleansing*—*see* as to the particulars of this ceremony, Le. xiv. A still more important cleansing was prefigured thereby, 'for if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?' He. ix. 13, .4.

NOTES.

Lu. v. 12. Κύριε. '*O Lord.*' Grotius says, this was a usual address of the Jews to any person, though unknown; yet here probably the leper used it as a mark of respect and honour.—*See* Mt. xxvii. 63, § 92; Jno. iv. 11, .5, § 13, p. 92; v. 7, § 23, p. 175; xii. 21, § 82; Ac. xvi. 30, &c., where the same is translated, 'Sir.'

Make me clean. καθαρίσαι. 'A word used peculiarly of healing leprosy, and which has reference to the *legal impurity* supposed to be incurred by the disease, which could only be removed by the cure of the disorder.'—*Bloomfield.*

13. *Touched him.* Our Lord seems to have touched the leper, both to inspire him with confidence, and also to make the *by-standers* see plainly that the cure was effected by his touch. Our Lord, in most cases, condescended to accompany his words by corresponding actions, as the *prophets* had done before him.—*See* 2 Ki. v. 11, '*But Naaman*,' &c., and Mt. ix. 18, § 38, p. 276.

I will: be thou clean. There cannot be a stronger proof of our Saviour's Divine power than his curing this most loathsome disease, of which other instances beside this occur in the Gospels. The manner in which he performed this cure was equally an evidence that all the fulness of the Godhead dwelt in him, Col. ii. 9; it was instantaneous, with a touch, and a single word, καθαρίσθητι; '*and immediately the leprosy departed from him.*' This was plainly the language as well as the act of God: '*I will: be thou clean.*'

Mt. viii. 4. *Shew thyself to the priest.* This was to conform to the law instituted in this case, Le. xiv. 1, &c.

Offer the gift that Moses commanded. This gift was '*two birds alive* and *clean*, *and cedar wood*, *and scarlet*, *and hyssop*,' Le. xiv. 4.—*See* ADDENDA, p. 161, '*Leprosy.*'

For a testimony unto them. 'It has been debated whether αὐτοῖς has reference to the *priest*, *i. e.*, the priests (ἱερεῦσι being taken distributively), or to the *people*. Though there is some harshness in the latter mode (since the antecedent does not exist in the preceding context), yet propriety requires it. It may, indeed, be understood of *both*.'—*Bloomfield.*

It is, however, to be observed, that if healing the leper was an act of Divine power, it was important that the man should have the testimony of the priests to his being clean, before they knew it was Jesus who had healed him. The testimony to the man's being clean was testimony to the Divine power of Jesus, who had cleansed him.

PRACTICAL REFLECTIONS.

[13 *ver.* Let our wills be moved so as that we submit ourselves to the power of his cleansing word, and we shall hear him saying to us also, '*I will: be thou clean.*']

If Jesus hath wrought a good work in us, let it be witnessed of by others rather than by ourselves, except by our doing what God hath commanded for a testimony unto them that Jesus is indeed the Saviour. Of this testimony let us not speak boastingly but let Jesus use it at his pleasure.

[Let us not, like the man here described, run before the word of Jesus, but let us walk according to his word in all humility, having confidence in his wisdom to direct, as well as in his power to heal.]

WE ARE ALWAYS LEAST WHEN WE MAKE OURSELVES THE GREATEST.

THE CHRISTIAN DOES MUCH GOOD, AND MAKES BUT LITTLE NOISE.

(G. 26.) *To avoid the publicity occasioned by the preceding miracle, Jesus withdraws into the desert, and spends some time there, in prayer to God.*

(No. 21, *continued.*) *Probably near Chorazin.*

MARK i. 45.

45 [a] But he went-out, and-began to-publish *it* much, and to-blaze-abroad the matter,[b]

[c] insomuch-that [d] *Jesus* could no-more openly enter into the-city, but was without in desert places: [a]

[e] and they-came to him from-every-quarter.

LUKE v. 15, .6.

But so-much-the-more went-there 15
- a fame - abroad of him:
[b] and great multitudes came-together to-hear, and to-be-healed by him of their infirmities.[e]

[d] And he withdrew-himself into the wilderness, 16
and prayed.[e]

SCRIPTURE ILLUSTRATIONS.

45. *Jesus could no more, &c.*—thus hurtful was disobedience to the command given to the leper, to 'say nothing to any man,' Mk. i. 44—there is 'a time to keep silence, and a time to speak,' Ec. iii. 7—and Jesus required from his disciples obedience to his will as to both—so with regard to the transfiguration, Mt. xvii. 9, § 51.

Lu. v. 16. *wilderness*—Elijah, after having attained to great popularity, and just when he had been wondrously acknowledged of God in word and deed, was withdrawn into the wilderness, 1 Ki. xviii. 31—46; xix. 4.

and prayed—this characteristic of Him who is now our Advocate in heaven is frequently noticed by Luke, as ch. iii. 21, § 8, p. 59; xi. 1, &c., § 62.

PRACTICAL REFLECTIONS.

However great the work in which we may be called to engage, or however great our power of performing, let us, like Jesus, ever take time and seek opportunity for private communion with God, and for prayer to Him who is the source of all power and blessing.

[Soon may the assembling from every quarter be unto Jesus, of those that desire in truth to hear his word, and to be healed of their infirmities.]

ADDENDA.

OF THE LOCALITY OF THE CURE OF THE LEPER.

'The lake of Gennesaret and its neighbourhood was the principal scene of our Lord's ministry. Jerome observes, "*Mare autem hic lacum appellat Genesareth—in cujus littore Carpharnaum, et Tiberias, et Bethsaida, et Chorazin vicæ sunt,*" should be the principal scene of the Messiah's ministry, and the principal partakers of its benefits required him to make choice of some place of residence, which was critically situated on the confines of both. Such would Capernaum be, for it lay at the north western extremity of the lake.'

'The cure of the leper . . . . we may conclude, for the following reasons, did not take place in Capernaum:—

'*First*, Lu. v. 12 is much too indefinite to be understood of so well known a city as Capernaum. . . .

'*Secondly*, the miracle took place somewhere near the desert, (Mk. i. 45, Lu. v. 16, *supra*,) and therefore we may presume not in the land of Gennesaret. . . .

'*Thirdly*, the entering into Capernaum, Mk. ii. (§ 22, p. 164,) is opposed to the entering into Capernaum, Mk. i. 21, (§ 17, p. 110.) . . .

'*Fourthly*, lepers were forbidden by the Jewish law to enter into the towns or villages; they were condemned to live apart from society, and to wear their clothes rent, as a mark of their condition, Le. xiii. 45, .6; 2 Ki. vii. 3; "Jos. Contra Apion. i. 31." If this was the case, even St. Luke's expression, "*When he was in one of the cities,*" must not be too strictly understood; nor further than to denote that, when this leper, probably having seen our Lord afar, *vide* Lu. xvii. 12, (§ 70,) fell down before him, he was in the neighbourhood of some one city. . . .

'And . . . . , we may infer that this cure of the leper was the first specific miracle of the kind which had yet been performed; and that this is the true reason why each of the three evangelists concur to relate this one, but no other of the same description again. Such miracles as these, considered in a symbolical point of view, were particularly characteristic of Messiah.'—*Greswell*, Vol. II. pp. 267, .95.

OF LEPROSY.

'Of all the maladies mentioned in the Scriptures, the most formidable is the disorder of the skin, termed LEPROSY, the characteristic symptoms of which are patches of smooth laminated scales of different sizes and of a circular form. Of the cutaneous diseases to which the Israelites were subject after their departure from Egypt, Moses distinguishes three as distinctly belonging to the *Leprosy*, Le. xiii.

This dreadful disorder has its name from the Greek Λεπρα, from λεπις, *a scale*; because in this disease the body was often covered with thin white *scales*, so as to give it the appearance of snow. Hence the hand of Moses is said to have been "*leprous as snow*," Ex. iv. 6; and Miriam is said to have become "*leprous*, white *as snow*," Nu. xii. 10: and Gehazi, when struck judicially with the disease of Naaman, is recorded to have gone "*out from the presence*" of Elisha "*a leper* as white *as snow*," 2 Ki. v. 27—*see* p. 162.

'The בהרת לבנה BEHRAT *lebena*, or *bright white leprosy*, is by far the most serious and obstinate of all the forms which the disease assumes. It is infectious, and of slow and imperceptible progress.*

* 'It begins within the body, and throws out a sanious moisture, that corrupts the outside of it, covering it with a kind of white scale, attended with a most tormenting itch. The afflicted person becomes hoarse: his blood becomes mingled with whitish particles, and the serum of it so dry, that vinegar poured thereon boils up, and salt applied to it does not dissolve, and so strongly bound together with imperceptible threads, that calcined lead thrown into it swims above: his eyes become red and inflamed, similar to those of a cat; his tongue becomes dry, black, swollen, ulcerated, and furrowed; his face resembles a half-burnt coal, furrowed with hard knobs, greenish at bottom, and white at the top. The body becomes so hot, that a fresh apple held but an hour in the hand, will be considerably withered and wrinkled; the parts infected become insensible, and, at last, the nose, fingers, &c., fall off. In the tenth and eleventh centuries this terrible distemper was common in Europe, introduced, it is supposed, by the Arabs and Moors: and it is said there were about 15,000, or rather, according to Matthew Paris, 9,000 hospitals for lepers. At present it is scarcely known in Europe. Some time ago, a leprosy resembling that of the Africans terribly afflicted the people of Barbadoes, especially the blacks.'—*Gurney's Dict.*

THE LORD SEARCHETH ALL HEARTS, AND UNDERSTANDETH ALL THE IMAGINATIONS OF THE THOUGHTS: IF THOU SEEK HIM, HE WILL BE FOUND OF THEE; BUT IF THOU FORSAKE HIM, HE WILL CAST THEE OFF FOR EVER.—1 Chr. xxviii. 9.

'Among the heathen the leprosy was considered to be inflicted by their gods, by whom alone it could be removed, and the same notion appears to have prevailed among the Israelites: for when the king of Syria sent Naaman, his commander-in-chief, to the king of Israel, to heal him of his leprosy, the latter exclaimed, "Am *I God, to kill and to make alive, that this man doth send unto Me to recover a man of his leprosy?*" 2 Ki. v. 7. The extreme foulness of this infectious disorder rendered it a very striking emblem of moral pollution; and the exclusion of persons infected with it from the worship and people of God was fitted not only to humble and reform the offenders, but also to impress upon the mind the most solemn and useful instructions. *See* the particular cases of Miriam, Nu. xii. 10—8;[a] Gehazi, 2 Ki. v. 20—7;[b] and of king Uzziah, 2 Ch. xxvi. 16—21.[c]

[a] "*And the cloud departed from off the tabernacle; and, behold, Miriam* became *leprous*, white *as snow: and Aaron* looked *upon Miriam, and, behold*, she was *leprous*. 11, *And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned*. 12, *Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb*. 13, *And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee*. 14, *And the LORD said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in again*. 15, *And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in again*. 16, *And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran*."

[b] "*But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, as the LORD liveth, I will run after him, and take somewhat of him*. 21, *So Gehazi followed after Naaman. And when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, Is all well?* 22, *And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments*. 23, *And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him*. 24, *And when he came to the tower, he took them from their hand, and bestowed them in the house: and he let the men go, and they departed*. 25, *But he went in, and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither*. 26, *And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants?* 27, *The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper as white as snow*."

[c] "*But when he was strong, his heart was lifted up to his destruction: for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense*. 17, *And Azariah the priest went in after him, and with him fourscore priests of the LORD, that were valiant men*: 18, *and they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from the LORD God*. 19, *Then Uzziah was wroth, and had a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar*. 20, *And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the LORD had smitten him*. 21, *And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, being a leper; for he was cut off from the house of the LORD: and Jotham his son was over the king's house, judging the people of the land*."

'The Hebrews are supposed to have received the infection from and during their residence among the Egyptians. Their subjugated and distressed state, and the peculiar nature of their employment, rendered them very liable to this, as well as to various other blemishes and misaffections of the skin.

'Even after the Exodus from Egypt the Israelites exhibited a general predisposition to the contagious form of leprosy. The Mosaic statutes respecting leprosy are recorded in Le. xiii. and xiv.; Nu. v. 1—4; "*And the LORD spake unto Moses, saying*, 2, *Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead*: 3, *both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, in the midst whereof I dwell*. 4, *And the children of Israel did so, and put them out without the camp: as the LORD spake unto Moses, so did the children of Israel*."

'On the appearance of the cutaneous affection the suspected party was examined by a priest, and was shut up for seven days. If in the meantime it spread, or continued as it was, without becoming paler, the person inspected was declared *unclean*.

'The lepers, so early as the second year of the Exodus, were obliged to reside without the camp, Nu. v. 1—4; xii. 14—6; and when the Israelites came into their own land, and lived in cities, lepers were obliged to reside in a separate place—so Miriam, Nu. xii. 14—6; and not even kings, when leprous, were exempted—so Uzziah: "*And the LORD smote the king, so that he was a leper unto the day of his death, and dwelt in a several house*," 2 Ki. xv. 5.—*See* 2 Ch. xxvi. 16—21; *supra*.

'A leprous person was also unclean in a Levitical or civil sense; and, consequently, whoever touched him became also unclean; not indeed medically or physically so, *i. e.*, *infected* by one single touch, but unclean in a civil sense.

'When healed of his leprosy, the person was to go and shew himself to the priests, that he might be declared clean, and offer the sacrifice enjoined in that case; and, when purified, that he might be again admitted into civil society and partake of the privileges of the Jewish church, Le. xiv. 11—32.

'The peculiar lustrations of a person healed of leprosy are minutely described in Le. xiv. 2—7: "*This shall be the law of the leper in the day of his cleansing: he shall be brought unto the priest*: 3, *and the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper*; 4, *then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop*: 5, *and the priest shall command that one of the birds be killed in an earthen vessel over running water*: 6, *as for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water*: 7, *and he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field*." This ceremony seems to be typical of purification from our sins by the sprinkling of the blood of Jesus Christ. Is. lii. 15, "*so shall he sprinkle many nations; the kings shall shut their mouths at him: for* that *which had not been told them shall they see; and* that *which they had not heard shall they consider*." 1 Pe. i. 2, "*Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied*." The dismissal of the living bird resembles that of the scape goat into the wilderness, which typically carried away the sins of the leper upon him. Our Lord expressly commanded the lepers whom he healed to conform to the law.—*See* p. 100, and Lu. xvii. 14, § 70.

'Besides the leprosy of the person, Moses mentions two other species of leprosy, viz., of clothes, Le. xiii. 47—59; and of houses, xiv. 33—7.'—*Horne's Introduction*, Vol. III. p. 394, .5, 505—.7.

BEHOLD, GOD WILL NOT CAST AWAY A PERFECT MAN, NEITHER WILL HE HELP THE EVIL DOERS.—Job viii. 20.

HE DISCOVERETH DEEP THINGS OUT OF DARKNESS, AND BRINGETH OUT TO LIGHT THE SHADOW OF DEATH.—Job xii. 22.

SECTION 22.—JESUS RETURNS TO CAPERNAUM; WHERE HE HEALS A MAN SICK OF THE PALSY:* HE TEACHES THE PEOPLE AGAIN BY THE SEA-SIDE: HE CALLS LEVI, OR MATTHEW.† JESUS IS ENTERTAINED IN THE HOUSE OF LEVI, WHERE HE MAKES ANSWER TO THE PHARISEES WHY HE ATE WITH PUBLICANS AND SINNERS; AND EXCUSES HIS DISCIPLES FOR NOT FASTING. Matt. ix. 2—9. Mark ii. 1—22. Luke v. 17—39.—AT CAPERNAUM.

INTRODUCTION AND ANALYSIS.

Matt. ——— Mark ii. 1, 2. Luke ——— Jesus returns into Capernaum; many crowd into the house where he is, and he preaches unto them 'the word.'

——— ——— ——— v. 17, 21, 30, .1. Many doctors of the law are present, from different quarters. The power of the Lord is present to heal them; but, from what is afterwards said, they appear not to have recognized that power to heal, neither their own need of it.

——— ix. 2. ——— ii. 3. ——— v. 18. Some who seem to have a more just apprehension of the grace of God, and the power of Jesus, use great exertion in order to secure the exercise of his power to heal, in behalf of one sick of the palsy.

——— ——— ——— ii. 4. ——— v. 19. Finding no other means of approaching Jesus, they get the sick of the palsy conveyed to the house-top, and having uncovered the roof, they let him down into the midst of those that were assembled, and immediately before Jesus.

——— ix. 2. ——— ii. 5. ——— v. 20. Jesus seeing their faith, speaks kindly and encouragingly to the man; and, as drawing attention to that healing which all need, and which he came to procure, he declares to the sick of the palsy the forgiveness of his sins.

——— ix. 3. ——— ii. 6, 7. ——— v. 21. The scribes and Pharisees, assuming that Jesus is merely a man, begin to '*reason in their hearts*,' as if he were presumptuously taking upon himself to do that which can be done by God only.

——— ix. 4. ——— ii. 8. ——— v. 22. Jesus shews that he possesses the power of forgiving sin, by his manifesting another Divine attribute, omniscience; he searches their hearts, and speaks to their unexpressed thoughts.

——— ix. 5, 6. ——— ii. 9—11. ——— v. 23, .4. In order fully to prove his power to forgive sins, Jesus, the Physician of the soul, exercises his healing power upon the body of the palsied man.

——— ix. 7. ——— ii. 12. ——— v. 25. The man arises at the command of Jesus, and goes forth, '*before them all, glorifying God.*'

——— ix. 8. ——— ii. 12. ——— v. 26. They are amazed, and acknowledge that here was something remarkable. The multitudes marvel, and glorify God.

——— ix. 9. ——— ii. 13, .4. ——— v. 27, .8. Jesus, after this, goes forth again by the sea-side, and invites Matthew, otherwise called Levi, a publican, to become his disciple.

——— ——— ——— ii. 15. ——— v. 29. Levi makes a great feast, at which a great company of publicans and sinners are assembled, together with Jesus and his disciples.

——— ——— ——— ii. 16. ——— v. 30. The scribes and Pharisees, not considering their own unworthiness and sinfulness, are offended that Jesus should associate with sinners.

——— ——— ——— ii. 17. ——— v. 31, .2. Jesus intimates that it was for the cure of such that he, the Good Physician, was now among men; and that in order to have the advantage of his coming, it was needful they should know they were themselves sinners.

——— ——— ——— ii. 18. ——— v. 33. They still farther display their self-righteous spirit, by boasting of their frequent fastings, &c.; and insinuate that undue liberty was allowed by Jesus to his followers, whose conduct they contrast with that of John's disciples and their own.

——— ——— ——— ii. 19, 20. ——— v. 34, .5. Jesus, by the parable of the children of the bridechamber, answers, that the present was a time of comparative rejoicing to his disciples, because of his being present with them; and that, during his absence, they would have sufficient occasion to fast.

——— ——— ——— ii. 21. ——— v. 36. Jesus, by another parable, shews that the liberty allowed under the gospel might have been inexpedient in the case of John, who belonged to the ceremonial dispensation, which, like an old garment, was now nearly worn out.

——— ——— ——— ii. 22. ——— v. 37, .8. By a third parable, he intimates the necessity of his choosing new men for the new dispensation: for the more expansive blessing which God was about to bestow, in the ministration of the gospel, to men of every degree, and of all nations.

——— ——— ——— ——— v. 39. Jesus also, by another allusion to wine, intimates that an entire change of liking and habit does not take place instantaneously: a time must be allowed for transition from one state to another.

* *See* Greswell, Vol. II. Diss. xxiii. p. 297. † *Ibid.* p. 298.

BE NOT CONFORMED TO THIS WORLD: BUT BE YE TRANSFORMED BY THE RENEWING OF YOUR MIND,

THAT YE MAY PROVE WHAT IS THAT GOOD, AND ACCEPTABLE, AND PERFECT, WILL OF GOD.—Rom. xii. 2.

(G. 27,) No. 22. *Jesus heals a man sick of the palsy.*—At Capernaum.†*

MATT. IX. 2—8.‡ {Ch. ix. 1, § XXXV. p. 274.]	MARK ii. 1—12.	LUKE v. 17—26
	1 [a]And again he-entered into Capernaum after *some*-days διʼ ἡμερων; and it-was-noised that he-was in the-house. 2 And straightway many were-gathered-together, insomuch-that there-was-no-room-to-receive *them*, no-not-so-much-as about the door ὡστε μηκετι χωρειν μηδε τα προς την θυραν: and he-preached the word unto-them.[b]	[b]And it-came-to-pass on a-certain day, as he was teaching, that there-were Pharisees and doctors-of-the-law sitting-by, which were come out-of every town of Galilee, and Judæa, and Jerusalem: and the-power of-the-Lord was *present* to heal them.
	[§ Lit. '*was for their healing.*']	
2 And, behold, they-brought to-him *a-man*- sick-of-the-palsy, lying on a-bed κλινης:	3 And they-come unto him, bringing *one*- sick-of-the-palsy,	And, behold, men brought in a-bed a-man which was taken-with-a-palsy:[c]

SCRIPTURE ILLUSTRATIONS.

Mk. ii. 1. *again he entered, &c.*—for some time Jesus had been 'without in desert places,' Mk. i. 45, [Lu. v. 16,] § 21, p. 161

2. *preached the word*—'shewing the glad tidings of the kingdom of God,' Lu. viii. 1, § 80, p. [illegible]—as had been predicted, Is. lxi. 1.

Lu. v. 17. *Pharisees*—men who 'trusted in themselves that they were righteous, and despised others,' Lu. xviii. 9, § 73—*see* § 7, p. 52; Mt. iii. 7, 'Scr. Illus.'

doctors of the law—men eminently skilled in burdensome rites, Lu. xi. 46, § 62—who had 'taken away the key of knowledge'—too proud either to enter into the kingdom of heaven themselves, or to allow others to enter, xi. 52, § ib.

the power of the Lord was present to heal them—although the Good Physician was present to heal, they, esteeming themselves perfectly sound, refused to receive his healing power, Mk. ii. 17, p. 168.

NOTES.

Mk. ii. 1. *After some days.* 'May mean a considerable time (after the healing of the leper, Sect. xxi. p. 160); and when he did return, it was not far from the close of the first year's ministry.'—*See Greswell*, Vol. II. Diss. xxiii. p. 296.

[*And it was noised, &c.* 'The bringing in of the paralytic was produced by the news of the return: and hence the presence of scribes from all the surrounding villages, ἀπο πασης κωμης, which St. Luke alludes to, is very probably to be explained. They might have come with our Saviour to Capernaum, as part of the resort mentioned before; for Josephus also adverts to the κωμῶν γραμματεῖς by name—*Ant. Jud.* xvi. vii. 3; *Bell.* i. xxiv. 3—as a sort of village schoolmasters, or as a class of inferior municipal magistrates, who might consequently be met with everywhere.]

['There are several passages in the Gospels which might be cited to prove that the names of γραμματεῖς, Νομικοὶ, Νομοδιδασκαλοι, respectively, were convertible terms, and meant one and the same description of persons; who might originally have been (and probably still were) strictly the *scribes*, or copyists of the law as such; and were now by profession, and perhaps always had been, its interpreters and expositors also. They belonged to the tribe of Levi in general; though probably not to the family of Aaron in particular. A certain number of their body, twenty-four as I apprehend, represented the rest in the great council of the sanhedrim, as made up of the chief priests, the elders, and the scribes. The elders were most probably the chiefs of the people, belonging to the other tribes; the chief priests were the several heads of the twenty-four courses of the priests; the scribes comprehended the heads of the rest of the family of Levi, which also was divided into courses as well as that of Aaron. As the entire number of the sanhedrim was seventy-two, and as the chief priests were twenty-four in number, and as the elders—*see* Rev. iv. 4—were the same, the scribes must have been twenty-four also.'—*Greswell*, Vol. II. Diss. xxiii. pp. 297, ..8.]

2. *No room to receive them.* The sense of the passage is, 'So that there was no longer place for them in the vestibule [much less the house itself].'

3. *Sick of the palsy.* A rather common disease, wherein the body, or some part of it, loses its power of motion, and sometimes also its feeling.

PRACTICAL REFLECTIONS.

Mk. ii. 1, 2. Jesus did not confine his preaching of the word to the synagogue or to the temple; the sea shore, the ship, the mountain, the open field, and here also the private dwelling, were equally consecrated by him to this holy service. Let us not seek to confine that word which ought to flow freely forth to every creature over the wide world.

[Lu. v. 17. Jesus was willing that his word and works should be tested by the most severe and best qualified judges. Thus had his disciples the greater reason to repose their confidence in him.]

Let us, like Jesus, ever seek the light, that our '*deeds may be made manifest.*'

* We may infer that the cure of the paralytic happened early in the day, and the call of Levi comparatively late; for our Lord commonly resorted to the lake, for the purpose of teaching, in the morning.—*See* Lu. v. 1—5, § 20, p. 153. *See also* Mk. ii. 13, p. 167, 'Scripture Illustrations.'

† *See* GEOGRAPHICAL NOTICE, '*Capernaum*,' Sect. xi. p. 79, and p. 198.

‡ *See* 'ADDENDA,' p. 170, '*On the irregularities of St. Matthew's Gospel.*'

Matt. ix. 2, 3.	Mark ii. 4—7.	Luke v. 18—21.
	[c] which-was-borne of four.[d]	
		[d] and they-sought *means* to-bring-[·]him[·]in, and to-lay *him* before him.
	4 And when-they-could not come-	And when-they- 19 could-[·]not[·]find by what *way* they-might-bring-[·]him[·]in [e]
	[e] nigh-unto him [f] for the press,	[f] because-of the multitude, they-went upon the house-top δῶμα,[g]
	[g] they-uncovered the roof where he-was: and when-they-had-broken-it-up ἐξορύξαντες, they [h] -let-down the bed κράββατον [i] wherein the sick-of-the-palsy lay.[k]	and- [h] let-[·]him[·]down through the tiling with *his* couch κλινιδίῳ [i] into the midst before Jesus.[l]
and Jesus seeing their faith said unto-the sick-of-the-palsy; Son, [m] be-of-good-cheer; thy sins be-forgiven ἀφέωνται thee."	5 [l] When-[·]Jesus[·]saw their faith, he-said unto-the sick-of-the-palsy, Son [m] thy sins be-forgiven ἀφέωνται thee.	And when-he-saw 20 their faith, he-said unto-him Man, thy sins are-forgiven ἀφέωνται thee.
3 And, behold, certain of-the scribes	6 But there-were certain of-the scribes	[n]And 21 the scribes and the Pharisees began to-reason,[o] saying,
said within themselves, This *man* blasphemeth.	sitting there, and reasoning [p] in their hearts, 7 Why doth-[·]this *man* thus[·]speak blasphemies?	Who is this which speaketh blasphemies?

SCRIPTURE ILLUSTRATIONS

Lu. v. 19—*house-top*—the house-top was flat, and protected by a battlement: 'When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence,' De. xxii. 8—the words of Christ are to be proclaimed upon the house-tops, Mt. x. 27, § 39, p. 300—Peter prayed upon the house-top, when he saw the sheet knit at the four corners let down from heaven, Ac. x. 9.

20. *their faith*—faith is effectual in procuring good for others, as well as for ourselves.—*See* the case of the centurion, Mt. viii. 5—13, § 28, pp. 218—20.

Mt. ix. 2. *Son*—an expression of tenderness and favour—'Like as a father pitieth *his* children, *so* the Lord pitieth them that fear him,' &c., Ps. ciii. 13.

be of good cheer—*see* similar words addressed to Israel in connexion with their healing: 'Strengthen ye the weak hands,' &c., Is. xxxv. 3—6. . . . —'Comfort ye, comfort ye my people, saith your God,' xl. 1, . . .—*See on* Mk. vi. 50, § 71, p. 320.

thy sins be forgiven thee—'Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned,' Is. xl. 2—'who forgiveth all thine iniquities; who healeth all thy diseases,' Ps. ciii. 3.

Lu. v. 21. *Scribes*—'doctors of the law,' ver. 17.

began to reason, &c.—They did not go deep enough in their reasoning. It is indeed God that forgiveth sin: 'The Lord, The Lord God, merciful

NOTES.

Mk. ii. 4. *They uncovered the roof*, &c. The houses were flat. In cities they joined each other, and the roofs constituted an agreeable place for walking. It is not improbable that they ascended a neighbouring house, and came *over the hall*, where Jesus was.

'The word στεγη, here rendered "roof," means a covering of any kind, as well as a roof.'—*Boothroyd.*

—*See* Addenda, p. 170, '*Uncovered the roof.*'

Mt. ix. 2. *Son, be of good cheer. Son* was a title of condescension and tenderness by which superiors addressed inferiors that were not properly *their children.* Luke uses the word *man* on the occasion; and Christ might possibly use both; Stephen joins *Men, brethren*, and *fathers*, Ac. vii. 2; and the apostles join *Men* and *brethren*, or literally, '*Men, brethren*,' Ac. i. 16; xv. 7; xxiii. 1; and xxviii. 17.

Thy sins be forgiven thee. Physicians, both ancient and modern, tell us, that palsies are sometimes occasioned by intemperance.

The Jews regarded disease as the effect of sin, Jno. ix. 2, § 55. There is a *real* connection between sin and suffering, as in the case of gluttony, intemperate drinking, lewdness, debauchery. Jesus might be willing to direct the minds of the spectators *to this fact*; and by pointing them to a manifest instance of the effect of sin, to lead them to hate and forsake it. Diseases are sometimes the direct judgment of God for sin, 2 Sa. xxiv. 10—4.

3. *Scribes.* The scribes were the *literati* of that time. They seem to have had the sole expounding of the Scriptures, Mt. xvii. 10, § 51; Mk. xii. 35, § 85. *See* p. 25, p. 199, Addenda, '*Scribes*'—*see* Notes, p. 164.

[*This man blasphemeth.* Βλασφημεῖ, either from βλάπτειν τὴν φήμην, '*hurting*' (or, as we say, *blasting*)

PRACTICAL REFLECTIONS.

Mk. ii. 3. Let us combine our efforts in bringing unto Jesus those that require to become the subjects of his healing power: *that* can be done by four, which it would be impossible for one to accomplish.

Lu. v. 19. Let us persevere in our efforts to benefit others. Whatever difficulties may present themselves, they may, by the power of faith and active benevolence, be overcome.

Mk. ii. 5. Faith may prevail to the obtaining good for others as well as for ourselves.

[Mt. ix. 2. The true cause of rejoicing is the being by Jesus called a *son*—being given adoption into the family of God through the forgiveness of sins—the true preparation for the healing power of Jesus.]

Lu. v. 21. Let us beware of looking merely upon the surface of things, as did the scribes and Pharisees when they condemned Jesus for assuming and exercising the power of God: they took it for granted that he was not that which his works sufficiently proved him to be, '*God manifest in the flesh.*'

MATT. ix. 4—7.	MARK ii. 7—12. who can forgive sins but God only?	LUKE v. 21—.5. Who can forgive sins, but God alone?
4 And Jesus	8 And immediately when -Jesus-perceived επιγνους in his spirit that they-so-reasoned within themselves, he-	But when 22 -Jesus-perceived επιγνους
[r]knowing ιδων their thoughts εν θυμησεις, said,	[q]said unto them,	their thoughts διαλογισμους, he-answering said unto them,
[r] Wherefore think ye evil in your hearts?	Why reason-ye these-things [r] in your hearts?	What reason-ye in your hearts?
5 For whether is easier, to-say,	9 Whether is it easier to-say to-the sick-of-the-palsy,	Whether is easier, to-say, 23
Thy-sins be-forgiven thee; or to-say, Arise,	*Thy*-sins be-forgiven thee; or to-say, Arise,	Thy sins be-forgiven thee; or to-say, Rise-up
and walk?	and take-up thy bed, and walk?	and walk?
6 But that ye-may-know that the Son of man hath power on earth to-forgive sins, (then saith-he to-the sick-of-the-palsy,)	10 But that ye-may-know that the Son of man hath power on earth to-forgive sins, (he-saith to-the sick-of-the-palsy,)	But that ye-may-know that 24 the Son of man hath power upon earth to-forgive sins, (he-said unto-the sick-of-the-palsy,)
Arise, take-up thy bed, and go unto thine house.	11 I-say unto-thee, Arise, and take-up thy bed, and go-thy-way into thine house.	I-say unto-thee, Arise, and take-up thy couch, and-go unto thine house.
7 And he-arose,	12 And immediately he-arose,	[s]And immediately he-rose-up 25 before them,
	took-up the bed,	and took-up *that* whereon he-lay,
and-departed to his	and-went-forth	and-departed to his-

SCRIPTURE ILLUSTRATIONS.

and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin,' Ex. xxxiv. 6, 7—'I, *even* I, *am* he that blotteth out thy transgressions for mine own sake, and will not remember thy sins,' Is. xliii. 25—'To the Lord our God *belong* mercies and forgivenesses, though we have rebelled against him,' Da. ix. 9—But the scribes were wrong in supposing that because Christ was man, he was not also God. 'God was manifest (Gr. *manifested*) in the flesh,' 1 Ti. iii 16—'He appeared to put away sin by the sacrifice of himself,' He. ix. 26.

Mk. ii. 8. *perceived in his spirit*—'the LORD searcheth all hearts,' &c., 1 Chr. xxviii. 9—'he knoweth the secrets of the heart,' Ps. xliv. 21—'thou understandest my thought afar off,' cxxxix. 2—'I the LORD search the heart, I try the reins,' Jer. xvii. 10—'declareth unto man what is his thought,' Am. iv. 13.

Why reason ye these things, &c.—Jesus, by thus speaking to the thoughts of their hearts, gave a proof of his being indeed sent of God: he needed not that any should testify of man: for he knew what was in man,' Jno. ii. 25, § 12, p. 82—*see also* Mt. xii. 25, § 31, p. 246; xvi. 7, 8, § 48. . . . . Lu. vi. 8, § 35, p. 196; xi. 17, § 62. . . . . Jno. vi. 64, § 43, p. 338—'Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do,' He. iv. 13—'All the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works,' Rev. ii. 23.

Mt. ix. 6. *Arise, take up thy bed*—Jesus thus gave another proof of the authority with which he had spoken. He had given evidence of his omniscience, ver. 4; and now, in the exercise of his mercy upon the paralytic, he gave a proof of his omnipotence. 'If I do not the works of my Father, believe me not. But if I do,' &c., Jno. x. 37, 38, § 56—he thus gave many facts from which to reason inductively, Mt. ii. 5, 6, p. 165, and so to correct their false syllogistic mode of reasoning, whereby they had condemned him, taking it for granted that he was merely a man, Mt. ix. 3, 4, *supra*.

NOTES.

the reputation or credit. Christ was charged *with saying a thing in his own name, or attempting to do a thing which properly belonged to God*; thus assuming the *place* of God, and doing injury, as the scribes supposed, by an invasion of the prerogatives of God.]

Mt. ix. 5. *For whether is easier, &c.* 'Do not both argue a Divine power?'

6. *But that ye may know that the, &c.* External miracles are the proof of *internal* ones. *Three miracles* are wrought in this case. By miracle, is meant, something *produced* or *known* that no power is capable of but that which is *omnipotent*; and no *knowledge* adequate to, but that which is *omniscient*. The miracles are these:—1. The remission of sins, *ver.* 5. 2. The discernment of the secret thoughts of the scribes, *ver.* 8. 3. The restoring of the paralytic in an instant to perfect soundness, *ver.* 11, .2. Thus one miracle becomes the proof and establishment of another.

Mk. ii. 10. *Hath power on earth to forgive sins.* The scribes had asked, '*Who can forgive sins but God only?*' ver. 7. Jesus, by affirming he had power to forgive sins, led them to conclude that he claimed to be God.

PRACTICAL REFLECTIONS.

Mt. ix. 4. Jesus, previous to his outward manifestation of power in this case, proved himself possessed of omniscience; and that to the very consciences of his opposers, by speaking to the thoughts of their hearts.

Mk. ii. 9—11. It is certainly a mightier power that removes the guilt of man, and influences his eternal state before God, than that which merely effects the cure of bodily disease; but that men might know that Jesus possessed the former, he condescended to exercise the latter.

Lu. v. 25. Let us not be contented without seeing the word of God going forth with power, and producing a visible change in those to whom it is spoken.

BEFORE THE DAY WAS I AM HE: AND THERE IS NONE THAT CAN DELIVER OUT OF MY HAND: I WILL WORK, AND WHO SHALL LET IT [HEB. TURN IT BACK?]—Isaiah xliii. 13.

MATT. ix. 8	MARK ii. 12.	LUKE v. 25, .6.
house.	before *them*-all;	own house, glorifying God."
8 "But when-the multitudes saw *it*,		
they-marvelled εθαυμασαν, and glorified God, which-had-given such power unto-men."	insomuch-that they-were-all-amazed εξισασθαι, and glorified God, saying, "We never saw *it* on-this-fashion."	And they-were all amazed 26 εκστασις ελαβεν, and they-glorified God, and were-filled with-fear, saying, "We-have-seen strange-things παραδοξα to-day

Jesus teaches the people again by the lake; he calls Levi, or Matthew, to be his disciple.

MATT. ix. 9.	MARK ii. 13, .4.	LUKE v. 27.
	13 And he-went-forth [b] again by the sea-*side*; and all the multitude resorted unto him, & he-taught them.[c]	[a] And after these-things 27 he-went-forth,[b]
9 [c] And as-Jesus passed-forth from-thence, he-saw εἰδεν a-man, named Matthew,[d]	14 And as-he passed-by, he-saw εἰδε Levi	and saw εθεασατο [d] a publican, named Levi,[e]

SCRIPTURE ILLUSTRATIONS.

Lu. v. 25. *glorifying God* Here was a further and grand confirmatory evidence to the truth of our Lord's mission: not only did the man receive healing, an evidence that Jesus had power to forgive sins, *comp.* Mk. ii. 2—11, with Lu. v. 25, but his heart also was cleansed from idols, so that he gave the glory unto God, Is. xlv. 22—5.

Mk. ii. 13. *by the sea side, &c.*—Jesus frequently resorted to the sea side, as when he called Andrew and Simon, and James and John, Mt. iv. 18—22, [Mk. i. 16—20,] § 16, p. 106—when he taught out of Simon's ship, Lu. v. 1—11, § 20, p. 153—when he retired from the malice of the Pharisees, &c., Mk. iii. 7—12, § 26, p. 200.—i, when he taught by parables, Mt. xiii. 1—9 [Mk. iv. 1—9,] § 32, p. 242.—*and see on* Mk. i. 16, § 16, p. 108.

the multitude, &c. . . . and he taught them—The manner in which the people had been struck with the evidence for the truth of our Lord's mission—*see* ver. 12, and the zeal with which they now followed him, would be far from flattering to the pride of the scribes and Pharisees, who 'loved the praise of men,' (Jno. xii. 43, § 85,) and great attention to themselves, from the people, Mt. xxiii. 6, 7, § *ib.*; and may already have provoked their envy into some degree of bitterness, and prepared them to say, 'If we let him thus alone, all *men* will believe on him,' Jno. xi. 48, § 58—'Perceive ye how ye prevail nothing? behold, the world is gone after him,' Jno. xii. 19, § 82.

Mt. ix. 9. *Matthew*—was taken from the receipt of custom, to receive and dispense the treasures of the kingdom; to which treasures there is frequent reference in his Gospel, Mt. v. 3, § 19, p. 120; vi 19—21, 33, § *ib.* p. 134, ...; vii. 7, p. 138; x. 41, .2, § 39, p. 302; xii. 35, § 31, p. 237; xiii. 11, .2, § 32, p. 244; 44, § 33, p. 261—Matthew is mentioned the seventh of the apostles, Mk. iii. 18, [Lu. vi. 15,] § 27, p. 207—he himself places the name of Thomas before his own, Mt. x. 3, § *ib.*

NOTES.

Mt. ix. 8. *When the multitudes saw it, they, &c.* The hearts of the common people, more generous and open to conviction than the envious Pharisees, were touched at once upon seeing the paralytic leap up, whole and sound, and walk away glorifying God, seeing which they also glorified God.

And glorified God. To *glorify* God here means to *praise him*, or to acknowledge his power. The expression, '*which had given such power unto men*,' was a part of *their* praise. It expresses no sentiment of the evangelist about the nature of Christ, but is a record of *their* feelings and *their* praise.

Lu. v. 26. *Strange things.* παραδοξα, or 'incredible things.' They were struck with *wonder* at the thing done, and full of awe at the Divine power exerted to accomplish it. "Εκστασις signifies *exceeding great wonder.*—*Bloomfield.*

Mk. ii. 12. *We never saw it on this fashion.* 'Never did we see anything so extraordinary.'—*Bloomfield.*

Mt. ix. 9. *Matthew*, or *Levi*, the son of Alphæus, we suppose was a Galilean by birth, a Jew by religion, and a *publican* by office, and the writer of this Gospel. *See* 'Scripture Illustrations,' *supra.*

The Jews gave several names to the same person.

PRACTICAL REFLECTIONS.

Mt. ix. 7. Let us use the health and strength which God bestows, in obeying his commands. Observe the attention of him who was healed to the several departments of duty: as a personal duty he took up that whereon he lay; as to the relative, he departed to his own house, there to rejoice the hearts of his friends; and as to the *third* and highest department of duty, he was found glorifying God. The two former acts had been commanded by Jesus; the third was spontaneously produced by that life, which he had now received, as being made a child of God.

[8. Let men be emancipated from the thraldom of the scribes and Pharisees. The multitudes came to a more just conclusion, and their hearing and seeing resulted in a more praiseworthy conduct, than did the learned criticism of the scribes, or the ostentatious sanctimoniousness of the Pharisees, who seemed to have been reduced to silence, not led to the glorifying God by the power which Jesus had manifested.]

Mk. ii. 13. *Jesus* seems to have had a peculiar favour for the sea side. Let us not refuse to follow him to where there are to be found those who have the best opportunities of spreading his praise throughout the world.

GLORIFY YE THE LORD IN THE FIRES, EVEN THE NAME OF THE LORD GOD OF ISRAEL IN THE ISLES OF THE SEA.—Isa. xxiv. 15.
THEY ALSO THAT ERRED IN SPIRIT SHALL COME TO UNDERSTANDING, AND THEY THAT MURMURED SHALL LEARN DOCTRINE.—Isa. xxix. 24.
WHO AMONG YOU WILL GIVE EAR TO THIS.—Isa. xlii. 23.

MATT. ix. 9.	MARK ii. 14.	LUKE v. 27, 28.
sitting at the receipt-of-custom:	[c] the *son* of Alphæus sitting at the receipt-of-custom, [f]	sitting at the receipt-of-custom:
and he-saith unto-him, Follow me.	and said unto-him, Follow me.	[f] and he-said unto-him, Follow me.
And he-arose, *and*-followed him.	And he-arose *and*-followed him.	And he-left all, 28 rose-up, *and*-followed him.

[Ch. ix. 10, § xxxvi. p. 277.]

(G. 28.) No. 22, *continued.* *Jesus is entertained in the house of Levi, where he makes answer to the Pharisees why he ate with publicans and sinners; and excuses his disciples for not yet observing fastings.**

MARK ii. 15—22.	LUKE v. 29—39.
	[e] And Levi made him a-great feast δοχην 29 in his-own house: [b]
15 [b] And it-came-to-pass, that-as *Jesus* sat-at-meat in his house, many publicans and sinners sat-also-together-with Jesus and his disciples:	and there-was a-great company of-publicans and of-others that sat-down with them.
for there-were many, and they-followed him. 16 And when-the scribes and Pharisees saw him eat with publicans and sinners, they [e]	But their scribes and Pharisees 30
-said unto his disciples, [d] How *is it* that he-eateth and drinketh with publicans and sinners?	[e] murmured against his disciples, saying, [d] Why do-ye-eat and drink with publicans and sinners?
17 When-Jesus-heard *it*, he-saith unto-them, They that-are-whole ισχυοντες have no need of-the-physician, but they that-are sick: I-came not to-call the-righteous, but sinners to repentance.	And Jesus answering said unto them, 31 They that-are-whole ὑγιαινοντες need not a-physician; but they that-are sick. I-came not to-call the-righteous, 32 but sinners to repentance.

SCRIPTURE ILLUSTRATIONS.

Mt. ix. 9—*and he arose, &c.*—thus simply does Matthew narrate the matter; but Luke intimates that he made some sacrifice, in being joined unto Jesus: 'And he left all, rose up, *and* followed him,' ver. 28—Matthew follows the rule; 'Let another man praise thee, and not thine own mouth,' Pr. xxvii. 2.

Mk. ii. 15. *sat at meat in his house*—Luke is again very emphatic, ver. 29, *supra.*

publicans—one of whom Matthew had been, Lu. v. 27, p. 167—he was not ashamed of his new Master, before his old worldly companions, Mk. viii. 38, § 50, ... and may also have been desirous of making them partakers of the benefit—so the woman of Samaria, Jno. iv. 28, 39, § 13, p. 95.

Lu. v. 30. *murmured*—the scribes appear to have had their minds soured, because of his superior success and popularity, noticed Mk. ii. 12, 3, p. 167—and now had recourse to the low shift of depreciating his fellowship, as if it were shared, by the more respectable class of his disciples, with the vilest of mankind.

31. *need not a physician*—*see on ver.* 17, p. 164.

NOTES.

Mt. ix. 9. *at the receipt of custom.* τελωνιον, 'the custom-house;' the place where the taxes levied by the Romans were collected; or, in other words, he was a *publican*, or tax-gatherer. The publicans had houses or booths built for them, at the foot of bridges, at the mouth of rivers, and by the sea shore, where they took toll of passengers that went to and fro.—*See* 'Note,' Lu. iii. 12, § 7, p. 53, '*Publicans.*'

Lu. v. 29. *Made him a great feast.* This circumstance Mr. Greswell supposes *Matthew*, or *Levi*, as he is here called, has omitted.—*See note, infra.*

Mk. ii. 15. *Sinners.* Habitual neglecters or transgressors of the law—sinners.

For there were many, &c. Render: 'for there were many who had followed him (*i. e.* Jesus), and sat down to table with him.'—*Bloomfield.*

PRACTICAL REFLECTIONS.

Lu. v. 29. Matthew manifested the influence of the grace which had been shewn to him by his Lord, in his acting with a like kindness to others: he gave to his former associates, the publicans and sinners, an opportunity of meeting with Jesus at a feast of his own providing.

Mk. ii. 16, 7. Let us admire the condescension of Jesus, who, at the risk of losing favour with the religious part of the community, associated in the present instance with those that were esteemed the dregs of society; doubtless in order to act towards them the part of the 'Good Physician.'

Let us, if we would be truly joined unto Jesus, know that this must be by sovereign grace, through faith, which is the gift of God. He '*came not to call the righteous, but sinners to repentance.*'

* Matthew records a feast, or meal, ch. ix. 10—7, very similar in detail to that recorded, — Mark ii. 15—22; Luke v. 29—39; but which Greswell refers to a much later period in our Lord's ministry. *See* § 36, p. 277.

IT IS PLEASING TO GOD THAT OUR HAND BE LIBERALLY OPENED, AND OUR TONGUE STRICTLY SILENT. PARSIMONY FREEZES THE FOUNTAIN AND SPRING OF CHARITY, AND, WHILST ITS AIM IS WEALTH, MAKES A MAN POOR.

Mark ii. 18—22.

18 And the disciples of-John and of-the Pharisees used to-fast:
and they-come and say unto-him,
Why do-the disciples of-John and of-the Pharisees fast,[e]

[f] but thy disciples fast not?
19 And Jesus said unto-them,[g]
Can the children of-the bridechamber fast, while the bridegroom is with them?
[h] as long-as they-have the bridegroom with them, they-cannot fast.
20 But the-days will-come, when the bridegroom shall-be-taken-away from them, and then shall-they-fast in those days.[i]

21 [k] No-man also seweth a-piece επιβλημα
of-new cloth ρακους αγναφου
on an-old garment: else
the new-piece that filled-it-up taketh-away from-the old, and the-rent is-made worse.[l]

22 And no-man putteth new wine into old bottles: else the new wine doth-burst the bottles, and the wine is-spilled, and the bottles will-be-marred: but new wine must-be-put into new bottles.
[Ch. ii. 23, § xxiv. p. 188.]

Luke v. 33—9.

And they said unto him, 33
Why do the disciples of-John fast
[e] often, and make prayers,[f]
and likewise the *disciples* of-the Pharisees;
but thine eat and drink?
And he said unto them, 34
[g] Can-ye make the children of-the bridechamber fast, while the bridegroom is with them?[h]

But the-days will-come, when the bride-35
groom shall-be-taken-away from them, and-
then shall-they-fast in those days.
[i] And he-spake also a-parable unto them;[k] 36
No-man putteth επιβαλλει a-piece επιβλημα
of-a-new garment ἱματιου καινου
upon an old; if otherwise,

then-both the new maketh-a-rent,
[l] and the-piece that *was taken* out-of the new
agreeth συμφωνει not with-the old.
And no-man putteth new wine into old 37
bottles; else the new wine will-burst the
bottles, and be-spilled, and the
bottles shall-perish. But new wine must-38
be-put into new bottles;
and both are preserved.
No-man also having-drunk old *wine* 39
straightway desireth new: for he-saith, The
old is better.
[Ch. vi. 1, § xxiv. p. 188.]

SCRIPTURE ILLUSTRATIONS.

18. *thy disciples fast not*—they had questioned his authority; he had proved it by facts: they had found fault with his company; he answered them also as to that: now they point to the conduct of his disciples, as if the licence allowed them by Jesus in some measure accounted for his success as a religious teacher—'Whereas they speak against you as evil doers,' &c., 1 Pe. ii. 12—it is insinuated that had he been as strict in his discipline as John and the Pharisees, men would not have had the same encouragement to follow him. See how they reproached him, Lu. vii. 34, § 29, p. 226.

20. *bridegroom shall be taken away*, Jno. xii. 8, § 81; xiii. 33, § 87—*see* his removal, and promise of return, Ac. i. 9—11—the position of the true believer is that of waiting for the return of the bridegroom, Lu. xii. 36, § 63—of looking for God's Son from heaven, 1 Th. i. 10.

Lu. v. 38. *new wine must be put into new bottles*—God is not only the God of grace, but also the God of creation and of providence, and when he calls an individual, or a people, to a particular service, he has to fashion and season the instrument for the service, as well as to give the call to employment therein, Is. xliii. 7. . . . . xlix. 1—3. . . —*see* the cases of Abraham, Moses, David, &c.

39. *no man also*, &c.—'He remembereth that we *are* dust,' Ps. ciii. 14—and gradually weans us from that to which we have been accustomed, Is. xxviii. 9—(*see the border*)—'I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it*, neither yet now are ye able,' 1 Co. iii. 2—and as gradually prepares for that which is better, Ac. i. 1—8—'But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil,' He. v. 14.

NOTES.

Mk. ii. 21. *New cloth.* Raw, unwrought material, which, having afterwards a tendency to contract, would be apt to tear away from the frailer piece of cloth into which it was sewn.

22. *Bottles* were made of leather or skins, which when old were apt to become rent. Such were those used by the Gibeonites in deceiving the Israelites, Josh. ix. 3—13.

[Lu. v. 39. *Having drunk old wine*, &c. Of this illustration, which is found only in Luke, the scope is that of the preceding doctrine; namely, that all things should be suited to *circumstances*—and that as use forms the taste, so men's long accustomed modes are not speedily to be changed.]
Old prejudices cannot be easily removed, & men convinced that the old is not always better than the new.

PRACTICAL REFLECTIONS.

[18—20 *ver.* Let it not be said that Jesus buoyed up his disciples with an expectation that they were immediately to enter upon the peace and richness of blessing, to be enjoyed in the promised kingdom—already he warns them that the days of mourning would come, and that he then would be absent from them.]

21 *ver.* For the new dispensation of mercy, a new people were to be chosen; or at least a people weaned from the former dispensation, & afore-prepared unto glory.

'With the facts hitherto considered the Gospel accounts of the first year of our Saviour's ministry are brought to a close.'—*Greswell*, Vol. II. Diss. xxiii. p. 299.

ADDENDA.

ON THE IRREGULARITIES OF ST. MATTHEW'S GOSPEL, ch. ix. ver. 2, p. 164.

'With respect to the cure of the paralytic, though St. Matthew inserts it here, he does not affirm its order here: the phrase *καὶ ἰδοὺ*, premised to his account of it, is never a note of time, or sequence, but merely an admonition which draws the attention of the reader to something about to be related. . . . .

'Two . . . circumstances, in this miracle, which St. Matthew has in common with St. Mark and St. Luke, may be pointed out in his narrative to identify his miracle with theirs:—

'*First*, without mentioning that our Lord was in some house at the time, much less how he was beset in that house, that he presupposes both, in the words, *εἶδὼν δὲ ὁ Ἰησοῦς τὴν πίστιν αὐτῶν*; a distinct allusion to some display of faith, greater than ordinary, the nature of which is at once explained by the parallel accounts.

'*Secondly*, that he notices the presence of the scribes, which St. Luke, ch. v. 17, 21, shews to have been something on this occasion different from usual, and much more numerous or more general. This circumstance accounts also for that variation in the terms of the construction put by them on our Saviour's words to the paralytic: some might say, as in St. Matthew, *οὗτος βλασφημεῖ* — others, as in St. Mark, or in St. Luke, *τί οὗτος οὕτω λαλεῖ βλασφημίας*; or, *τίς ἐστιν οὗτος ὃς λαλεῖ βλασφημίας*; and as to what follows in each of these last, *τίς δύναται ἀφεῖναι ἁμαρτίας εἰ μὴ εἷς*, that is, *μόνος, ὁ θεός*; either it was part of the same observation, and spoken by the same persons, or St. Matthew, with his usual conciseness, has merely omitted it. This miracle, then, with its circumstances, is the same in all; and if so, St. Luke's order demonstrates it to have been prior to the cure of the centurion's servant, (Mt. viii. 5—13; Lu. vii. 1—10, § 28, p. 218:) St. Mark's, as well as St. Luke's, to have been prior to the passage of the lake, (Mt. viii. 18—27; Mk. iv. 35—41; Lu. viii. 22—5, § 34, p. 264.) After both of which it however is related by St. Matthew; and consequently, as it stands in *his* Gospel, it is a trajection.'—*Cresswell*, Vol. I. Diss. iii. p. 212, 3.

ON MARK ii. 4, 'THEY UNCOVERED THE ROOF,' &c., p. 165.

'Mark says, "*they uncovered the roof*," ch. ii. 4. Luke says, "*they went upon the housetop, and let him down through the tiling*," ch. v. 19, p. 165.

'Houses, in eastern countries, are commonly square in their form, and of a single story. On approaching them from the street, a single door is seen in the centre, and directly above it a single latticed window.

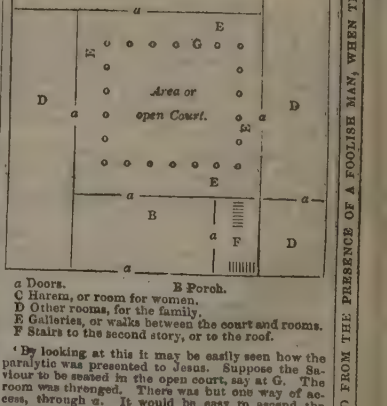
'On entering the only door in front, the first room is a small square room, surrounded with benches, called the *porch*. In this room the master of a family commonly transacts business, and, on private occasions, receives visits. Passing through the porch, you enter a large square room, directly in the centre of the building, called the *court*. This *court* is paved commonly with marble; is surrounded with seats; and, if possible, a *fountain* of water is formed in the centre, to give it beauty, and to diffuse a grateful coolness. In this large room company is received on marriage, and other festive occasions. This room is surrounded by a gallery, or covered walk, on every side. From *that* covered walk doors open into the other apartments of the house. So that access from one room to another is always through the centre room or court.

'This centre room, or court, is commonly uncovered or open above. In wet weather, however, and in times of great heat of the sun, it is covered with an awning or canvas, stretched on cords, and capable of being easily removed or rolled up. This is what Mark means when he says, *they uncovered the roof*. They *rolled up* or removed this awning.

'From the court to the roof the ascent is by flights of stairs, either in the covered walk or gallery, or in the porch. The roof is nearly flat. It is made of earth; or, in houses of the rich, is a firmly constructed flooring, made of coals, chalk, gypsum and ashes, made hard by repeated blows.

The roof is a favourite place for walking, for repose in the cool of the day, for conversation, and for devotion. (Note, Mt. vi. 5, § 19, p. 137.) On such a roof Rahab concealed the spies, Jos. ii. 6. "*She had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof*;" and 1 Sa. ix. 25, 6, "Samuel *communed with Saul upon the top of the house. And they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad.*" David walked at even tide upon the roof, 2 Sa. xi. 2; and Peter went up thereon to pray, Ac. x. 9. This roof was surrounded with a *balustrade*, or railing, breast high, on the sides—*see* Lu. v. 19, p. 165, "Scrip. Illus." This railing or breastwork is what Lu. v. 19 says "*they let him down through*." They removed it, probably, so that the couch could be conveniently let down with cords; and standing on the *roof over* the Saviour, they let the man down directly before him.

'The following plan will give an idea of an eastern dwelling, and of the cure of the sick man.



a Doors. B Porch.
C Harem, or room for women.
D Other rooms, for the family.
E Galleries, or walks between the court and rooms.
F Stairs to the second story, or to the roof.

'By looking at this it may be easily seen how the paralytic was presented to Jesus. Suppose the Saviour to be seated in the open court, say at G. The room was thronged. There was but one way of access, through B. It would be easy to ascend the stairs at F, and go round on the gallery till they came over Jesus, and remove a part of the balustrade or breastwork, and let him down directly before him.'—*See Barnes's Notes.*

THE MINOR PROPHETS AND DECALOGUE, ETC., COMPARED—*see* 'TABULAR VIEW,' p. 152.

HEAR, O ISRAEL: THE LORD OUR GOD IS ONE LORD: AND THOU SHALT LOVE THE LORD THY GOD WITH ALL THINE HEART, AND WITH ALL THY SOUL, AND WITH ALL THY MIGHT.—Deut. vi. 4, 5.

I. HOSEA

Views the house of Israel in relation to the Covenant made by the Lord with his people, when he brought them up out of Egypt; according to which they solemnly engaged to take the Lord alone to be their God. They are found utterly unfaithful: 'Ye are not my people, and I will not be your God.' A reserve is made of the house of Judah; but the house of Israel is wholly cast out, ch. i. Their case when out of the land, and not bearing the name of Israel, ch. ii. The case of the remnant of the children of Israel, the Jews, ch. iii.

The grounds of Israel's divorce, ch. iv.—xiii.:

Here are shewn the sin and misery of Israel, in departing from the Lord their God, intermingled with intimations of the Lord's purpose regarding them: 'Yet I *am* the LORD thy God from the land of Egypt, and thou shalt know no god but me: for there is no saviour beside me,' xiii. 4.

The manner in which they are to return, and take the Lord alone to be their God, and experience the blessedness of being in truth his saved people, ch. xiv.

II. AMOS.

Amos earnestly denounces idolatry, and declares its ruinous nature. Compare what is said in the second commandment with regard to punishment unto the third and fourth, with Am. i. 3, 6, 9, 11, 3:2 ii. 1, 4, 6.

Oppression of the poor, idolatry, and therewith darkness and desolation, ii., iv.

The LORD is the Giver of light, v. 8. But transgression turns even the day of the Lord into darkness, 18—20. The worship given to the Lord in common with idols, he utterly repudiates, 21—4. 'Have ye offered unto me sacrifices,' &c. 'But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves. Therefore will I cause,' &c., 26—7.

The Lord's hatred of those who despise his afflicted people; or, led away by covetousness, make merchandise of them, ch. vi.

The case of the idolatrous priest, and the darkening, destructive tendency of idolatry, ch. vii., viii.

The entire sweeping away of Israel, and their being confounded with the Gentile nations, ix. 1—7.

Their future rebuilding, ver. 8 to end.

III. MICAH.

Micah deprecates the manner in which the Name of the LORD was profaned in the places and by the people he had chosen for his Name; and especially was it dishonoured by the princes, and by those who pretended to speak in his Name, iii. 1—7. The true prophet boldly denounces the sin of both the civil and ecclesiastical rulers, 8—12; he predicts the period of glory, iv. 1—3; and Christ's coming in humiliation, v. 1—3.

He speaks of the necessity of repentance, the way of reconciliation, and the lessons taught us in the gospel, vi. 1—8.

This prophet concludes with a paraphrase upon his own name, 'Who is a God like unto thee,' &c., and a reference to that great salvation to which the Lord hath been pleased to give his Name: 'Thou wilt perform the truth to Jacob, *and* the mercy to Abraham, which thou hast sworn unto our fathers from the days of old,' vii. 18—20.

IV. JOEL.

This prophecy is almost entirely concerning the Day of the Lord. It contains the most express prediction respecting the pouring out of the Holy Ghost; which could only be enjoyed upon the ground of the perfected work of the Son of God. To those who are without, who refuse to receive rest in Him, the day of the Lord is a 'day of darkness and gloominess;' it is the great and the terrible day of the Lord, ii. 2—11. 'And the heavens and the earth shall shake: but the LORD *will be* the hope of his people, and the strength of the children of Israel. So shall ye know that I *am* the LORD your God,' &c., iii. 16, 17.

V. OBADIAH.

In Edom, the subject of this prophecy, we have the case of the son who despised the birthright, and who also dishonoured his parentage by hatred and cruelty to his brother. The proud despiser is to be 'greatly despised,' utterly abased, 'his hidden things sought up.' He is to be utterly disinherited, 'and the kingdom shall be the LORD's.'

VI. JONAH.

Jonah.—The Lord's tenderness for natural life is here strikingly manifested, in the case of Nineveh; and also his care to provide for the spiritual life of his people Israel, in sending before them a prophet to make known the judgments of the Lord, in the place into which they, as led captive by the Assyrians, were about to come. The case of that prophet is itself one of the most remarkable signs which the Lord has been ever pleased to give—a sign fulfilled in the Lord himself as well as in his people. In the unhappiness of Jonah, as flesing from, and as fretting against, the Lord, we may see the folly, as well as wickedness, of refusing to walk in light and in love.

VII. NAHUM.

The Lord is faithful to his true people in the midst of trouble, i. 7, and at length an entire separation will be made between them and those that have troubled them, ii. Nineveh had been given to execute judgment upon adulterous Israel—and she is herself judged: 'Because of the multitude of the whoredoms of the well-favoured harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts,' &c., iii. 4.

VIII. HABAKKUK.

Habakkuk laments the violence and the wrong perpetrated under the colour of law, i. 2—4; and the wholesale robbery, by the Chaldeans, 5—17.

From his watchtower he takes a view of the present and approaching robbers of the nations, ii. 1, &c., as contrasted with the humble believer, whose portion is not in things temporal, 4; the Babylonian, 5—8; the Mede, 9—11; the Greek, the Lord given forth in whose language is to fill the earth as the waters do the sea, 12—4; the Roman, 15—8, &c.

The believer's glorious possession is declared in the successive developements of his power, in behalf of those that trust in him, ch. iii.

IX. ZEPHANIAH.

Zephaniah.—Here we have a faithful witness with regard to the evils coming upon the land, because of which is, 'The Lord will not do good, neither will he do evil!' i. 2—12.

Not one word will be found to fall of that which is threatened, 13—8.

The Lord gave many warnings in the case of others: in the west, ii. 4—7; east, 8—11; south, 12; north, 13—5.

Jerusalem did not take warning. 'Her prophets are light and treacherous persons,' &c., iii. 1—8.

There is at length to be unity in the truth, 9—12. 'The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth,' ver. 13. When the commandment is thus obeyed, then will be the rejoicing, 14—20.

X. HAGGAI, ZECHARIAH, MALACHI.

These three last prophets prophesied among the remnant that returned from Babylon, and who may have been prone to regard themselves as exclusively the people of God. As if to prevent this assumption, God is throughout these three prophets almost uniformly called 'the Lord of hosts;' the God, not of a remnant, but 'the God of the armies of Israel,' 1 Sa. xvii. 45; and the promised Messiah is called 'the Desire of all nations,' Mal. iv. 12. The unbelieving and devastating nature of selfishness, both in the people (*see* Haggai) and in the priests (*see* Malachi), is powerfully exposed; and liberality, both of heart and of hand, are most earnestly called for. Obedience to the TENTH COMMANDMENT, which requires us to rest in the appointment of God, and love our neighbour as ourselves, to trust in God and do good, receiving all as from the Lord, and consecrating all unto his holy service: these are some of the most striking lessons taught in Haggai, Zechariah, and Malachi; who, as the time was drawing near, prophesied most expressly of the coming of Him in whom the great law of love was perfectly exemplified.

THE HAGIOGRAPHA AND DECALOGUE, ETC., COMPARED—*see* 'TABULAR VIEW,' p. 152.

I. PSALMS.

HEREIN are declared the praises of the Lord, who delivered his people from Egyptian bondage, the type of a greater deliverance to be effected by the Son of David: '*Blessed are all they that put their trust in him.*' The blessedness described in the Beatitudes is here fully unfolded, *Ps.* xix., xxxvii., cxix., &c.; and is shewn to be obedience to THE FIRST COMMANDMENT—the taking the Lord alone to be our God, Ps. xl., &c. The Psalms, it may be observed, are divided into five books, declaring the five-fold name of Immanuel:

1. THE WONDERFUL	Ps.	i.—xli.
2. THE COUNSELLOR	,,	xlii.—lxxii.
3. THE MIGHTY GOD	,,	lxxiii.—lxxxix.
4. THE EVERLASTING FATHER	,,	xc.—cvi.
5. THE PRINCE OF PEACE	,,	cvii.—cl.

II. PROVERBS.

HEREIN is described that heavenly wisdom, in which the children of God are to shew forth light to the world, unto the glory of God; in opposition to all that darkens and destroys. The adulteress, the idolatrous church, is here strongly warned against: the pride and folly which characterise the workers of iniquity are contrasted with the humility, prudence, and fortitude, which, under the blessing of God, ensure a rich and enduring reward. Compare with THE SECOND COMMANDMENT, and second portion of the SERMON ON THE MOUNT, Mt. v. 13–6, § 19, p. 122.

III. JOB.

HERE we see that God will not have his name to be taken in vain—that he does not approve of those who plead deceitfully for him, ch. xlii. 7, 8. It may be noticed, that there is a beautiful progression in the speeches of Job:

	ch.
1*st*—he laments his misery	iii.
2*nd*—confesses himself a sinner	vii. 20.
3*rd*—his inability to save himself	ix. 30—4.
IN THE SECOND SERIES, he	
1*st*—longs after a resurrection	xiv. 7—15.
2*nd*—for an intercessor	xvi. 21.
3*rd*—expresses his confidence in a resurrection, through his Redeemer	xix. 23—7.
IN THE THIRD SERIES, he describes	
1*st*—the case of those who know not God	xxi.
2*nd*—longs after an acquaintance with God	xxiii.
3*rd*—speaks of God as discovered in creation; and as a moral governor	xxvi., .vii.
HIS THEREAFTER proceeds to enlarge upon the excellency of a knowledge of the Most High	xxviii.
To describe his own case, in the past	xxix.
And in the present	xxx.
He last of all makes oath, calling for a curse upon himself, and all that is his, if he had done those things with which he was charged	xxxi.
THEN follow the speeches of Elihu, in vindication of the Father	xxxii.—vii.
FINALLY, there is the voice of the Lord himself, out of the whirlwind, manifesting his power, subduing all, and appointing the method of peace	xxxviii.—xlii.

Compare with THE THIRD COMMANDMENT.

IV. SONG OF SOLOMON.

HERE is expressed a longing after rest in the arms of the Beloved; and which can only be truly enjoyed as ceasing from our own works, and resting in Him, in perfect love; and as thus being conformed unto Him, who is our peace. Thus may we now enjoy our sabbaths, looking and longing for the everlasting rest. Compare with THE FOURTH COMMANDMENT.

V. RUTH.

IN RUTH, we have the example of obedience to THE FIFTH COMMANDMENT; when she cleave to her mother-in-law, saying, '*Thy people . . . my people; and thy God . . . my God.*' She honoured the Father of the fatherless, and the people of his choice, and she had reward, (EX. xx. 12.) The prayer of Naomi was granted, '*The* LORD *recompense thy work, and a full reward be given thee of the* LORD *God of Israel, under whose wings thou art come to trust,*' ch. ii. 12. She, who had, to her mother-in-law, been better than seven sons, was eminently blessed as a mother: from Ruth the Moabitess came, according to the flesh, JESUS, who truly did honour the Father. He '*took upon him the form of a servant,*' '*and became obedient unto death, even the death of the cross,*' Ph. ii. 7, 8. 'OBED' ('a servant') was the name given to the child of Ruth.

VI. LAMENTATIONS.

HERE we have described the destructive power of sin, on account of which the Jews were given over to the murderous sword of the enemy.

This book, it may be observed, is divided into five chapters; four of which, the first two and the last two, consist of twenty-two verses each. Three of these chapters, with the exception of one or two verses, are in the order of the twenty-two letters of the Hebrew alphabet. The third chapter contains sixty-six verses, giving three verses to each of the letters. This chapter occupies the centre of the book, and in the heart of it, amid surrounding scenes of desolation, and sounds of woe, we have most strongly expressed the blessedness of that humble, quiet trust in God, which nothing can shake, and by which the spiritual life is maintained within us, as exhorted to in the sixth part of 'THE SERMON ON THE MOUNT.' Comp. with THE SIXTH COMMANDMENT.

VII. ECCLESIASTES.

THE oppression and confusion against which we are warned in the *seventh* part of 'THE SERMON ON THE MOUNT,' vii. 1—6, § 18, p. 137, are abundantly brought before us in the words of the Preacher. Solomon, with all his wisdom, exhibited too much the folly of attempting to pull the mote out of another's eye, when behold a beam was in his own eye. If he did not break the *seventh* commandment in the letter, he certainly violated it most outrageously in its spirit; and that, both as to earthly relationship, and its spiritual application. In Ecclesiastes, we are exhorted how to behave in the house of God. Compare with THE SEVENTH COMMANDMENT.

VIII. ESTHER.

THAT which our Lord declares to be '*the law and the prophets,*' we may read most plainly in the case of Haman; whilst obedience to the *eighth* commandment in tempting circumstances is manifested by the Jews, who, although they repeatedly stand for their lives, yet lay not their hands upon the spoil. The advantage of simply looking to God for what we need, whilst using all honest means for the obtainment of deliverance and blessing, is singularly manifested in the case both of Esther and Mordecai. Compare with THE EIGHTH COMMANDMENT.

IX. DANIEL.

IN DANIEL we have a singular example of a true prophet, who was manifest by his fruits: and men of an opposite character, and such as our Saviour warned against, we have in those who provoked the civil power to cast into the furnace, and the lions' den, the servants of God; whose only crime was, the not conforming to the worship which the king had been pleased to establish. The character, the history to the world's end, the matter of testimony, and glorious reward of the witnesses for God, as well as the evil systems in the midst of which, and against which, they witness, are all described in the book of Daniel. Compare with THE NINTH COMMANDMENT.

X. EZRA, NEHEMIAH, AND CHRONICLES.

IN EZRA and NEHEMIAH we have the continuance of the book of CHRONICLES, the last of the twelve books of the Hagiographa, and which sufficiently exhibits the folly of building upon the earth; of putting trust in either great or small, in place of building simply upon the Rock. Without a simple submission to the will of God, the greatest wisdom, like that of Solomon, is folly; and the most extensive away, like that of the king of Babylon, is weakness. The liberal-heartedness, and simple trust in God, which the Lord delights so honour, were given abundant cause for manifestation in Ezra and Nehemiah.

Compare with THE TENTH COMMANDMENT.

PART THIRD.

MATT. CHAP. VIII. 5—13, 18—34; IX. 1, 10—38; X.; XI.; XII.; XIII.; XIV.
MARK II. 23—.8; III.; IV.; V.; VI. LUKE VI.; VII.; VIII.; IX. 1—17.
JOHN V., VI.

ARRANGED IN THE ORDER OF TIME.

COMPREHENDING THE SPACE OF TWELVE MONTHS; VIZ.,—FROM THE END OF THE FIRST YEAR OF THE MINISTRY OF JESUS CHRIST, U. C. 781, A. D. 28 (INEUNTE), TO THE END OF THE SECOND YEAR OF THE SAME, U.C. 782, A.D 29 (INEUNTEM).

SECTION 23.—(G. 1.)—ON THE APPROACH OF THE SECOND PASSOVER,* JESUS GOES UP TO JERUSALEM; HE HEALS A SICK MAN AT THE POOL OF BETHESDA,† ON A SABBATH DAY; FOR WHICH SUPPOSED BREACH OF THE SABBATH, THE JEWS THENCEFORWARD GO ABOUT TO KILL HIM. DISCOURSE OF JESUS RESPECTING HIS ONENESS WITH THE FATHER, HIS LIFE-GIVING POWER, AND THE PROOFS OF HIS MESSIAHSHIP. John v. ch.

INTRODUCTION OR ANALYSIS.

1—4. Jesus having come up to Jerusalem, to a feast of the Jews, visits the pool of Bethesda; in the five porches of which are many sick, &c., waiting to be healed: a cure being effected upon him who first steps into the pool after the troubling of the water by an angel.

5—9. One who has had an infirmity nearly forty years, and who acknowledges his utter helplessness, is healed by Jesus, who bids him take up his bed and walk, the same day being the sabbath.

10—.3. The man being reproved by the Jews for carrying his bed on the sabbath, refers to his Benefactor as his authority for so doing, but is yet ignorant that it was Jesus.

14. Jesus having afterward met the man in the temple, admonishes him, intimating his knowledge of the cause of his infirmity, and warning him to avoid sin in the future.

15, .6. The man goes and tells the Jews that it was Jesus who had healed him; and they seek to slay Jesus, under the pretext that he had broken the sabbath.

17. Jesus intimates that as his Father still continued to work, so did he, the Son, work.

18. The Jews seek the more to kill him, because he had made himself equal with God.

19—23. Jesus plainly declares that he is Messiah, the Son of God spoken of in the Psalms, ii. 6, 7, p. (7). He is, ver. 24, 30, the Shiloh, the Sent of the Father, and promised to the fathers, Ge. xlix. 8—10—He is the Prophet, in the faithful reception of whose word is salvation, 20—.7, as spoken of by Moses, De. xviii. 15—.9—He whose name shall be called the '*Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace*,' Is. ix. 6, &c.

19, 20. He in the WONDERFUL, COUNSELLOR, who doeth whatsoever is done by the Father; and to whom the Father sheweth all things: He is thus fully competent to do, and to make known marvellous things.

21—.3. He is THE MIGHTY GOD, having supreme power, both for the bestowment of life, and the execution of judgment; and to whom the same honour is due that belongs to the Father.

24. He is THE EVERLASTING FATHER, by the faithful reception of whose word, he who was dead, as related to the first Adam, is made a partaker of everlasting life; and being born again, and standing in the second Adam, as his federal Head, he shall not come into condemnation.

25—.7. He is the Son of God, THE PRINCE OF PEACE, who hath full authority to do all that is requisite for the establishment and government of his kingdom; and for which he will, in the first resurrection, raise all those that now in truth hear his voice—who are in him, as he is in the Father; and not only will he reign in them, but he himself will be with them, executing judgment, '*because he is the Son of man*.'

28—30. The Wonderful doth not only thus work marvellously for his redeemed, as introducing into the glorious rest, the Great Day of the Lord; His voice will call forth all from their graves, in the general resurrection, when all shall be judged according to their works—when to all will be made manifest that his judgment is just, and that his word is truly the expression of the Father's will.

31—47. Jesus next proceeds to shew that the claim he has made does not rest upon his own testimony of himself. He produces a fulness of evidence to prove the truth of what he has spoken.

I.

32. He alludes to '*Another that beareth witness*,' the Spirit, who ever liveth, and giveth true witness of Jesus, Jno. xiv. 16, .7; xv. 26, § 87; Rev. xix. 10.

II.

33—.5. The witness of his *forerunner*, JOHN, whose character and preaching were sufficiently known.

III.

36. The witness of '*the works*' which the Father had given him to finish.

IV.

37. The witness of '*the Father himself*,' who had, at the baptism of Jesus, declared him to be his '*beloved Son*;' when also the Spirit '*descended upon him in a bodily shape like a dove*:' but they had neither listened to his voice, '*nor seen his shape*.'

V.

38. The witness of the '*word*,' as indwelling. '*He that believeth on the Son of God hath the witness in himself*,' 1 Jno. v. 10. But they had not his word abiding in them.

VI.

39—44. The witness of the written word, '*the scriptures*,' to which, by every consideration of interest and consistency, they were bound to attend, but for the profitable use of which they were unprepared. Not being in a right state of mind, the Scriptures remained to them a sealed book. Notwithstanding all their industry in the study thereof, they were as liable to be led astray, as if the Father had not therein revealed to them the name of his Son.

Jesus takes notice of the obstacles to faith in him existing among the Jews . . . . ver. 40—4.

1. They were unwilling to come to the despised Galilean that they might have life . . ver. 40.

2. He received not honour from man. He accounted human patronage, or authority, as of no account in matters of religion . . . . . ver. 41.

3. They had not the love of God in them, and so could not delight in Him who is the express image of the Father . . . . . ver. 42.

4. They disliked that he should come in the Father's name—that he should speak as immediately from God . . . . . ver. 43.

5. They had a supreme regard to human authority . . . . . ver. 43.

6. They received 'honour one of another' ver. 44.

7. They sought 'not the honour that cometh from God only.'—*See* Mt. xi. 25—.7, § xxix. p. 228, ver. 44.

VII.

45—.7. The witness of '*Moses*.' The whole ceremonial law, in which they trusted, pointed to Him whom Moses had described as the Prophet whose words they must of necessity hear, else remain in condemnation; but although they trusted in Moses, they had not believed his writings; and so were unprepared to receive Him to whom, not only the inspired writings, but also their whole Divinely-appointed national institutions bare witness. There was thus no want of outward evidence; the thing wanting was a preparation in themselves for the reception of the truth. By rejecting the truth, they have become witnesses thereto, as suffering those plagues of long continuance, which Moses said would come upon them in the event of their disobeying the voice of Him who was to come in the NAME OF THE LORD.

* On the time of this visit, *see* Greswell, Vol. II. Diss. xxiii. pp. 254—.9.
† *See* ADDENDA, p. 186. 'THE POOL OF BETHESDA.'

THE LORD IS OUR DEFENCE; THE HOLY ONE OF ISRAEL IS OUR KING.—Psalm lxxxix. 18.
TEACH US TO NUMBER OUR DAYS, THAT WE MAY APPLY OUR HEARTS UNTO WISDOM.—Ps. xc. 12.

No. 23. *Jesus goes up to the feast at Jerusalem.*

JOHN v. 1—8.

1, 2 After this there-was a-feast of-the Jews; and Jesus went-up to Jerusalem. Now there-is at Jerusalem by the sheep-*market* προβατικῇ a-pool κολυμβήθρα, which is-called 3 in-the-Hebrew-tongue Bethesda, having five porches στοας. In these lay a-great multitude of impotent *folk* ασθενουντων, of-blind, halt, withered ξηρων, waiting-for the moving 4 κινησιν of-the water. For an-angel went-*down* κη at a-certain season κατα καιρον into the pool, and troubled εταρασσε the water: whosoever then first after the troubling ταραχην 5 of-the water stepped-in was-made whole of-whatsoever disease he had κατειχετο. And 6 a-certain man was there, which-had an infirmity thirty-and-eight years. When-Jesus saw him lie, and knew that he-had-been now a-long time *in that case*, he-saith unto 7 him, Wilt-thou θελεις be-made whole? The impotent *man* answered him, Sir, I-have no man, when the water is-troubled ταραχθῃ, to put βαλῃ me into the pool: but while 8 I am-coming, another steppeth-down before me. Jesus saith unto-him, Rise, take-up

SCRIPTURE ILLUSTRATIONS.

2. *sheep* market—the rebuilding of the sheep gate, Ne. iii. 1; and of the wall near it, upon the Jews' return from Babylon, ver. 32; xii. 39.

Bethesda—'house of mercy'—this as such was only temporary, but 'Mercy shall be built up for ever,' Ps. lxxxix. 2.

Five porches—the healing waters are truly to be had in Christ, whose name is five-fold: the Wonderful—*see* Ps. lxxiii. 5—13, . . . the Counsellor, ver 14—8; 'The mighty God,' ver. 19—25; the Father of everlasting life, ver. 26—33; 'The Prince of Peace,' ver. 34—7.

3. *waiting*—such waiting should there be upon God, while abiding in Christ, earnestly desiring him to put forth his healing power for the cure of our spiritual maladies—'Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors,' Pr. viii. 34, and Lam. iii. 26—*see border*, p. 139.

4. *first*—'I love them that love me; and those that seek me early shall find me,' Pr. viii. 17.

made whole—*see* as to the healing waters appointed to flow from Jerusalem: 'Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: *which being* brought forth into the sea, the waters shall be healed. And it shall come to pass, *that* every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh,' Eze. xlvii. 8, 9—referred to also, Zec. xiv. 8, 'And it shall be healed *that* living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.'

6. *knew*—'All things *are* naked and opened unto the eyes of him with whom we have to do,' He. iv. 13—'We have not an high priest which cannot be touched with the feeling of our infirmities,' ver. 15.

7. *no man, &c.*—to such the Lord has purposed to be a helper, Ps. lxxii. 12 (*border*)—*see* the cry of such a one, 'No man cared for my soul,' cxlii. 4—'My heart within me is desolate,' cxliii. 4—*see* also Je. xxx. 13, 4.

8. *take up thy bed*—so to the sick of the palsy, Mt. ix 6, § 22, p. 166.

NOTES.

1. *A feast.* Probably the passover.—*See Greswell*, Vol. II. p. 254—9.

Feast. To perpetuate the memory of God's mighty works; to attach the Hebrews to the true religion, by the frequent use of Divinely-instituted ceremonies; to allow them frequent seasons for instruction in his laws; and of rest, pleasure, and renewal of acquaintance with their brethren; but chiefly to prefigure good things to come, with respect to Jesus Christ and his fulness, God appointed a variety of sacred seasons or festivals. Besides the morning and evening *hours* of prayer, and daily sacrifice, and the weekly *sabbath*, they had the monthly *feasts* of the *new moon*; the annual feasts of *passover* and *unleavened bread*; of *pentecost*; of *trumpets*; the fast of *expiation*, and feast of *tabernacles*; the sabbatical year of *release*, and the year of *jubilee*. They had also, in later times, the *feast of purim*, and of the *dedication*; but neither was of Divine appointment.—*See* ADDENDA, p. 185, '*Feast*.'

2. *The sheep market.* This might have been rendered the *sheep gate*, or the gate through which the sheep were taken into the city for sacrifice.

A pool. κολυμβήθρα. It denotes also a swimming place, (*Jos. Antig.* xv. 3, 3,) fish-pond, lake, or bath; not the pool only, but also the buildings which had been erected around it for the accommodation of the bathers.

Bethesda. The 'house of mercy.' It was so called on account of the strong healing properties of the waters. The plain and obvious meaning is, that God had endued the pool with a preternatural healing quality, and, in the communication of it, employed one of his ministering spirits; not, however, as we have any reason to think, *visibly*.—*See 'Bethesda,'* p. 186.

Five porches. Porticoes or cloisters; covered walks, to screen from excessive heat.

3. *Impotent folk.* Sick people; or people who were enfeebled by long disease.

Withered. So also in 1 Ki. xiii. 4—6; Mt. xii. 10—3, § 25, p. 195.

4. *At a certain season.* κατα καιρον. That is, 'at certain unknown periods of time.'

[5. *Which had an infirmity.* 'The disorder was probably *paralysis*: not only was such the constant tradition of the primitive ages, but no less than six medical reasons for supposing so are given by Bartholin.'—*Bloomfield.*]

8. *Take up thy bed, &c.* κραβαττον. A small mean couch, something like those *portable seats* used by persons on shipboard, or elsewhere, and with only a skin, rug, or the like, for a covering.—*See* Mk. ii. 4, 11, § 22, p. 165. The order may have been given to evince the reality and completeness of the cure.

It may be observed that our Lord was accustomed, after having performed a cure, to accompany it with something that should attest its reality; *ex. gr.*, in the miracles of—the five loaves, the water changed into wine, and the lepers cleansed.

PRACTICAL REFLECTIONS.

1—3 *ver.* When Jesus went up to Jerusalem to the feast, besides visiting the house of God, he visited BETHESDA, '*the house of mercy*.' He came to visit the multitude of the afflicted poor. In this he gave us an example that we '*should follow his steps*.'

4—6 *ver.* How thankful should we be that, not only the first that stepped in, but every one who is willing to be healed, is free to come and be made whole, at that '*fountain opened to the house of David . . . for sin and for uncleanness*.'

7 *ver.* We are like the man here described, too apt to depend upon creature agency for the blessing we need, in place of applying immediately to the Good Physician, who stands ready to heal, and to command upon us the blessing we require.

John v. 9—17.

9 thy bed, and walk. And immediately the man was-made whole, and took-up his bed,
10 and walked: and on the-same day was the-sabbath. The Jews therefore said unto
11 him-that-was-cured, It-is the-sabbath-day: it-is-not-lawful for-thee to-carry *thy* bed. He-
answered them, He that-made me whole, the-same said unto-me, Take-up thy bed, and
12 walk. Then asked-they him, What man is-that which said unto-thee, Take-up thy bed,
13 and walk? And he that-was-healed wist not who it-was: for Jesus had-conveyed-him-
self-away ἐξένευσεν, a-multitude being in *that* place.
14 Afterward μετα ταυτα Jesus findeth him in the temple, and said unto-him, Behold,
thou-art-made whole: sin no-more μηκετι, lest a-worse χειρον *thing* come unto-thee.
15 The man departed, and told the Jews that it-was Jesus, which had-made him whole.
16 And therefore did-the Jews-persecute Jesus, and sought to-slay him, because he-had-
17 done these-things on the-sabbath-day. But Jesus answered them, My Father worketh

SCRIPTURE ILLUSTRATIONS.

9. *sabbath*—the seventh day set apart, Ge. ii. 2, 3—*see* § 24, p. 190, on Mk. ii. 27, '*sabbath*'—the law of the sabbath recognized in the ten commandments, Ex. xx. 8—11—appointed for a perpetual covenant, xxxi. 12—7—*see* § 24, p. 190, Mk. ii. 27, on '*the sabbath*'—a sabbath of rest to the Lord,' Ex. xxxv. 2—'in all your dwellings,' Le. xxiii. 3—cattle and servants to be given 'rest as well as thou,' De. v. 14—Blessing promised, in connexion with keeping the sabbath, to Israel, and to the strangers as being joined to them, Is. lvi. 2—8; ver. 2, 4, 6, . . . —Israel to be found hallowing the sabbath before the restoration, lviii. 13, 4, . . . —the Jews, after their return from Babylon, reproved by Nehemiah for profaning the sabbath, Neh. xiii. 15—21—Jesus used it as a day of release—*see* case of the man with the withered hand, Mt. xii. 10—.3, § 25, p. 195—of the woman who had an infirmity eighteen years, Lu. xiii. 10—6, § 65.

10. *It is the sabbath day: it is not lawful, &c.* This was supposed to be forbidden in Je. xvii. 21, '*Thus saith the LORD: Take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem*;' which passage, however, has reference only to what involves labour; though the Jewish lawyers interpreted it as forbidding to carry even the lightest weight. Yet the rabbinical writers recognise *some* cases in which it was permitted to carry burdens on the sabbath. It was the intent of our Lord to shew that works of necessity and mercy were permitted to be done on that day.—*See* Sect. xxiv., p. 191, Addenda, '*The Sabbath*.'

12. *What man is that, &c.* Instead of looking at the *miracle*, and at the man's statement of the manner in which he was healed, they look only at what they thought to be a violation of the law. They meditated vengeance, not only on the man who was carrying his bed, but on him also who had told him to do it.

[13. *Wist not who it was.* οὐκ ἤδει τίς ἐστιν. In ἤδει there seems to be a *significatio pregnans*, for 'he knew not [and had not ascertained] who it was, for Jesus had glided away,' *Hinvon*. 'Εκνέω signifies properly to *swim away*, and then, like the Latin *enatare* and *emergere*, has the sense *evadere*, to glide away unobservedly. Jesus had probably done this partly to avoid the admiration of the well-disposed, and partly to escape the envy of the evil-minded.]

14. *Findeth him.* Fell in with him—came face to face.

13. *conveyed himself away*—as before at Nazareth, Lu. iv. 30, § 15, p. 105—and afterwards when the Jews would have stoned him, Jno. viii. 59, § 55; x. 31, .9, § 56; xii. 36, § 82.

14. *sin no more*—so to the woman taken in adultery, Jno. viii. 11, § 55.

lest a worse thing—God warns by lighter judgments, before he puts forth all his wrath, Le. xxvi. 23—8, . . . Lu. xiii. 1—5, § 64—mercy abused brings increase of judgment, Ezra ix. 13, 4; Lu. x. 13—.5, § 60—greater depravity is apt to follow, Mt. xii. 45, § 31, p. 239—'For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning,' 2 Pe. ii. 20.

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14. *Sin no more.* μηκέτι ἁμάρτανε, &c. We may suppose that the man's disorder had been brought on by intemperance and vice, and that our Lord intended by this to afford him a *proof* of his omniscience, by shewing his knowledge of that fact,—engrafting thereon a serious admonition to no longer indulge in sin. The term ἁμάρτανε may be taken to denote sin generally.

15. *Told the Jews.* τοῖς Ἰουδαίοις may mean the influential persons among the Jews, *i.e.*, the sanhedrim, or leading doctors and jurists.

16. *Persecute Jesus.* Instead of making inquiry whether he had not given proof that he was the Messiah, they *assumed* that he must be wrong, and ought to be punished.

[17. *My Father worketh hitherto, &c.*—ὁ Πατήρ μου—ἐργάζεται. 'Render, "My Father is working until now (*i. e.*, is continually working): I also work." By ἐργάζεσθαι is meant the *operation of* God, as displayed in the preservation and governance of all parts of his creation; and by ἕως ἄρτι is expressed the *perpetuity* of that preservation and governance, unremittingly exerted for the safety and welfare of his creatures. The argument is, that as his Father governs and preserves the world as well on the sabbath as on other days, so he, the Son, has an equal right so to do. This surely *implied equality with his Father*, and consequently essential Divinity. Our Lord, moreover, professes to do the same *works* which the Father doth; and these not only of benevolence, but

PRACTICAL REFLECTIONS.

8, 9 *ver.* Jesus desires that those who are saved by him should immediately give evidence of his saving power, and be active in their own deliverance. The word which commands, can give the power of performing.

[10 *ver.* People may be very censorious as to others' want of formal religion, and yet be themselves wholly destitute of the power of true godliness.]

11—.3, .6 *ver.* In place of being convinced of the Divine authority of Jesus by the miracle he had wrought for the poor man, the Jews sought to persecute Him who had manifested such power of healing.

[14 *ver.* The manifestation of Divine mercy in our behalf, as saving from the consequences of past sins, is not to make us presumptuous in the future; a more severe judgment may be expected to fall upon sin, repeated after the experience of the Divine forbearance and mercy.]

[17 *ver.* It is a vain thing to work against God, as notwithstanding all the opposition of Jewish and heathen rulers, the Father had wrought hitherto for the bringing forth of the decree appointing dominion to the Son, Ps. ii. 1—7. . . . The Son now worked to accomplish all the will of the Father, ver. 8—12. All who work for another sovereignty than his, must work to their own confusion.]

JOHN v. 13—24.

18 hitherto ἕως ἀρτι, and I work. Therefore the Jews sought the-more to-kill him, because he not only had-broken ἔλυε the sabbath, but said also that God *was* his ἰδιον ελεγε
Father, making himself equal with God.
19 Then answered Jesus and said unto-them, Verily, verily, I say unto-you, The Son
can do nothing of himself, but what he-seeth the Father do: for what-things-soever he
20 doeth, these also doeth the Son likewise ὁμοιως. For the Father loveth the Son, and
sheweth him all-things that himself doeth: and he-will-shew him greater works than-
21 these, that ye may-marvel. For as the Father raiseth-up the dead, and quickeneth
22 ζωοποιει *them;* even so the Son quickeneth whom he-will. For the Father judgeth
23 κρινει no-man, but hath-committed all judgment κρισιν unto-the Son: that all *men*
should-honour the Son, even-as they-honour the Father. He that-honoureth not the
24 Son honoureth not the Father which hath-sent him. Verily, verily, I say unto-you,

SCRIPTURE ILLUSTRATIONS.

18. *sought the more to kill him—see* ver. 16—the Jews 'led him unto the brow of the hill' . . to 'cast him down headlong,' Lu. iv. 29, § 15, p. 105—the Pharisees 'held a council . . . how they might destroy him,' Mt. xii. 14, § 25, p. 197—' He would not walk in Jewry, because the Jews sought to kill him,' Jno. vii. 1, § 52—' they sought to take him: but no man laid hands on him, because his hour was not yet come,' ver. 30, § 55—'they took up stones to cast at him,' ch. viii. 59. § *ib.*; and ch. x. 31, § 56—' they sought again to take him,' ver. 39, § *ib*—after raising Lazarus to life, 'from that day forth they took counsel together for to put him to death,' ch. xi. 47—54, § 86—at the cleansing of the temple, 'the scribes and chief priests heard *it*, and sought how they might destroy him,' Mk. xi. 18, § 83—' when they sought to lay hands on him, they feared the multitude, because they took him for a prophet,' Mt. xxi. 46, § 84—they 'consulted that they might take Jesus by subtilty, and kill *him*,' Mt. xxvi. 3—5, § 86—Judas 'promised, and sought opportunity to betray him unto them in the absence of the multitude,' Lu. xxii. 6, § *ib.—see* Jesus' several predictions of his death, Mt. xvii. 22, &c., § 52—and *fulfilment*, § 88, *et seq.*

making himself equal with God—' The man *that is* my fellow, saith the LORD of hosts,' Zec. xiii. 7—' Emmanuel, . . . God with us,' Mt. i. 23, § 2, p. 14—'all *men* should honour the Son, even as they honour the Father,' ver. 23, *supra*—'It is my Father that honoureth me; of whom ye say, that he is your God,' Jno. viii. 54, § 55—' Before Abraham was, I am,' ver. 58, § *ib.*—' I and *my* Father are one,' x. 30, § 56—'being a man, makest thyself God,' ver. 33, § *ib.*

19. *these also doeth the Son likewise*—' We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained [Mano. '*prepared*'] that we should walk in them,' Ep. ii. 10—Through him the national covenant with Israel is remade, He. viii. &c.—yea, all things are to be restored, 1 Co. xv. 24—28—the Son is one with the Father, as to creation, providence, and redemption, He. i. 2, 3.

20. *sheweth him*—the Son is one with the Father, as to counsel: 'And God said, Let US make man in our image,' Ge. i. 26—' the only begotten Son, which is in the bosom of the Father, he hath declared,' Jno. i. 18, § 7, p. 48—' The revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass,' Rev. i. 1; ch. v.

21. *whom he will*—he is the mighty God, whose power is supreme, both as to life, ver. 21, and judgment, ver. 22, and to whom the same homage is to be rendered as is due to the Father, ver. 23—an equal homage given to him that sitteth upon the throne and to the Lamb, Rev. v. 13; vii. 10.

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of *omnipotence*. He therefore directly *equals* himself with the Father. "For (as says Dr. Smith, Scrip. Test., Vol. III. 69,) the subject is works of *power*." The speaker puts *his own* work of power, in the miraculous cure which he had effected, on the *same footing* of consideration as the works of the Deity in the conservation and government of the universe; and *upon this parity* he grounds his right thus to work on the sabbath-day."—*Bloomfield.*]

18. *God was his Father.* πατερα ἰδιον D. Meaning, that he called God *peculiarly* his Father; thus making himself equal with God.

19. *These also.* ταυτα. Not such things, but 'the same things.

Doeth the Son likewise. ομοιως. With the same authority, liberty, and wisdom; the same energy and efficacy.

21. *Quickeneth them.* Gives them *life*. This is the sense of the word *quickeneth* throughout the Bible.

Even so. In the same manner; by the same authority and power. The power of raising the dead must be one of the highest attributes of the Divinity.

[20 *ver.* As we desire to be in the counsel of God, let us come to Him who is the Counsellor, to whom the Father freely reveals, *in whom are hid all the treasures of wisdom and knowledge*.

21—3 *ver.* To the Son let us do homage as to The mighty God, the Disposer of life and death, remembering, that we worship not the one true God, if we honour not the Son even as we honour the Father.

[*Whom he will.* It depended on his will whether Lazarus and the widow's son should come to life.

22. *Hath committed, &c.* Hath appointed him to be the judge of the world. In the previous verse he had said that he had power to *raise the dead*; he here adds that it will be his also to *judge* them when they are raised.—*See* Mt. xxv., § 86; Ac. xvii. 31.

[23. *Honour the Son, even as, &c.* This demonstrates the equality, or sameness rather, of the Godhead of the Son and the Father. If our Lord were God only by office and investiture, and not in the unity of the Divine Essence, he would not be honoured '*even as*' *i. e.*, with the same honour as that wherewith the Father is honoured.]

The primitive Christians are described by Pliny, in a letter to the emperor Trajan, as meeting together to sing hymns to Christ *as God*. So we honour him aright when we regard him as possessed of wisdom, goodness, power, eternity, omniscience—one with God.

He that honoureth not the Son. He that does not believe on him, and render to him the homage which is his due as God.

Honoureth not the Father. Does not worship and obey the Father—the first Person of the Trinity. He

PRACTICAL REFLECTIONS.

19 *ver.* Let us rejoice to be co-workers with God—of this the Son of God hath given us example. We cannot, like him, who alone doeth wondrous things, do whatsoever the Father doth; but, by his strength being made perfect in our weakness, we may, in our measure, work, both for his glory, and our own and others' good. Let us seek that he may work in us an entire renewal of his own blessed image, that he may work in us both to will and to do of his good pleasure.

John v. 24—30.

He that heareth my word, and believeth on-him that-sent me, hath everlasting life, and
shall-not-come into condemnation εις κρισιν; but is-passed μεταβεβηκεν from death unto
25 life. Verily, verily, I-say unto-you, The-hour is-coming, and now is, when the dead
26 shall-hear the voice of-the Son of God: and they that-hear shall-live. For as the
27 Father hath life in himself; so hath-he-given to-the Son to-have life in himself; and
hath-given him authority εξουσιαν κρισιν ποιειν also, because he-is
28 the-Son of-man. Marvel-not-at this: for the-hour is-coming, in the-which all that *are*
29 in the graves μνημειοις shall-hear his voice, and shall-come-forth; they that-have-done
good τα αγαθα, unto the-resurrection of-life; and they that-have-done evil τα φαυλα,
30 unto the-resurrection of-damnation κρισεως. I can of mine-own-self do nothing: as I-
hear, I-judge: and my judgment ἡ κρισις ἡ εμη is just; because I-seek not mine-own
will, but the will of-the Father which-hath-sent me.

SCRIPTURE ILLUSTRATIONS.

24. *everlasting life*—Jesus is 'the Author of eternal salvation unto all them that obey him,' He. v. 9—He is 'The everlasting Father,' or 'Father of enduring life,' Is. ix. 6. . . .—to those who are 'born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever,' 1 Pe. i. 23.

25. *shall live*—in Christ there is, *first*, spiritual life to the individual believer, as in ver. 24; and *secondly*, life to the body of his saints, resurrection life, as in full communion with their risen Head, ver. 25—*comp.* 1 Th. iv. 16, 17—'they that are Christ's at his coming,' 1 Co. xv. 23—'but the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection,' Rev. xx. 4—6.

27. *given him authority*—*see* the authority given to the King, appointed to sit upon the holy hill of Sion, Ps. ii. 6—12, ...—the Prince of Peace, Is. lxxii. . . . .—He will give power to his saints to execute that authority with him: 'in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel,' Mt. xix. 28, § 75.

28. *all that are in the graves, &c.*—the general resurrection, Rev. xx. 12—5; 2 Co. v. 10, 1.

30. *the will of the Father*—'I delight to do thy will, O my God: yea, thy law *is* within my heart,' Ps. xl. 8—'not as I will, but as thou *wilt* . . . thy will be done,' Mt. xxvi. 39—42, § 88—so he taught his disciples to pray, 'Thy will be done, as in heaven, so in earth,' Lu. xi. 2, § 62.

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may imagine he worships God, but there *is* no God but the God subsisting as the Father, Son, and Holy Ghost. He that withholds proper homage from one, withholds it from all. He that should refuse to honour *the Father*, could not be said to honour *God*; and, in the like manner, he that honoureth not the Son, honoureth not the Father.

24. *He that heareth my word.* To *hear*, in this place, evidently denotes not merely the outward act of hearing, but receiving the word in power.

My word. My doctrine, my teaching.

On him that sent me. On the Father, who, in the plan of redemption, is represented as *sending* his Son to save men—*see* Jno. iii. 17, § 12, p. 86. Faith in God who sent his Son is here represented as being connected with everlasting life. But there can be no faith in him who *sent* his Son, without faith also in him who is *sent*.

27. *To execute judgment.* Christ has not only a legislative and judicial power, but an executive power too. The phrase here is used particularly for the judgment of condemnation—'*To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him,*' Jude 15; ποιησαι κρισιν, to execute judgment, the same with his taking vengeance—'*In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ,*' 2 Th. i. 8.

[*Because he is the Son of man.* 'There is here a reference to the *incarnation* of Christ, which implies his acquaintance with human infirmity, and consequently his fitness to be our Judge. This is strongly confirmed by He. iv. 14, where the apostle exhorts his converts κρατειν της ὁμολογιας, inasmuch as they have a great High Priest in the heavens, who is at once Son of God and Son of man.'—*Bloomfield.*]

30. *I can of mine own self do nothing, &c.* Our Lord here repeats his declaration of the entire coincidence of design and operation between the Father and the Son; and thence deduces an argument for the justice of his judgment. It was impossible he should do anything in his work as Mediator, or as Judge, from any motive, to any end, or by any power, different from those of the Father. And (as a reason why his judgment is just) he is not, as human judges sometimes are, influenced by any private interest or selfish views. He came not to aggrandize himself, but to do the will of his Father. Thus what is done by Christ, being done with the full concurrence of the Father, cannot but be just.

PRACTICAL REFLECTIONS.

24 *ver.* As we desire to know Jesus as our everlasting Father—the Author to us of eternal salvation, let us earnestly desire that we may hear his word in truth—have a full reliance upon the Father which hath sent Him; and as being given his Holy Spirit, let us begin now to live the '*life everlasting.*' As in the first Adam we have inherited death, so in '*the second Adam . . . . the Lord from heaven,*' may we have '*everlasting life.*'

[25 *ver.* He who died that we might live, is exalted '*a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins,*' Ac. v. 31. Soon may this, the object of the exaltation of the Prince of Peace to the throne of the Father, be attained. Let us hope and pray that soon may come into full manifestation—the communion, in life, of all that hear the voice of the Son of God.]

26 *ver.* Let us rejoice that '*the Son hath life in himself,*' not only for the Head, but for all the members of his body; and that as truly as he arose, '*the first-fruits of them that slept,*' 1 Co. xv. 20—so '*them also which sleep in Jesus will God bring with him,*' 1 Th. iv. 14, '*when he shall come to be glorified in his saints, and to be admired in all them that believe,*' 2 Th. i. 10; when, also, as the Son of man, he will execute judgment: when, as '*the Prince of Peace,*' he will sit '*upon the throne of* (his father) *David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever,*' Is. ix. 7.

28, 29 *ver.*—*See the border.*

30 *ver.* As we would be found in possession of peace, and in preparation for the kingdom, let us, like Jesus, have no will apart from the will of the Father. Let us be careful to speak the words, and do the will of God.

John v. 31—8.

31, 32 If I bear-witness of myself, my witness is not true. There-is another that beareth-
33 witness of me; and I-know that the witness which he-witnesseth of me is true. Ye
34 sent unto John, and he-bare-witness unto-the truth. But I receive not testimony from
35 man: but these-things I-say, that ye might-be-saved. He was a burning and a-shining
36 light: and ye were-willing for a-season προς ὡραν to-rejoice in his light. But I have
greater witness than-that of John: for the works which the Father hath-given me to
finish ινα τελειωσω, the same works that I do, bear-witness of me, that the Father hath-
37 sent me. And the Father himself, which hath-sent me, hath-borne-witness of me. Ye-
38 have-neither-heard his voice at-any-time, nor seen his shape ειδος. And ye-have not
his word abiding in you: for whom he hath-sent, him ye believe not.

SCRIPTURE ILLUSTRATIONS.

32. *another that beareth witness of me*—'the Spirit of truth, which proceedeth from the Father, he shall testify of me,' Jno. xv. 26, § 87—through the prophets also of the Old Testament, the Spirit of Christ 'testified beforehand the sufferings of Christ, and the glory that should follow,' 1 Pe. i. 11—by the same Spirit, Noah had been a preacher of righteousness, iii. 18—20—*comp.* 2 Pe. ii. 5.

33. *John*—was 'filled with the Holy Ghost, even from his mother's womb,' Lu. i. 15, § 1, p. 4; to 'go before the face of the Lord to prepare his ways,' ver. 76, § 3, p. 18—when the Jews sent to him, Jno. i. 19, § 10, p. 68, he 'bare record that this is the Son of God,' ver. 34, § *ib.* p. 70.

36. *works that I do, &c.*—John's attention called to them, Mt. xi. 4, 5, § 29, p. 227—responsibility accompanying the seeing of his mighty works, ver. 20—4, § *ib.* p. 227; Jno. xv. 24, § 87—he appeals to them when remonstrating with the Jews, Jno. x. 32—8, § 56—and his disciples, xiv. 11, § 87—appealed to by Peter, in his pentecostal sermon, Ac. ii. 22.

37. *Father . . . hath borne witness, &c.*—by a voice from heaven at Jesus' baptism, Mt. iii. 17, § 8, p. 60—after this the Father again bare witness of him, at the transfiguration, xvii. 5, § 51—and yet again upon his triumphal entry into Jerusalem, Jno. xii. 28, § 82.

38. *word abiding in you*—'these words . . . shall be in thine heart,' De. vi. 6—'Lay up these my words in your heart and in your soul,' xi. 18—20—'Thy word have I hid in mine heart, that I might not sin against thee,' Ps. cxix. 11—'Let the word of Christ dwell in you richly in all wisdom,' Col. iii. 16—'receive with meekness the engrafted word,' Ja. i. 21—'I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one,' 1 Jno. ii. 14.

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[31. *If I bear witness of myself, &c.* εαν εγω μαρτυρω, &c. Render—'if I were to bear witness of myself [only], *i. e.*, if I had no other evidence than mine own testimony, my witness would not be trustworthy;' αληθης being for πιστος. Thus there is no discrepancy between what is said here and in ch. viii. 14, 7, § 55.—*Bloomfield.*]

[*Is not true.* αληθης. The word, αληθης, here rendered 'true,' when used in reference to the procedure in judicatories, denotes, not what is in itself true, but what is proved, or what is accounted legal proof.]

32. *There is another that beareth witness, &c.* The Holy Ghost bare witness of him even before his birth, Lu. i. 41—4, § 2, p. 11, as well as more publicly at his baptism, ch. iii. 22, § 8, p. 59.

33. *Ye sent unto John, &c.*—*See* 'Scrip. Illus.

He bare witness unto the truth. Of me as the Messiah.

34. *I receive not testimony, &c.* It was the testimony of the Spirit through John to which he attached importance.

[35. *He was a burning and a shining light.* ὁ λυχνος ὁ καιομενος. Render, 'the burning and shining light.' John might well be so termed, since, as Campbell remarks, 'he was the single prophet in whom the old dispensation had its completion, and by whom the new was introduced; therefore, until our Lord's ministry commenced. John may justly be said to have been *the light* of that generation.' An expression, Bp. Middleton thinks, used with allusion to some phrase then current, to signify an enlightened teacher; which is confirmed by what Lightfoot says, that 'a person famous for light or knowledge was called a *candle*, the *candle of the law*, the *lamp of light*.'—*Bloomfield.*]

Ye were willing for a season, &c. 'Ye were disposed to rejoice greatly in his light, but only *for a time*,' (*i. e.*, until he reproved your vices; then ye said, 'He hath a devil.'—*See* Lu. vii. 30, 33, § 29, p. 225.)

36. *Greater witness.* Stronger, more decisive evidence.

[Our Lord now suggests the *reason* why he needs not human testimony, ver. 34, even the testimony of John; adducing the infinitely weightier one of the FATHER; appealing to the *works* which the Father had given him to accomplish, and adverting to the testimony of the prophets of the Old Testament.—*See* 'Introduction,' p. 174.) By ἐργα are especially meant *miracles*; though not to the exclusion of *other* works suitable to the Messiah.—*See* ch. xiv. 11, 2, § 87.

The same works. Render, 'the very works,'—as in ch. xiv. 11, § 87.

[37. *Ye have neither heard his voice at any time, &c.* The character of the passage is *objurgatory*—that of severe invective against the Jews for wilful blindness in rejecting the plain evidence which existed, that Jesus was the Christ, the promised Messiah. The meaning is, 'Ye have not listened to his voice, nor been disposed to see (*i. e.* pay attention to) his appearance.']

38. *For whom he hath sent.* God had foretold that the Messiah would come. He had given evidence that Jesus was he. But now they rejected him, and this was proof that they did not regard the word of God.

PRACTICAL REFLECTIONS.

[31 *ver.* There is a perfect harmony in the word and working of God. The several parts thereof do not contradict, but confirm each other, and all combine in bearing testimony of Him who is himself the Faithful and True Witness.]

32—47 *ver.* Let us be warned by the case of the Jews, to avoid a trust in outward privileges; and let us earnestly seek that inward preparation of heart and mind which may allow of our profiting by the means of grace with which we may be favoured.

32 *ver.* Let us rejoice that although the witness of Jesus, the Spirit of truth, may be unknown to the world, yet to the disciples of Jesus he is known by the name of 'THE COMFORTER.'

[33—6 *ver.* We may reason with men according to their own admissions of human testimony, as seeking to lead them to an entire trust in Him in whom alone salvation can be found; but in thus becoming 'all things to all *men*,' we must, like our Lord, be careful not to put human testimony in the place of the Divine.]

36 *ver.* Let us seek that we may be of that '*greater witness*' for Jesus, by our being entirely the workmanship of God in him.

37 *ver.* Let us earnestly attend to the evidence which God hath been pleased to give respecting his only begotten Son.

38 *ver.* May we have the word of God not only speaking to us, but *abiding* in us.

JOHN v. 39—47.

39 Search ἐρευνατε the scriptures; for in them ye think ye-have eternal life: and they
40 are they which-testify of me. And ye-will not come to me, that ye might-have life.
41 I-receive not honour δοξαν from men. 42 But I-know you, that ye-have not the love
of God in you.
43 I am-come in my Father's name, and ye-receive me not: if another shall-come in his-
44 own name, him ye-will-receive. How can ye believe, which-receive honour one-of-ano-
ther, and seek not the honour *that cometh* from God only?
45 Do-not-think that I will-accuse you to the Father: there-is-*one* that accuseth you,
46 *even* Moses, in whom ye trust ηλπικατε. For had-ye-believed Moses, ye-would-have-
47 believed me: for he wrote of me. But if ye-believe not his writings γραμμασιν, how
shall-ye-believe my words ῥημασι?—[*For* ch. vi. 1, *see* ? xl. p. 310.]

SCRIPTURE ILLUSTRATIONS.

39. *Search the scriptures*—' Set your hearts unto all the words which I testify among you this day, ... it *is* your life,' De. xxxii. 46, .7. . . . .—the advantages of searching the Scriptures are described, Ps. xix. 7—14, and cxix. 97—104—our Lord reproved the Sadducees for their ignorance of the Scriptures, Mt. xxii. 29, § 85—He directed the lawyer to begin his inquiries, as to the way of life, by seeing what was written, Lu. x. 25, .6, § 60—and he represented Abraham as saying, that if men would not believe Moses and the prophets, neither would they believe, though one rose from the dead, Lu. xvi. 29—31, § 89—nay, it was in searching the Scriptures that he engaged the attention of his disciples, after he himself was risen from the dead, Lu. xxiv. 25—.7, 32, § 94; 44—8, § 98 —to this also the Spirit led in Peter's discourse on the day of Pentecost, Ac. ii. 23—36—and thereafter, iii. 18—21—the Bereans, xvii. 11—Paul's appeal was to the Scriptures, both in his speaking, xxvi. 22, .3, and writing, Rom. i. 1—4—and earnestly he commends them to Timothy, who had known them from a child, 2 Ti. iii. 14—.7—the prophets searched diligently, 1 Pe. i. 10, .1.

46. *he wrote of me*—as De. xviii. 15—.9. . . — *comp.* Ac. iii. 22, .3.

47. *my words*—these had been spoken of to Moses: 'And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him,' De. xviii. 19.

NOTES.

39. *Search the Scriptures.* The word translated *search* means a diligent, faithful, anxious investigation; *search diligently*, or anxiously. It is applied to miners, who search for the precious metals, who look anxiously for the ore, with an intensity or anxiety proportionate *to their sense* of the value of the metal. It is applied by Homer to a lioness robbed of her whelps, and who *searches* the plain to *trace out* the footsteps of the man who has robbed her. It is also applied by him to dogs tracing their game by searching them out by the scent of the foot.

They are they, &c. They bear witness to the Messiah. They predict his coming, and the manner of his life and death, Is. liii. . . . Da. ix. 26, .7. . . . . &c.—*See* 'Note,' Lu. xxiv. 27, 44, §§ 94, .8.

40. *Ye will not come to me, &c.* The only reason why sinners are lost, is because *they will not come* to Christ for life and happiness; it is not because they *cannot*, but because they *will not.*

41, .2. *I receive not honour from men.* I seek not human applause, but God's glory. He accounts for their rejection of his claims, by intimating that nothing better can be expected from those who are destitute of the first great principle of religion, '*the love of God.*'

[43. *If another shall come in his own name, &c.* Here we have a further unfolding of the sentiment at ver. 41; and the sense is, 'I need not human glory, because I come unto you with Divine authority. Yet [such is your perversity, that] if another should come with his *own* (i. e. human) authority, him ye will admit.' As was literally the case not only with Barchochebas, and other false Christs, predicted in Mt. xxiv. 24, § 86—*see* Ac. v. 36, .7—but also with their doctors, who taught upon their own or on one another's authority, having no claim whatever to Divine inspiration.]

45. *Do not think that I will accuse you, &c.* The ὑμᾶς here is emphatic, and alludes to their accusation of him as breaking the law of God, ver. 16. Our Lord means to intimate, that *he* need not do this, since there was a sufficient accuser, even *Moses*; by their disobedience of his injunctions as to the Messiah, plainly foretold in the writings of Moses, both by express predictions, and by typical representations, they have still as their accuser, Moses, in whom they trust.

46. *Had ye believed Moses, ye, &c.* Their pretences for not believing in Jesus were two,—their love to God, and their reverence for the law of Moses. Christ had shewn, ver. 42, that they could have no true *love to God*; and in this verse, that they did not really believe *Moses*; for if they had, they would have believed on *Him.*

Wrote of me. Moses not only pointed to the Messiah, in numerous types and figures contained in the history of the patriarchs, and running through the whole of the ceremonial law, but also foretold his coming in various predictions (*ex. gr.* De. xviii. 15, *seq.*), shewing at the same time by what marks the Prophet sent of God might be distinguished from a false prophet.

47. *But if ye believe not his writings.* Meaning, 'If ye [thus] refuse to believe the writings of Moses [which ye are accustomed continually to study and reverence], how can ye be expected to give credence to my words?'

PRACTICAL REFLECTIONS.

39 *ver.* It was the duty of the Jews to search the Scriptures, although it were only to be consistent with themselves, as believing that in them they had eternal life.—Let us search them, so as to have truly the word of God abiding in us.

[40 *ver.* It is only as coming to Jesus that we can have LIFE, and the only obstacle to man's enjoyment of life is his want of will to receive it.]

Let us earnestly desire a conformity to Jesus in our life, and we shall have the less difficulty in believing on his name.

[41 *ver.* Let us beware of being biassed in our view of divine truth by a regard to human approval or disapprobation. It was thus the testimony of Jesus was rejected.]

42 *ver.* If we would be fully assured of the truth respecting Christ, let us seek to have in us the love of God. His bosom of love he opens to the heart that is ready to receive him.

43 *ver.* Let us have more regard to Divine than to human authority. If we truly love God, we shall surely delight in the message that comes immediately from him.

44 *ver.* Let us beware of looking to man for a warrant to receive the teaching of God—our heavenly Father has the first right to be heard; and it is in vain that we worship him, if our service is from a regard to any mere human authority.

45 *ver.* We are not, like the Jews, to trust in Moses, and disbelieve his words; on the contrary, believing his testimony, we are to put our trust in Him to whom Moses pointed as the Mediator of the new covenant.

GEOGRAPHICAL NOTICES.

JERUSALEM, AS IT EXISTS, OUTWARDLY.

JERUSALEM.—*See* Sect. v., vi., pp. 36, 42.—We have traced Jerusalem from the earliest period to its occupation by the followers of Mahomet, by whom it is still trodden down—*see* Sect. v.; and in Sect. vi. we glanced at the scriptural account of its physical features and embellishments, of its destruction foretold by the prophets, and of the future glory when '*the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads,*' Isa. xxxv. 10. We proceed to describe

JERUSALEM, AS IT EXISTS, OUTWARDLY.

'JERUSALEM,—(*see* Sect. v., vi., pp. 36, 42,)—now called by the Arabs El-Khuds, "the Holy;" and also by Arabian writers Beit el-Mukdis, or *Beit el-Mukaddas*, "the Sanctuary," lies near the summit of a broad mountain ridge, upon the broad and elevated promontory, within the fork of the valleys of Jehoshaphat and Hinnom. All around are higher hills; on the *east*, the mount of Olives—when about half-way up you are on a level with the city walls); on the *south*, the Hill of Evil Counsel, so called, rising directly from the vale of Hinnom; on the *west*, the ground rises gently for about two miles; while on the *north*, a bend of the ridge connected with the mount of Olives bounds the prospect at the distance of somewhat more than a mile. Towards the south-west the view is more open, for here lies the plain of Rephaim—(*see* § 4, p. 28, 2nd col., 3rd par.)—commencing just at the southern brink of the valley of Hinnom, and stretching off south-west, where it runs to the western sea. In the north-west, too, the eye reaches up along the upper part of the valley of Jehoshaphat; and from many points we discern the mosque of Neby Samwil, situated on a lofty ridge beyond the great wady, at the distance of two hours.

'The surface of the elevated promontory itself on which Jerusalem stands slopes somewhat steeply towards the east, terminating on the brink of the valley of Jehoshaphat. From the northern part, near the present Damascus gate, a depression, or shallow wady, runs in a southern direction, having on the west the ancient hills of *Akra* and Bezetha, and on the east the lower ones of Bezetha and Moriah. Between the hills of Akra and Zion another depression or shallow wady (still easy to be traced) comes down from near the Yafa gate, and joins the former. It then continues obliquely down the slope, but with a deeper bed, in a southern direction, quite to the pool of Siloam, and the valley of Jehoshaphat. This is the ancient Tyropœon. West of its lower part, Zion rises loftily, lying mostly without the modern city; while on the east of the Tyropœon, and the valley first mentioned, lie Bezetha, Moriah, and Ophel, the last a long and comparatively narrow ridge, also outside of the modern city, and terminating in a rocky point over the pool of Siloam. These three last hills may strictly be taken as only parts of one and the same ridge. The breadth of the whole site of Jerusalem, from the brow of the valley of Hinnom, near the Yafa gate, to the brink of the valley of Jehoshaphat, is about 1020 yards, or nearest half of a geographical mile, of which distance 318 yards is occupied by the area of the great mosque of *el-Haram esh-Sherif*. North of the Yafa gate the city wall sweeps round more to the west, and increases the breadth of the city in that part.

'The country around Jerusalem is all of limestone formation. The rocks everywhere appear above the surface.'

THE WALLS OF THE CITY.

'*The City Walls.*—Anciently, according to Josephus, *Jerusalem* was enclosed by a triple wall, wherever it was not encircled by impassable valleys; in these places it had but a single wall. The ancient city lay upon two hills, over against each other, separated by a valley which extended quite down to Siloam, the Tyropœon, or Cheese-makers, at which the houses terminated. The hill which bore the upper city was the higher, and the straighter in extent. On account of its fortifications, it was called by king David, the Fortress, or Citadel. . . . . (*See* 2 Sa. v. 7—9.) The other hill, containing the lower city, was *Akra*, and had the form of the gibbous moon. Over against this was a third hill, naturally lower than *Akra*, and separated from it by another broad valley. In the time of the Asmoneans, this valley was filled in to connect the city with the temple; and the height of *Akra* was lowered, so that the temple rose conspicuously above it.

'*The present Walls.*—An inscription in Arabic over the Yafa gate, as well as others in various places, records that the present walls of Jerusalem were rebuilt by order of sultan Suleiman, in A.H. 948, corresponding to A.D. 1542, or, as usually given, A.D. 1543. They appear to occupy very nearly the site of the walls of the middle ages. The materials were probably those of the former walls. They consist wholly of hewn stones, in general not very large, laid in mortar. (Notwithstanding the mortar, the walls are full of crevices, furnishing a retreat to multitudes of lizards, which are seen gliding over them in all directions.) Many of the stones are bevelled, evincing an antiquity not later than the times of the Romans.

'The walls of the city have quite a stately and imposing appearance; all of hewn stone, with towers and battlements; the latter crowning a breast-work with loopholes, *i. e.*, the exterior face is carried up several feet higher than the interior part of the wall, leaving a broad and convenient walk along the top of the latter for the accommodation of the defenders; and serves in the cool of the evening and early in the morning for an agreeable promenade. There are also flights of steps to ascend or descend at convenient distances inside. The height of the walls on the outside varies with the inequalities of the ground in different parts, from some twenty to fifty feet. At the north-east corner, and along a portion of the northern side, a trench has been cut in the rock outside, along the wall, apparently for further defence; but in other places equally exposed there is no trace of any trench.'

THE GATES OF THE CITY.

'*Gates.*—Of the several gates mentioned in Scripture, only four remain open, one on each side of the city, looking towards the north, south, east, and west. That on the west is called by the natives *Bab el-Khulil*, or "Hebron gate," but which the Franks call also the "Gate of Bethlehem," or of "Yafa," and sometimes the "Gate of the Pilgrims." It consists of a massive square tower; from it lead the roads to all these three towns. The breadth of the city from this gate to the west entrance of the *Haram esh-Sherif* is about 2100 feet, or 700 yards, as near as could be determined by paces.

'On the *north* is the Damascus gate, called by the natives, *Bab el-Amud*, "Gate of the Pillar." It is more ornamented than the rest. The great road to Nabulus, Damascus, and the north, leads from it.

'On the *east* side of the city is St. Stephen's gate, a little north of the area of the great mosque. The Muslims call it *Bab es-Subat*, "Gate of the Tribes;" while the native Christians name it *Bab Sitty Meryam*, "Gate of my Lady Mary;" probably in reference to the church and tomb of the Virgin Mary, in the valley of Jehoshaphat below. From it leads the road to the mount of Olives, Bethany, Anata, &c. Over this gate, on the outside, are sculptured four lions.

'The *southern* gate, called by the Franks, "Zion Gate," and by the natives, *Bab en-Neby Davíd*, "Gate of the Prophet David," opens out only upon the exterior part of Zion, towards the Muslim tomb of David.

'The circumference of the holy city, as measured by Dr. Robinson, "close to the walls, without regarding short angles and smaller zigzags, with a measuring tape of 100 English feet, carried by two servants, is 12,978 feet, or 4326 yards."

'This gives for the whole circumference a distance of two and a-half English miles, less seventy-four yards; or very nearly two and a-half geographical miles. Josephus asserts that the ancient city was thirty-three stadia in circumference, equivalent to nearly three and a-half geographical miles, which difference may be accounted for by the fact that the ancient southern wall included the whole of Zion; and the eastern wall ran probably along or near the bottom of the valley of Jehoshaphat; while the northern wall passed some forty or fifty rods north of the present city. From the time of Adrian to the present day, the limits of the holy city seem to have undergone no important change.'

JERUSALEM, AS SEEN WHEN APPROACHED FROM JAFFA.

See the 'Introductory Sketch,' p. v.—'Apart from all associations, the first view of Jerusalem is a most striking one. A brilliant and unchequered sunshine has something mournful in it, when all that it shines upon is utterly desolate and drear. No sign of life breaks the solemn silence; no smile of nature's gladness even varies the stern scenery around. The flaming monotonous sunshine above, and the pale, distorted, rocky wastes beneath, realize but too faithfully the picture. De. xxviii. 23, 24, "*And thy heaven that is over thy head shall be brass, and the earth that is under thee* shall be *iron. The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.*"

'To the right and left, as far as the eye can reach, vague undulations of colourless rock extend to the horizon. A broken and desolate plain in front is bounded by a wavy battlemented wall, over which towers frown, and minarets peer, and mosque domes swell, intermingled with church-turret and an indistinguishable mass of terraced roofs. High over the city, to the left, rises the "Mount of Olives;" and the distant hills of Moab, almost mingling with the sky, afford a back ground to the striking picture. . . . . There was something startlingly new and strange in that wild shadowless landscape; the clear outlines of the hills and the city walls—so colourless, yet so well defined—against the naked sky—gave to the whole a most unreal appearance: it resembled rather an immense mezzotinto engraving than anything which nature and nature's complexion had to do with.

'I am not sure that this stern scenery did not present the only appearance that would not disappoint expectation. It is unlike anything else on earth; so blank to the eye, yet so full of meaning to the heart: every mountain round is familiar to the memory; even you blasted fig-tree has its voice, and the desolation that surrounds us bears silent testimony to tearful experiences. The plain upon which we stand looks like the arena of deadly struggle in times gone by; struggles in which all the mighty nations of the earth took part, and in which nature herself seems to have shared.

'As we advanced, some olive trees appeared, and deep valleys on the left slightly marked with pale green gardens. An enclosure concealed the prospect for a while, and then again the city of Zion appeared, shadowing with its battlemented walls the barren rocks around. Going onwards, nothing but these walls were visible; presenting, probably, with their massive gates and towers, the same appearance as they wore to the crusaders' view. Here and there a turbaned head was visible, and the crescent banner was waving from David's Tower; a few tents, green, white, and blue, were scattered round, as if forsaken in a hurry; and all else looked as if it had been laid waste in order to afford no shelter to an enemy.

'I had always pictured to myself Jerusalem as standing upon lofty hills, and visible from afar. It is, on the contrary, on the edge of a wide platform by which we approached from Jaffa, and is commanded by the mount of Olives, the hill of Scopas (where Titus placed his battering army), and other eminences, from which it is divided by the deep and narrow ravines called the valley of Jehoshaphat, and the vale of Hinnom. These ravines meet in the form of a ⏃ the lower part of which describes the precipitous glen through which the brook Kedron flows in winter to the Dead Sea.'

'The site of the city is in itself unique; selected originally from the strength of its position only, it offers none of the features usually to be found surrounding the metropolis of a powerful people. No river nor any stream flows by; no fertility surrounds it, no commerce seems able to approach its walls, no thoroughfare of nations finds it in the way. It seems to stand apart from the world, exempt from its passions, its ambitions, and even its prosperity. Like the High Priest who once ministered in its temple, it stands solitary, and removed from all secular influences. All the other cities of the earth are visited by votaries of gain, science, luxury, or glory; Zion offers only privations to the pilgrim's body, solemn reflections for his thoughts, and awe for his soul: her palaces are ruins, her hostels are dreary convents, her chief boast and triumph is a tomb!'—*Crescent and the Cross.*

AS SEEN FROM THE MOUNT OF OLIVES, ON THE EAST.

'JERUSALEM, as seen from the place where our Saviour, more than eighteen hundred years ago, wept over the city, and predicted its destruction, as a picture only, is extremely magnificent,—colour, form, composition, all are in the finest order. The extreme clearness of the atmosphere is like a crystal lens, and helps to exhibit its details in all their minuteness. Every object in the holy city is as clear as if it lay within a few yards, instead of being a mile distant. Each battlement upon those war-worn walls, each wild flower that clusters over them; the dogs prowling about the waste places among the ruins, and cactus, and cypress; the turbaned citizens slowly moving along the streets: all these are recognisable almost as clearly as the prominent features of the city.

'The eminence called mount Moriah, running steeply from the brook Kedron, lies nearest to the view, just above the narrow valley of Jehoshaphat. The city wall passes over the centre of it, embracing a wide enclosure, studded with cypresses and cedars; in the midst stands the magnificent mosque of Omar. This is of a very light, fantastic architecture, bristling with points, and little spires, and minarets, many of which have gilded crescents that flush and gleam in the sunshine; while the various groups of Moslems, sitting on bright carpets, or slowly moving among the groves, give life and animation to the scene.

'And the eye rests on mount Moriah; and one seems to hear a voice sounding back from buried ages, "*My father, behold the fire and the wood: but where is the lamb for a burnt offering?*" There, too, the destroying angel stayed his hand when David humbled himself before God, 1 Ch. xxi. 14—*7, comp.* 2 Ch iii. 1. There, too, God dwelt between the cherubim in the house which Solomon had built for Him "*whom the heaven and the heaven of heavens cannot contain.*" There, too, the vail of the temple was rent from the top to the bottom, when the Lamb of God offered himself a sacrifice, and took away the sin of the world!

'How different from the city of our Saviour's love! Though even then but a mere appendage of imperial Rome, it retained the magnificent wonders of its Jewish kings; and pre-eminent even among the splendid fanes of heathen worship rose The Temple. Solomon and all his glory have departed; centuries ago, the great temple which he built, the "*glory of the whole earth,*" was a heap of ruins; not "*one stone was left upon another.*" For years its very site lay buried in ruins, till the Saracen came with his terrible warcry, The Koran or the Sword: and the mosque of Omar now rears its lofty dome upon the foundations of the temple of Solomon.

'Beyond the mosque the domes of the sanctuary of the Holy Sepulchre, and other churches, convents, ten mosques, and minarets, rise in succession. As seen from hence, though trodden down to the dust, "*the widowed daughter of Zion*" still displays sufficient grandeur to aid the imagination in painting her as she once existed, "*the perfection of beauty,*" "*the joy of the whole earth;*" but upon entering within her walls, the illusion is sadly dissipated.

'Beneath is the garden of Gethsemane, the valley of Hinnom with its Tophet, and the vale of Jehoshaphat with its brook Kedron, which meets the waters of Siloam at the well of Job. The tombs of the kings, of Nehemiah, of Absalom, and of the judges, lie before us: the caves of the prophets everywhere pierce the rocks, that have so often resounded to the war-cry of the Chaldean, the Roman, the Saracen, and the crusader. Beyond the city spreads the vale of Rephaim, with Bethlehem in the distance; every rock, and hill, and valley, that is visible, bears some name that has rung in history. And then the utter desolation that everywhere prevails, as if all was over with that land.'

JERUSALEM, AS SEEN WHEN APPROACHED FROM BETHLEHEM.

'The view from the south is nothing like so desolate, as when approached from the west. Leaving *Bethlehem*, the route is for some time down a winding and terraced road of steep declivity. . . . Fig and olive plantations, in great luxuriance, hung on every part of the hill slopes; and, bathed in warm sunlight, presented a lovely picture. Here, amongst vineyards, and ripe barley, may be seen the reapers, as in the days when Ruth gleaned in the fields of Boaz. The road soon becomes more level, but extremely rugged, between stone walls of fig and olive groves. On reaching higher ground, glimpses may be got of the *Dead Sea*, shut in by the mountains of *Moab*.' (*See* Sect. iv. p. 28.) 'The tomb of Rachel is soon passed, and a little further is the first sight of the holy city, like a dark, low ridge of building, with here and there a small dome, occupying a small space in the midst of a wide, arid plain, round which are seen gently rising slopes, rather than hills. As seen at this distance, little more was apparent than a seemingly low, straight, embattled wall, with a few inconsiderable buildings, and here and there a small dome, and a palm tree or two; the greater part of the city, northward, southward, and eastward, being invisible. As we advanced nearer, the city assumed her proper position, and the relative objects about her are such as Scripture narrative would lead us to expect. The psalmist says, "*Jerusalem is builded as a city that is compact together*," (or, as unity with itself;) and such is the impression received, occupying as it does the summit and sides of a distinct and separate rocky elevation, surrounded, for the most part, by a bold and deep valley, presenting, as it were, an almost natural fortification, surmounted by massive walls. In the front rise the majestic heights of mount Zion. At their westward base lay the *valley of Ghion*, bending off towards the valley of the son of *Hinnom*, and the decayed village of *Siloam*, to which the *Mount of Offence* and part of the *mount of Olives* form the background. After reaching the lowest point of descent, the road winds up to the left, and the beloved city is entered at the Yafa or *Bethlehem* gate.'—*See* '*A Pastor's Visit*,' pp. 236—41.

The following is from Dr. Robinson's. '*Biblical Researches in Palestine*,' Vol. i. p. 325.—'We came opposite the convent of *Mar Elyas*,* which lies on the brow of a high ridge, overlooking Bethlehem and the deep valley around which we had just passed; while towards the south the descent is small, and the waters run again towards the Mediterranean. Here we got our first view of a portion of the holy city—the mosque and other high buildings standing on mount Zion, without the walls. As we advanced we had on the right low hills, and on the left the cultivated valley or plain of Rephaim, or the Giants, with gentle hills beyond. This plain is broad, and descends gradually towards the south-west.

'The plain of Rephaim extends nearly to the city, which, as seen from it, appears to be almost on the same level. As we advanced, the plain was terminated by a slight rocky ridge, forming the brow of the valley of Hinnom. This deep and narrow dell, with steep rocky sides, often precipitous, here comes down from the north as far as the Yafa gate; and sweeping round mount Zion, at almost a right angle, descends with great rapidity into the very deep valley of Jehoshaphat. The southern side of Zion is very steep, though not precipitous; while the great depth of the valley of Jehoshaphat struck me with surprise. We crossed the valley of Hinnom opposite the south-west corner of Zion, and passed up along the eastern side of the valley, to the Hebron or Yafa gate. On our left was the lower pool, now broken down and dry. Above this the aqueduct from Solomon's pools curves across the valley on very low arches. At length, at six o'clock, we entered the holy city, *El-Khuds*, having been for sixteen hours almost constantly upon our camels.'—*See* Sect. ii. p. 15, second paragraph, for the length of distance between Hebron and Jerusalem.

JERUSALEM, AS SEEN WHEN APPROACHED FROM THE NORTH.

As seen when approached from the north.—'On reaching the rocky heights of Beer,† writes Mr. Jowett, travelling towards Jerusalem, 'the country began to assume a more wild appearance. Uncultivated hilly tracts, in every direction, seemed to announce, that not only Jerusalem, but its vicinity for some miles round, was destined to sadden the heart of every visitor. Even the "*stranger that shall come from a far land*," it was predicted, De. xxix. 22, should be amazed at the plagues laid upon this country; and this became more than ever literally fulfilled in my feelings, as I drew near to the metropolis of this chosen nation. Expectation was, indeed, wrought up to a high pitch as we ascended hill after hill, and beheld others yet more distant riding after each other. Being apprehensive lest I should not reach the city gate before sunset . . . I repeatedly desired the guides to ask the Arabs whom we met, how far, or, according to the language of this country, how many hours it was to Jerusalem? The answer we received from all was, "We have been at the prayers at the mosque of Omar, and we left at noon;" to-day being the Mahommedan sabbath. We were thus left to calculate our distance. The reply sounded very foreign to the ears of one, who knew that formerly there were scenes of purer worship on this spot. "*Whither the tribes go up, the tribes of the LORD, to the testimony of Israel, to give thanks unto the name of the LORD*," Ps. cxxii. 4. At length, while the sun was yet two hours high, my long and intensely interesting suspense was relieved. The view of the city burst upon me as in a moment; and the truly graphic language of the psalmist was verified, in a degree of which I could have formed no previous conception. Continually the expressions were bursting from my lips—"*Beautiful for situation, the joy of the whole earth, is mount Zion*," Ps. xlviii. 2.—"*They that trust in the LORD* shall be *as mount Zion*, which *cannot be removed*, but *abideth for ever*. As *the mountains* are *round about Jerusalem*, so *the LORD* is *round about his people from henceforth even for ever*," Ps. cxxv. 1, 2.

'Among the vast assemblage of domes which adorn the roofs of the convents, churches, and houses, and give to this forlorn city an air even of magnificence, none seemed more splendid than that which has usurped the place of Solomon's temple. . . . A more soothing part of the scenery was the lovely slope of the mount of Olives . . . As we drew nearer and nearer to the "*city of the great King*," more and more manifest were the proofs of the displeasure of the great King resting upon his city. Like many other cities of the east, the distant view of Jerusalem is inexpressibly beautiful, but the distant view is all. On entering at the Damascus gate, meanness, filth, and misery, not exceeded, if equalled, by anything which I had before seen, soon told the tale of degradation. "*How is the fine gold become dim!*" I went onward, pitying everything and everybody that I saw.'—*Jowett's Researches*, pp. 206—8.

* Midway, or nearly so, between Bethlehem and the holy city, from whence, as during all the previous ascent, the view of Bethlehem, its fine position, and its surrounding territory, is charming and exciting.—*A Pastor's Visit*, p. 238.

† Ancient 'Beeroth,' Jos. ix. 17; 2 Sa. iv. 2. 'From el-Bireh, Jerusalem (the city) bore S. 4° W., and el-Jib (Gibeon) S. 32° W.; Sha'fat, S. 4° W.; Neby Samwil, S. 30° W.; Ram-Allah, about W.; Kufr Murr, (ruins,) N. 25° E.; Tell' Asur, N. 42° E. The distance from Jerusalem is reckoned at about three hours, with horses or mules.'—*Robinson's Researches in Palestine*, Vol. II. p. 131.

The Rev. Dr. Robinson writes of an excursion to Bethel, *Biblical Researches*, Vol. II. p. 108:—'It was not until half-past seven o'clock that we mustered at the north-east corner of the city wall, and took our departure. The road descends obliquely into the valley of Jehoshaphat, and then crosses the ridge extending between the mount of Olives and Scopus, at a point just at the left of the northern summit of the former. We reached the top of the ridge in twenty-five minutes. This point, and more especially the adjacent summit, presents, I think, the finest view of Jerusalem. The city is seen diagonally; and the view thus includes the great mosque and the deep valley, which are not seen so well from the Damascus road; while at the same time the domes and summits are here exhibited to the eye with far better effect than from the other summit of Olivet. The Dead Sea was also visible .... Far in the north was the high village er-Ram, the ancient Ramah, on the east of the Nabulus road. Before us was a wide prospect of broken hills and valleys, extending to the plain of the Jordan.'

JERUSALEM—ITS INHABITANTS.

JERUSALEM, *continued.*—For ancient Jerusalem, *see* Sect. v., vi., pp. 36, 42.—'The glory of Jerusalem has indeed departed. From her ancient high estate as the splendid metropolis of the Jewish commonwealth, and of the whole Christian world, "*the joy of the whole earth*," she has sunk into the neglected capital of a petty Turkish province; and where of old many hundreds of thousands thronged her streets and temple, we now find a population of scarcely as many single thousands dwelling miserably within her walls. .... That which our Lord wept over in prospect, Lu. xix. 41, *et seq.*, § 82, we now see in terrible reality. There is a mutesellim, or civil governor, residing in the city, and likewise a military governor, and a considerable body of troops usually lie in garrison there; but the number is variable. They are lodged in the citadel.

'The common estimate of the population of Jerusalem is about 15,000; of which the greater part are probably Muhammedans.

'The inhabitants of Jerusalem dwell in separate quarters, according to their religion—Christian, Jewish, and Muhammedan. The Christian quarter extends along the upper or western portion of the city, between the Latin convent at the north-west corner and the great Armenian convent in the south-west, including also the church of the Holy Sepulchre.* The Jewish quarter occupies the north-east part of Zion, and extends upward so as to include the greater portion of the hill lying within the walls. The Muhammedans are in the middle and lower parts of the city. After careful inquiry as to the population, the information which we found most worthy to be relied upon amounted to the following:—

'I. The *Muhammedans* are reckoned in the government books at 750 men, but amount really to 1100. This enumeration may be regarded as a loose census of one-fourth of the Muhammedan population, which at the utmost can be reckoned only 4500.

'II. Of the *Jews*, only 500 males are enrolled; but there are actually many more. According to the careful estimate of the Rev. Mr. Nicolayson, who has ample opportunity of judging, the whole number of the Jews at this time (A. D. 1838) was about 3000. In former years the number had sometimes amounted to 5000.

'III. *Christians.* The *Greeks* are reckoned by the government at 400, but are actually 460; the *Latins* at 260; the *Armenians* at 130. Total, 850 males, indicating a population of about 3500 in all. Hence

Muhammedans	4500
Jews	3000
Christians	3500
	11000

'If to this we add something for possible omissions, and for the inmates of the convents, the standing population of the city, exclusive of the garrison, cannot well be reckoned over 11500 souls. During the time of pilgrimage, from December to April, the population is doubled. The round of devotion consists in a visit to the river Jordan, in which they bathe; and a visit to all the holy places in and around the holy city. After which time hangs heavily, and the pilgrim whiles away the hours with music in the coffee-houses and spirit-shops.

'Of all the native population, as well as throughout Syria and Egypt, the Arabic is the vernacular language; as much so as the English in London, or the French in Paris.

'Of the Jews now resident in Palestine, the greater number visit the land of their fathers, in order to die in one of the four holy places—Jerusalem, Hebron, Tiberias, or Safed. Those in Jerusalem desire to lay their bones in the valley of Jehoshaphat. They live, for the most part, in poverty and filth; and, of all other Jews, are the most bigoted, and the least accessible to the Christian missionaries.

'The Christians of the Latin rite live around the Latin convent, on which they are wholly dependent. These are native Arabs, know only the Arabic language, and are said to be descended from Catholic converts in the time of the crusaders, in number about 1100; and live partly by carving crosses and beads for rosaries, and partly on the alms of the convent. This convent, like all those in the Holy Land, is in the hands of the Franciscans, or Minorites, of the class termed *Fratres Minores de Observantia.* The convent contains between forty and fifty monks, half Spaniards and half Italian.

'The Christians of the Greek rite (not monks) are all native Arabs, have their own native priests, and perform their church service in their mother tongue. They amount in Jerusalem to about 2000 souls. The Greek convents are tenanted by foreigners, all Greeks by birth, and speak only the Greek language. There are eight convents for men, containing in all about sixty monks. In the great convent of Constantine, near the church of the Holy Sepulchre, most of the monks and the officials reside. The seven minor convents are in the Jewish quarters, used for the accommodation of pilgrims chiefly, and kept only by one or two monks and lay brethren. There are also five convents of Greek nuns, containing in all about thirty-five, who are foreigners like the monks. The Greeks have also convents in the vicinity of Jerusalem, as that of the "*Holy Cross*," about three-quarters of an hour west-south-west of the city; that of "*Mar Elyas*," towards Bethlehem; one at the "*Grotto of the Nativity*," at Bethlehem; and the renowned monastery of "*Mar Saba*," founded about the sixth century, and situated on the continuation of the valley of the Kidron, as it runs off to the Dead Sea.

'The Armenians have their large monastery on mount Zion, said to be the wealthiest in the city, with the splendid church of St. James. Nor far off is a convent of Armenian nuns. Outside of the city, on mount Zion, the pretended house of Caiaphas serves as a smaller convent, and is occupied by monks. The Armenians are, for the most part, not natives; and those not attached to the convents are usually merchants.

'The Coptic Christians consist only of monks in their convent of *es-Sultan*, situated on the north side of the pool of Hezekiah. There is also a convent of the Abyssinians.

'Of these Christian sects, the Greeks, Latins, Armenians, and Copts, have their own chapels in the church of the Holy Sepulchre; and the three former have also convents or dwellings within the walls of the church, for the monks who are shut up here to perform the regular offices day and night. It is well known that a deep hatred exists among all these possessors of the Holy Sepulchre towards each other. These sects are all supported by foreign contributions.'—*Robinson's Researches*, Vol. II. pp. 81—99.

A Protestant church, jointly supported by the Prussian and English governments, is now built in Jerusalem; where the doctrines and ordinances of the English reformed church are faithfully administered. Soon may the benighted people receive the healing beams of the SUN OF RIGHTEOUSNESS.

'Jerusalem has few manufactures; and no exports, except such as are carried away by the pilgrims. The manufacture of soap is one of the principal. For this there are nine establishments, which appear to have been long in existence. The mounds of ashes which they have thrown out at some distance from

* See Sect. xcii. † The more recent estimate fully trebles this number.

EXPERIENCE PROVES THE UNPROFITABLENESS OF WORLDLY GAIN AND ETERNITY WILL REWARD THE RICH TOWARDS GOD.

FOR WE ARE MADE PARTAKERS OF CHRIST, IF WE HOLD THE BEGINNING OF OUR CONFIDENCE STEDFAST UNTO THE END.—Heb. iii. 14.

the city on the north have almost the appearance of natural hills. At Easter large quantities of perfumed soap are said to be sold to the pilgrims. *Oil of sesame* is considerably made; for this there are presses. There is also a large tannery for leather, just by the eastern entrance to the court before the church of the Holy Sepulchre. All these establishments are private property, not controlled by the government; and are in the hands of the Muslems. The Jews have thirty-six colleges. They follow no trade but of necessity, as bakers, butchers, and grocers.

'The chief articles manufactured by the Christians, both here and at Bethlehem, are rosaries, crucifixes, models of the Holy Sepulchre, and the like, carved in olive wood, the fruit of the Dom-palm, said to be brought from Mecca, mother-of-pearl, or sometimes in the species of black shining stone found near the Dead Sea. Some of these are neatly executed. The concourse of pilgrims at Easter converts the city into a sort of toy shop or fair; and immense quantities of these tokens are carried away, after having been duly consecrated by the priests. Merchants also resort hither at that season from Damascus and other places, bringing their wares of various kinds; so that the whole city then assumes an air of bustle and business, strikingly in contrast with its stillness and lifelessness during the remainder of the year.'—*Robinson's Res.* Vol. II. pp. 95, 6.

VISIT OF PILGRIMS TO THE HOLY CITY

Is thus described in Ewald's '*Missionary Labours in Jerusalem*,' p. 169:—'May 1, 1842.—The streets of Jerusalem are again cleared of the throng of pilgrims which has, for two months, rendered them nearly impassable. Their number this year was unusually large. There were 2500 Greeks, 2000 Armenians, 300 Copts, about 1000 Latins, and 1000 Mahometans. These last came from the neighbouring villages and mountains with flags, drums, and cornets; after whom followed a number of half-naked dervishes, who looked and behaved like so many fanatics; and these again were accompanied by a mixed multitude of men, women, and children, who sang and hallooed as they went. The object of these is not so much to visit Jerusalem, but the grave of Moses, which, according to their traditions, is in the mountains near the Dead Sea, to which they resort. The Greeks go in a body to the Jordan, accompanied by a large multitude, with an escort, frequently having the pasha himself at the head of it. During this procession to the Jordan, the Arabs are on the watch for straggliers, whom they attack and rob. Having finished the round of visits to the holy places, the pilgrim is free to do as he likes best.

. . . . . .

. . . Not only is this the case with the ordinary places, but Greeks even come from Cyprus to open drinking shops during the time of pilgrimage; and you may often see scenes of such a nature, as might be expected anywhere but in the holy city. Each pilgrim pays a certain sum to the convent of his religion, whether he be poor or rich. The Latin convent, however, is an exception.'—*See* Section IV. for continuation, '*Jerusalem as it is.*'

ADDENDA.

FEAST. John v. 1, p. 175.

FEASTS.—*See* 'NOTE,' p. 175.

THE SABBATH, or seventh day, the *first* and most ancient of feasts, commemorated the creation: '*God* (Gen. ii. 3) *blessed the seventh day, and sanctified it*,' says Moses, '*because that in it he had rested from all his work.*'

THE SABBATICAL YEAR, which returned every seven years, and was set apart for rest, and the JUBILEE YEAR, at the end of seven times seven years, or the fiftieth year, were sorts of feasts, too, and may be considered as consequences of the sabbath.

THE PASSOVER was instituted in memory of the favour which God shewed his people in sparing their first-born, when he killed the first-born of the Egyptians, Ex. xii. 14, *et seq.*—*See* Sect. vi. p. 43, ADDENDA, '*Passover.*'

THE FEAST OF PENTECOST was celebrated on the fiftieth day after the Passover, in memory of the law being given to Moses on mount Sinai, fifty days after the departure out of Egypt. They reckoned seven weeks from the Passover to Pentecost, beginning at the day after the Passover. The Hebrews call it *the Feast of Weeks*, and the Christians *Pentecost*, which signifies the fiftieth day.

THE FEAST OF TRUMPETS was celebrated on the first day of the civil year; on which the trumpets sounded, proclaiming the beginning of the year, which was in the month Tisri, answering to our September. It was a civil feast, rather than a sacred solemnity. Moses commands it to be observed as a day of rest, and that particular sacrifices should be offered at that time.

THE NEW MOONS, or first days of every month, were in some sort a consequence of the Feast of Trumpets. It appears that on these days also the trumpet was sounded, and entertainments were made. '*And David said unto Jonathan, Behold, to-morrow is the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at even*,' 1 Sa. xx. 5.

THE FEAST OF EXPIATION OF ATONEMENT was celebrated on the tenth day of Tisri, which was the first month of the civil year. It was instituted for a general expiation of sins, irreverences, and pollutions of all the Israelites, from the high priest to the lowest of the people, committed by them throughout the year. Le. xxiii. 27, 3. '*Also on the tenth day of this seventh month* there shall be *a day of atonement*: *it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.* 28, *And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the LORD your God.*' Nu. xxix. 7, '*And ye shall have on the tenth* day *of this seventh month an holy convocation; and ye shall afflict your souls: ye shall not do any work* therein.'

THE FEAST OF TENTS, or TABERNACLES, on which all Israel were required to dwell eight days under tents made of '*boughs of goodly trees, branches of palm trees, and the boughs of thick trees and willows of the brooks*,' in memory of their fathers dwelling forty years in tents, as travellers in the wilderness. It was kept on the fifteenth of the month Tisri, the first of the civil year. The first and seventh days of this feast were very solemn. But during the other days of the octave they might work. Le. xxiii. 34, 5. '*Speak unto the children of Israel, saying, The fifteenth day of this seventh month* shall be *the feast of tabernacles for seven days unto the LORD.* 35, *On the first day* shall be *an holy convocation: ye shall do no servile work* therein.' *See* also Nu. xxix. 12, 3. At the beginning of the feast, two vessels of silver were carried in a ceremonious manner to the temple, one full of water, the other of wine, which were poured at the foot of the altar of burnt offerings, always on the seventh day of this festival.—*See* Sect. IV., ADDENDA, '*Feast of Tabernacles.*'

Of the three great feasts of the year, the Passover, Pentecost, and that of Tabernacles, the octave, or seventh day after these feasts, was a day of rest as much as the festival itself; and all the males of the nation were obliged to visit the temple at these three feasts. But the law did not require them to continue there during the whole octave, except in the Feast of Tabernacles.

Besides these feasts, we find the feast of Lots, or Purim, instituted on occasion of the deliverance of the Jews from Haman's plot, in the reign of Ahasuerus.

THE FEAST OF THE DEDICATION OF THE TEMPLE, or rather of the restoration of the temple, which had been profaned by Antiochus Epiphanes, 1 Macc. iv. 52, &c., was celebrated in winter, and is supposed to be the feast of dedication mentioned in St. John's Gospel, ch. x. 22, § 56. Josephus says, that it was called the Feast of Lights, probably because this happiness befell them when least expected, and they considered it as a new light risen on them.

A GOSPEL PROFESSED MAY LIFT A MAN UP TO HEAVEN,

ONLY A GOSPEL POSSESSED CAN LIFT A MAN INTO HEAVEN.

BETHESDA, JNO. v. 2, p. 175.

Its true site is not satisfactorily determined. Mr. Wilde, as quoted in the 'Pictorial History of Palestine,' Vol. II. p. cxcviii., says, 'The place called BETHESDA is an immense deep oblong excavation, or cistern, somewhat similar to the pools of Solomon, near Bethlehem. It is situated to the south of St. Stephen's, or the sheep-gate, immediately beneath the wall of Omar's mosque.'

Dr. Robinson, *Biblical Researches in Palestine*, speaking of the fortress *Antonia*, says, 'The fortress, according to Josephus, stood on the north side of the area of the temple . . . . was separated from the hill Bezetha, on the north, by a deep artificial trench, lest it should be approachable from that hill . . . . and of this trench the greater part still remains, as I apprehend, in the deep reservoir, commonly called the "POOL OF BETHESDA."

'The peculiar character and depth of the "Pool of Bethesda," so called, have been a stone of stumbling to many travellers; but by thus bringing it into connection with the fortress its peculiarities are at once accounted for.

'This reservoir lies along the outside of the present northern wall of the enclosure; of which wall its southern side may be said to form a part. Its eastern end is near the wall of the city; so near, indeed, that only a narrow way passes between them, leading from St. Stephen's gate to the mosque. The pool measures 360 English feet in length, 130 feet in breadth, and 75 feet in depth to the bottom, besides the rubbish which has been accumulating in it for ages. It was once evidently used as a reservoir, for the sides internally have been cased over with small stones, and these again covered with plaster; but the workmanship of these additions is coarse, and bears no special marks of antiquity. The western end is built up like the rest, except at the south-west corner, where two* lofty arched vaults extend westward, side by side, under the houses which now cover that part. The southernmost of these arches is twelve feet in breadth, and the other nineteen feet; they are both filled up with earth and rubbish, and a vast quantity of the latter has been shot into it. I was able to measure 100 feet within the northern one, and it seemed to extend much further. This gives to the whole work a length of at least 460 feet, equal to nearly one half of the whole breadth of the enclosure of the mosque; and how much more we do not know. It would seem as if the deep reservoir extended further westward in this part; and that these vaults were built up in and over it to support the buildings above. I hold it probable, that this excavation was anciently carried quite through the ridge of Bezetha, along the northern side of Antonia, to its north-west corner; thus forming the deep trench which separated the fortress from the adjacent hill. This part was naturally filled up by the Romans under Titus, when they destroyed Antonia, and built up their approaches in this quarter against the temple. . . . We thus obtain a satisfactory explanation as to the original purpose of the deep and otherwise inexplicable excavation, now called "*Bethesda.*"'—Vol. I. pp. 431—6.

Again, 'This pool, the monks and many travellers have chosen to find in the deep reservoir or trench on the north side of the area of the great mosque; . . . . and in the two long vaults at its south-west corner they profess to find two of the five ancient porches. The natives call it *Birket Israil*. There is not the slightest evidence that can identify it with the Bethesda of the Scriptures. Eusebius and Jerome, and also the *Itin. Hieros.*, do indeed speak of a *Piscina Probatica*, shewn in their day as Bethesda, a double pool, one part of which was filled by the winter rains, and the other was reddish, as if formerly tinged with bloody waters. But neither of these writers gives any hint as to the situation of the pool. The name has doubtless been assigned to the reservoir in question comparatively in modern times, from its proximity to St. Stephen's gate. . . . . That it was anciently filled with water, is apparent from the lining of small stones and cement upon its sides. But from whence the water was brought into it I am unable to conjecture; unless, perhaps, it may have been fed from the pool of Hezekiah, or more probably from the superfluous waters formerly collected from the aqueduct and elsewhere, in the cisterns of the adjacent *Haram esh-Sherif*. The reservoir has now been dry for more than two centuries, during which its deep bottom has been in part a receptacle of filth, and in part occupied as a garden of herbs and trees.'—*Ibid.* p. 489.

Again, having described the '*Fountain of the Virgin*,' which is on the west side of the valley of Jehoshaphat, 1100 feet northward from the rocky point at the mouth of the Tyropœon, and which communicates by a subterraneous passage of 1750 feet, or several hundred feet greater than the direct distance externally, with the '*Fountain of Siloam*,' Dr. Robinson continues—

'The irregular flow of the water mentioned by writers of the earlier and middle ages, as characteristic of Siloam, must of course belong equally to both fountains. . . . But ever since the fourteenth century, this remarkable circumstance seems to have been almost, if not entirely, overlooked by travellers. Yet the popular belief in this phenomenon is still firm among the inhabitants of Jerusalem; our friends had often heard of it; but having themselves never seen the irregular flow, they regarded the story as one of the many popular legends of the country.

'We were more fortunate in this respect, having been very unexpectedly witnesses of the phenomenon in question; and we are thus enabled to rescue another ancient historical fact from the long oblivion, or rather discredit, into which it had fallen for so many centuries.

'The cavity of this fountain is deep, running in under the western wall of the valley; and is wholly excavated in the solid rock. To enter it, one first descends sixteen steps; then comes a level place of twelve feet, and then ten steps more to the water. The steps are on an average each about ten inches high, and the whole depth therefore is about twenty-five feet; or some ten or fifteen feet below the actual bed of the valley. The basin itself is perhaps fifteen feet long by five or six feet wide; the height is not more than six or eight feet. The bottom is strewed with small stones, and the water flows off by a low passage at the interior extremity, leading under the mountain to Siloam.

'As we were preparing to measure the basin of the upper fountain (in the afternoon of April 30th), and explore the passage leading from it, my companion was standing on the lower step near the water, with one foot on the step, and the other on a loose stone lying in the basin. All at once he perceived the water coming into his shoe, and supposing the stone had rolled, he withdrew his foot to the step, which however was also now covered with water. This instantly excited our curiosity, and we now perceived the water rapidly bubbling up from under the lower step. In less than five minutes it had risen in the basin nearly or quite a foot; and we could hear it gurgling off through the interior passage. In ten minutes more it had ceased to flow, and the water in the basin was again reduced to its former level. Thrusting my staff in under the lower step, whence the water appeared to come, I found that there was here a large hollow space; but a further examination could not be made without removing the steps.

'Meanwhile, a woman of *Kefr-Silwan* came to wash at the fountain. She was accustomed to frequent the place every day; and from her we learned, that the flowing of the water occurred at irregular intervals; occasionally two or three times a day, and sometimes in summer once in two or three days. She said she had seen the fountain dry, and men and flocks dependent upon it gathered around and suffering from thirst, when all at once the water would begin so boil up from under the steps, and, as she said from the bottom in the interior part, and flow off in a copious stream. . .

'In the account of the "*Pool of Bethesda*," situated near the sheep [gate], we are told that "*an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole*," John v. 4. . . . . Does not this "*troubling of the water*" look

* Mr. Wilde mentions 'three.'

like the irregular flow of the fountain just described? And as the sheep gate seems to have been situated not far from the temple, and the wall of the ancient city ran along this valley, may not that gate have been somewhere in this part, and this Fountain of the Virgin have been Bethesda, the same with the "*King's Pool*" of Nehemiah, and the Solomon's Pool of Josephus?'—*Ibid.* pp. 498, .9; 500, .6, .7

'ACCUSETH YOU,' Jno. v. 45, p. 180.

Accuseth you, &c.—Jesus had plainly declared, that he was come in the NAME of the LORD, *see* on ver. 19—27, pp. 177, .8. He had produced abundant evidence to his being the Christ, the Son of God, ver. 31—44. He now points to the testimony of Moses with regard to the case of the Jews; and which was to be the grand concluding testimony to the truth of his Messiahship. The '*plagues, and of long continuance*,' De. xxviii. 59, which have come upon the Jews, and which commenced in that very generation who, by crucifying the Lord of glory, consummated the guilt of their fathers, incontestibly prove that it was He of whom Moses wrote, Ex. xxiii. 20, .1, '*Behold, I send an Angel*,' '*obey his voice*,' '*for my* NAME *is in him*.' De. xviii. 58, .9, '*If thou will not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful* NAME, THE LORD THY GOD; *then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance*.' The Jews are witnesses to the truth of this threatening. These words of Moses still accuse the Jews; they testify that the '*plagues*' '*of long continuance*' which have been upon them, were so to be, in the case of their rejecting Him who was to come in the name of the Lord.

SECTION 24.—(G. 2.)—THE DISCIPLES PLUCK EARS OF CORN ON THE SABBATH; ARE ACCUSED BY THE PHARISEES; JESUS SHEWS THAT THE SABBATH DOES NOT FORBID WORKS OF NECESSITY. Matt. xii. 1—8. Mark ii. 23—.8. Luke vi. 1—5.—IN THE NEIGHBOURHOOD OF JERUSALEM.

INTRODUCTION OR ANALYSIS.

Matt. xii. 1, 2. Mark ii. 23, .4. Luke vi. 1, 2. On a sabbath after the offering of first-fruits, Jesus walked with his disciples through the corn fields. The disciples were, according to Matthew, 'an hungred;' which occasioned what all three Evangelists notice, their plucking 'the ears of corn.' Matthew and Luke tell us that they did eat; the latter intimating that they prepared the corn for this purpose, by 'rubbing *them* in *their* hands.' This species of labour on the sabbath day appears to be that on account of which they were reproached by the Pharisees; who ought rather to have reproached themselves for their want of hospitality, as seems to be afterwards intimated by our Lord, Mt. xii. 7.

—— xii. 3, 4. —— ii. 25, .6. —— vi. 3, 4. **All the evangelists notice the first part** of our Lord's reply,—that which David did. Having escaped from Saul, who sought his life, he fled to the house of God, and prevailed upon the high priest to give him and his companions the shewbread to eat. This appears to have been on the sabbath, on which day the old bread was taken away, and the new set on the Lord's table. The bread which was removed was only for the priests, but David in his extremity asked for this, and made use of it. The Pharisees, by most unrighteous conduct towards the anti-typical David, were hasting, like Saul, to their own destruction. But Jesus does not allow that the disciples were guilty in the case. He produces a series of arguments from the Law, the Prophets, the design of the Sabbath, and his own authority as Lord of the sabbath, to shew that they were not guilty; and, by implication, that their accusers were to blame. This part of our Lord's reply is mainly supplied by Matthew.

—— xii. 5, 6. —— —— He intimates that actions must be judged of circumstantially; and that, in this light, their conduct was as blameless as that of the priests in the temple on the sabbath; that it was as being in the service of One greater than the temple they had been reduced to such necessity.

—— xii. 7. —— —— Jesus intimates farther, that the necessity would not have existed, but for the culpable conduct of those who now accused the disciples. The guilt lay with those who neglected to shew mercy, not with those who suffered by such inhospitable conduct as that of the Pharisees.

—— —— ii. 27. —— A farther argument in defence of the disciples, is from the design of the sabbath. It was made for man's benefit, not to deprive him of the means of existence by abstinence from things *lawful*.

—— xii. 8. —— ii. 28. —— vi. 5. In the concluding argument, our Lord asserts his right to lay down the law of the sabbath; and if we take his own example as the rule, we shall see that the day is to be observed, not as a day of pharisaic fault-finding, but of more intimate communion with God, and of hearty goodwill unto man.

LET NOT HIM THAT IS DECEIVED TRUST IN VANITY: FOR VANITY SHALL BE HIS RECOMPENCE.—Job xv. 31.
IT SHALL BE ACCOMPLISHED BEFORE HIS TIME, AND HIS BRANCH SHALL NOT BE GREEN.—Job xv. 32.

No. 24. *The disciples pluck corn on the sabbath-day.—In the neighbourhood of Jerusalem.*

MATT. xii. 1—8. [Ch. xi. 30, § xxix. p. 218]	MARK ii. 23—8. [Ch. ii. 22, § xxii. p. 169.]	LUKE vi. 1—5. [Ch. v. 39, § xxii. p. 169.]
1 At that time	23 And it-came-to-pass, that ·	[a]And it-came-to-pass on the-second-·sabbath ·after-the-first δευτεροπρωτῳ, that-·
[b]Jesus went [c] on-the sabbath-day through the corn;	he-went through the corn-fields	he-went [e]through the corn-fields [d]
διὰ των σπορίμων	διὰ των σπορίμων	διὰ των σπορίμων;
[d]and his disciples were-an-hungred,	on the sabbath-day; and his disciples	and his disciples
and began to-pluck the-ears-of-corn, [e] and to-eat.	began, as-they-went, to-pluck the ears-of-corn.	plucked the ears-of-corn, [f] and did-eat, rubbing ψωχοντες them in-*their* hands. [f]
2 [f]But when-·the Pharisees saw *it*, they-said unto-him, Behold, thy disciples do that-which is-·not·-lawful to-do upon the-sabbath-day.	24 And the Pharisees said unto-him, Behold, why do-they on the sabbath-day that-which is-·not·-lawful?	And certain-of-the Pharisees 2 said unto-them, Why do-ye that-which is-·not·-lawful to-do on the sabbath-days?
3 But he said unto-them, [g] Have-ye-·not·-read	25 And he said unto-them, [g] Have-ye-·never·-read	And Jesus · 3 answering them said, Have-ye-·not·-read
what David did, when he was-an-hungred, and they *that were* with him;	what David did, when he-had need, and was-an-hungred, he, and they *that were* with him?	so-much-as-this, what David did, when himself was-an-hungred, and they which-were with him;
4 how he-entered into the house of God,	26 how he-went into the house of God	how he-went into the 4 house of God,

SCRIPTURE ILLUSTRATIONS.

Lu. vi. 1. *second sabbath after the first*—the *passover* was observed during the month *Abib*, or Nisan, answering to the latter part of March, and the beginning of April. The feast was held seven days, commencing on the fourteenth day of the month, Ex. xii. 1—28; xxiii. 15. On the *second* day of the paschal week, the law required that a sheaf should be offered up, as the first fruits of the harvest, Le. xxiii. 10, 11. From this day they reckoned seven weeks to the feast of pentecost, ver. 15, 16, called 'the feast of *weeks*,' Ex. xxiii. 16. This second day in the feast of the passover, or of unleavened bread, was the *beginning*, therefore, from which they reckoned towards pentecost. The occurrence recorded, Lu. vi. 1—5, took place on a sabbath after that second day of the feast on which the first fruits were offered, and before which it was unlawful to pluck the ears of corn for food, Le. xxiii. 14.

plucked the ears of corn—this had been allowed by the law: 'Thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn,' De. xxiii. 25.

rubbing, &c. — this preparation of food was by their tradition made a breach of the law of the sabbath: doing any work thereon having been forbidden, Ex. xx. 10—*see on* Jno. v. 9, 10, § 23, p. 176.

Mk. ii. 26. *days of Abiathar, &c.*—he was afterward high priest during David's reign, but deposed by Solomon, 1 Ki. ii. 26, 27.—*See* NOTES, *next page.*

NOTES.

[Lu. vi. 1. *On the second sabbath, &c. ἐν σαββάτῳ δευτ.* The *first* sabbath *after the second day of unleavened bread*; on which the *wave sheaf* was commanded to be offered up, and from which, and not the *first* day of the passover, the fifty days were reckoned to the pentecost. Hence it is no wonder that all the sabbaths from the passover to the pentecost should have taken their appellation, ἀπὸ τῆς δευτέρας τοῦ πάσχατος.]

3. Have ye not read, &c. We have looked upon David's conduct in this matter as unjustifiable; but it is likely we, and not David, were in the wrong. From David's habits of thought and expression as developed in his psalms, it is more probable it was of the Lord, that he spoke as the King who had appointed him to a particular service, which at the request of Saul himself, must for the present be kept secret.—See INTRODUCTION, p. 187.

4, 5. House of God. This was the tabernacle, the temple was not then built.

PRACTICAL REFLECTIONS.

Lu. vi. 1. Observe the poverty to which the Lord of all condescended for us: he travelled on foot, with a few poor men in his company, and these reduced to the necessity of satisfying their hunger from the ears of corn, that grew in the fields through which they passed. Let us learn from this, not to despise the poor; and let us submit patiently to privations should they come upon ourselves. — Let us not judge of God's favour to men by the favourable condition in which they are placed, as to the things of this life.

[*ver.* Let us not measure any man's possession of true piety by his fastidious observance of ceremonial religion, and reproaching the poor for that, to which his own want of a due observance of the law of kindness may have mainly contributed.]

[Mt. xii. 2. Let us avoid the conduct of the Pharisees, who, instead of supplying the wants of the poor, employed the sabbath in faulting the actions of men more righteous than themselves.]

MATT. xii. 4—6.	MARK ii. 26.	LUKE vi. 4.
and did-eat the shew bread, *αρτους της προθεσεως*	in-the-days-of Abiathar the high-priest, and did-eat the shew bread,[A] *αρτους της προθεσεως*	and did-take and eat the shew bread *αρτους της προθεσεως*, [A] and gave also to-them *that were* with him;[t]
[s] which was not lawful for-him to-eat, neither for-them *which were* with him, but only for-the priests?	which is-not-lawful to-eat but for-the priests, and gave also to-them which were with him?	which it-is-not-lawful to-eat but for-the priests alone?
5 Or have-ye-not-read in the law, how-that on-the sabbath-days the priests in the temple profane the sabbath, and are blameless?		
6 But I-say unto-you, That in-this-place is *one*		

SCRIPTURE ILLUSTRATIONS.

shewbread—twelve cakes were to be set 'in two rows, six on a row, upon the pure table before the LORD,' Le. xxiv. 5, 6—pure frankincense was to be put upon *each* row, and every sabbath the priest was to set it in order, ver. 7, 8. The bread had been newly changed when asked by David, so that the occurrence is likely to have taken place on the sabbath, 1 Sa. xxi. 6.

Mt. xii. 4. *only for the priests*—'it shall be Aaron's and his sons'; and they shall eat it in the holy place,' —*David induced the high priest to give him and his men the hallowed bread*, 1 Sam. xxi. 1, 2. *If Ahimelech failed to recognise the* LORD, *as King even in his own house, and acted thus from fear of man, he did not escape*, xxii. 16, 17—9.

5. *priests profane the sabbath*—they had to prepare extra sacrifices on the sabbath: 'And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour *for* a meat offering, mingled with oil, and the drink offering thereof: *this is* the burnt offering of every sabbath, beside the continual burnt offering, & his drink offering,' Nu. xxviii. 9, 10.

NOTES.

[Mk. ii. 26. *In the days of Abiathar.* ἐπὶ Ἀβιάθαρ τοῦ ἀρχ. 'The sense of this disputed passage (found only in St. Mark) *seems* to be, "during the high-priesthood of Abiathar." But from the passage of the Old Testament alluded to, 1 Sa. xxi. 1—6, it appears that, at the period when the circumstance here adverted to took place, *Ahimelech* was high priest; and other passages shew that Abiathar was *son* of Ahimelech. Bp. Middleton thinks that a great deal of learning and ingenuity have been employed to remove a difficulty which *does not exist*. This, he says, has arisen from imagining that the words of St. Mark, explained in the obvious way, would mean, "in the priesthood of Abiathar:" a sense which, indeed, they will not admit. *Without* the article, indeed, (continues he,) such would have been the meaning, as in 1 Macc. xiii. 42; Luke iii. 2, ἐπ' ἀρχιερέων Ἅννα καὶ Καϊάφα, Demosth. i. 250; Thucyd. ii. 2. In fact, nothing is more common in the classical writers. Now (argues the learned prelate) in these examples the *article* would imply, as in the case of Abiathar, that these persons were *afterwards* distinguished by their respective offices from others of the same name. And that the name Abiathar was not an uncommon one among the Jews, is certain. And this might render the addition, τοῦ ἀρχ. natural, if not absolutely necessary. Thus the sense will be, that "this action of David was in the time of Abiathar" (as we should say, when he flourished), *i.e.*, "*the* noted person who was *afterwards* high-priest." So Lu. iv. 27. (§ 15, p. 104,) ἐπὶ Ἐλισσαίου τοῦ προφήτου. This method (which had before occurred to Zegerus and Wetstein) seems entitled to the preference. *Comp.* Exod. xxix. 32; Levit. viii. 31.']—*Bloomf.*

[*The shewbread.* τοὺς ἄρτους τῆς προθέσεως—In Heb. לחם פנים *lechem panim*—*bread of the presence*, or *faces*, because this bread was placed before the face of Jehovah, by the priests, upon the golden table in the sanctuary, every sabbath day: there it remained the whole week, and was then removed, Exod. xxv. 23—30.]

[Calmet, after the Jewish writers, observes, that as the tabernacle first, and the temple afterwards, was God's palace and place of residence, so the weekly services of bread, wine, and salt, were intended to denote his habitation among them, as if he had been an earthly prince for whom such provision was made. Rather, the loaves being twelve in number, seem to have represented the twelve tribes of Israel; which ceremonial institution might typify the communion the Lord holds with his redeemed people in his ordinances—the provisions of his house, and the feasts with which they are sometimes favoured—the food for their souls which they always find when they hunger after it—and the delight which the Lord takes in their persons and services, as presented before him in Christ Jesus.]

Mt. xii. 5. *In the law.*—*See* 'Serip. Illus.,' Nu. xxviii. 9, 10; from which, and other passages of the Old Testament, it appears that more beasts were sacrificed (and of course slain and prepared for sacrifice) on the sabbath than on any other day, and of course more servile work, of every kind, must have been done by the priests. From the above, then, and all such passages, the *inference* is, that 'the action, which would otherwise be a profaning of the sabbath, being done by the especial command of God, the priests in doing what they do must be blameless.' That the same reasons, therefore, which rendered the priests *blameless*, vindicated the disciples.

Profane. βεβηλοῦσιν. So the rabbins speak, when they say that the sabbath is *lawfully violated*, by doing such and such sacerdotal works, and that 'there is no sabbatism in the temple.'

PRACTICAL REFLECTIONS.

Mt. xii. 3, 4 *ver.* If the high priest, through the fear of man, gave David, as the servant of Saul, the shewbread, he acted unworthily. Let us not only be ready to receive a righteous man to the enjoyment of what the Lord may, through us, provide for his help, but let it be given him in the name of a righteous man, if we would have a righteous man's reward. Let us not only do worthy actions, but do them from worthy motives.

5 *ver.* David's conduct was blameable: not so that of the disciples, which was more akin to that of the priests in the temple, who there, on the sabbath, did that which in another place would have been unlawful—teaching us, that in judging of actions, we must not view them absolutely, but circumstantially.

6 *ver.* In their following Jesus, the disciples had reduced themselves to the necessity of accepting the meanest fare which the law allowed them: which sacrifice was truer worship, as accepted in Christ, than the costly ceremonial service of the typical temple. The body of man is the temple in which God more especially desires to be worshipped; but, in order that he be worshipped therein, the body has to be sustained.

THE CONGREGATION OF HYPOCRITES SHALL BE DESOLATE, AND FIRE SHALL CONSUME THE TABERNACLES OF BRIBERY. THEY CONCEIVE MISCHIEF, AND BRING FORTH VANITY, AND THEIR BELLY PREPARETH DECEIT.—Job xv. 34, 35.

Matt. xii. 7, 8	Mark ii. 27, .8	Luke vi. 5.
7 greater than-the temple. But if ye-had-known what *this* meaneth, I-will-have mercy, and not sacrifice, ye-would-not'-have-condemned the guiltless.[k]		
	27 [k]And he-said unto-them, The sabbath was-made for διὰ man, and not man for διὰ the sabbath :	And he-said unto-them, 5
8 For the Son of man is Lord even of-the sabbath day	28 Therefore the Son of man is Lord also of-the sabbath	That the Son of man is Lord also of-the sabbath.

SCRIPTURE ILLUSTRATIONS.

6. *greater than the temple*—the temple was a type of his body, Jno. ii. 19—22. § 12, p. 82—his disciples are stones in that temple, 1 Pe. ii. 5; Eph. ii. 21, 22—believers are 'the temple of God,' 1 Cor. iii. 16—'he who hath builded the house hath more honour than the house,' He. iii. 3.

7. *if ye had known*—had these Jewish accusers known practically the scripture, 'I desired mercy, and not sacrifice,' Ho. vi. 6, they would have exercised hospitality to the disciples of our Lord, so that these would not have been reduced to the necessity of so providing for their wants—*see* also Mic. vi. 6—8—those accusers had forgotten the law: 'Thou shalt not harden thine heart, nor shut thine hand from thy poor brother,' De. xv. 7; and the promise, 'if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness *be* as the noon day,' Is. lviii. 10.

Mk. ii. 27. *the sabbath*—it was appointed for a sign, 'that *ye* may know that I *am* the LORD that doth sanctify you,' Ex. xxxi. 13—*7*.

made for man—not to bring Israel into bondage, but in mercy to man generally, that 'the son of thy handmaid, and the stranger, may be refreshed,' Ex. xxiii. 12; De. v. 14, .5; Lu. xiii 14, § 65—but especially was it appointed as a season of spiritual refreshment: 'Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I *am* the LORD that sanctify them And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I *am* the LORD your God,' Eze. xx. 12, 20.

Lu. vi. 5. *Lord also of the sabbath*—on the first day of the week he arose from the dead, Jno xx. 1—18, § 93; and chiefly on that day he afterwards appeared for the spiritual refreshment of his disciples, ver. 19, § 95, 26—.9, § *ib.*; Rev. i. 10.

NOTES.

[6. *One greater.* μεῖζον. Many MSS. read μεῖζον, *something greater*; and this reading is to be preferred, as our Lord might, perhaps, point to *his own body*, the noblest *Temple of the Deity—comp.* Jno. ii. 21, § 12, p. 82.]

Than the temple. Our Lord here anticipates an objection; *q. d.* 'But *you* are no priest, nor is your work for the benefit of the temple.' To which he does not directly reply, 'I am one greater than the temple,' but, modestly and delicately, 'Here is *something* (*i. e.* one) greater than the temple;' even the *Lord* of the temple, whose coming was foretold by Mal. iii. 1.

Mk. ii. 27. *The sabbath was made for man.* And it is easily capable of proof, that no institution has been more signally blessed to man's welfare than the Christian sabbath. To that we owe, more than to anything else, the peace and order of a civilized community. Where there is no sabbath, there is ignorance, vice, disorder, and crime. On that holy day, the poor and the ignorant, as well as the rich and the learned, have undisturbed time to learn the requirements of religion, the nature of morals, and the law of God, and the way of salvation. On that day, man may offer his praises to the Great Giver of all good; and, in the sanctuary, seek the blessing of Him whose '*favour is life.*' Where that day is observed in any manner as it should be, order prevails, morals are promoted, the poor are elevated in their condition, vice flies away, and the community puts on the appearance of neatness, industry, tenderness, morality, and religion.—*See* ADDENDA, p. 191.

Not man for the sabbath. Man was made *first*, and then the sabbath was appointed for his welfare, Ge. ii. 3: '*And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created* [Heb. *created to make*] *and made.*' The law of God contemplates man's *real good on the whole*, and we have no right, under the plea that '*the sabbath was made for man,*' to do anything contrary to what the law of God admits. It would not be for our *real good*, but for our injury, to devote the sabbath to vice, to amusement, or to labour.

[Mt. xii. 8. *For the Son of man, &c.* 'Grotius and many other eminent commentators maintain that ὁ υἱὸς τοῦ ἀνθρώπου here signifies *man* generally; which may seem to be countenanced by the parallel passage of Mk. ii. 28. But in all the other eighty-seven passages of the New Testament where it occurs, the expression signifies the Son of man, *the Messiah*; which sense also the *article* requires: whereas υἱὸς τοῦ ἀνθρώπου, without the article, as invariably denotes *a* son of man, a man.'—*Bloomfield.*]

PRACTICAL REFLECTIONS.

[*7 ver.* Let us learn what that meaneth, '*I will have mercy, and not sacrifice*;' and, in place of self-glorification, because of our own religious services, and censoriousness with regard to others' deficiency therein, let us endeavour, by the exercise of kindness, to prevent that conduct in others which we would be disposed to condemn. Had the Pharisees observed the law with regard to strangers and the poor, they would not have had the present occasion of condemning the guiltless. Let us take heed that we act so, as that when we censure others, we do not condemn ourselves.]

Mk. ii. 27. The sabbath was made for man when in a state of innocence, and was appointed as a merciful institution for him even under the Law. It is not therefore to be expected that man should be deprived of it under the Gospel, in which the mercy of God so distinguishingly shines.

Man is, on the sabbath, to feel as set at liberty from secular concerns, that he may without interruption enjoy the more immediate service of God.

Mt. xii. 8. We should delight in that day which the Lord hath been pleased to call peculiarly his own; on which he arose triumphant over hell and the grave, and on which he so frequently visited his disciples, in order to raise their thoughts and affections to things above, and belonging to that great day of the Lord, — the glorious rest of which we are reminded by each returning sabbath.

ADDENDA.

THE SABBATH DAY, p. 188.

SABBATH.—This word in Hebrew, שַׁבָּת, signifies rest. It is used in Scripture in a limited sense for the seventh day of the week, which was peculiarly consecrated to the service of God.

'We find no express mention of the sabbath in patriarchal times, but it cannot be concluded from this that no sabbath was observed by the patriarchs. It is said of Noah, in Ge. viii. 10—2, "*And he stayed yet other seven days; and again he sent forth the dove out of the ark*; 11, *and the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth.* 12. *And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.*" From their thus distinguishing time by weeks of seven days, we may infer the division was Divinely appointed. Some have apprehended, that "*the end of the days,*" when Cain and Abel are said to have brought their "*offering unto the* LORD," Ge. iv. 3, means the end or last day of the week, that is, the sabbath day. And should this expression be thought to signify more probably the end of the year, when the fruits of the earth were ripe: it is not unlikely that the "*day when the sons of God came to present themselves before the* LORD," Job i. 6, ii. 1, was the sabbath.

'It is some confirmation, that all heathen nations adopted the division of time by weeks of days. In Homer, Hesiod, and Herodotus, and others of the most ancient writers, there is evidence of one day of the seven being especially sacred above the rest. Philo says, "that the sabbath is not a festival peculiar to any one people or country, but is common to the whole world, and that it may be named the general and public feast, and that of the nativity of the world."

'In Ex. xvi. the sabbath is not spoken of as a novel institution, but as one with which the people were well acquainted.

SUPPOSED CHANGE OF THE SABBATH AT THE TIME OF THE EXODUS

'It is probable that the Jewish sabbath was appointed to be kept the day *before* the patriarchal sabbath; and that the *first* day of the week, or the Christian sabbath, is the *seventh* day, computed from the beginning of time, and the same with the sabbath sanctified by God, and observed by the patriarchs, in commemoration of the works of creation.

'The first account of the institution of the Jewish sabbath is in Ex. xvi. 23—6, when the day appointed to be kept was marked out by its not raining manna. "*And he said unto them, This is that which the* LORD *hath said, To-morrow is the rest of the holy sabbath unto the* LORD: bake that *which ye will bake* to-day, *and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.* 24, *And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.* 25, *And Moses said, Eat that to-day; for to day is a sabbath unto the* LORD: *to-day ye shall not find it in the field.* 26, *Six days ye shall gather it; but on the seventh day* which is *the sabbath, in it there shall be none.*"

'From Ex. xvi. 1, we learn that the children of Israel reached the wilderness of Sin "*on the fifteenth day of the second month after their departing out of the land of Egypt,*" and the Lord that night sent them quails; and the next morning, which was the *sixteenth* day, it rained manna, and so until the *sixth* day. On the *seventh* day, which was the *twenty-second*, it rained none, and that day they were commanded to keep for their sabbath. If this had been the sabbath in course, according to the paradisiacal computation, the *fifteenth* must have been so too, and would have been doubtless kept as a sabbath, and not part of it spent in marching from Elim to Sin.

'That the Jewish sabbath was on a different day from the paradisiacal sabbath, is probable from its being appointed a sign between God and the people of Israel, by observing which they were to know or acknowledge Jehovah as their God. Ex. xxxi. 12—7. "*And the* LORD *spake unto Moses, saying,* 13, *Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the* LORD *that doth sanctify you.* 14, *Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people.* 15, *Six days may work be done; but in the seventh is the sabbath of rest, holy to the* LORD: *whosoever doeth any work in the sabbath day, he shall surely be put to death.* 16, *Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.* 17, *It is a sign between me and the children of Israel for ever: for in six days the* LORD *made heaven and earth, and on the seventh day he rested, and was refreshed.*"—*See the border*—Ezek. xx. 20. Agreeable to which is the opinion of the Jewish doctors, that the sabbath was given to Israelites, and none else were bound to observe it. But how could it be a sign between God and the people of Israel, more than any other people, if it had been merely the old paradisiacal sabbath, which had been given to all mankind?

'The Jewish sabbath being declared to be instituted as a memorial of their deliverance out of the land of Egypt, and this being superadded to the reason for keeping the ancient paradisiacal sabbath, makes it highly probable it was appointed to be on a different day; otherwise how could it be a memorial of a new event, or with what propriety could it be said, as it is, "*Remember that thou wast a servant in the land of Egypt, and that the* LORD *thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the* LORD *thy God commanded thee to keep the sabbath day,*" De. v. 15; *marg.* comp. with Ex. xx. 11, "*For in six days the* LORD," &c.

'Some have computed that the Jewish sabbath was appointed to be on the same day of the week as that on which the deliverance of the children of Israel was completed, by the overthrow of Pharaoh in the Red Sea.

'It is a very probable conjecture, that the day which the heathens in general consecrated to the worship and honour of their chief god, the sun, was the ancient paradisiacal sabbath. What, but the tradition of a Divine institution, should induce them to consecrate that day to their principal deity, and to esteem it more sacred than any other?

'The reason perhaps for God's changing the day might be to take off the Israelites more effectually from concurring with the Gentiles in their idolatrous worship of the sun. For the same reason, as the heathens began their sabbath, and other days, from the sun-setting, the Israelites are ordered to begin their sabbath from the evening, Le. xxiii. 32, "*From even unto even, shall ye celebrate your sabbath.*" As the worshippers of the sun adored towards the east, the point of the sun's rising, God ordered the most holy place, in which were the sacred symbols of his presence, in the tabernacle and temple, and towards which the people were to worship, to be placed to the west.

'It is objected, that the paradisiacal sabbath was appointed to be kept on the *seventh* day; and so, in the *fourth* commandment, was the Jewish; and they are supposed, therefore, to have been kept on the same day. But this consequence will not follow from the premises. It is by no means certain, that the *seventh* day of the Jewish week coincided with the *seventh* day of the paradisiacal. For upon their migration out of Egypt, God appointed the Israelites a new computation of time. The beginning of the year was changed from the month *Tisri* to the opposite month *Abib*, Ex. xii. 2; and the beginning of the day from the morning to the evening, whereas the *fifteenth* day of the month, on which they departed from Egypt, was reckoned to be the morrow after the evening in which they ate the passover, that is, on the *fourteenth* day, Nu. xxxiii. 3, ("*And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians*")—*comp.* with Ex. xii. 6, ("*And ye shall keep it up until the fourteenth day of the same month: and the whole as-*

HALLOW MY SABBATHS; AND THEY SHALL BE A SIGN BETWEEN ME AND YOU, THAT YE MAY KNOW THAT I AM THE LORD YOUR GOD.—Ezekiel xx. 20.

ADDENDA—(*continued.*)

semblу of the congregation of Israel shall kill it in the evening;") they were, for the time to come, to compute their days, at least their sabbaths, from even to even; by this means the *fifteenth* day was changed into the *fourteenth*, and the *seventh* into the *sixth*; and the change of the sabbath made a change likewise of the beginning of the week, or the seventh in respect of the preceding six of labour, though *not* the seventh from the beginning of time.'

'It is also a circumstance of importance in the passover, that its seven days have two sabbaths. "*In the first day* there shall be *an holy convocation, and in the seventh day,*" Ex. xii. 16. And an important difference between the first passover and every succeeding one is to be noted; that in the *first* the lamb was slain the evening *before* the fifteenth; but on every subsequent passover before sun-set on the *thirteenth*, in order that the whole *fourteenth* day, from even to even, might be kept as a sabbath. The lamb might be slain any time between the two evenings, that is, after sun-set on the twelfth, when our Lord and his disciples ate the passover; before sun-set on the *thirteenth*, when our Lord, the true paschal Lamb, was offered up on the cross. A day was thus demonstrably lost at the Exodus; the effect of which would necessarily be to *anticipate* the sabbath *one* day, making the first and the seventh days of the following week both sabbaths: and this might have kept the people in suspense which of the two days, the first or the seventh, was to be observed—till the double portion of manna which each person gathered decided for the anticipated sabbath, or seventh day: a circumstance which the surprise expressed by the people, and the repetition of the command of Moses, and the obstinate incredulity of some of the people in still going out on the *seventh* day to collect manna, lead us to suppose, was unexpected by them.

'The command to observe the sabbath is repeated at Sinai, on the day of Pentecost, and often commanded by the prophets as a special mark of distinction between the children of Israel and other people, and generally with an intimation that it began as a distinction with the deliverance from Egypt, De. v. 15; Eze. xx.; where, after enumerating the gracious acts of God in Egypt, it is written, ver. 12, "*Moreover also I gave them my sabbaths.*" Thus "*the sabbath was made for man, and not man for the sabbath.*"'—*Jennings' Antiquities.*

RESTITUTION OF THE PARADISIACAL SABBATH AT OUR LORD'S RESURRECTION.

'To honour his own resurrection, Jesus, "*the Lord of the sabbath,*" changed the sabbath from the seventh to the first day of the week. To mark the Divine authority of this change, he, on that day, made repeated visits to his disciples, Jno. xx. 19, 26, § 95—he bestowed the miraculous gifts and grace of the Holy Ghost, Ac. ii. This is called the *Lord's day*, and thereon the primitive Christians met for their public worship, and made their collections for the poor, Rev. i. 10; Ac. xx. 7; 1 Co. xvi. 1, 2. The first day was all along observed by Christians as their sabbath.

'We now proceed to shew how the Son of man became Lord of the sabbath day—how the day, which was *lost* in that memorable night when the children of Israel came up out of Egypt, was *recovered* in that still more memorable night when Christ rose from the dead. The passover, in the time of our Lord, was prepared on the *thirteenth* day, called the preparation, Mk. xv. 42, § 93—that is, the day *before* the sabbath; and the lamb slain and prepared might be eaten either the night preceding, as it was by our Lord and his disciples, or the following night, which was the commencement of the sabbath, Lu. xxiii. 54; Jno. xix. 31, § 76, when the Pharisees ate it, Jno. xviii. 28, § 90.

'Our Lord was crucified on the *thirteenth*, and yielded up the ghost at the ninth hour, and was laid in the sepulchre before sunset, because of the Jews' preparation, Jno. xix. 42, § 92. The day after the preparation—that is, the *fourteenth*, the Pharisees guarded the sepulchre, Mt. xxvii. 62, § 92; and early the next morning, namely, the *fifteenth*, Christ rose from the dead—that self-same day on which the children of Israel came up out of Egypt.

'Our Lord certainly ate the passover one day before the Pharisees ate it, but we do not argue the recovery of the lost day on that ground; the general, the universal ground of the sabbath succeeding the passover, during which our Lord lay in the grave, combined with the return of the Christian church to the original computation of the day from sun-rise, will suffice.

'The reckoning from sun-rise was in use when the Gospels and Acts were written, and probably began again at the resurrection of our Lord. Jno. xx. 19, § 95, was read, "*the same day at evening,*" which by the law would have been the next day. Ac. xx. 7, the next day is called the morrow, though St. Paul "*continued his speech until midnight.*"

'Both the sabbaths seem to have been in use for some time, the Lord's day as the Christian sabbath, the seventh day as the Mosaic, retained for a time in condescension to the Jews. The resurrection day of Christ was the *first* day of new creation life, the *first* day of new life kept by the second Adam, as the creation sabbath was the first day of Adam's life. But the most solemn sanction of the day was given at Pentecost, at which time the sabbath and ordinances of Moses received their solemn sanction at Sinai. For Pentecost was the day after the seventh sabbath from the passover sabbath, Le. xxiii. 15, ("*And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete,*") and therefore of necessity our Lord's day. The new law was then given with signs from heaven of a mighty wind, and earthquake, and fire; but not in terror, such as made Moses himself fear and quake exceedingly; not engraven on tables of stone, but in the law of love, written on the fleshy tables of the heart.

'Thenceforward the Lord's day was kept by all Christians, as may be justly inferred from Ac. xx. 7, "*And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.*" And on that day the special revelations were commonly made: "*I was in the Spirit on the Lord's day, and heard behind me a great voice,*" &c., Rev. i. 10. And when the temple was destroyed, the whole Mosaic law was abrogated, and it was considered criminal to observe any of the Jewish rites. This is manifest from the apostolic canons, the 70th and 71st—from the sixth and eighth epistles of Ignatius—and from the decision of the Council of Laodicea, held A.D. 320; the Council of Ephesus, A.D. 341; and the Council of Constantinople, A.D. 383.'

THE JEWS' PREPARATION FOR THE SABBATH.

'Whatever was necessary for the sabbath, was prepared on the latter part of the day before, that is, of our Friday: hence the day preceding the sabbath, παρασκευη, is in the New Testament termed "*the preparation,*" παρασκευη, which began at the ninth hour of the day, or our *three* in the afternoon.'—*Horne's Introd.**

'The sabbath was by the appointment of the law to be reckoned from evening to evening: and that this was the mode of reckoning in the time of our Saviour appears from Josephus, *De Bello*, iv. ix. 12: where it is said, that a priest was wont to be stationed upon the Postophoria of the temple, on purpose to announce, by the sound of a trumpet, both the coming in and going out of the sabbath, in the *evening* of the day. It is not indeed said that this trumpet was sounded exactly at sun-set, but it is implied that the priest was placed on the Postophoria in particular, which looked westward, that he might be the better able to watch and to notify the moment of the sun's disappearing. On this principle the twelfth or last hour of the sixth day of the week, among the Jews at least, must always have ended, and never have begun, with sun-set.'—*Grenwell*, Vol. i. p. 508.

* *See* Mt. xxvii. 62, [Mk. xv. 42, Lu. xxiii. 54,] § 92; Jno. xix. 14, § 90; 31, § 92.—*See* Sect. xc.

ADDENDA—(*continued.*)

REMEMBER THE SABBATH DAY.

'The words, "*Remember the sabbath,*" Ex. xx. 8, may be supposed to have not only a reference to the law of the sabbath as already existing, which, from Ex. xvi. 22—30, we find was the case prior to the giving of the law from Sinai, Ex. xx. 8—11; they may also be a call to remember the sabbath during the six days' labour, so as to make therein a proper provision for the right observance of the sabbath day, remembering that we cannot well dispense with that rest which the Supreme Worker knew to be good, Ex. xxxi. 17.

'The children of Israel were also on the sabbath to remember, or take a retrospect of those former blessings they had received, and which they were particularly to recollect and commemorate on the sabbath. And they were chiefly two, the creation of the world, and their deliverance from bondage in Egypt. The first was a blessing common to Israel and the rest of mankind, and is accordingly assigned as the reason of God's appointing a sabbath to be kept by Adam and all his posterity, Gen. ii. 3, "*And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.*" This reason, therefore, for the observance of the sabbath, was not peculiar to Israel, but common to them and all others, on whatever day it was kept. But besides this reason, mentioned in the book of Exodus, on occasion of the institution of the Jewish sabbath, ch. xx. 11, ("*For in six days the* LORD *made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the* LORD *blessed the sabbath day, and hallowed it,*") there was a further reason, which was peculiar to Israel, assigned in the book of Deuteronomy, ch. v. 15, "*And remember that thou wast a servant in the land of Egypt, and that the* LORD *thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the* LORD *thy God commanded thee to keep the sabbath day.*"'—*Jennings' Antiquities.*

A still more important reason is given to us for observing the sabbath, as restored to the day of its original appointment. The deliverance of Israel from Egypt was but a type of the deliverance which the Mediator of the new covenant hath effected for us. He hath risen from the grave, to which for our salvation he descended; and, on the ground of his all-sufficient atonement for sin, given *rest* to our souls, in the blessed hope of a glorious resurrection. '*We which believe do enter into rest.*' Rejoicing in our Lord as '*Lord also of the sabbath,*' let us, not only on that, but '*in spirit and in truth,*' worship our Creator and Redeemer, upon this his own—'*the LORD'S day.*' We may well remember the sabbath day, to keep it holy. Think of his love,—He died for us! Let us begin to live anew to him—may every first day of the week be to us the beginning of a week devoted to his praise.

THE SABBATH A DAY OF REST.

'The *second* duty of the sabbath was to abstain from all manner of work or business; from the labour of their trades and callings, ("*Six days may work be done; but in the seventh is the sabbath of rest, holy to the* LORD: *whosoever doeth any work in the sabbath day, he shall surely be put to death,*") Ex. xxxi. 15;—from buying and selling, Ne. x. 31;—from carrying burdens, ("*Thus saith the* LORD; *Take heed to yourselves, and bear no burden on the sabbath day, nor bring in by the gates of Jerusalem; neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers,*") Jer. xvii. 21, 22. With regard to travelling, the law enjoined that no man should "*go out of his place on the seventh day,*" Ex. xvi. 29; which could not be meant to confine them to their houses, since the sabbath was to be celebrated by a holy convocation—("*Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the* LORD *in all your dwellings,*") Le. xxiii. 3. It can only therefore be understood as forbidding them to travel any further than was necessary for that purpose.

'They were likewise forbidden kindling fires in their habitations on the sabbath day, Ex. xxxv. 3. This law is supposed to require of us that they were to dress their victuals for the sabbath the day before, that so no servile labour, or as little as possible, might be done on the day itself, and that their servants might rest as well as themselves, Ex. xvi. 23, "*And he said unto them, This is that which the* LORD *hath said, To-morrow is the rest of the holy sabbath unto the* LORD: *bake that which ye will bake* to-day, *and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.*" Nay, the sabbatical rest was ordered to extend even to the beasts of labour; they were not to be set to work on that day, Ex. xx. 10. The ancient doctors inculcated the rest of the sabbath with a very superstitious rigour, forbidding even all acts of self-defence on that day, though assaulted by their enemies. Upon this principle a thousand Jews suffered themselves to be slain on the sabbath, not making the least resistance, in the beginning of the Maccabean wars, 1 Mac. ii. 31—38. Upon which Mattathias and his followers, reflecting, that if they went on to act upon this principle they must all be destroyed in like manner, decreed, upon a full debate of the matter, that for the future, if they were assaulted on the sabbath, they should defend themselves, and it was lawful for them so to do, ver. 39—41. However, though they would defend themselves against a direct attack, they would do nothing to hinder the enemy's works: which Pompey observing, as he was besieging Jerusalem in favour of Hyrcanus against his brother Aristobulus, ordered that no assault should be made on the sabbath, but that the day should be employed by his army in carrying on their works, such as filling up the ditches with which the temple was fortified, placing their battering engines, &c., by which means he took the city, and brought the Jews under subjection to the Romans, who at length took away both their place and nation. Thus their traditionary precepts, by which, in many cases, they made void the law of God, proved in the end to be one means of their utter destruction.

'Nevertheless, the modern or rabbinical doctors have regarded the rest of the sabbath, if possible, more superstitiously still: they advance thirty-nine negative precepts concerning things not to be done on that day, besides many others which are appendages to them.

'Among these, grass might not be walked upon, lest it should be bruised, which is a sort of threshing; and a flea must not be caught while it hops about, because that is a kind of hunting.'—*Jennings' Antiq.*

'They made it also unlawful to use oil *medicinally*, though they allowed it as a *luxury*; the anointing of the body being then, as now, in the East, one of their highest enjoyments. It was a traditional rule among the Jewish doctors, that, "whatever could possibly be done on the day before, or might be deferred until the following day, ought not to drive out the sabbath," an excellent maxim when rightly understood, but when applied to cases of infirmity or sickness, they shewed that they did not understand "*what that meaneth, I will have mercy, and not sacrifice.*" In chronical diseases, therefore, of which kind were those cured by Jesus Christ on the sabbath day, they conceived that the persons who had so long struggled with them might very well bear them a day longer, rather than that medicine should be prepared, or any attempt made to cure them on the sabbath day.'—*Horne's Introduction to the Study of the Holy Scrip.*

The day was appointed to cheerful rest, that not only the Israelites, but also strangers living with them, as well as their cattle, might be refreshed: '*Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed,*' Ex. xxiii. 12.

The usefulness of a seventh day rest for man and beast does of course still remain. And surely those whom the Lord by his death set free will not refuse him his own day, for the purposes designed; but will themselves rest, and give release to all under them.

ADDENDA—(*continued.*)

SABBATH EXERCISES.

'The Jewish doctors make the sanctification of the sabbath to consist, not merely in rest and idleness, but in meditation on the wonderful works of God, in the study of the law, and in instructing others who are under them.

'Double sacrifices being appointed to be offered on the sabbath, is an intimation that it was intended to be a day of extraordinary devotion. These services of the temple therefore might be performed without profaning the sabbath, Le. xxiv. 8; Nu. xxviii. 3—10; Mt. xii. 5: and it was lawful also to circumcise on that day, Jno. vii. 23, § 55.

'The holy convocations to be held on the sabbath, Le. xxiii. 3, are most naturally to be understood of assemblies for religious worship, as in the following passage of Isaiah, ch. iv. 5, "*And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory* shall be a *defence*."

'That such religious assemblies were held on the sabbath, is argued from the Shunammite's husband inquiring, "*Wherefore will thou go to him to day? it is neither new moon, nor sabbath*," 2 Kl. iv. 23.

'This likewise may be inferred with great probability from the following passage of the Acts: "*Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day*," Ac. xv. 21.'—*Jennings' Antiquities.*

'We know not with certainty from the Mosaic writings what constituted the most ancient worship of the Israelites on the sabbath day. It is however evident from the New Testament, that the celebration of this day chiefly consisted in the religious exercises which were then performed, though there is no injunction recorded, except that a burnt offering of two lambs should on that day be added to the morning and evening sacrifices, Nu xxviii. 9; and that the shew bread should be changed, Le. xxiv. 8. In the synagogues the sacred writings were read and expounded, to which was sometimes added a discourse or sermon, by some doctor or eminent teacher, Lu. iv. 16—22, § 15, p. 122; Ac. xiii. 15, "*And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.*" Prayer also seems to have formed part of their worship in the synagogue, and especially in the temple; so Hannah, 1 Sa. i. 9, 10; so Solomon, 1 Kl. viii. 29, 30, 33; the Pharisee and publican, Lu. xviii. 10 (§ 73); Peter and John, Ac. iii. 1.'—*Horne's Introd.*

'The modern Jews still cleave to the seventh-day sabbath, and boast of it as their spouse, given to them above any other nation. They begin it on Friday evening, when they repair to the synagogue, and rehearse certain prayers, and after returning home the fathers bless their children, and masters their

ON LUKE vi. 1, p. 188.—'THE SECOND SABBATH AFTER THE FIRST.'

'The walking through the corn-fields in question is placed by St. Matthew and by St. Mark simply upon the sabbath; but by St. Luke on a sabbath which he calls the δεύτερον δευτεροπρωτον, a designation which ranks among the ἅπαξ λεγόμενα of the New Testament, and, like another of the same class, τὸν ἰσοκενον (Mt. vi. 34, § 132; Lu. xi. 3, § 62), has created no small difficulty how to explain it.

'The word is compounded of two elements, δεύτερον and πρῶτος, each of them alike significant; and rendered according to the genius of the Greek language in its compound phraseology, it denotes, *first after the second*; and not, *second after the first*; *primo-secundus*, not, *secundo-primus*. This being the case, its very construction holds out the torch to its meaning, and confirms the conjecture of Scaliger, to whom the merit of the discovery is due: the δευτεροπρωτον, here spoken of, must be some sabbath, considered as first, reckoned after something second, not as second, reckoned after something first.

'The literal version of St. Luke's words—"*Εγένετο ἐν σαββάτῳ δευτεροπρώτῳ*—would be this: It came to pass on a sabbath which was *second-first*: upon which, as it seems to me, two constructions only can be put. It was some sabbath, which must be considered as both *second* and *first*, without reference to anything else; or it was some sabbath, which must be considered *first* in reference to something *second*. Now, scholars. On Saturday morning, they rise later than usual: when they come to the synagogue, they rehearse several psalms and prayers. A section of the Law is read, and a correspondent one from the Prophets. After which, the last of the seven readers lifts up the book, and blesses the people. They have also a kind of sermon some time of the day. On account of the *rest* thereof, the Jewish festivals, the year of release, &c., are called *sabbaths*, Le. xix. 3, 30.' —*Gurney's Dictionary.*

The Gentiles, having never been under the Mosaic law, and the house of Israel, having been divorced from that old covenant, Jer. iii. 8, have of course nothing to do with the Jewish sabbath—and from us as Christians it passed away with the temple service and sacrifices; but the law of the sabbath, which was before the ceremonial law—the sabbath which was from the beginning; and which was given for '*mercy, and not sacrifice*,'—the day of rest for man, and even for beast, did not pass away. It was only removed to the day on which it was originally appointed to be observed. The Lord's *seventh* day, and man's *first* day, he having been created at the close of the *sixth* day, is now, as it was in the beginning, the appointed day of rest.—*See* Sect. xxvii., on John xx. 1, &c.

The Jewish sabbath has passed away, but not so the law of the sabbath as given to man in Paradise, and proclaimed by the voice of God from Sinai, along with the other moral precepts of perpetual obligation, enforcing it with reasons absolutely moral and universal. There still remaineth for us the keeping of the sabbath, the duties of which were illustrated by acts of mercy so frequently performed by our Lord on that day; and the privileges of which were pointed out by the commandment to which he, after his resurrection, so repeatedly admitted his disciples upon the day commemorating that event. The plentiful provision of one day in seven for rest and blessed communion still remaineth. Nor should we love this day the less, nor should we be the less regardful of the sanctions, because of its being now called 'the Lord's day;' a day expressly appointed for fellowship with our Lord and his disciples, and for doing good to all as we have opportunity. Let no one think that he can in the end be a gainer by robbing the Lord of his own day.

Thus saith the Lord: '*If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the* LORD, *honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the* LORD; *and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the* LORD *hath spoken it*,' Is. lviii. 13, 14.

how a sabbath, of any kind, could be considered as a second, as well as a first, it would be difficult to say; but a sabbath as such, which fell upon the seventeenth of Nisan, might be described as first in reference to something second. If it followed the sixteenth of Nisan, it might be called δευτερόπρωτον; for the sixteenth of Nisan, referred to the feast of Ἄτζυμα, was something δεύτερον, second; and the seventeenth of Nisan, referred to the sixteenth, was πρῶτον, first. A sabbath, then, which fell upon the seventeenth of Nisan, referred to the sixteenth, was πρῶτον, first. A sabbath, then, which fell upon the seventeenth of Nisan, referred to the *second* day of the feast of Ἄτζυμα, might be said to be δευτερόπρωτον: and, if St. Luke had any special reason for discriminating this sabbath in particular, he might give it such a name accordingly.

'It is a singular confirmation of this conclusion, that A. U. 781, A.D. 28, the ordinary sabbath-day actually fell on the seventeenth of Nisan. The passover was celebrated that year on March 29, and March 29 was Wednesday. If so, the seventeenth of Nisan coincided with April 1, and April 1 was Saturday. This, then, appears to me the true import of the phrase in question. It was meant to denote one particular day —a sabbath which fell on the seventeenth of Nisan as such; and, therefore, on the day immediately after the sixteenth. And it was meant to denote that day on account of the incident which transpired on that day.'—*Greswell*, Vol. II. Diss. xxiii. p. 300—19.

SECTION 25.—(G. 3.)—ON ANOTHER SABBATH DAY, IN A SYNAGOGUE, JESUS HEALS A WITHERED HAND: THE PHARISEES CONSPIRE WITH THE HERODIANS TO BUT JESUS TO DEATH.—AT CAPERNAUM.—[*See* Greswell, Vol. II. pp. 319—321.]

INTRODUCTION AND ANALYSIS.

Having shewn that the law of the sabbath was not intended to bring man into bondage, so that he should therein be prevented from works of necessity, such as partaking of necessary food—*see* Sect. xxiv., —Jesus next proceeds to shew, that neither was it designed to hinder the performance of works of mercy,—such as releasing our fellow-creatures from disease. Although we may not, on that blessed day, keep either ourselves or others at ordinary toil, yet we may use means for their deliverance from evil, both temporal and spiritual. It is a day of release; and as such should not only be enjoyed by ourselves, but by all whom we have the power of benefiting. Of doing good upon the sabbath-day, our Lord has given us abundant example.

Matt. xii. 9, 10. Mk. iii. 1, 2. Lu. vi. 6, 7. On another sabbath than that on which the disciples plucked ears of corn, Jesus enters a synagogue, and engages, as he was wont, in the work of instruction. There is present a man who is unable fully to enjoy the Lord's day of release, his right hand being withered. Jesus is so accustomed to perform works of mercy, that his enemies watch to find an accusation against him, in his performance of the cure upon the sabbath. They desire that he should commit himself fully and advisedly on the subject, and so they ask him, '*Is it lawful to heal on the sabbath days?*'

—— iii. 3. —— vi. 8. Although Jesus wills that we do good in secret, yet would he not have us ashamed of doing good, especially when our right of action is called in question by those who would hold the people in spiritual bondage. He accordingly bids the man '*Stand forth in the midst,*' so that what was now to be done might be seen by all.

Matt. —— Mark iii. 4. Luke vi. 9. He then answers the question which had been put to him by asking another, calculated to prove the consciences of those who were already seeking to take away his life; and who could not, even upon the day of rest, and in the place of worship, cease from labouring to do evil. They are silent.

—— xii. 11, 12. He reasons with them from their own admissions, both in principle and in practice; and argues that if, as they allowed, it was lawful to release a sheep from the pit into which it had fallen on the sabbath day, much more was it proper to do good to man.

—— —— —— iii. 5. —— vi. 10. Jesus looks round upon his accusers with indignant grief, knowing that although put to silence, their hearts are not only indifferent to the calls of humanity, but still murderously disposed towards Him who had come to save them. Without, however, needlessly offending the prejudices of the weak, or affording ground of accusation to those who were strong in mischief, he heals the man without doing anything that they could call labour. He simply bids the man stretch forth his hand; the man obeys, and in obeying, his withered hand is made '*whole as the other.*'

—— xii. 14. —— iii. 6. —— vi. 11. The Pharisees and Herodians go forth; and, like the slaves of superstition and unbelievers of after times, when unable to stand the light, they conspire together against Christ; thus meditating the murder of the PRINCE OF LIFE upon the sabbath, which they pretended would be broken by healing the withered hand.

No. 25. *At Capernaum.*

MATT. xii. 9—14. [Ch. xii. 8, § xxiv. p. 190.]	MARK iii. 1—6. [Ch. ii. 28, p. 190.]	LUKE vi. 6—11. [Ch. vi. 5, p. 190.]
9 And		[a]And 6 it came to pass also on another sabbath, [b]
[b]when he was departed thence, [c] he went into their synagogue: 10 and, behold, there was a man which had *his* hand withered.	1 And he entered again into the synagogue; [d]and there was a man there[e] which had [f]a withered hand. 2 And they watched him, [g]*παρετηρουν* [f]whether he would heal him on the sabbath day; [g]	[c]that he entered into the synagogue and taught: [d] and there was a man [e]whose right hand was withered. 7 And the scribes and Pharisees watched him, [g] whether he would heal on the sabbath day;

SCRIPTURE ILLUSTRATIONS.

Lu. vi. 7. *watched him.*—The wicked watcheth the righteous, and seeketh to slay him.' Ps. xxxvii. 32—'They also that seek after my life lay snares *for me:* and they that seek my hurt speak mischievous things, and imagine deceits all the day long.' xxxviii. 12—'They only consult to cast *him* down from his excellency: they delight in lies: they bless with their mouth, but they curse inwardly.' lxii. 4—Thus they acted towards the prophets, as Je. xx. 10—'All my familiars watched for my halting, *saying,* Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him.'—Thus afterwards they watched Jesus in order to effect his destruction, Lu. xiv. 1, § 67.

NOTES.

Lu. vi. 6. For Analysis of the Harmony, *see* ADDENDA, p. 199, *On another sabbath, i.e.* on the sabbath next after the one mentioned in Lu. vi. 1, § 24, p. 188. —*See Greswell,* Vol. II. pp. 319—321.

Synagogue. 'Mk. iii. 1, compared with i. 21, § 17, p. 110, and the use of the article, in the mention of this synagogue ἀλλὰς, by all the evangelists, (which use shews it to have been the synagogue most commonly frequented by our Lord,) and especially the reference to the sea so directly after, Mk. iii. 7, § 26, to which he is supposed to retire from wheresoever he was; prove, almost to a demonstration, that the synagogue in question could be only that of Capernaum.'—*Greswell,* Vol. II. p. 319.—*See* Sect. xv., ADDENDA, p. 106, '*Synagogue.*'

7. *Scribes.*—*See* § xxv., ADDENDA, p. 199, '*Scribes.*'

Pharisees.—*See* Sect. viii., ADDENDA, p. 56, '*Pharisees.*'

[Mk. iii. 2. *Watched him, παρετήρουν.* *Παρατηρέω* signifies, 1. To keep one's eyes fixed beside or close to (παρὰ) any person or thing. 2. To watch, watch for a good, or (in a bad sense) for an evil purpose.]

BE NOT DECEIVED, MY BELOVED BRETHREN.—James i. 16. DECEIVE YOUR OWN SELVES. LYING NOT AGAINST THE TRUTH. THIS WISDOM DESCENDETH NOT FROM ABOVE, BUT IS EARTHLY, SENSUAL, DEVILISH. —Job xii. 16

MATT. xii. 11, 12.	MARK iii. 3, 4.	LUKE vi. 8, 9
♂And they asked him, saying, Is it lawful to heal on the sabbath days? ♃ that they might accuse him.	that they might accuse him.	♃ that they might find an accusation against him. But he knew their 8 thoughts διαλογισμους,
	3 And he saith unto the man which had the withered hand, * Stand forth.	and said to the man which had the withered hand Rise up, and stand forth in the midst
* MARG.:—'*Arise*, stand forth *in the midst*.'	εγειραι εις το μεσον.	και στηθι εις το μεσον. And he arose and stood forth εστη.
	4 And he saith unto them,	Then said Jesus unto them, 9 I will ask επερωτησω you one thing;
	Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill?	Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy *it*?'
	' But they held their peace. ♃	
11 ♃ And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay 12 hold on it, and lift it out εγερει? How		

SCRIPTURE ILLUSTRATIONS.

And an accusation against him—*see* Mt. xii. 14. *infra*—Lu. xi. 53, 4, § 62—'feign themselves just men,' &c., xx. 20, § 84.

8. *knew their thoughts*—He had exemplified His omniscience—*see* Mt. ix. 4, § 22—*prediction*: 'He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears,' Is. xi. 3—'discerning of spirits' was one of the spiritual gifts which he procured for his people, 1 Co. xii. 10—exemplified in Peter, (case of Ananias and Sapphira,) Ac. v. 1—11—and in Paul, xvi. 16—8.

9. *to do good, &c.*—Jesus had come there to do good both spiritually, ver. 6, and temporally, ver. 10—they had come to do evil, in not resting from their malice, even upon the sabbath, ver. 11; Mk. iii. 6.

to save life, or to destroy—He was come that they might have life, Jno. x. 10, § 55—but they, on that blessed day, sought 'how they might destroy Him,' Mk. iii. 6, who is 'the Prince of life,' Ac. iii. 15.

Mk. iii. 4. *held their peace*—so Lu. xx. 26, § 84.

Mt. xii. 11. *lift it out*—the sabbath was to be a day of release even for the inferior creation: 'Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest,' Ex. xxiii. 12.

NOTES.

Mt. xii. 10. *Is it lawful*, ει εξεστι, &c. From the rabbinical citations it appears that it had been decided by the doctors unlawful to heal any one on the sabbath day, unless he were in imminent peril of life. Yet it appears from Luke xiv. 3, 4, § 67, that our Lord, at length, made the Pharisees almost ashamed to advance the principle.—*Comp.* Lu. xiii. 14, § 65; Jno. ix. 16, § 55.

[*To heal.* The word θεραπευειν is very extensive, and properly includes all the *care*, *labour*, and *attendance*, which the case of any distempered or wounded person can require: as it is apprehended the English word *cure* also does; though through the poverty of our language, we are forced to apply it to those miraculous effects which were so instantaneously produced by the healing word of Jesus Christ. What *Syriac word* the Jews might use we know not; but it is evident the question is put in very *general terms*, which best favoured their base purpose of founding an *accusation* on our Lord's character.]

Accuse him. Should he say it was lawful to heal on the sabbath, they would accuse him of a contradiction of the fourth commandment; and if he should say it was not lawful, they would accuse him of partiality, having lately justified his disciples in plucking the corn.

[Mk. iii. 4. εξεστι τοις σαββασιν αγαθον ἡ κακον. By *interrogation* (far more pointed and significant than the mere *declarative* form) our Lord thus answers question by question (as it is said in the passage of Luke, ἀποκριθεις ειπε τι, &c.) so leaving *themselves* to decide the point. By the expression ἀγαθοποιησαι he adverts to the healing of the withered hand; and by κακοποιησαι to the designs against his own life, which the Pharisees were plotting even on the *sabbath*. This appeal (as we find from the passage in Matthew) our Lord made the stronger by the apt *illustration* of a sheep fallen into a pit on the sabbath-day; from which he draws the inference, '*How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath-days.*']

Mt. xii. 11. *Lay hold on it, and lift it out?* From Lu. xiv. 5, 6, § 67, where our Lord uses a similar illustration, it appears '*they could not answer him*;' and

PRACTICAL REFLECTIONS.

Lu. vi. 6, 7. The benevolence of our Divine Redeemer was such, that an opportunity of doing a good action was enough to excite the attention of his enemies, that they might find an accusation against him, in his performing it.

8 *ver.* Whatever the pretence may be which causes wicked men to be found among the worshippers of God, and followers of Jesus, the Shepherd of Israel knows their thoughts, and will at length make them manifest.—The knowledge of our being watched by evil men, however distressing it may be, is not to prevent our openly fulfilling the great law of love, which Jesus both taught and exemplified.

9 *ver.* The question of Jesus implied a condemnation of those who were doing that, which on any day would be evil—imagining evil against a brother Let us beware of making religion a pretence for accusing the innocent, neglecting the poor, or refusing to use the means that are granted us for relieving the distressed.

HE DISAPPOINTETH THE DEVICES OF THE CRAFTY, SO THAT THEIR HANDS CANNOT PERFORM THEIR ENTERPRISE.—JOB v. 12.
HE TAKETH THE WISE IN THEIR OWN CRAFTINESS: AND THE COUNSEL OF THE FROWARD IS CARRIED HEADLONG.—JOB v. 13.

MATT. xii. 13, .4.

much then is-a-man-better than-a-sheep? Wherefore it-is-lawful to-do well on-the sabbath-days.

13 Then saith-he to-the man, Stretch-forth thine hand. And he-stretched-it-forth; and it-was-restored ἀπεκατεστάθη whole, like-as the other

14 Then the Pharisees went-out, and-

MARK iii. 5, 6

5 And when-he-had-looked-round-about-on them with anger, being-grieved for the hardness ἐπὶ τῇ πωρώσει of-their hearts, he-saith unto-the man, Stretch-forth thine hand. And he-stretched-it-out: and his hand was-restored whole as the other.

6 And the Pharisees went-forth, and-

LUKE vi. 10, .1.

And 10 looking-round-about-upon them all, he-said unto-the man, Stretch-forth thy hand. And he did so: and his hand was-restored whole as the other. 11 And they were-filled with-madness ἄνοιας;

SCRIPTURE ILLUSTRATIONS.

Mk. iii. 5. *hardness*—'But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God,' Rom. ii. 5—'Blindness (Marg. *hardness*) in part is happened to Israel, until,' &c., xi. 25—the same is spoken of the Gentiles: 'Being alienated from the life of God through the ignorance that is in them, because of the blindness (Marg. *hardness*) of their heart,' Ep. iv. 18.

stretch forth—so at his word the palsied arose, Mt. ix. 6, 7, § 22—the impotent were made to walk, Jno. v. 8, 9, § 23—the deaf and dumb to hear and speak, Mk. vii. 32—.5, § 46—the lepers were cleansed, Lu. xvii. 14, § 70—and the dead raised, Jno. xi. 43, .4, § 58.

Lu. vi. 11. *filled with madness*—the cause of this was apparent to Pilate, when their wrath had resulted in delivering Jesus unto death: 'he knew that for envy they had delivered him,' Mt. xxvii. 18, § 90.

NOTES.

from their canons cited by Dr. Lightfoot on this passage it is certain that the Jews anciently allowed the drawing of a beast out of a pit on the sabbath, or out of a ditch, to save it from drowning. To these canons, therefore, our Saviour seems very properly to appeal in vindication of his intention to heal this afflicted man.

[12. *How much then is a man better, &c.* Our Saviour's argument is clearly à *minori ad majus*; it being a greater charity to work for the benefit of man on that day, than for the good of beasts. The particle οὖν seems to be used here for καὶ, as there is ἔστε in the next clause, which introduces the conclusion of the argument. Καλῶς ποιεῖν would have been better translated *to do good*, than *to do well*.]

[Mk. iii. 5. *With anger, μετ' ὀργῆς.* 'It is not necessary here to discuss, with commentators, the question, whether our Lord really felt anger, or not; or what is the true definition of anger; for the word ὀργὴ does not here denote *anger*, but (as sometimes in the classical writers) *indignation*; a view established by the word following συλλυπούμενος, "being grieved in mind," which was, no doubt, meant to qualify ὀργῆς, intimating that with the *indignation* was mingled *concern* and *grief* at the fate reserved for his adversaries.—*Comp.* Mt. xxiii 37, § 85. Πώρωσει (from πῶρος, a hard piece of skin,) signifies callousness, perversity.'—*Bloomfield.*]

Such anger is not unlawful, Ep. iv. 26, '*Be ye angry, and sin not: let not the sun go down upon your wrath.*' Even that anger which is lawful should, as in the present case, be tempered with grief or compassion for those who have offended.

Mt. xii. 11, .2. The selfishness of man strangely influences his notions of duty. The Jews would have done as much for the preservation of their property, as the Good Shepherd had done for one of his sheep, for whom he came down from heaven, and even descended into the grave; yet they thought themselves guiltless, although neglecting the welfare of those they should have loved as themselves, and hating Him whom they should have loved supremely.

Mk. iii. 5. Let us never forget that selfish indifference to the good of others, and making religion a pretext for indulging our own evil feelings, are both most grieving to the Spirit of Jesus.

[As we seek to honour Christ our Lord, and receive good for ourselves, let us learn to exercise faith upon the word of Christ; and to manifest that faith by

Mt. xii. 13. Stretch forth thine hand. Having given an exposition of the true doctrine concerning the sabbath, our Lord at once silences the cavils of the Pharisees by the miraculous healing of the withered hand, attended with no labour; since, by the Divine power of his word alone, the man found his hand immediately restored. As this man was healed with a *word*, without even a *touch*, the sabbath was unbroken, even according to their most rigid interpretation of the letter of the law.

It was restored whole. Christ had before *claimed* Divine authority, ver. 6, § 24. He now shewed that he possessed it. By his *own power* he healed the man; thus evincing by a miracle that his claim of being Lord of the sabbath was well founded.

These two cases determine what may be done on the sabbath. The one was a case of *necessity*; the other of *mercy*. The example of the Saviour, and his explanations, shew that these are a part of the proper duties of that holy day. Beyond an *honest* and *conscientious* discharge of these two duties, men may not devote the sabbath to any secular purpose. If they do, they do it at their peril. They go *beyond* what *his* authority authorizes them to do. Men may as well trample down any other law of the Bible, as that respecting the sabbath.

Lu. vi. 11. *Were filled with madness.* [*Ἄνοιας*, 'fury, rage.'] Pride, obstinacy, malice, and disappointed self-confidence, were *all* combined, therefore, in producing madness. Men are often enraged because others do good in a way which *they* do not approve.

PRACTICAL REFLECTIONS.

obedience to that which he commands, and which of ourselves we cannot perform, any more than the man could of himself stretch forth his withered hand. It was by his will being brought into co-operation with the will of Christ, that he received the blessing. Had he either through wilfulness or want of faith refused to yield himself to the command of the Good Physician, we have every reason to believe that while the Saviour would have been dishonoured, the man would have remained without healing.]

Lu. vi. 11. Let us beware of entering upon a wrong course, even in thought or feeling: the Jews began by indulging the selfish, self-righteous, envious, and malicious dispositions; and by that which should have convinced them of their folly and wickedness, they were driven to greater madness and sin.

MATT. xii. 14.	MARK iii. 6.	LUKE vi. 11.
held a-council* against him, how they-might-destroy him [Ver. 15, ℣ xxvi. p. 200.]	straightway took counsel with the Herodians against him, how they-might-destroy him. [Ver. 7, p. 200.]	and communed διελαλουν one-with-another what they-might-do to Jesus. [Ver. 12, ℣ xxvii. p. 205.]

* MARGINAL READING:—Or, *took counsel.*

SCRIPTURE ILLUSTRATIONS.

Mk. iii. 6. *might destroy him*—Herod had sought to destroy him at his birth, Mt. ii. 16—8, § 5, p. 34—*see* on Lu. iv. 28, § 15, p. 105—'the Jews ... sought to slay him,' Jno. v. 16—8, § 23, p. 176—'to stone him,' x. 31, 9, § 56—His death counselled by Caiaphas, xi. 47, —53, § 58—*see* Lu. xix. 47, 8, § 83—their covenant with Judas, Mt. xxvi. 3—5, 14—6, § 86—*see* Jno. xviii. 3, § 88; ver. 12, 3, § 89, and §§ 90, 1—*see* § 23, p. 177.

Herodians—*see* Mt. xxii. 16, § 84.

NOTES.

Mt. xii. 14 *Held a council.* Perhaps to found a charge of blasphemy, from his declaring himself greater than the temple, and also Lord of the sabbath; or to accuse him as a sabbath breaker.

Mk. iii. 6. *Herodians.* These distinguished themselves from the other Jews by concurring with Herod's scheme of subjecting himself and his dominions to the Romans, and likewise by complying with him in many heathen practices, such as erecting temples with images for idolatrous worship, building theatres and instituting pagan games, and placing a golden eagle over the gates of the temple of Jehovah. This symbolizing with idolatry upon views of interest and worldly policy was probably the leaven of Herod to which our Lord referred, Mk. viii 15, § 48. They were chiefly of the sect of the Sadducees, who were the most indifferent to religion of any of the Jews.

'The mention of this party, if they were, as their name implies, either the followers, or the partizans of Herod the tetrarch, religious or political, seems to intimate that he was now in the dominions of Herod; and, consequently, it was expedient or necessary for the Pharisees, in order to give effect to their own designs, to interest in their behalf a sect who were peculiarly his creatures.'—*Greswell*, Vol. II. p. 321.

PRACTICAL REFLECTIONS.

Hatred to the truth will bind men together, the most opposite in character and aim, as were the superstitious Pharisees, and infidel Herodians: how much more should love to the truth bind together those whose origin and end are the same? When scrupulous superstition leagues itself with unprincipled infidelity, the children of God may expect but little good from their communings.

GEOGRAPHICAL NOTICE.—CAPERNAUM.—*See* Sect. xi. p. 79.

CAPERNAUM.—This place is identified by Dr. Robinson as being on the north-western shore of the lake Tiberias, at the fountain '*Ain-el-Tin*,' near to which is '*Khan Minyah*,' or the mound with ruins. Dr. Robinson's conclusion—*see* Sect. xi. p. 79—is corroborated in 'The Lands of the Bible' visited and described by the Rev. Dr. Wilson.

Dr. Wilson says, at p. 141, of *Khan Minyah*, 'I think that the incidental notices which we have of Capernaum .... lead us to infer, that it was *not* on this mound that Capernaum stood. .... About twenty minutes from the time that we left the Khan Minyah, we arrived at the fountains, mills, and village of the "*Ain Tabighah.*" The gush of water from the fountains is very copious, and lukewarm, and brackish. The wheels by which the mills are propelled move horizontally, and not vertically.

'Proceeding south-east, in the general direction of the lake, we came, an hour after leaving *Tabighah*, to the place called *Tell Hum*, which, according to our guide, forms the site of Capernaum. The ruins here are very extensive, and worthy of notice. Most of the erections (all of which, with one exception, are now prostrate,) seem to have been of undressed stone.

'Among the *disjecta membra* are the capitals, and pedestals, and numerous Corinthian pillars, with friezes and cornices. Some of the shafts and their appendages are double.

'The ruins of Tell el-Hum cover a large tract of ground, estimated by Dr. Robinson as at least half a mile in length along the shore, and about half that breadth inland. The extent of the foundations of the structure still standing can no longer definitely be made out. Dr. Robinson measured 150 feet along the northern wall, and eighty feet along the western; perhaps this was their whole length. ....

'The word Capernaum is a compound word, כפר נחום Kaphar-naum, meaning "the village of consolation," according to Origen, or of Nahum. On the supposition that the word "Kaphar," the original form of Caper, has been exchanged for "Tell," a mound, on the place becoming a ruin, we were disposed to agree with those who think that *Hum* is a contraction *for Nahum*. It is not a fatal objection to this, that Hum has a distinctive meaning in Arabic, that of "a herd of camels," for coincidences of this kind sometimes occur.

'In the passages recording the feeding of the five thousand, referred to by Dr. Robinson, there is a circumstance overlooked by him, which ... rather indicates the position for it of the *Tell el-Hum*, than of the *Khan Minyah*. It is connected with the departure of Christ and his apostles to the eastern, or to the north-eastern shore of the lake. Mark says, that when the people saw that Jesus and his apostles had taken a boat to go to a desert place, immediately before the feeding of the five thousand, they "*ran afoot thither, out of all cities, and outwent them, and came together unto him.*" It is much more difficult to see how they could get on foot to the east of the lake before the arrival, by ship, of Christ and his apostles, after a passage of which no adverse circumstance is recited, if we suppose them to start from the *Khan Minyah*, than it is if we suppose them to proceed from *Tell el-Hum*.'

Dr. Wilson adduces the incident in the Life of Josephus as favourable to the supposition that *Tell el-Hum* is the site of ancient Capernaum: 'Josephus mentions in his Life, that when he received an injury in his wrist by the fall of his horse in a skirmish near the entrance of the Jordan into the lake, he was carried into a village called Capharnome (καφαρνωμη). .... It seems a legitimate conclusion .... that it was contiguous to the entrance of the Jordan, from which Tell el-Hum is less than an hour distant.'

In referring to this occurrence, Dr. Robinson says, 'The village, without much doubt, was Capernaum, and Josephus was naturally carried along the shore, first to this place, and then to Tarichæa; the distance of the former (which he supposes to have been at *Khan Minyah*) from the entrance of the Jordan being two hours.'—*Biblical Researches*, Vol. III. p. 292.

'I cannot but think that the Doctor here evades the legitimate inference in favour of the *Tell el-Hum* —if any town stood there in the time of Josephus, which, from the ancient remains we find in it, is more than probable,—for it is at least one half nearer the Jordan than *Khan Minyah*. The object of carrying Josephus to Capernaum was not, as the Doctor seems to intimate, to carry him a stage on his way to *Tarichæa*, but to convey him, after his injury, to a place of covert. After alluding to his injury, Josephus says, "I was carried to Capharnome. But when my (soldiers) heard of these things, ... they desisted from pursuing the enemy, and returned in great distress about me. Sending them for the physicians, and applying a remedy, I remained there that day in a feverish state, and in deference to the opinions of the physicians was carried by night to Tarichæa."—*Jos. Vit.* 72.

THE WICKED WORKETH A DECEITFUL WORK: BUT TO HIM THAT SOWETH RIGHTEOUSNESS SHALL BE A SURE REWARD.—Prov. xi. 18.
AS RIGHTEOUSNESS TENDETH TO LIFE: SO HE THAT PURSUETH EVIL PURSUETH IT TO HIS OWN DEATH.—Prov. xi. 19.

'The town most convenient, by proximity, for the reception of Josephus, was evidently that selected in the first instance by those who bare him. This is the conclusion of Reland,—"Apparet autem ex iis quæ addit (Josephus) vicum illum non longum abfuisse a Jordane et Julinde."—*Reland Palest.* p. 683.

'It strikes me that the circumstantial mention by Josephus, in this instance, of the "village named Capharnome," should go farther in enabling us to fix the situation of the town of Capernaum, than his mention of the "fountain" of "Capharnaum," in the valley of Gennesar.'

Dr. Wilson also urges the testimony of Arculfus, at the close of the seventh century, in opposition to Dr. Robinson's view of the same authority, in favour of *Tell el-Hum*; for according to Arculfus, 'a site must be found for Capernaum having the lake to its south;' and says, 'Now, the lake lies to the *east* of *Khan Minyeh*; but to the *south* of *Tell el-Hum*.' 'These claims are not likely to be set aside. . . . *Certainly* to this one, I am persuaded, cannot be obtained; and this circumstance, combined with our ignorance of the site of Bethsaida of Galilee, and of Chorazin,—of which, like other travellers, we could hear nothing, after most minute inquiry,—may be viewed as adding emphasis to the solemn commiseration of our Lord, "WOE UNTO THEE, CHORAZIN! WOE UNTO THEE, BETHSAIDA! *for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.* 22, *But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.* 23, AND THOU, CAPERNAUM, WHICH ART EXALTED UNTO HEAVEN, SHALT BE BROUGHT DOWN TO HELL: *for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day,*"' Mt. xi. 21—3, § 23, p. 227.

ADDENDA.

ANALYSIS OF THE HARMONY OF THE NARRATIVES, pp. 195—8.

By carefully reading the harmony of this miracle, the teacher and pupil will be struck with the extraordinary fulness it contains, which is here analysed as an example. *Matthew*, xii. 9, tells us that this happened in a different place from whence the former incident occurred. *Luke*, vi. 6, tells us it was on *another sabbath* day. Both, with *Mark*, tell us it occurred in a synagogue; *Mark*, iii. 1, at the same time letting us know that this, of entering into the synagogue, was a repeated act of Jesus. All *three* tell us that there was there a man with a withered hand. *Luke*, vi. 6, tells us particularly, '*whose right hand was withered.*' *Mark*, iii. 2, tells us '*they watched him, whether he would heal him on the sabbath day;*' and *Luke*, vi. 7, tells who particularly they were that did so, viz. '*the scribes and Pharisees;*' *Matthew*, xii. 10, informs us that they even questioned him on the subject; and all *three* tell us that it was in order that they might accuse him. *Luke*, vi. 8, then tells us of the *omniscience* of Jesus—'*he knew their thoughts.*' *Mark*, iii. 3, and *Luke*, vi. 8, inform us of his manifesting *authority* in commanding the man so stand forth: *Luke*, vi. 8, more particularly intimating both his former and after position; he had been sitting, and was now to '*Rise up and stand forth in the midst,*' shewing that our Lord wished to give the most public testimony on the subject referred to. The *obedience* of the man is also stated by *Luke*, vi. 8—'*he arose and stood forth.*' *Mark*, iii. 4, and *Luke*, vi. 9, then tell us of the question our Lord put to them, which evinced his *knowledge* of their evil state, as desiring to procure his destruction —'*Is it lawful to do good on the sabbath days,*' (as was *his* habit,) '*or to do evil?*' (as was now theirs,)' *to save life,*' (for which he came into the world,) or '*to kill?*' (and in this spirit they already were). *Mark*, iii. 4, states their *conviction*—'*But they held their peace.*' *Matthew*, xii. 11, mentions our Lord's illustration of the *compassion* which was shewn to the man on the sabbath day, by the good Shepherd of the sheep. Our Lord's survey of his audience is stated by *Mark*, iii. 5, and *Luke*, vi. 10; the former noticing the manner in which he regarded their hard heartedness, it was '*with anger*'—'*being grieved for the hardness of their hearts.*' All three again state his *authority*, as commanding the man to '*stretch forth*' his hand, and the power, the *omnipotence* of Jesus; they also all notice that the man's '*hand was restored whole as the other.*' *Luke*, vi. 11, mentions the effect this undeniable manifestation of power had on their unbelieving hearts—'*they were filled with madness.*' *Matthew*, xii. 14, and *Mark*, iii. 6, notice that the '*Pharisees went out;*' all three notice their taking '*counsel*;' *Luke*, vi. 11, mentions that it was '*what they might do to Jesus.*' *Mark*, iii. 6, takes notice of their precipitation in guilt—'*they straightway took counsel*'—(even with their enemies)—'*the Herodians against him, how they might destroy him.*'—which fearful fixing of their thoughts is noticed also by *Matthew*, xii. 14.

'SCRIBES,' p. 195.

And scribes. Anciently, as few could write, this office was very honourable, much the same as that of our Secretary of State. The scribes of the people appear to have been the assessors or assistants of the chief priests, or the Sanhedrim, in explaining the laws. Dr. Lightfoot says, they are called *Scribes of the people*, to distinguish them from the secretaries or scribes of particular men, as Baruch was the scribe of Jeremiah, Je. xxxvi. 4—10; Shevah and Seraiah of David, 2 Sa. viii. 17; xx. 25; Elihoreph and Ahiah were scribes to Solomon, 1 Ki. iv. 3; Shebna to Hezekiah, and Shaphan to Josiah, 2 Ki. Shebna to Hezekiah, and Shaphan to Josiah, 2 Ki. xviii. 2; xxii. 3. They were, also, the public notaries in the Sanhedrim, registrars in the synagogues; *amanuenses*, who employed themselves in transcribing the law, phylacteries, short sentences to be fixed upon the door-posts, bills of contracts or divorce, &c. They were distributed into two orders, civil and ecclesiastical. It is most probable, however, that their profession was *chiefly* that of explaining the Scripture; of reading in the synagogues; of preserving the purity of the text; of resolving all difficulties that presented themselves, whether in the books of *Moses*, or in the *Prophets*; in short in the books of the whole Old Testament and of keeping the genealogies of the tribes, especially that of the royal family. They were also called *lawyers*, νομικοι, Mt. xxii. 35, § 85. and *doctors of the law*, Lu. v. 17, § 22. They were called *Scribes* by office, from the fact of their *writing* the public records; and Pharisees, by religious profession. This explanation will account for the Pharisees in Mt. xxii. 35, being called *Scribes* in Mk xii. 28, § 85. Originally they had their name from their employment, which at first was *transcribing* the law; but in process of time they exalted themselves into the public ministry, and became teachers of it. They were not, however, a *religious* sect or order, but might be either Pharisees or Sadducees.—*See* Ac. xxiii. 9. It seems many of them were of the tribe of Levi.

THE CHRISTIAN SHOULD DO MORE THAN OTHERS, BECAUSE HE HAS RECEIVED MORE THAN OTHERS.
AS CHRIST IS THE ROOT BY WHICH A SAINT GROWS, SO IS THE RULE BY WHICH A SAINT WALKS.

SECTION 26.—(G. 4.)—JESUS WITHDRAWS TO THE LAKE OF GENNESARET;* AND, ATTENDED BY HIS DISCIPLES AND THE MULTITUDE, BEGINS A PARTIAL CIRCUIT OF IT WHICH BORDERED ON GALILEE; WORKING MIRACLES; AND TEACHING THE PEOPLE, WHEN THERE WAS OCCASION, FROM A SHIP. Matt. xii. 15—21. Mark iii. 7—12.—*See Greswell*, Vol. II. pp. 321—..4.

INTRODUCTION AND ANALYSIS.

Matt. xii. 15. Mark iii. 7—9. Jesus had incurred the hatred of the Pharisees (*see* Sect. xxv. p. 198) in seeking for the people an emancipation from spiritual thraldom. He must also have greatly provoked the Herodians, by the overpowering evidence he had produced to his being the Messiah. His enemies had proceeded to blasphemy, and they consulted how they might destroy him. Knowing this, he withdraws from a quarter where violence would probably be committed, and but little more good could be effected, and retires to the sea, great multitudes following him, not only from Galilee, the north part of the land, and more usual scene of his ministry; but also, induced by the fame of his miracles, from the south—Judæa, Jerusalem and Idumæa; from the east—the country beyond Jordan; and from the west—they about Tyre and Sidon.

His progress is now around the border of the lake; and in order to allow him greater liberty for ministering the word, he, after healing many, directs '*that a small ship should wait on him.*' Thus removed to a sufficient distance from the crowd, he was accustomed to address the people standing on the shore. —*See* Sect. xx. p. 153, and Sect. xxxii. p. 242.

—— xii. 16. —— iii. 10—2. Now, when Jesus had been rejected by the teachers of the people, and when spiritual testimony in his favour was likely to be received with undistinguishing avidity by an enthusiastic multitude,—now is the time for Satan to mingle his work, if possible, with the work of Christ, that ultimately reproach may be brought upon His work, and the suspicion of the Pharisees (Mt. xii. 24, § 31, p.) might seem to have some foundation in fact. Jesus, however, will not allow of such testimony in his behalf, and commands that the unclean spirit do abstain from simulating the testimony of the Spirit of God.

Matt. xii. 17, 8. Jesus might have compelled the multitudes to give way, or have rallied them around the regal standard of the Son of David, and successfully withstood all opposers, in place of allowing himself to be first driven from the city by his enemies, and then pressed off the land by his admirers; but his present appearance was in fulfilment of prophecy respecting his coming in humiliation, and to give an example of patience, forbearance, and longsuffering. It is not by an arm of flesh, but by the power of his Spirit, that he will send forth that word by which the nations are to be ruled and judged.

—— xii. 19—21. It is intimated, however, that although so long forbearing, both towards foes and friends, there is a time coming when He will no longer keep silence. Then, when he will fully execute justice upon the enemy—then will be in truth the celebration of his triumph. And for this every instrument must be in tune, every lamp must be trimmed and burning; yea, every one must have oil in his vessel with his lamp. He will bear with the smoking flax and bruised reed no longer. The voice of the bold blasphemer will at length be silenced; neither will discordance be allowed in the song of triumph. This requires to be considered, because it is for such a service as this we should ever stand prepared, ready to shew forth the praises of Him who calls us out of darkness into his marvellous light, 1 Pe. ii. 9. Then will Messiah fully vindicate his truth, and clearly make manifest who are his, and who are not. Then will the folly of opposition, and equally of double-mindedness, be so apparent—the claims and advantages of his righteous government be so made manifest, that '*in his name shall the Gentiles trust.*'

No. 26. *Line from Capernaum by the lake southward.*

MATT. xii. 15—21. [Ch xii. 14, § xxv. p. 198.]	MARK iii. 7—12. [Ch. iii. 6, § xxv. p. 198.]
15 [a] But when-Jesus-knew *it*, he-withdrew-himself from-thence: [b]	But Jesus withdrew- 7 himself
and great multitudes ὀχλοι followed him,	[b] with his disciples to the sea: and a-great multitude πλῆθος from Galilee followed him, and from Judæa, and from Jerusalem, 8 and from Idumæa, and *from* beyond Jordan; and they about Tyre and Sidon,

SCRIPTURE ILLUSTRATIONS.

Mk. iii. 7. *withdrew*—so Jesus had withdrawn from the popular tumult at Nazareth, Lu. iv. 28—30, § 15, p. 105—so also he withdrew in other instances, when violence was threatened, Jno. vii. 1, § 52; x. 39, 40, §§ 56, 7; xi. 54, § 58—as also when by force they would have made him a king, vi. 15, § 41, p. 317.

the sea—one of the most favoured scenes of our Lord's ministry, as Mt. iv. 13, 8, § 16, p. 107; xiii. 1, § 32, p. 212; Lu. v. 1—11, § 20, p. 153; Jno. vi. 1, § 40.

Galilee—the north part of the land, where were the great circuits of his ministry, and from whence were the most of his disciples, Ac. i. 11; ii. 7.

Judæa, Jerusalem—the south of the land, which he more seldom visited, the hostility to his teaching being there the greatest, Jno. vii. 1, § 52.

8. *beyond Jordan*—eastward, where had been located Reuben, Gad, and half tribe of Manasseh, Jos. xxii. 9. These had been removed by the Assyrians, 1 Ch. v. 25, 6.

Tyre and Sidon—the western border of the land, where was the coast of Asher, Jos. xix. 24, 8, 9.

NOTES.

Mt. xii. 15. *Jesus . . . withdrew himself, &c.* He knew the design against his life, and retired.

Mk. iii. 7. *To the sea.* That is, to the sea of Galilee, or Tiberias. The direction of this circuit may be judged to have been along the shore of the lake.

8 *Jerusalem.* Jerusalem was *in* Judæa. It is mentioned particularly, to shew that not only the people of the surrounding *country* came, but also many from the capital, the place of wealth, and honour, and power.

From beyond Jordan. The sacred writers lived on the *west* side of Jordan; and by the country *beyond Jordan*, they meant that on the *east* side.—*See* 'Scrip. Illus.,' *supra*, and 'Geog. Notice,' Sect. xviii. p. 118.

PRACTICAL REFLECTIONS.

Mt. xii. 15. Although Jesus was courageous in doing good, yet would he not needlessly provoke his enemies to opposition. Let us learn from him moderation, forbearance, and patience, in doing good.

[Mk. iii. 7. Let us beware, lest by our unbelief and hardness of heart we provoke Jesus to withdraw.

This is one of the greatest calamities which can ever befall a people.]

8 *ver* Although Jesus withdrew himself from his former scene of labour, he did not withdraw himself from usefulness; rather he removed from one locality, that his influence might be more generally extended.

* *See* p. 204, ADDENDA—'*On Jesus' first partial circuit.*'

A SOUL OUT OF CHRIST IS NAKED, AND DESTITUTE OF ALL ARMOUR TO DEFEND AGAINST SIN AND SATAN.
WICKED MEN STUMBLE AT EVERY STRAW IN THE WAY TO HEAVEN, BUT CLIMB OVER HILLS IN THE WAY TO DESTRUCTION.

Matt. xii. 16—.8.	Mark iii. 9—12.
	a-great multitude, when-they-had-heard what-great-things he-did, came unto him.
and he-healed them all,	And he-spake to his disciples, that a- 9 small-ship should-wait-on προσκαρτερῃ him because-of the multitude, lest they-should-throng him. For he-had-healed 10 many; insomuch-that they-pressed-upon* ὥστε ἐπιπίπτειν him for to-touch him, as-many-as had plagues μάστιγας. And un- 11 clean spirits, when they-saw him, fell-down-before him, and cried, saying, Thou ὅτι σὺ art the Son of God.
16 and charged them that they-should-not-make him known:	And he-straitly-charged them that they- 12 should-not-make him known.ᵃ
17 ᵃ that it-might be-fulfilled which was-spoken by Esaias the prophet, saying,	
18 Behold my servant ὁ παῖς μου, whom I-have-chosen ᾑρετισα; my beloved, in whom my soul is-well-pleased: I-will-	

* Marginal Reading:—'*rushed.*

SCRIPTURE ILLUSTRATIONS.

9. *ship should wait on him*—Jesus greatly honoured the ship with his presence, and as his pulpit, Mr. xiii. 2, § 32, p. 242; Lu. v. 3, § 20, p. 153.

10. *pressed upon him*—so the multitudes, vi. 56, § 42, p. 322.

11. *unclean spirits*—'two possessed with devils,'—'cried out, saying, What have we to do with thee, Jesus, thou Son of God?' Mt. viii. 28, .9, § 35, p. 270—at the very commencement of his public ministry, Jesus had been met by one in the synagogue at Capernaum, crying out, 'I know thee who thou art, the Holy *One* of God,' Mk. i. 23, .4, § 17, p. 110—and afterwards, 'devils also came out of many, crying out, and saying, Thou art Christ the Son of God,' Lu. iv. 41, § *ib.* p. 112.

12. *they should not make him known*—he gave a somewhat similar charge to the leper, Mt. viii. 4, § 21, p. 160, and to those whose eyes had been opened, Mt. ix. 30, § 36, p. 285.—even to his disciples, both before and after they had been given a sight of his glory, Mt. xvi. 20, § 50, ... xvii. 9, § 51—but he had allowed the public confession of John, Jno. i. 32—.4, § 10, p. 70, that having been given in the power of the Holy Ghost, with which John was filled from his mother's womb, Lu. i. 15, § 1, p. 4—it is the special office of the Holy Ghost to testify of Jesus, Jno. xv. 26, § 87, and this was to be through vessels previously cleansed and prepared, Ac. i. 4—8, § 98.

Mt. xii. 17. *spoken by Esaias*—ch. xiii. 1—4, . . . —*see* Ps. xl. 7—9.

18. *servant*—'made himself of no reputation, and took upon him the form of a servant,' Ph. ii. 7.

well pleased—this acknowledgment of our High Priest made by the Father at the baptism of Jesus, Mt. iii. 17, § 8, p 60, and on the mount of transfiguration, xvii. 5, § 51.

NOTES.

9. '*A small ship.* The vessels in use on the sea of Tiberias were all much smaller than what we now call ships. This appears to have been a boat, which, during his present progress along the lake, Jesus had waiting upon him, that to it he might occasionally retire, when he could not conveniently continue his labours of love upon the land.—*See* p. 204, Addenda *fourth paragraph*

10. *Pressed upon him,* ἐπιπίπτειν, 'rushed upon him.'

As many as had plagues, μάστιγας, metaphorically meant every sort of grief, calamity, punishment, &c.; and especially the more violent diseases, leprosy, bloody flux, &c. The word properly signifies 'scourges.' Those very painful and afflictive disorders seem to be intended which were frequently sent, or at least permitted, by God, as a scourge or punishment for sin.

11. *Unclean spirits*—i. e., persons possessed with them.—*See* Sect. xvii. p. 113; xviii. p. 116, Notes.

Mt. xii. 17. *Might be fulfilled, &c.* Jesus here exemplified the forbearance spoken of by the prophet, Is. xlii. 1—4, ... the meekness characteristic of Messiah, as coming in humiliation, and until the time when the nations shall become his footstool.

18. *Behold my servant, &c.* This call to look (He. xii. 2) '*unto Jesus the author and finisher of* our *faith; who for the joy that was set before him endured the cross, despising the shame,*' seems to be for the purpose of contemplating in him that forbearance, and that practical continuance in well-doing, by earning which we may be enabled to keep close to our Leader, overcome our spiritual enemies, and be joined with the Captain of our salvation, in the triumph to which reference is made in the succeeding context.

It may be noticed that the three offices of Christ appear to be referred to in this verse,—

I. He is a *King.* It was for this he took on him the form of a servant, and came into the world, Jno. xviii. 37, § 90. It was for this he hath been chosen to sit at the Father's right hand, Ps. cx. 1—3.

II. He is a *Priest,* in whose name we are accepted of God, with whose work in our behalf the Father is well pleased.

III. He is the *Prophet,* unto whom the Spirit is given without measure, and who was to exercise himself, in his prophetic office, by revealing to the nations that which was hid from the Jews—'*He shall shew judgment to the Gentiles.*'

PRACTICAL REFLECTIONS.

9 *ver.* Jesus lost nothing by conceding so much to peace. How he whose destruction was before sought was so abundantly supplied with what he delighted in—opportunities of doing good—that he had to take precautions to avoid the inconvenience of the crowd.

10. .1 *ver.* The compassion of Jesus extended to the bodies as well as to the souls of men; and his power was manifested in both the removal of the plagues which afflicted the former, and the unclean spirits which had darkened and distressed the latter.

[11, .2 *ver.* However striking and true was the testimony of the unclean spirits, that Jesus was the very Son of God, yet Jesus did not covet their testimony; neither should his disciples be covetous of the services of worldly, self-seeking men, in publishing the testimony of Jesus. Let the vessels of the Lord's house be holy.]

It is our wisdom to submit to the teaching of the Triune Jehovah; the Father hath said of Christ the Son, '*I will put my Spirit upon him, he shall shew forth judgment to the Gentiles.*'

MATT. xii. 19, 20.	MARK
put my spirit upon him, and he-shall-shew απαγγελει judgment κρισιν	
19 to-the Gentiles εθνεσιν. * * * He-shall-'not'-strive, nor cry;	
20 neither shall-'any-man'-hear his voice in the streets. A-bruised	
συντετριμμενον reed shall-he-'not'-break, and smoking flax shall-	
he-'not'-quench, till he-send-forth εκβαλη judgment την κρισιν	

SCRIPTURE ILLUSTRATIONS.

put my Spirit—predicted also, Is. xl. 2; lxi. 1—accomplished, Mt. iii. 16, § 8, p. 59—referred to by the Baptist, Jno. i. 32—4, § 10, p. 70; iii. 34, § 13, p. 91—farther fulfilled, when poured upon the body: 'Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ,' Ac. ii. 36; iii. 13—'and of his fulness have all we received, and grace for grace.' Jno. i. 16, § 7, p. 48.

he shall shew judgment—'a light to lighten the Gentiles, and the glory of thy people Israel,' Lu. ii. 32, § 4, p. 25—'Every soul, which will not hear that Prophet, shall be destroyed from among the people,' Ac. iii. 23—'judgment [*or*, discernment] shall return unto righteousness: and all the upright in heart shall follow it,' Ps. xciv. 15—The power of manifesting wisdom and knowledge given to men in the Lord, 1 Co. xii. 7, 8.

19. *not strive*—so, 'I have long time holden my peace; I have been still, *and* refrained myself,' Is. xlii. 14—'He was oppressed, and he was afflicted, yet he opened not his mouth,' liii. 7—'when he was reviled, reviled not again,' 1 Pe. ii. 23.

20. *bruised reed, smoking flax*—Jesus compassionated the weakness and darkness of his disciples, who, even after his resurrection, were still in great ignorance, Lu. xxiv. 25—7, § 94.

till he send forth—'until the day dawn, and the day star arise in your hearts,' 2 Pe. i. 19—nothing but the new song will suffice, when he shall send forth judgment unto victory, as described, Is. xlii. 13, 14, p. (16); Re. xiv. 6, 7—with the message, 'Fear God, and give glory to him; for the hour of his judgment is come,' &c., ver. 7—then his people must no longer be mingled with that which hath brought him dishonour, ver. 8—11—the command must be obeyed, 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues,' Rev. xviii. 4.

NOTES.

I will put my Spirit upon him. Here are three concerned in the great work of revealing, or of making an apocalypse to the Gentiles:—FIRST, the Father, who speaks—'*I will put*,' &c.—SECONDLY, the Holy Ghost—'*my Spirit*;' the Spirit that '*searcheth all things, yea, the deep things of God*'—THIRDLY, the Son, who for us receives the gift—'*I will put my Spirit upon him.*'

[*He shall shew*, &c. Correspondent to this is the language used in the beginning of the Apocalypse—'*The Revelation of Jesus Christ, which God gave unto him, to shew*,' &c., when judgment, or discernment, is given with regard to the matters contained in that book—'*The time is at hand.*']

19. *He shall not strive*, &c. The patience and forbearance of Jesus Christ, which we have ourselves so long and so greatly tried, are here presented for our imitation. We are not to be hasty in hurling defiance; and ere we begin to boast, we are to be sure that we have indeed obtained the victory.

[*Nor cry*, &c. These words are to be understood as referring to a particular period—a period reaching to the time when he shall have '*set judgment in the earth*,' Is. xlii. 4. In the context, ver. 13, 4, we are plainly told that he will not be always so forbearing: 'The LORD *shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies. I have long time holden my peace; I have been still*, and *refrained myself*: now *will I cry like a travailing woman; I will destroy and devour at once*,' &c.]

20. *A bruised reed.* A reed was one of the weakest and least valuable instruments of music, and but ill fitted to appear in the celebration of a glorious triumph. A bruised reed was this instrument, rendered comparatively useless, and altogether indecorous for an occasion where only the best should be seen, and where all should be harmony, in sounding forth the conqueror's praise. Such an instrument, however, the Redeemer will not break, and indignantly throw aside, '*till he have set judgment in the earth*,' Is. xlii. 4; till the time when the '*new song*' is to be sung, referred to, ver. 10—12 of same chapter. He will then have afforded ample opportunity to his servants to provide themselves with more fitting means of declaring his praise; and he will expect that these be used as he has appointed. Men must then serve him with their best; he will bear with the bruised reed no longer. Let each be prepared to say, '*I will sing with the spirit, and I will sing with the understanding also*,' 1 Co. xiv. 15.

Smoking flax, &c. The Jews used flax in their lamps, as we do cotton in ours. In celebrating a triumph, and upon other joyous occasions, lamps were carried in their processions; but these should be bright and shining; well trimmed, and sufficiently supplied with oil—not smoking, as if about to go out, like those of the foolish virgins. This would be calculated to give annoyance, rather than add to the brilliancy of the scene. The Lord will bear with the smoking flax '*till he have set judgment in the earth*,' Is. xlii. 4. There is a time coming when each must be found with his loins girt, his lamp burning, and oil in his vessel with his lamp. Then those who are found with the smoking flax in place of the brightly burning lamp must have their glimmering light entirely quenched, as being altogether unfit for the occasion. Let the longsuffering of God not lead us to presumption, but rather to repentance, and to diligent preparation, that we may not be ashamed before him at his appearing.

PRACTICAL REFLECTIONS.

Mt. xii. 18. Not only was Jesus a servant in his *first* coming, when he learned obedience by the things he suffered; but in his *second* advent he will be acknowledged as the true David, or 'Beloved,' the man after God's own heart, set over the household of God, and carrying out his righteous government.

Jesus is the Head of his body, the church; believers are chosen in him, to be members of his body, upon which the anointing was to come, from him their ascended Lord. Let us attend to the voice of God to us, '*Behold my servant, whom I have chosen.*'

19 *ver.* Let us be contented with being unknown, and with suffering reproach now, during the seeming triumph of the enemy. So may we be prepared, and be helpful in preparing others, for joining harmoniously in the new song to our conquering Redeemer, when the call shall be given, '*Go ye out to meet him*,' (Mt. xxv. 6, § 86.)

20 *ver.* Let us not suppose that because God hath been so forbearing in the past, he will be for ever longsuffering; let us rather fear that, if the goodness of God lead us not to repentance, we shall be found treasuring up to ourselves wrath, and that the day of his triumph will be to us a day of fiery indignation.

Let us endeavour to improve the time of preparation, else the time when his glory shall appear, and perfection be required, may be the time of our exposure to shame and everlasting contempt.

IN THAT DAY SHALL THE LORD OF HOSTS BE FOR A CROWN OF GLORY, AND FOR A DIADEM OF BEAUTY, UNTO THE RESIDUE OF HIS PEOPLE.—Isa. xxviii. 5.

MATT. xii. 21.

21 unto victory. And in his name shall the Gentiles trust. ἐλπιοῦσι. [Ver. 22, p. 234.]

SCRIPTURE ILLUSTRATIONS.

21. *in his name*—' And his NAME shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.' Is. ix. 6—'Therefore my people shall know my NAME: therefore *they shall know* in that day that *I am he* that doth speak: behold, *it is* I.' lii. 6—' Faithful and True,' Rev. xix. 11—' and he had a NAME written, that no man knew, but he himself,' ver. 12—' and his NAME is called The Word of God,' ver. 13—' And *he* hath on *his* vesture and on his thigh a NAME written, KING OF KINGS, AND LORD OF LORDS,' ver. 16.

NOTES.

21. *And in his name shall the Gentiles trust.* This is not a literal translation of the words of the prophet, but it gives an entrance into their import. The words, as given, Is. xlii. 4, are, '*and the isles shall wait for his law.*' Like the disciples, at 'the Sermon on the Mount,' they shall sit down at his feet; and receive of his words. It is only as trusting in his 'NAME,' as resting on the '*law of Foundation*,' that we can in truth wait for his law; and it is in order that we may wait upon him, to hear and do his will, that we are given his Name in which to trust. The Name whereby he hath made himself known to us, is LOVE; and *love* is the law of his kingdom. His kingdom was to spread out among the Gentiles; and at length to include the Isles, '*the Isles of the Gentiles.*' Nations dwelling in those more distant parts of the world, knowing the lovingkindness of the Lord, his long-suffering and forgiving grace; and having confidence in his willingness and power to bless them, in submitting to his law, which is 'LOVE,' will at length learn to wait quietly upon God, in the exercise of forbearance and kindness to each other. In place of making haste to shed blood, or attempting to strengthen themselves by a crafty confederacy with 'THE WICKED,' they should endeavour to enlighten the ignorant, deliver the oppressed, emancipate the captive, and bring all into the unity of truth and of love. This they can only do as being the disciples of Him by whose name they are already called, as learning of Him who was '*meek and lowly in heart*,' as finding in Him rest for their souls; by receiving those lessons of truth, of peace, and of love, which are taught in 'the Sermon on the Mount.' Soon may the nations imbibing these isles, and their offshoots in all the ends of the earth, be found in the footsteps of the Son of God; be found the people of whom he spoke, saying—'*Blessed are the peacemakers: for they shall be called the children of God*,' Mt. v. 9, p. 121.

PRACTICAL REFLECTIONS.

21 *ever.* It is only as waiting for his law that we can truly give evidence of our trust being in Jesus. And it is only as trusting in Jesus, that we can in truth wait for his law, Is. xxviii. 16—*see the border.*

Let us earnestly desire the promised publication of the name of Jesus: for when this takes place, the promise will be accomplished, '*In his name shall the Gentiles trust.*'

GEOGRAPHICAL NOTICES.

THE SEA, p. 209.—The Sea—*i. e.*, the 'Sea of Galilee'—*see* 'Lake of Gennesaret,' § 20, p. 155.

'There was a saying among the Jews, that God had blessed this sea above every other sea; and in a certain sense, this was true; for it was more honoured by the presence and operations of our blessed Lord, than any other spot. In a city on its shores he took up his usual abode, so as to give to that city emphatically more than any other the appellation of "his own city," Mt. ix. 1, § 35. In its neighbourhood, or on its waters, he performed some of his most gracious and useful acts, and wrought the greater part of his most benevolent and impressive miracles—instructed the ignorant, fed the hungry, supplied with the means of subsistence the needy, healed the sick, raised the dead, cleansed lepers, cast out devils, walked on the water, and hushed the raging elements. In this sea he called many of his disciples, and on its shore he appeared to them after his resurrection. Here, also, having indirectly rebuked Peter for his unfaithfulness to him, he restored him to the apostleship.'—*Beauties of the Holy Land, by Rev. J. Ransom*, p. 184—*Continued* Sect. xxxii. p. 260.

GALILEE.—*See* 'Historical Sketch,' p. ix., and Sect. xviii. p. 118, ADDENDA, '*On Jesus' first general circuit of Galilee.*'

JUDÆA.—*See* 'Historical Sketch,' p. ix.

JERUSALEM.—*See* Sect. v. p. 36, & Sect. xxiii. p. 181.

IDUMÆA.—Idumæa, or Edom, lay on the south and south-east of Palestine, varying in its dimensions at different periods of its history. It bordered on the east with Arabia Petræa, under which name it was included in the latter part of its history; was bounded on the north by the Dead Sea and Judæa; and extended southwards to the eastern gulf of the Red Sea. It comprehended the countries anciently known by the names of Uz, Dedan, Teman, &c.; and, among other powerful cities, it could boast of Selah (or Petra), Bozrah, Elath, and Eziongeber. The original inhabitants of the country were the Horites, who being extirpated or expelled from it by the descendants of Esau, Deut. ii. 12, the country, which now received the name sometimes of Edom, and sometimes of Seir, soon became exceedingly populous, and its possessors a terror to the surrounding nations. Long before the reign of any king in Israel, Edom was governed first by dukes or princes, afterwards by eight successive kings, and again by dukes, Ge. xxxvi. 31—43.

* The fertility and early cultivation of this country are implied not only in the blessing given by Isaac to Esau, whose dwelling was to "*be the fatness of the earth, and of the dew of heaven from above*," Gen. xxvii. 39; but also in the condition proposed by Moses to the Edomites, when he solicited a passage for the Israelites through their borders, that they would "*not pass through the fields, or through the vineyards*," Numb. xx. 17. Bordering with Arabia on the east, and Egypt on the south-west, and forming, from north to south, the most commodious channel of communication between Jerusalem and her dependencies on the Red Sea, as well as between Syria and Judæa, through the continuous valleys of El Ghor and El Araba, which terminated on the one extremity at the borders of Judæa, and on the other at Elath and Eziongeber on the Elanitic gulf of the Red Sea, Idumæa may be said to have formed the emporium of the commerce of the east. A Roman road passed directly through it from Jerusalem to Akaba, and another from Akaba to Moab. "The caravans, in all ages," says a late writer, "from Mina in the interior of Arabia, and from Gerrha, on the gulf of Persia, from Hadramaut on the ocean, and some even from Saba or Yemen, appear to have pointed to Petra as a common centre; and from Petra the trade seems to have again branched out into every direction, to Egypt, Palestine, and Syria, through Arsinoe, Gaza, Tyre, Jerusalem, Damascus, and a variety of subordinate routes that all terminated on the Mediterranean."

'From these avidences, therefore, both from Scripture and history, it is plain that the Idumæans were at once an opulent and a powerful people. They often contended with the Israelites, and entered into a league with their other enemies against them. It was not, indeed, until the reigns of David and they were completely subdued; at which period many of them dispersed throughout the neighbouring countries, particularly Phœnicia and Egypt, (2 Sa. viii. 14.) Thus was the prediction of Isaac, that Jacob should rule over Esau, literally fulfilled. And, notwithstanding repeated efforts to break Israel's "*yoke from off his neck*," Esau remained in subjection to the Hebrews for 150 years. At length, about the year B.C. 890, the Idumæans revolted, and set up a king of their own, on which Jehoram, king of Judah, attempted to reduce them; but, though he cut in pieces many of their troops, he completely failed in accomplishing his purpose. 2 Ki. viii. 20. About sixty-five years afterwards, Amaziah, to revenge the cruelty of the Edomites in laying a number of Hebrews from the neighbouring nations and devoting them to slavery, invaded Idumæa, obtained possession of Selah, their capital, and, not contented with the destruction of ten thousand of them by the sword, imitated their cruelty in hurling other ten thousand from the rocks

which environed their city, 2 KL xiv. 7; 2 Ch. xxv. 12 Idumæa was subsequently invaded, first by Uzziah, king of Judah; afterwards by the Assyrians; and, finally, by the Chaldeans, who completely ravaged the country, and rendered it almost a wilderness.

'Notwithstanding the repeated disasters with which Edom was visited, there always reigned at Petra, according to Strabo, several ages before the Christian era, a king of the royal lineage, with whom a prince was associated in the government. The ancient enmity of Esau to Jacob never appears, however, to have been laid aside. For several years previous to the extinction of the kingdom of Judah, the Idumæans encroached upon the Jewish territories, and extended their dominion over the south-western part of the Holy Land.'—*Sime's Sacred Geography.*

'In a sedition which arose among the inhabitants of this country, during the Babylonish captivity, when the land of Judæa lay desolate, a party of them went off, and took possession of as much of the south-western part of it as had constituted the whole of the inheritance of the tribe of Simeon, and half that of the tribe of Judah; and this part of the land of Judæa, together with part of Arabia lying contiguous to it, continued the canton of Palestine that was designated "Idumæa." During the wars of the Maccabees, John Hyrcanus conquered these Idumæans, and obliged them either to embrace the Jewish religion, or abandon their country. They chose the former, and thus were not only received into the Jewish church, but were incorporated with the Jewish nation; so that they henceforth considered themselves, and were usually styled Jews. They did not however lose the name of Idumæans, till about the end of the first century of the Christian era. The name of their country occurs in Mark iii. 8. (p. 200.) among places wherein people resorted to Christ.'—*Ramsom's Lectures*, p. 313, from Prideaux's Connection. Vol. I. pp. 34, 5: Vol. III. pp. 287, 404.

'They continued to form a powerful people after Judæa was reduced to a Roman province. Hebron, their capital in Judæa, had been subdued, but Petra still remained a place of great strength; and even Pompey, the Roman general, would not attempt its reduction.

'Shortly after the propagation of Christianity, Idumæa, and more especially Petra, laid aside the idols which they and their fathers had hitherto ignorantly worshipped, and embraced the gospel of Christ. Many persecuted Christians found an asylum there, which they could obtain in no other spot of the Roman dominions. Petra, indeed, became a metropolitan see, to which several bishopricks were attached in the time of the Greek emperors, and Idumæa was included in what was called the third Palestine.

'But this ancient and once fruitful country had been devoted by Jehovah to become a perpetual desolation. Nor can one word of the Divine threatenings fail of their accomplishment. Let the reader carefully read the following passages of Scripture, and compare them with the annexed quotation from Keith's Evidence of Prophecy, and say if one word has failed of all that the Lord God has denounced on that accursed and desolate land, Is. xxxiv.; Je. xlix.; Eze. xxv., xxxv. "*There shall not be any remaining of the house of Esau; for the* LORD *hath spoken it,*" Obad 18 *ver.*

'But the house of Esau did remain, and existed in great power, till after the commencement of the Christian era, a period far too remote from the date of the prediction for their subsequent history to have been foreseen by man. The Idumæans were soon after mingled with the Nabathæans. And in the third century their language was disused, and their very name, as designating any people, had utterly perished: and their country itself having become an outcast from Syria, among whose kingdoms it had long been numbered, was united to Arabia Petræa.

'Idumæa contained at least eighteen towns, for centuries after the Christian era—successive kings and princes reigned in Petra—and magnificent palaces and temples, whose empty chambers and naked walls with wonderful architecture still strike the traveller with amazement, were constructed there, at a period unquestionably remote from the time when it was given to the prophets of Israel to tell that the house of Esau was to be cut off for ever, that there would be no kingdom there, and that wild animals would possess Edom for an heritage. And so despised is Edom, and the memory of its greatness lost, that there is no record of antiquity that can so clearly shew us what once it was. In the days of its power, as we can now read, in the page of prophecy, its existing desolation. But in that place where kings kept their court, and where nobles assembled; where manifest proofs of ancient opulence are concentrated; where princely habitations, rearing their external grandeur, but bereft of all their splendour, still look as if "fresh from the chisel,"—even there no man dwells; it is given by lot to birds, and beasts, and reptiles; it is a "court for owls," and scarcely are they ever frayed from their "lonely habitation" by the tread of a solitary traveller from a far distant land, among deserted dwellings and desolated ruins.'—*Sime's Sacred Geog.*—*And see* 'HEROD,' 'Scrip. Illus.' p. 31.

BEYOND JORDAN—*see* 'Scrip. Illus.' p. 200, and § xviii. p. 118.—TYRE AND SIDON—*see* § xiv.

ADDENDA.

'ON JESUS' FIRST PARTIAL CIRCUIT,' p. 200

'In consequence of the conspiracy, (Sect. XXV. pp. 196—.9) which, notwithstanding its secrecy, was known to our Saviour by his supernatural discernment of the thoughts, St. Matthew, exemplifying the fulfilment of prophecy (Is. xlii. 1—4) in the meek and inoffensive demeanour of the Christ, relates that he withdrew from thence, followed by the multitudes, and healing them all. St. Mark is more explicit, and shews that he retired in the direction of the lake, and that the place of his abode during his absence was the vicinity of the lake, ch. iii. 7—12, p. 200.

'To this absence, then, I think we may assign the duration of a partial circuit, now begun, but confined to the neighbourhood of the lake, which yet might occupy the time until the arrival of the next feast of Pentecost, May 19, a period, at the utmost, of only five weeks, or a month. For, *first*, the cause of his departure from Capernaum was such as to warrant the expectation that Jesus would be some time away; and St. Matthew's application of the prophecy in question to it implies the same thing.

'*Secondly*, the multitudes by which he was attended at the close of the circuit, according to the representation of St. Mark, consisting of such numbers, and from such distant regions, could not be assembled about him all at once.

'*Thirdly*, the injunction that a small vessel πλοιάριον should constantly be in waiting upon him, προσκαρτερῇ αὐτῷ, specified by the same evangelist also, appears a decisive intimation that he was all the while in the vicinity of the lake of Galilee. The vessel itself was one of that description which Josephus shews to have been abundantly numerous on the lake of Tiberias; so much so that on a certain occasion he himself speedily collected together as many as two hundred and thirty—each of which contained at least four persons to man it, was capable of carrying sixteen or more with ease: so that our Saviour, and his usual attendants, when those became the twelve apostles, would constitute about their ordinary complement. The purpose for which this vessel was retained proves that it was not wanted at all times, but only occasionally; that is, when the importunity of the people, bringing their sick friends, or infirm persons of any kind, to press upon our Lord, became too great.

'This circuit, then, would extend along the land of Gennesaret towards the extremity of the lake.

'In the course of the circuit, Magdala, which as I conceive lay on the western, or on the south-western side of the lake, might be visited; and among those out of whom demons are said to have been cast, Mary of Magdala, mentioned for the first time not long after (Luke viii. 1, 2, § 30, p. 232.), might be one. There is no proof, however, nor any reason to suppose that our Lord crossed the lake, or passed as yet either into Decapolis or into Perea.

'The last event which took place upon it, just before our Lord returned to Capernaum, and probably when the feast of Pentecost was at hand, was the ordination of the twelve apostles, (Sect. XXVII. p. 206.) where St. Luke rejoins St. Mk., though St. Matt. omits this fact altogether.'—*Greswell*, Vol. II. pp. 321—.4.

THE NAME OF GOD, WITH A SLING AND A STONE, WILL DO MORE THAN GOLIATH WITH ALL HIS ARMOUR.

THE SANCTIFIED CHRISTIAN WILL CHOOSE THE GREATEST OF SORROWS BEFORE HE WILL COMMIT THE LEAST OF SINS.

SECTION 27.—(G. 5.)—IMMEDIATELY BEFORE HIS RETURN TO CAPERNAUM, JESUS PASSES A NIGHT IN PRAYER UPON A CERTAIN MOUNTAIN: IN THE MORNING HE ORDAINS TWELVE OF HIS DISCIPLES TO BE APOSTLES: HE DESCENDS TO THE PEOPLE, FROM THE MOUNTAIN, TO HEAL SUCH AS HAD NEED OF HEALING; AND THEN DELIVERS A SERMON TO HIS DISCIPLES IN THE PRESENCE OF THE MULTITUDE. Matt. x. 2—4. Mark iii. 13—9. Luke vi. 12—49.—*See* ADDENDA, p. 211.

INTRODUCTION AND COMPARATIVE VIEW.

Mt. ——— Mk. iii. 13. Lu. vi. 12. Jesus, on a mountain, passes the whole night in prayer.

——— ——— iii. 13—5. ——— vi. 13. In the morning he calls unto him his disciples; and of them he chooses twelve, to be with him, and that he might make them apostles, by sending them forth to preach, with the seal of a Divine mission.

——— x. 2—4. ——— iii. 16—9. ——— vi. 14—6. The names of the twelve apostles, beginning with Simon Peter, and ending with Judas Iscariot, the traitor.—*See* ADDENDA, p. 213, '*The Twelve.*'

——— ——— ——— ——— vi. 17—9. Jesus comes down from the mountain, and stands with the company of his disciples, and the multitude, in the plain; where many that are diseased and vexed with unclean spirits, come to him, and are healed.

——— ——— ——— ——— vi. 20—49. Jesus delivers his sermon in the plain; which, like that on the mount, begins with pronouncing blessing upon the poor; and ends with the contrast of building upon the Rock, and building upon the earth or sand. With this likeness there is a striking dissimilarity in the two discourses; the more central parts of '*The Sermon on the Mount*' being wanting in '*The Sermon on the Plain*,' thus—

I.

Mt. v. 3—12. Lu. vi. 20—3. In Luke there are four Beatitudes, the first and last of which are like the first and last of those in Matthew; but there are only two intervening in the one case, while there are seven in the other. In Luke, however, there are, ver. 24—6, in contrast to the four Beatitudes, four Woes, to which there is no direct parallel in '*The Sermon on the Mount.*'

II. & III.

——— v. 13—6, and 17—20. To these, the second and third portions of '*The Sermon on the Mount,*' there is nothing directly parallel in '*The Sermon in the Plain.*'

IV.

——— v. 38—48. Lu. vi. 27—36. Of the latter portion of the fourth division of '*The Sermon on the Mount,*' on the subject of loving our enemies, &c., is an enlargement in '*The Sermon in the Plain,*' exhortatory, in some measure, of the former—shewing, for example, in what it is we are to be perfect like our heavenly Father; it is in shewing mercy—*comp.* Mt. v. 48, with Lu. vi. 36.

V. & VI.

Mt. vi. 1—18, and 19—34. To these, the two central portions of '*The Sermon on the Mount,*' we have no parallel in '*The Sermon in the Plain.*'

VII.

——— vii. 1—6. Lu. vi. 37—42. '*Judge not,*' &c. Here there is rather an enlargement in Luke, as where it is intimated that pride, or seeking to be above our Master, and not seeking to be perfect like him in mercy, is that which incapacitates from being of service to our brethren.

VIII.

——— vii. 7—14. To this, the eighth division of '*The Sermon on the Mount*' there is no parallel in Luke.

IX.

——— vii. 15—20. Lu. vi. 43—5. The case of bearing true witness is here, in both, compared to a good tree bringing forth good fruit. In Luke there is the farther comparison of a good man out of the good treasure of his heart bringing forth that which is good. The warning against false prophets, and that against those who hold the truth in unrighteousness, may be implied, but are not expressed in this part of Luke.

X.

——— vii. 21—7. ——— vi. 46—9. In this last division of each of the two sermons, containing the contrast of building upon the Rock and upon the earth, there is some difference to be noted,—as where, in Luke, our Lord speaks of *coming to* Him: coming to Christ is coming to the Rock; and then, by hearing his sayings and doing them, we build upon Him. It is also, in Luke, intimated that we must dig deep in order to lay the foundation. The building must not only be fitted for trial, but for standing the severest test, the stream beating '*vehemently.*'

Thus, although preserving the same general order as the Sermon on the Mount, the Sermon in the Plain is neither an exact copy, nor a synopsis of the other, but rather an elucidation of particular portions. It may be regarded as a protest, in the face of the people, against the conduct of his disciples, should they ever fall into Mammon-worship, disregard of the poor, uncharitableness, lording it over each other, or pretending that they had other credentials for their office than those exhibited in the truth of their doctrines and holiness of their lives, and in the undeniable evidences of Divine power accompanying their ministry: the two former were indispensable.

No. 27 *Jesus passes the night in prayer upon a certain mountain.—N. of Capernaum.*

	MARK iii. 13—9.	LUKE vi. 12—6.
		[Ch. vi. 11, § xxv. p. 198.]
		[a] And it-came-to-pass in 12 those days,
13	And he-goeth-up into a mountain,	*that* he-went-out into a mountain to-pray, and continued all-night ἐν διανυκτερεύων in prayer to God.

SCRIPTURE ILLUSTRATIONS.

Lu. vi. 12. *into a mountain to pray—see* other instances, Lu. iii. 21, § 8, p. 59.

NOTES.

[Lu. vi. 12. *Continued all night in prayer, &c.* On the interpretation of τῇ προσευχῇ τοῦ θεοῦ there has been some difference of opinion. The ancients, and most moderns, take it to mean, '*prayer to God*;' while some of the early modern commentators, and others of the more recent ones, maintain that it signifies '*in the proseucha,*' or *oratory* of God.' That there were Jewish places of worship called προσευχαί, is undoubted; while passing the night in prayer, without going to an oratory, was a common act of Jewish devotion. Our Lord's very object in going was to pray, and on this, an occasion of great moment, the common interpretation is decidedly to be preferred. By *prayer* must here be understood, not prayer alone, but that holy meditation and devout thoughtfulness so suitable to precede and follow prayer.]

In the morning Jesus ordains twelve of his disciples to be apostles.

MATT. x. 2—4. [Ch. x. 1, § xxxix. p. 294.]	MARK iii. 13—0.	LUKE vi. 13—6.
		[a]And when it was day, 13 he called unto *him* his disciples: [b]
	[b]whom he would: and they came unto him. [c] 14 And he ordained ἐποιησε twelve,	[c] and of them he chose ἐκλεξαμενος twelve, whom also he named apostles ἀποστολους; [d]
	[d]that they should be with him, and that he might send them forth ἀποστελλῃ to preach, and to have power ἐξουσιαν to heal sicknesses, and to cast out devils: [e]	
2 [e]Now the names of the twelve apostles are these; The first, Simon, [f] who is called Peter, [g] and Andrew his brother; [h] James the *son* of Zebedee, 17 [i]and James the *son* of Zebedee, and John his brother;	16 and Simon he surnamed Peter;	Simon, 14 [f](whom he also named Peter,) [g] and Andrew his brother, James and John,

SCRIPTURE ILLUSTRATIONS.

13. *chose*—'Ye have not chosen me, but I have chosen you,' Jno. xv. 16, § 87.—[a] witnesses chosen before of God,' Ac. x. 41.

twelve—correspondent to the twelve tribes of Israel, Mt. xix. 28, § 75.—As on the gates of the heavenly city are written, '*the names* of the twelve tribes of the children of Israel,' so in the twelve foundations are 'the names of the twelve apostles of the Lamb,' Rev. xxi. 12—4. But it is to be observed that the twelve apostles are not the twelve foundations, any more than the children of Israel are the twelve gates.

NOTES.

13. *His disciples.* A disciple is a scholar, one that learns from a master, Jno. ix. 28, § 55. In the gospel, it generally signifies the twelve *apostles*, who learned under Jesus Christ as their master; but in the Acts and Epistles, it signifies any follower of Christ, who is careful to learn his truth.

Mk. iii. 14. *He ordained.* ἐποιησε. Literally, he made, admitted or adopted.—*See* p. 211, ADDENDA.

[15. *To have power.* This is the grand distinction between the miraculous powers of Christ and those of his apostles. The one was inherent in himself, the other was expressly communicated by him, and was never employed but as *his power*.]

To have power, &c. In evidence of their extraordinary mission, they were qualified to benefit men in an extraordinary manner with regard to both the body and the soul. Their power was, however, not entirely at their own command, but immediately in the hands of God—he making use of them when and how he chose. Nor was the power with the twelve exclusively, it was equally given to the seventy, Lu. x. 9—17, § 60.

Lu. vi. 13. *Named apostles.* An apostle, a missionary, messenger, or envoy. The term is applied to Jesus Christ, who was God's envoy to save the world: '*Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus,*' Heb. iii. 1—though more commonly the title is given to persons who were sent by him—'*Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead,)*' Gal. i. 1—'*Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?*' 1 Co. ix. 1.—*See* ADDENDA, p. 213, '*The twelve Apostles.*'

Mk. iii. 14. *Send them forth.* They were first to be with him as disciples (learners), and then to be apostles, or persons sent forth, communicating to others the knowledge of what Jesus did and taught. Chosen to be witnesses, they were first to see and hear, and then to testify of what they had seen and heard.

[17. *Sons of thunder.* Thunder appears to be most frequently used in the New Testament to express a loud and hearty acclamation—*see* Rev. vi. 1, '*And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see*'—xix. 2, '*And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps*'—xix. 6, '*And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.*' James and John were not only among the most distinguished in giving a response to the Saviour's love, but also in sounding forth his praise.]

PRACTICAL REFLECTIONS.

[Lu. vi. 12. How necessary it is that God should exert his own power, in sending forth those who are to declare his truth, may be seen in the fact of our great Apostle spending in prayer to God the whole night that preceded the appointment of the twelve apostles.]

Let us learn, from the example of Jesus, earnestly to commit our way unto the Lord, before engaging in any important undertaking, especially with regard to the spread of his truth.

[Mk. iii. 14. Let the choice of Jesus be attended to, in the sending forth of his messengers.]

[Let our wills be joyfully resigned to his, in whatever situation we are called to under Him; whether it be as ministering unto others, or as being ministered unto. '*To obey is better than sacrifice, and to hearken than the fat of rams,*' 1 Sa. xv. 22.]

[Lu. vi. 13. The twelve tribes of Israel had been scattered abroad, were dead in trespasses and sins, and required to be given newness of life, through the power of that word which was to be sent unto them by the twelve apostles of the Lamb.]

Mk. iii. 14, 5. The purpose for which the twelve were chosen was, not that others might be prevented

WITHHOLD NOT GOOD FROM THEM TO WHOM IT IS DUE, WHEN IT IS IN THE POWER OF THINE HAND TO DO IT.—Prov. iii. 27.
SAY NOT UNTO THY NEIGHBOUR, GO, AND COME AGAIN, AND TO-MORROW I WILL GIVE; WHEN THOU HAST IT BY THEE.—Prov. iii. 28.

MATT. x. 3, 4	MARK iii. 18, .9.	LUKE vi. 15, .6.
3 Philip, and Bartholomew; Thomas, and [a]Matthew the publican; [b] James the *son* of Alphæus, [c]and Lebbæus, whose surname was Thaddæus; [d]	18 and Andrew, and Philip, & Bartholomew, [a] and Matthew, [b] and Thomas, and James the *son* of Alphæus, [c] and Thaddæus,	Philip and Bartholomew, Matthew 15 and Thomas, James the *son* of Alphæus, [d]and Simon called Zelotes, *and* Judas *the brother* of 16 James,
4 Simon the Canaanite, [e]and Judas Iscariot, who also betrayed him. [Ch. x. 5, ¶ xxxix. p. 295.]	and Simon the Canaanite, 19 and Judas Iscariot, which also betrayed him. [Ch. iii. 19, ¶ xxx. p. 233.]	and Judas Iscariot, which also was the traitor.

Jesus descends from the mountain to the people, and then delivers a sermon to his disciples in the presence of the multitude.—In the plain.

LUKE vi. 17—49.

17 And he came down with them, *and* stood in the plain, and the company of his disciples, and a great multitude of people out of all Judæa and Jerusalem, and *from* the sea-coast of Tyre and Sidon, which came to hear him, and to be healed of their
18 diseases; and they that were vexed with ὀχλούμενοι ὑπὸ unclean spirits: and they-
19 were healed. And the whole multitude sought to touch him: for there went virtue δύναμις * out of him, and healed *them* all.
20 And he lifted up his eyes on his disciples, and said, Blessed μακάριοι *be ye* poor:
21 for yours is the kingdom of God. Blessed *are ye* that hunger now: for ye shall be-
22 filled. Blessed *are ye* that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate ἀφορίσωσιν you *from their company*, and shall reproach *you*, and cast out your name as evil, πονηρὸν, for the Son of man's sake.

* *Marg.* 'power,' or 'might.

SCRIPTURE ILLUSTRATIONS.

Luke vi. 20. *Blessed* be ye *poor*, &c.—'Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?' Ja. ii. 5—'and base things of the world, and things which are despised, hath God chosen,' I Co. i. 28, .9—'Blessed . . . the poor in spirit,' Mt. v. 3; § 19, p. 120.

21. *that hunger now*—'his disciples were an hungred,' Mk. xii. 1, § 26—'Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place,' I Co. iv. 11—'Blessed *are* they which do hunger and thirst after righteousness,' Mt. v. 6, § 19, p. 121.

be filled—'Behold, my servants shall eat, but ye shall be hungry,' &c., Is. lxv. 13—'Blessed *are* they which are called unto the marriage supper of the Lamb,' Rev. xix. 9.

Blessed . . . that weep now, &c.—'Ye shall weep and lament, but the world shall rejoice,' &c., Jno. xvi. 20—2, § 87—*contra.*, Mk. xvi. 10, § 93—'God shall wipe away all tears from their eyes,' Rev. vii. 17.

laugh—'When the LORD turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The LORD hath done great things for them,' Ps. cxxvi. 1, 2.

22. *Blessed are ye, when men shall hate you, &c.*—*see* Mt. v. 10, .1, § 19, p. 122—so was Joseph dealt with, even by his brethren, Ge. xxxvii. 23—6—'Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed,' Is. lxvi. 5.

NOTES.

Lu. vi. 17. *Stood in the plain.*—*See* p. 211, ADDENDA, 'ON Mt. v.—with 1; and Lu. vi. 17—49.'

Tyre and Sidon.—*See* GEOG. NOTICE, § 45, Vol. II.

19. *Virtue.* Healing power.

22. *When they shall separate you.* ἀφορίσωσιν. This was the *first* degree of excommunication among the Jews. Was either mean from company, as Gentiles, or from religious assemblies.

[*Cast out, your name.* *ἐκβάλλω sig-nifies generally to *cast out*, both in a civil and in a military sense; *i. e.*, either "to *banish*," or "to *cashier*." It also signifies "to *displace officers*," or "*reject actors*." Hence many here assign the sense "to reject with scorn and ignominy;" which is preferable to the sense "to *banish*," adopted by Kuinoel, or "to *defame*," supported by Campbell.'—*Bloomf.* May have respect to the greater sort of excommunication, called 'Shammatha and Cherem,' by which a person was devoted to destruction.]

PRACTICAL REFLECTIONS.

from coming near Jesus, but that they themselves might be more particularly with Him; not that they might impede others in the ministry of the word, but that they might themselves be sent forth to preach; not to prevent others from doing good, but that they might especially be active in delivering from evil both the bodies and the souls of men.

[As if to impress upon the twelve the necessity of being themselves hearers of the word they were to declare unto others; and by which hearing, they were to become as stones, built upon the Rock Christ; this was written in the names of the very first of the twelve —Simon, *hearing*; and Peter, *a stone*, *See* ADD. p. 215.]

[Lu. vi. 17—20. Jesus gave an example of that which he chose his apostles to do: first, manifesting mercy with regard to the bodies of men: and then unto their souls in the ministry of the word. It is blessed when precept and example thus accompany each other.]

20—4 *ver.* We should know that we are so poor, that we cannot purchase the kingdom of heaven—that we must receive it as the free gift of God in Christ Jesus, after whom, as the Bread of Life, let us hunger, and so we shall be filled.

[Let us have a sympathy with his sufferings and that of his body, and we shall laugh with joy when his cause shall fully and for ever triumph.]

SOME WOUND WITH REPROACH THOSE WHOM GOD HAS ONLY CORRECTED WITH THE ROD OF REPROOF.

THE SCORNER IS CONSUMED, AND ALL THAT WATCH FOR INIQUITY ARE CUT OFF.—Isaiah xxix. 20.

LUKE vi. 23—34.

23 Rejoice-ye in that day, and leap-for-joy σκιρτησατε: for, behold, your reward *is* great in
24 heaven: for in the-like-manner κατα ταυτα did their fathers unto-the prophets. But
25 woe unto-you that *are* rich! for ye-have-received your consolation. Woe unto-you
that are-full εμπεπλησμενοι! for ye-shall-hunger. Woe unto-you that laugh now! for
26 ye-shall-mourn and weep. Woe unto-you, when all men shall-speak well καλως of-
you! for so κατα ταυτα did their fathers to-the false-prophets.
27 But I-say unto-you which hear, Love your enemies, do good καλως to-them which-
28 hate you, bless them that-curse you, and pray for them which-despitefully-use επη-
ρεαζοντων you. *And* unto-him that-smiteth thee on the *one* cheek offer also the
30 other; and him that-taketh away thy cloke forbid not *to take thy coat* also. Give to
every-man that asketh-of thee; and of him-that-taketh-away thy *goods*, ask *them* not
31 *again*. And as ye-would that men should-do to-you, do ye also to-them likewise
32 ὁμοιως. For if ye-love them which-love you, what thank have ye? for sinners also
33 love those that-love them. And if ye-do-good to-them which-do-good-to you, what
34 thank have ye? for sinners also do *even* the same. And if ye-lend *to them* of whom
ye-hope to-receive, what thank have ye? for sinners also lend to-sinners, to receive as-

SCRIPTURE ILLUSTRATIONS.

24. *rich*—contrast with 'poor,' ver. 20—'thou in thy lifetime receivedst,' &c., Lu. xvi. 25, § 69—'Go to now, *ye* rich men, weep and howl for your miseries that shall come upon *you*,' Ja. v. 1.

25. *are full*—contrast with the case of those that hunger, ver. 21, p. 207—'Therefore thus saith the Lord GOD, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed,' Is. lxv. 13.

that laugh now—contrast with 'weep,' ver. 21—'the end of that mirth *is* heaviness,' Pr. xiv. 13—'let your laughter be turned to mourning, and *your* joy to heaviness,' Ja. iv. 9.

26. *speak well of you*—contrast with the case of those who have their names cast out as evil, for the Son of man's sake, ver. 22, .3. *supra*.

the false prophets—'And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets *declare* good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak *that which is* good,' 1 Ki. xxii. 13—'This *is* a rebellious people, lying children, children *that* will not hear the law of the LORD: which say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits,' Is. xxx. 9, 10—'The prophets prophesy falsely, and the priests bear rule by their means; and my people love *to have it* so: and what will ye do in the end thereof?' Je. v. 31.

27, .8. *Love your enemies, &c.*—same as Mt. v. 44, § 19, p. 128.

29. *smiteth thee, &c.*—so Mt. v. 39, 40, p. 127.

30. *Give to every man*—Mt. v. 42, p. 127

31. *And as ye would, &c.*—'Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets,' Mt. vii. 12, § 19, p. 139.

32. *For if ye love, &c.—comp.* with Mt. v. 46, p. 128, where 'reward' is used in place of 'thank,' and 'publicans' for 'sinners'—Matthew had himself been a publican.

33. *do good, &c.*—'while we were yet sinners, Christ died for us,' Ro. v. 8—as the disciples of Jesus, the same self-sacrifice is required of us—'For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps,' 1 Pe. ii. 21.

34. *lend, &c.*—'from him that would borrow of thee turn not thou away,' Mt. v. 42, § 13, p. 127.

35. *love ye your enemies*—It had been shewn how love was to be manifested to those that sought to injure us in name and condition, ver. 27, .8. *supra*, and as to person and property, ver. 29, 30, *supra*.

NOTES.

24. *Woe unto you that are rich!* '*How hard is it for them that trust in riches to enter into the kingdom of God!*' nay, it is as impossible, as '*for a camel to go through the eye of a needle*,' Mk. x. 24, .5, § 75. The scribes were not only greedy of worldly wealth, but were so confident in their supposed spiritual treasure as to reject the true riches. Their minds were so occupied with quibbles about the *Law* that they could not attend to the *Gospel*.

25. *That are full!* Those who, like the Pharisees, were satisfied with the forms of religion connected with the temple service, were soon to be deprived of them; and so, sooner or later, will all those be left empty, whose trust, like theirs, has been in rites and ceremonies.

That laugh now! Those who made light of the call to repentance, and of the warnings of Christ and his apostles, who turned even the dying groans of the Redeemer into a jest, were soon to be involved in the most fearful calamities, plagues of long continuance, which more or less continue upon their children to this day. '*Behold, ye despisers, and wonder, and perish*,' Ac. xiii. 41.

26. *When all men shall speak well of you!* Such as seek not to bring men to the truth, but to please all parties, and for this are willing to confound right and wrong, and make sinful compliances, like the Herodians.

The false prophets. Men who pretended to be of God, who delivered their *own* doctrines as the truth of God, and accommodated themselves to the pleasure of the court, or the desires of the people. Of this number were the prophets of Baal, and the false prophets who appeared in the time of Jeremiah, &c.

28. *Bless them that curse you.* 'Give those kind and friendly language who rail against or speak evil of you.'—*See* § 19, p. 128, Mt. v. 44, 'Notes.'

29. *Smiteth.*—*See* Mt. v. 39, 40, p. 127, 'Notes.'

34. *As much again.* τὰ ἴσα. 'An equivalent.'

PRACTICAL REFLECTIONS.

25, .6 ver. Let us beware of being satisfied with having our portion in this life: the very things which worldly men account the great good of life—abundance of riches, fulness of bread, making merry, and having a good name among men, may be only the forerunners of woe hereafter; such, doubtless, they will be, should they prevent us from accepting the free grace of God to our own souls, & hinder us from ministering to the temporal and spiritual good of others.

LUKE vi. 35—40.

35 much-again. But love-ye your enemies, and do-good, and lend, hoping-for nothing
again; and your reward shall-be great, and ye-shall-be the-children of-the Highest:
36 for he is kind χρηστος unto the unthankful and *to* the-evil. Be-ye therefore merciful
οικτιρμονες, as your Father also is merciful.
37 Judge not, and ye-shall-not-be-judged: condemn not, and ye-shall-not-be-con-
38 demned: forgive απολυετε, and ye-shall-be-forgiven: give, and it shall-be-given unto-
you; good measure, pressed-down πεπιεσμενον, and shaken-together σεσαλευμενον, and
running-over υπερεκχυνομενον, shall-*men*-give into your bosom. For with-the same
measure that ye-mete-withal it-shall-be-measured-to-you-again.
39 And he-spake a-parable unto-them, Can the-blind lead ὁδηγειν the-blind? shall-they
40 not both-fall into the-ditch? The-disciple is not above his master: but every-one
that-is-perfect κατηρτισμενος shall-be as his master.

SCRIPTURE ILLUSTRATIONS.

35. *and do good*—The golden rule according to which good was to be done had been presented, ver. 31, p. 208—and it had been intimated, ver. 32. .3, that we were not to wait till others should possess the right disposition to obey the rule, ver. 32, nor even for their laying us under any obligation, by the performance of outward acts of kindness, ver. 33.

and lend, hoping for nothing, &c.—This, like the two preceding parts of the sentence, is a brief recapitulation of what had been commanded before, *see* ver. 34—it is neither from faith in the goodness of others, ver. 27—34, nor from the hope of advantage from them, ver. 34; but as having hope in God, ('your reward shall be great,') and as desiring assimilation to the character of our heavenly Father, ('and ye shall be the children,' &c.)—as having a regard to the dignity of our heavenly calling, ('the children of the Highest:') and finally, *see* ver. 36, as having faith in God, as the God and Father of our Lord Jesus Christ, in whom his abounding mercy hath been abundantly displayed.—It is from this perennial fountain that the living waters are to flow, Jno. vii. 37—9, § 55, for the blessing of all around: 'As we have therefore opportunity, let us do good unto all,' Ga. vi. 10.

36. *Be ye therefore merciful*—The words in the parallel passage, Mt. v. 48, § 19, p. 128, are—'Be ye therefore perfect,' &c. The perfection called for is the persevering in kindness, notwithstanding all provocation to the contrary.

37, .8. *Judge not, &c.—comp.* Mt. vii. 1, 2, § 19, p. 137.

good measure,—Such 'a full reward' Boaz asked for Ruth, on account of her kindness to Naomi, Ru. ii. 12—and such she actually received—*see* ver. 14, &c., to the end of the book.

39. *Can the blind, &c.—see* Mt. xv. 14, § 41, Vol. ii. Those who see the way of mercy are to lead others therein by the practical manifestation of the law of mercy: 'Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good,' Rom. xii. 20, .1; Ja. ii. 14—.8—we are to let go our hold of blind guides, and not to allow ourselves to be blindly led by them—'Cease, my son, to hear the instruction *that causeth* to err from the words of knowledge,' Pr. xix. 27—Our trust in them will not excuse us in the sight of God, but is rather a ground of condemnation, and prevents our seeing when good cometh, Jer. xvii. 5, 6.

40. *The disciple, &c.*—Mt. x. 24, § 39, p. 300; Jno. xiii. 16, § 87; xv. 20, § *ib.*

perfect—perfect in mercy, *comp.* Mt. v. 48, § 19, p. 128, with Lu. vi. 36, *supra*—as the Captain of salvation, made 'perfect through sufferings,' He. ii. 10—'Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect,' v. 8, 9—'a merciful and faithful high priest,' &c., ii. 17

NOTES.

35. *Hoping for nothing again* The sense is, 'Lend to those from whom there is little hope of receiving back your money;' 'lend cheerfully, without fearing the loss of what is so bestowed.' Our Lord enjoins his hearers to do this good, 'not with the narrow calculations of self-interest, but in the confidence of liberality;' a confidence reposed in Him who is the poor man's surety.—*See* 'Scrip. Illus.'

Children of the Highest. υἱοὶ ὑ. Τοῦ i. e., either 'beloved of God,' or, 'like unto God, as being animated with a spirit of benevolence similar to that of the Deity.'

[37. *Judge not . . . . condemn not . . . . forgive, &c.* Are properly forensic terms; the last signifying to set free or acquit. They are, however, (as Grotius and other good commentators remark,) to be accommodated to private use. The three clauses advert—the *first* to sitting in judgment on the faults of others; the *second* to passing condemnation on them; the *third* enjoins a contrary spirit, that of judging for the best, acquitting our neighbour of such charges as are not manifestly well founded—*comp.* ver. 37, .8, with Mt. vii. 1, 2, § 19, p. 137.]

38. *Shall men give.* Or, 'they shall give;' *men* is not in the original.

Bosom. An allusion to the Oriental custom of receiving a measure of corn or other dry articles *in the bosom or lap* of their flowing vests, the former of which they made use of like our *pockets—see* 2 Ki. iv. 39; Pr. xvi. 33, '*The lot is cast into the lap,*' &c. The eastern garments being long, folded, and girded with a girdle, admit of carrying much corn in the bosom.

39. *A parable.* A proverb, or similitude—*see* Mt. xv. 14, § 44, *And* Mt. xiii. 3, § 32, p. 243.

Can the blind lead the blind? Let no man think he can be safe in following a blind guide. He who alone can save hath warned us of the folly of indulging such a thought.

[40. *The disciple is not above his master, &c.* The disciple of Christ should be contented with the condition in which his Master was. He was made perfect through sufferings, (He. ii. 10,) and if we would be perfected in our profession, it must be by following him '*whither soever he goeth.*' Before trying to lead, or to correct others, we should seek to be right as to this point. We must be made willing to '*suffer with him.*']

That is perfect, &c. κατηρτισμενος. Or, 'perfected.'

Shall be as his master. The highest perfection of a disciple lies in being like his master, and learning of him. Christ's followers, therefore, notwithstanding all difficulties and sufferings, must observe his better instructions.

PRACTICAL REFLECTIONS.

27—36 *ver.* Let us learn, not only to be forgiving and forbearing, but to be ready to give, from a loving spirit, to those who do not deserve it.

Let us neither take the world's example, nor desire its reward; but seek to honour our heavenly Father in the manifestation of his kindness and mercy unto men.

[37, .8 *ver.* Let us ever seriously consider, that the rule according to which we shall be ourselves judged, is that according to which we act unto others. It is by our following the example of Christ, in his forgiveness and grace, that we manifest our being truly his disciples, and shall prove ourselves prepared for the enjoyment of his reward.]

[39 *ver* That we may be able to benefit others by leading them aright, we ourselves must earnestly desire to have the light, else we may do more harm than good, by our interference in their case.]

[40 *ver.* Let us not think of being above our Master, as if we needed not the same discipline in learning obedience: He was made '*perfect through sufferings,*' He ii. 10.]

THOUGH GOD SUFFERS NOT HIS CHILDREN TO AVENGE THE SIN OF THEIR ENEMIES,

YET HE SUFFERS NOT THE SIN OF THEIR ENEMIES TO GO UNAVENGED.

LUKE vi. 41—9.

41 And why beholdest-thou the mote that *is* in thy brother's eye, but perceivest not the
42 beam that *is* in thine-own eye? Either how canst-thou say to thy brother, Brother, let me pull-out αφες εκβαλω the mote that *is* in thine eye, when-thou-thyself-beholdest not the beam *that is* in thine-own eye? Thou-hypocrite, cast-out first the beam out-of thine-own eye, and then shalt-thou-see-clearly διαβλεψεις to-pull-out the mote that *is* in thy brother's eye.

43 For a-good tree bringeth-not-forth corrupt fruit; neither doth-a-corrupt tree bring-
44 forth good fruit. For every tree is-known by his-own fruit. For of thorns *men* do-
45 not-gather figs, nor of a-bramble-bush gather-they τρυγωσι grapes. A good man out-of the good treasure of-his heart bringeth-forth that *which is* good; and an evil man out-of the evil treasure of-his heart bringeth-forth that *which is* evil: for of the abundance περισσευματος of-the heart his mouth speaketh.

46 .7 And why call-ye me, Lord, Lord, and do not the-things-which I-say?
Whosoever
48 cometh to me, and heareth my sayings, and doeth them, I-will-shew you to-whom he-is like: he-is like a-man which-built an-house, and digged deep εσκαψε και εβαθυνε, and laid the-foundation on a rock: and when-the-flood πλημμυρας arose, the stream beat-vehemently-upon προσερηξεν that house, and could not shake σαλευσαι it: for it-was-
49 founded upon a rock. But he that-heareth, and doeth not, is like a-man that-without a-foundation built an-house upon the earth; against-which the stream did-beat-vehemently, and immediately it-fell; and the ruin ρηγμα of-that house was great.

[Ch. vii. 1, § xxviii. p. 216.]

SCRIPTURE ILLUSTRATIONS.

41, .2. *why beholdest, &c.*—*see* nearly the same words, Mt. vii. 3—5, § 19, p. 138.

Thou hypocrite,—We but pretend to have light, when we offer to help others thereto, and yet do not allow it to guide our own conduct, Rom. ii. 19—24.

43, .4. *a good tree, &c.*—*comp.* herewith Mt. vii. 16—20, § 19, p. 140; xii. 33, § 31, p. 237.

45. *A good man, &c.*—as the evil man is to cease from pretending to goodness, until he really has 'tasted that the Lord is gracious,' 1 Pe. ii. 3, and has become 'light in the Lord,' Eph. v. 8, so is the good man not to cease from shewing forth the graces of him who hath called . . . out of darkness into his marvellous light,' 1 Pe. ii. 9.

abundance of the heart, &c.—same words, Mt. xii. 34, § 31 p. 237—'The mouth of the righteous speaketh wisdom,' Ps. xxxvii. 30—'The lips of the righteous feed many,' Pr. x. 21—'Keep thy heart with all diligence; for out of it are the issues of life,' Pr. 23—'By thy words,' &c., Mt. xii. 37, § 31, p. 238.

46. *Lord, Lord—see* Mt. vii. 21, § 19, p. 140—'If I *be* a master, where *is* my fear? saith the LORD of hosts unto you, O priests, that despise my name,' Mal. i. 6—*see also* Ezek. xxxiii. 30—2.

49. *he that heareth, and doeth not*—'no man cometh unto the Father, but by me,' Jno. xiv. 6, § 87—'Come unto me,' &c. Mt. xi. 28, § 29, p. 238—'Him that cometh to me,' &c., Jno. vi. 37, § 43—'Ye whom coming,' &c., 1 Pe. ii. 4—He does not build upon the true foundation who refuses obedience to the royal law, 1 Jno. ii. 9—12, ... *See* a similar contrast between building upon the rock, and building upon the sand, at the close of the Sermon on the Mount, Mt. vii. 24—7, § 19, p. 141.

NOTES.

42. *Mote . . . beam.—See on* Mt. vii. 3—5, § 19, p. 138.

43. *For a good tree, &c.* Render, 'for that is not a good tree which brings forth bad fruit.' The connection may be then laid down:—'The rectitude of your conduct is not to be judged of by your sagacity in discovering your brother's faults, and your freedom in censuring them, but by your own actions and words. For a man is known by his actions and words, as a tree is by its fruit.'

[45. *Good treasure of his heart.* 'Good graces, affections, resolutions,' &c.; like Joseph bringing out his stores, the good man will be speaking and doing that which is for God's glory and the edification of others —*see Fr.* x. 14, .3, .4, 20, .1, 31, .3.

This verse is not found in 'the Sermon on the Mount,' but is recorded by Matthew, in ch. xii. 35, § 31, p. 237.

47—.9 *Whosoever cometh, &c.* We come unto Christ, and are reconciled unto God, through him as our Priest; we *hear* his sayings, whilst he addresses us as a Prophet; and *doing his will*, we yield unto him homage as a King, *&c.*

48. *He that heareth, and doeth not.* One who pretends to receive Christ as a Prophet—*see* Mt. vii. 21, § 19, p. 140, but who does not in truth submit to his Kingly authority, ver. 23, § *ib.*, p. 141, is one who has not really come to him as a Priest.

PRACTICAL REFLECTIONS.

[41, .2 *ver.* Let us first seek to be fully prepared as instruments of good, lest we manifest only our own defects and folly, in place of the wisdom and grace of Jehovah, in our self-conceited efforts to remove the faults of others.]

43, .4 *ver.* If we would bring forth good fruit, let us seek to be ourselves truly good, through a hearty and entire union with Jesus.

45 *ver.* Let us seek to be both good and stored with good, if we would communicate good to others; thus shall we be truly prepared for being the Lord's witnesses, *'for out of the abundance of the heart the mouth speaketh,'* Mt. xii. 34, § 31, p. 237.

46 *ver.* Let us ever remember, that Jesus will not be satisfied with an empty profession of his name; we must by our practice prove the truth of our discipleship.

[47, .8 *ver.* Let us see that we build upon Christ alone for salvation; let nothing come between him and us; so will our faith be found that which can stand the trial; 'He is *the Rock, his work is perfect*;' we cannot be safe until we are '*made one with him, by a true and living faith*,' by that faith '*which worketh by love*.']

[49 *ver.* It is possible to be a hearer with the outward ear, and yet not a doer of the word, if it be not received into the heart, in the love of it. We must truly lay hold on Christ, and build, with all saints, upon that One Sure Foundation, with regard to whom the Father gave forth the decree, 'HEAR YE HIM,' Mt. xvii. 5, § 51.]

ADDENDA.

'ON THE ORDINATION OF THE TWELVE APOSTLES,' p. 206.*

'The concurrent testimony of St. Mark and St. Luke establishes the fact that, until the present period of our Saviour's ministry, which is the first quarter of its second year, not only were the twelve not yet ordained to their office, but even the name of Apostle was not yet in being. Hitherto, then, they were merely disciples; distinguished, perhaps, by nothing above the rest of the disciples in common, except that all, or some of them, might have been personally called by our Saviour, as the rest of the disciples were not. But from this time forward they were expressly discriminated from the rest, and formed into a body or society of their own.

'Of the ordination itself St. Matthew has given no account; though as far as the commencement of that circuit in the neighbourhood of the lake, of which the ordination appears to have been the conclusion, his narrative accompanies St. Mark's; and his silence is naturally to be explained by the consideration that he was himself one of the Twelve, and that it might not become the modesty of a Christian apostle to record his own appointment, by the choice of Christ himself, to so high and so illustrious an office.

'In a part of his Gospel, however, which follows not long after this time, ch. x. 1, he speaks of the Twelve as of a body already in existence, and known by that name as such; whence it is clear he recognises implicitly the fact of their previous ordination. On the same occasion he introduces also the catalogue of their names; which agrees, upon the whole, with the lists of St. Mark and St. Luke: and the isolated, yet natural manner in which he brings in this catalogue, ch. x. 2—4, is a strong internal evidence that he has not here lost its proper place, only from a motive of genuine Christian humility. The same conclusion follows from the way in which even here he speaks of himself: for he puts his own name after that of Thomas; though, according to the order of St. Mark, ch. iii. 18, and of St. Luke, ch. vi. 15, it should have taken precedence of it; and adds to his name the designation of ὁ τελώνης—a designation, to the opinion at least of his countrymen, expressive only of reproach; which the other two, with a becoming regard to the memory of a Christian apostle, accordingly omit.

'As this event was the last, the most solemn, and the most important, which transpired in the course of the preceding circuit, the Gospel of St. Luke, which accompanied St. Mark's as far as the beginning of this circuit, but not further, rejoins it again at this point. If, then, the proof of a position like this, which seems to be so clearly established by the direct testimony of two evangelists, and by the indirect testimony of a third, viz., that the appointment and ordination of the Twelve as apostles were some time posterior to their call as disciples, required any more confirmation, there are two distinct considerations which place it beyond a question. First, the regular occurrence from this time forward, but never before it, of the phrase οἱ δώδεκα, to express the apostles, in opposition to the rest of the disciples; a phrase to be met with in St. Matthew eight times, in St. Mark ten times, and in St. Luke eight times. Besides this, there are instances also of the phrase οἱ ἕνδεκα, to express the rest of the Twelve in contradistinction to two; and of the phrase οἱ ἑπτὰ, to express them all but one; which consequently amount to the same thing. This uniformity of designation, which yet begins to appear only now and hereafter, must be a demonstrative argument that until now and hereafter, there was no such distinction among our Lord's disciples in being, as that of some one body in particular opposed to the rest in general. The very name of apostle had not yet been bestowed upon any; the only person who bore it hitherto was our Lord himself, the Shiloh or Apostle of the Father: and if we look at the precise point of time at which, as it was, the Twelve were chosen, and at the use which is made of their services directly afterwards, it may be concluded that the imposition of the name on them now, referred as much to something immediate, as to something remote; to their part and character of gospel-missionaries during our Saviour's presence on earth, as much as after his ascension. St. Mark, iii. 14, 15, in particular declares that to have been the direct cause, and the primary purpose, or final end of their appointment. . . . .

'In the number of the Twelve, there is an evident reference to the number of the tribes; they were sent, like their Master, to the lost sheep of the house of Israel. An extra, and consequently a thirteenth apostle, and though from among the Jews, yet from among the Jews of the dispersion, was appointed in the fulness of time, and in the person of Saul, for the sake of the mission to the Gentiles. This adaptation of the number of the apostles to the number of the tribes is peculiarly exemplified in those words of our Saviour, Mt. xix. 28, *Verily I say unto you that, when the Son of man, in the regeneration, shall sit upon his throne of glory, ye also who have followed me shall sit upon twelve thrones, judging the twelve tribes of Israel.* The number, twelve, is here to have been something, from the first, absolutely essential to the integrity of the body apostolic; and so understood accordingly. Hence, even before the day of Pentecost, or rather *against* that day itself, the reparation of the defect in that number, produced by the apostasy of Judas, when Matthias was appointed in his stead, Ac. i. 15—26, was yet but a necessary precaution.

'The object proposed by their appointment St. Mark defines as twofold; that they might always be with Christ, and that he might send them to preach in his name; whence it must be as clear that they had not hitherto always been with him, as that they had not hitherto been sent to preach in his name. . . . The mission in question did not take place until some time after the appointment; and it is manifest that the gift of miraculous power also alluded to was no gift bestowed at present, but merely designed to be bestowed when the mission, for the discharge of which it would be necessary, was ready to commence. In the circumstance, however, of such a mission, and in the commendation of thus much of miraculous power subordinate to it, the Seventy were afterwards put upon a par with the Twelve. Their peculiar privilege, during the remainder of our Saviour's ministry, consisted in this one circumstance,—that henceforward they were always with him, and about him; as even *they* had not always been heretofore; and as the rest of the disciples never were.

'If we consider the momentous consequences which, though still in futurity, depended upon this appointment of the Twelve; and though still in futurity, yet to the omniscience of Christ were even then as good as present; we shall confess that, next to the great business of suffering for mankind, this was, and would be regarded by our Lord himself, as the most important act of his lifetime upon earth. Nor does he enter on it without a correspondent degree of preparation; nor proceed in it without an equal gravity and solemnity. The night before he spends on the mountain apart, in earnest prayer, ver. 12; as soon as it is day, he calls to him the whole of his disciples, ver. 13; out of this number he selects twelve by name, whom he invests with a new, and a peculiar designation, expressive and appearing and relation to himself, in which he was appearing and relation to himself, in which he was appearing with reference to the Father. For Jesus acting with reference to the Father; and Christ was the Shiloh or Apostle of the Father; and the Twelve were the Shilohs or Apostles of Jesus Christ.'—*See the first mission of the apostles*, § 39, p. 234.

ON 'THE SERMON ON THE MOUNT,' Matt. v.—viii. 1, Sect. xix., pp. 120—42; AND 'THE SERMON IN THE PLAIN,' Luke vi. 17—49, pp. 207—10.†

'The historical circumstances which preceded or followed the two sermons are of such a kind as to be decisive of their distinctness. St. Matthew's sermon took place during, if not at the close, of a general circuit of Galilee; St. Luke's during, if not at the close of, a partial circuit round the lake: St. Mat-

* *See* Greswell, Vol. II. Diss. xxvi. pp. 411—22.

† Greswell, Vol. II. Diss. xxvi. pp. 427—34.

AS GOD HATH DISTRIBUTED TO EVERY MAN, AS THE LORD HATH CALLED EVERY ONE, SO LET HIM WALK.—1 Cor. vii. 17.
YE ARE BOUGHT WITH A PRICE: THEREFORE GLORIFY GOD IN YOUR BODY, AND IN YOUR SPIRIT.—1 Cor. vi. 20.

ADDENDA—(*continued.*)

thew's, before such an audience as might be collected by such a circuit; St. Luke's, before such a congregation as was more probably to be collected by the other. St. Matthew's was produced by the presence and contemplation of the multitudes; St. Luke's by the presence and contemplation of the newly-ordained apostles. The moving cause in the former instance was a simple regard to the spiritual necessities of the people at *any* time; the moving cause in the latter was a specific regard to the event of the recent ordination. St. Matthew, who suppresses the fact of the previous ordination, could have no inducement to record the subsequent sermon; but St. Luke, who relates the former, for that reason only might naturally subjoin the latter. . .

'St. Matthew's discourse was delivered on the mountain; St. Luke's was delivered in the plain. Jesus went up to the mountain before the one; he came down from the mountain before the other: he was in the plain then before St. Luke's; and he was on the mountain before St. Matthew's. . . .

'The attempt to reconcile these different statements by supposing that Jesus came down from the mountain to the plain ground at first, on purpose to heal the people and perform his miracles, and afterwards retired up to the hill again, on purpose to teach them and deliver his sermon, like many other expedients invented to explain away similar differences, is altogether a gratuitous assumption, without a shadow of countenance from the text; and besides, it makes our Saviour do that at last, which, it is clear, he had no intention of doing at first: viz., retire from the people, if he wished to avoid those whom he had come down the hill on purpose to get near to. In St. Matthew's account, he continued all the time on the mountain; and, when he had done speaking, he descended, followed by the people, to the plain. In St. Luke's, he continued where he was, on the level ground; and when the sermon was over, it was from thence that he went to Capernaum. In St. Matthew, he assumes the attitude of sitting before he begins to speak; which was as good as to intimate that he was about to begin to teach: in St. Luke he delivers his discourse standing, with his disciples and the people around him. Both attitudes are equally natural under the previous circumstances of the case; standing, on a level situation; sitting, upon a rising ground. In St. Matthew, he takes his seat *first*, and the disciples draw near to him *afterwards*; in St. Luke, he has them about him from the first: in the latter, it would seem as if the disciples and the people stood upon higher ground; for Jesus, when he began to address them, *lifted up* his eyes to them: in the former, they must have stood upon lower. . . .

'The circumstances which followed upon the sermon in either account have been considered elsewhere, (Vol. I. Diss. iii. pp. 195—8,) and their differences pointed out. All the above conclusions, however, will be further confirmed by the comparison of the discourses themselves.

'The sermon in St. Matthew contains one hundred and seven verses: the sermon in St. Luke, thirty. There is consequently an excess on the one hand, and a defect on the other, of seventy-seven verses, that is, more than two-thirds of the whole. It would be difficult, however, to assign a reason why one of the evangelists should recite so much, and the other so little of the same discourse, or why a part should be omitted or recorded, and not the whole. For can it be replied that St. Luke has comprised, in thirty verses, the substance of one hundred and seven, or that *his* sermon is the epitome of St. Matthew's; for on this principle, the outline in both discourses ought to be the same; the particulars only must have differed. But the state of the case is quite the reverse: the topics in St. Matthew are many, and of various, and distinct; the topics in St. Luke are few, and simple, and closely connected. The discourse in the latter touches only here and there on the former; but wherever it does so, instead of exhibiting the compressed and meagre features of an epitome, it dwells and dilates upon the subject under discussion with a richness, an emphasis, and an amplification both of sentiments and of language, superior to the fulness of the supposed original; and preventing the discourse, with such a peculiarity of structure, from being confounded with even the idea of a *selection* out of St. Matthew's, much less with an *abstract* of it; for the same redundancy stands in the way of the former hypothesis as much as of the latter.

'It is a rule of St. Luke's, proving both the perfect knowledge of his subject which he possessed, and the consummate skill with which the course of his narrative was shaped from the first, to relate nothing *twice* in his own Gospel, however much may occur there *once*, which, taken in conjunction with St. Matthew or St. Mark, his own Gospel might shew to have been related *twice*. Such things happened more than once; and his rule of proceeding with respect to them is as follows: if they had been related in the first instance of their occurrence, by his predecessors, he reserves his own account of them for their second; if they would have come twice over in his own account, he either relates them *once* for all at first, or, if he omits any part of them then, he supplies the omission by relating it again at some other opportunity. On this principle, the rest of the discourse in St. Matthew, over and above his own, if both the discourses were one and the same, ought to be found somewhere else in his Gospel. But this is not the case. Twenty or thirty verses of it may perhaps occur there, but more than forty, or almost one half of the whole, would still remain totally unaccounted for.

'The apparent identity of the exordiums and the conclusions of the two sermons, respectively, is said to have mainly determined the judgment of Grotius in considering them the same. Let us see, however, how far the nature of these exordiums in particular ought to lead to such an inference.

'Both the discourses begin with beatitudes consecutively delivered, of which St. Matthew's exhibits nine, and St. Luke's four. Now nine cannot possibly be the same with four; and if it can be shewn that St. Luke records only four beatitudes, because only four were actually pronounced, it will follow that the occasion upon which he records these four must be totally different from that upon which St. Matthew recorded the nine.

'Now besides recording certain beatitudes, St. Luke has recorded also certain woes: but St. Matthew no such thing: and as woes in general are the reverse of beatitudes in general, so these woes in particular are the reverse of those beatitudes in particular. The structure of St. Luke's exordium is singular, and a genuine specimen of Hebrew parallelism. He recounts four beatitudes, and he recounts four woes; he recounts the beatitudes first, and the woes next; the order of the beatitudes is the counterpart of the order of the woes, and the particular subject of each beatitude is the ἀντίστροφον of the opposite woe. I argue that the number and order of the woes which follow are decisive as to the number and order of the beatitudes which precede: each of them is a check upon the other, and a limitation of the other. There could be only four beatitudes, because there are but four woes; there could be only four woes, because there were only four beatitudes.

'Besides this, is it no symptom of disparity, that the beatitudes in St. Matthew, as far as the ninth, are all indirect, or couched in the form of general *gnomæ*; in St. Luke they are all direct, and immediately addressed to the disciples? This circumstance alone is sufficient to decide the question; for the very change of manner in the ninth beatitude is a proof that the discourse in St. Matthew had begun, and until then had proceeded differently. Were this also a proper place to explain either of the sermons particularly, it might be shewn on the ground of the woe specifically opposed to each beatitude, that the terms πτωχοί, πεινῶντες, κλαίοντες, in the first three beatitudes of St. Luke, must be literally understood of the really poor, the really hungry, the really mournful and disconsolate in this life; wherens, it is equally clear that the same terms in St. Matthew are to be figuratively understood of the poor in spirit, of the hungry and thirsty after righteousness, of the sorrow produced by repentance and the sense of sin. These objections would remain, though the beatitudes and the other particulars of each exordium, so far as they agree together, were all related alike. It happens, however, that neither with their order, nor with their enunciation, is this the case. St. Luke's fourth beatitude is St. Matthew's ninth; and what is still more extraordinary, his second and his third are just the reverse in St. Matthew; that is, what answers to his second comes after what answers to

ADDENDA—(*continued.*)

his third; and as to the language and expressions, they are different in every instance throughout.

'A comparison of the conclusions, and of the intermediate parts, would tend to the same result. . . . .

'The sermon in St. Luke exhibits all the evidences of an original discourse, and of a uniform composition. Its topics are determinate, consistent, and natural; mutually connected together; and applicable to the case of the newly-ordained apostles, as enforcing duties either eminently Christian themselves, or in their primary relation peculiarly incumbent upon them. But there is no such leading idea, no such exclusive reference predominant in St. Matthew's, one purpose of which is to reinforce parts of the decalogue; and therefore to characterize the preacher more as that original and independent Lawgiver, promised by Moses (De. xviii. 15—9), and expected by the Jews, than as the Master and Instructor of the apostles. The tone and manner of the first sermon: the general sentiment, the spirit and character of the former, may indeed be discovered in the second. Both the discourses are manifestly the offspring of the same mind, and there is a family likeness between them; but as even in the children of the same parents, or in members of the same family in common, the individuating characters of each are not so indistinct or imperceptible as to allow of our confounding them together. I have judged it best therefore to disturb the position of neither, but to leave each where it stands upon record.'

'THE TWELVE,' Mark iii. 14; Luke vi. 13, p. 206.

The first, SIMON, *who is called* PETER.—*See on* Jno. i. 41, 2, § 10, p. 71; and ADDENDA, p. 75, '*Simon.*'

This disciple may have been called '*the first Simon,*' as distinguishing him from another of the same name, 'SIMON ZELOTES.' It may however be observed that Peter is not only the first on the list, but *the first,* as affording in his case the greatest amount of instruction to the disciples, on account of the many reproofs, warnings, and exhortations he received from his Lord. Peter, considering that he had in his disposition so much to overcome, was eminent for acquiring humility, the great lesson the disciples were appointed to learn—*see on* Jno. xiii. 3—17, § 87; Lu. xxii. 24—7. § *ib.* It does not appear that Peter had any pre-eminence given him by his Lord over his brethren, such as some would ascribe to him; he was, on the contrary, expressly forbidden to interfere with the beloved disciple, Jno. xxi. 20—2, § 97; and this, although the latter should remain on the earth during the whole time of the Lord's absence, which, of course, must include the period during which the Pope, as pretending to be Peter's successor, claims to be vicar of Christ. But, if we are to have successors of Peter, we should also have successors of John, '*the beloved disciple*;' and as he was declared free from Peter's surveillance, we may safely conclude that Christ would have none of *his beloved disciples,* the representatives of John, subject to Peter's successors. Their right to dominion is still further limited by this consideration, that Peter's province was that of the circumcision, Ga. ii. 7, 8. As distinct from him, another apostle was chosen expressly for the Gentiles, who did not allow that he '*was . . . behind the very chiefest of the apostles;*' and who, so far from allowing anything like infallibility to Peter, '*withstood him to the face,*' and publicly reproved him, '*because he was to be blamed,*' Ga. ii. 11. Peter's successors have therefore no right to dominion over Paul's successors; and as the successors of Paul were the Gentiles generally, and especially those of Europe, we can reasonably claim exemption from the sway of Peter's pretended successors, who, if they are to have dominion, must look for it among those of the circumcision.

It is true that it was through the instrumentality of Peter that '*God at the first did visit the Gentiles, to take out of them a people for his name,*' Ac. xv. 14; but Paul became '*the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.*' And this is told to the Romans themselves, Rom. xv. 16. There is evidently here no provision for Peter's supremacy at Rome or anywhere else, in order to the church's being acceptable to God in her service. To this, all that was necessary was the faithful reception of the gospel which Paul preached; and sanctification, not by man, but by the Holy Ghost.

Peter gives no countenance to the assumptions of his pretended successors. He simply calls himself '*an apostle of Jesus Christ,*' 1 Pe. i. 1; '*a servant and an apostle,*' 2 Pe. i. 1; '*an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed,*' 1 Pe. v. 1. He does not approve of men '*being lords over* God's *heritage,*' v. 3. The Gospel according to Mark is supposed to have been written under his direction, and to be what is promised, 2 Pe. i. 12, .5. 12, '*Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.*' 15, '*Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.*'

ANDREW.—One of the first two followers of Christ. —*See on* Jno. i. 35—40, § 10, pp. 70, .1.

JAMES.—Probably the other of the two who first followed Jesus. When they had found Christ, they seem to have gone each to bring his brother, which may account for its being said of Andrew, '*He first findeth his own brother Simon,*' Jno. i. 41, § 10, p. 71. James was not so immediately successful in finding his brother John; but he was found shortly after by Philip,—*see on* Jno. i. 45, § 10, p. 72—the friend of Andrew, who had been called in the interim, and who was of the same place, Bethsaida.

JOHN.—*See* 'Nathanael,' Jno. i. 45, § 10, p. 72. He wrote the Gospel according to John, in which, however, the name of John, as applied to himself, does not once occur. This servant of Christ seems to describe himself by his writings, Rev. i. 2: by his Gospel he '*bare record of the word of God;*' in his Epistles, '*of the testimony of Jesus Christ;*' and in the Apocalypse, '*of all things that he saw,*' in fulfilment of the promise made to Nathanael, Jno. i. 50, § 10, p. 73, '*thou shalt see greater things than these,*' &c.

John, as being the longest-lived of the apostles, seems to have arranged the books of the New Testament. This we might judge from the fact, that the books written by him are uniformly found completing other writings of a similar kind. Thus John's Gospel is placed the last of the four Gospels; John's three Epistles are placed after the other Epistles. The only exception is the Epistle '*in few words,*' by Jude, which is much of an exhortatory and prophetical nature, and which is placed so as immediately to precede the Apocalypse, containing the exhortatory epistles to the seven churches, and the wonderful prophetical visions that close the inspired volume. The modesty of 'the beloved disciple' in concealing himself under the name of Nathanael, &c., and his uniformly placing himself last of all, are beautifully in accordance with the precepts and example of his Divine Master.

JAMES and JOHN were by our Lord called '*Boanerges,*' or, '*The Sons of Thunder.*' In Rev. vi 1, there seems to be a remarkable connection between this name and the words addressed to each of these brethren when Christ was first revealed to them. ('*And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.*') To the two disciples who followed Jesus, upon hearing him pointed out as the Lamb of God, it was said by our Lord, '*Come and see!*' So to Nathanael, or John, it was said by Philip, '*Come and see.*' The *humanity* of Christ, whereby the Redeemer was enabled to die for our sins, had more particularly been adverted to in the words of the Baptist as heard by James. To Nathanael the *Divinity* of Christ seems to have been more strikingly revealed, and it is much dwelt upon in his writings. The Divinity and the humanity of Christ, are the two great subjects witnessed to by the Spirit, as noticed by John in his Epistles, 1 Jno. i. 1—3; iv. 1—3. . . . . When we see Jesus to be Im-

BELOVED, BELIEVE NOT EVERY SPIRIT, BUT TRY THE SPIRITS WHETHER THEY ARE OF GOD: BECAUSE MANY FALSE PROPHETS ARE GONE OUT INTO THE WORLD.—1 Ep. John iv. 1.

ADDENDA—*(continued.)*

manuel—God with us, the seals begin to be opened; we are prepared to give in our hearty Amen to the Divine testimony; and, rejoicing in the going forth of the word '*conquering and to conquer*,' we loudly and heartily give forth the invitation to all around, saying, *Come and see!* It is in a sense like this that the word *thunder* is made use of by John throughout the Apocalypse. Thunder is not spoken of in connection with the second, third, or fourth seals, although these have also '*Come and see!*' but in ch. x. there are seven thunders spoken of; and again the word occurs xiv. 2, where the sense can scarcely be mistaken; so also xix. 6. It is expressive of loud and hearty praise, of joyful acclaim, of an earnest awakening call, to attend to something worthy of admiration, and important to the beholders—'*Come and see*' '*the Lamb of God which taketh away the sin of the world!*' With the voice of thunder let the glad response arise unto heaven, '*Thou art the Son of God! thou art the King of Israel!*'

PHILIP was a townsman of Andrew, and, except in two of the lists, is generally mentioned along with that disciple. In Mk. iii 18, p. 207; Ac. i. 13, the name of Andrew is brought down from beside that of Peter, and placed along with that of Philip, which is always the fifth in the list.

BARTHOLOMEW is generally mentioned the sixth in the list; the exception is, Ac. i. 13, where the name of Thomas is placed before that of Bartholomew.

MATTHEW is the seventh name, except in his own Gospel, and in Ac. i. 13, where that of Thomas precedes. He is called '*Levi*,' Lu. v. 27, § 23, p. 167; and also '*Levi the son of Alpheus*,' Mk. ii. 14, *ibid.*—comp. Mt. ix. 9, *ibid.* May have received the name *Matthew—gift, or giver, or bestower*, upon making a distribution of his property when he became a disciple, as Lu. v. 29, *ibid.* p. 168.

THOMAS—the eighth name in the lists of Mark and Luke. He seems to have been prone to look at danger and difficulty, but not unwilling to suffer; and, when convinced, he was among the most forward to confess his Lord.—*See* Jno. xi. 16, § 58; xiv. 5, 6, § 87; xx. 24—9, § 95.

JAMES THE SON OF ALPHÆUS—called also '*the Lord's brother*,' Gu. i. 19; calls himself '*a servant of God and of the Lord Jesus Christ*,' Ja. i. 1. He is always the ninth in the list.

SIMON ZELOTES—called by Matthew and Mark, '*the Canaanite*,' from *Cana—sed.*

JUDAS THE BROTHER OF JAMES—calls himself '*the servant of Jesus Christ, and brother of James*,' Jude 1. He seems to have been also the writer of the Epistle to the Hebrews, which some suppose to have been written by Paul, but it has not his peculiar salutation, '*the token in every epistle*,' 2 Th. iii. 17. On the other hand, it is clearly recognised in the Epistle of Jude, where it says, ver. 3, '*Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.*' From this it plainly appears that the Epistle of Jude was designed to accompany a treatise concerning '*the common salvation*,' and '*the faith once delivered unto the saints*.' The Epistle to the Hebrews exactly answers to this description. In it the faith and hope of the saints are shewn to be the same throughout all dispensations, from Abel downward. The Epistle to the Hebrews also recognises the Epistle of Jude, '*a letter . . . in few words*,' Heb. xiii. 22, designed to accompany the other. It is also described as a letter of exhortation, which the Epistle of Jude recognises itself to be—*comp.* Ib. xiii. 22, and Jude ver 3: Judas is by Mark called '*Thaddæus*,' a name of similar import with Jude or Judas, signifying praise. He has also the name of '*Lebbæus*' prefixed by Matthew; Lebbæus being from a word signifying *the heart*, to which there is a pointed reference in his larger Epistle, as He. iv. 12. He calls for hearty praise throughout.

JUDAS ISCARIOT, WHO ALSO BETRAYED HIM.—This is always the last-named of the twelve. He, however, was not the last of the apostles. Paul, the apostle, '*born out of due time*,' 1 Co. xv. 8, was as remarkable for his faithfulness, as Judas Iscariot was for his treachery. Although calling himself '*less than the least of all saints*,' Ep. iii. 8, Paul '*was not a whit behind the very chiefest apostles*,' 2 Co. xi 5. The last was the first, whether as regards amount of service, or the extent of his field of labour; whether his influence upon the churches of his own time, or the effect of his writings upon the church in succeeding ages. And yet this, the last and greatest of the apostles, appears to have been among the most forward in disclaiming what has been called apostolic authority—dominion over the brethren. Paul was, like Peter, a witness for Christ; and that he might be qualified for the office, he was made an eye-witness of Jesus, who appeared to him in the way to Damascus; and, having first convinced him of his unworthiness, appointed him an ambassador to the nations. But Paul, although thus high in office, did not claim to impede the free action of others in the Christian ministry. He pronounced an Anathema against those who preached *another gospel*; but, provided Christ was preached, he was content that others should act altogether independent of the apostle, or should even be vexatiously opposed to him. Phil. i. 15—8. '*Some indeed preach Christ even of envy and strife; and some also of good will*: 16, *the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds*: 17, *but the other of love, knowing that I am set for the defence of the gospel*. 18, *What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.*'

Judas was the reverse of this—he was against a free ministry. The Saviour had to forbid his interference, when a woman, Divinely directed, but without apostolic sanction, poured upon the head of Messiah a '*box of very precious ointment*.' The disciples were indignant, especially Judas: he thought that the matter should have been arranged according to the measure of prudence and, under the hypocritical pretext of a concern for the poor, would have had the price of the ointment put into the apostolic treasury, which it would seem was under his care. The incident referred to afforded a favourable opportunity for our Lord's supporting the authority of the apostles, and of teaching humble submission to their successors in after ages: in place of this, Jesus directly reproves the apostle who had called the anointing, and seems to intimate that by a free ministry, such as that of which this woman was a type, was the gospel to be '*preached throughout the whole world*;' whilst the man of the bag, the would-be abridger of Christian liberty, became by the same incident the type of antichrist, that is, *against the anointing*, or one who is opposed to the free manifestation of love to the Saviour, according to the Spirit of holiness, and without calling any one master upon earth.—*See on* Mt. xxvi. 6—13; Mk. xiv. 3—9; Jno. xii. 2—8, § 81.

Judas Iscariot is called the traitor. He professed to be a servant of Christ, and yet basely bartered his Master for the wages of iniquity. When he said, '*Hail, Master! and kissed him*,' it was a sign for the band from the chief priests to lay hold upon Him whom he thus betrayed, Mt. xxvi. 48, 5, § 88. Traitor or liar is also a name of antichrist, 1 Jno. ii. 22, 3. This successor of the apostle Judas has made the loudest professions of zeal for the cause of Christ, which he has betrayed; he has made the most boastful pretensions to orthodoxy, and yet practically denies both '*the Father and the Son*;' exalting himself in the house of God, as emphatically the Pope, or the 'HOLY FATHER'—setting thus the very title by which our blessed Redeemer addresses the Father, in his intercessory prayer, Jno. xvii. 11, § 87; and, in place of the Son, he causes a water to be worshipped, the sacrifice of which he declares to be equally efficacious with the sacrifice of Christ upon the cross; and that pretended sacrifice of the mass he makes a matter of regular merchandise.

As making merchandise of his Master, in selling '*the innocent blood*,' Judas was, according to his own confession, emphatically a man of sin, Mt. xxvii. 3, 4, § 89. He afterwards '*went and hanged himself*,' ver. 5. He is said to be lost, and is called '*the son of perdition*,' Jno. xvii. 12, § 87: '*man of sin*,' and '*son of perdition*,' are also designations of his successor, 2 Th. ii. 3.

GOD IS THE CENTRE OF THE SAINTS, AND GLORY IS THE CENTRE OF GRACE.
THAT CROP WHICH IS SOWN IN MERCY, SHALL BE REAPED IN GLORY.

ADDENDA—(*continued.*)

THE NAMES OF THE TWELVE APOSTLES, DESCRIPTIVE OF THE MANNER IN WHICH THE DISCIPLES OF CHRIST BUILD UPON HIM, THE WORD, THE ROCK, THE ONE SURE FOUNDATION.—*See* 'ON THE ROCK,' pp. 148—51.

'And the wall of the city had twelve foundations,
And in them the names of the twelve apostles of the Lamb.'—Rev. xxi. 14.

It is worthy of observation, that at the close of both the Sermon on the Mount, and the Sermon in the Plain, there is a paragraph shewing how the disciple may give in his Amen to the words of Christ—may '*set to his seal that God is true.*' It is by making a practical confession of the truth: by doing that which is expressed in the names of the twelve chosen witnesses. In the following observations it is attempted to be shewn that the names of the twelve apostles correspond in meaning with the description given of the builders and their building, referred to Mt. vii. 24—7, p. 141, and Lu. vi. 47—9, p. 210; and also that they answer to the several portions of the New Testament scriptures, in order, as exhibiting Christ, the Rock. The books of the New Testament declare what he is to us, and for us; and the names of the apostles express what we should be in relation to him.

I. SIMON, the first name of the twelve, means '*hearing.*' This corresponds to what our Lord says of the true disciple—he '*heareth my sayings, and doeth them.*' This disciple's other name, PETER, '*a stone,*' introduces the other leading idea of the passage, Lu. vi. 47—9, p. 210, that of building. It is by obediently hearing Christ, that we give evidence of our being built up on him, the Rock; and by his Divine nature he is the eternal ROCK; but having taken to him also human nature, he is the FOUNDATION STONE, laid in the ROCK, 1 Pe. ii. 4—8, '*To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, 5. ye also, as lively stones, are built* [MARG. 'Be ye built'] *up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 6, Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.*'

When God entered into covenant with Israel, at Sinai, he did not only cause his glorious voice to be *heard* in the publishing of his law; he also wrote that law upon tables of stone, which were deposited in the ark, and kept in the innermost part of the temple. But with regard to the new covenant he hath said, '*After those days, . . . I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people,*' Je. xxxi. 33. This preparation of the stones, of which the spiritual temple is to be made, is by *hearing* the gospel. It is by being given confidence in our heavenly Father, who hath not withheld his own Son, but freely given him up unto the death for us,—it is by having this confidence in God as a rich Giver, that we can exercise that patient waiting upon him which is necessary to the true hearing of his word; to having it so implanted in our hearts, as that, amid all the buffetings and revilings of the world, the spirit of glory and of God may rest upon us, causing the royal law of LOVE to be exhibited in our lives, according as our Lord requires in the Sermon on the Mount; which, as we have seen, is a rehearsal of the law according to the gospel. It is only these who know that which is expressed in the name of the first book of the New Testament, MATTHEW, '*gift,*' or '*giver,*' or '*gift bestower,*' that CAN manifest the liberality there called for by Him who being the gift of the Father's love, gave himself for us, and procured the *gifts* of the Holy Ghost, which prepares for the enjoyment of the gift of Eternal Life. It is through the *hearing* of faith that this gift is ministered. Our bountiful Giver delights to speak to us of the treasures above, which he of his goodness has prepared for the poor; and, even by his most painful providences, he desires to fashion us, as with a graving tool, for the honourable place unto which he hath appointed us in the building of God. It is for this we are taught that heavenly wisdom, and are given those many prophetic views of the kingdom of heaven, with which the Gospel according to Matthew abounds.

Matthew exhibits Christ more particularly as our Prophet, the great Revealer, the rich Dispenser of truth; and we are benefited by him as our Prophet when we obey his call, '*Who hath ears to hear, let him hear,*' Mt. xiii. 9, § 32, p. 244; '*Hear, and understand,*' xv. 10, § 44, Vol. ii. When we do hear that which is revealed by the Spirit, from the Father, respecting the Son of God, so that we are built upon him as the Rock, Mt. xvi. 18, § 50, Vol. ii.—when, as lively stones, we, through the hearing of faith, are built upon Christ, the Son of the living God, then are we obedient to the voice of the Father—'*This is my beloved Son, in whom I am well pleased;* HEAR YE HIM,' xvii. 5, § 51. '*And this voice,*' says Peter, '*we heard, when we were with him in the holy mount,*' 2 Pe. i. 18. The name of the writer of the first book of the New Testament is expressive of that which the gospel makes known, as declared in the beginning of the Sermon on the Mount, '*Blessed are the poor in spirit: for their's is the kingdom of heaven,*' Mt. v. 3. God is a rich Giver, and we participate of his goodness, when we hear his call in the gospel as to be built up on the One Sure Foundation laid in Sion. Matthew beautifully paraphrases his own name, when in the end of his Gospel he records the great commission given by our Lord to the apostles, '*All power is* GIVEN *unto me in heaven and in earth,*' ch. xxviii. 18, § 96. The Son of God, as being by the Father given the Holy Ghost for bestowing upon his people, is the Foundation upon which the church is built. It is thus that we are brought to take the Triune Jehovah for our God; and accordingly it follows—'*Go ye therefore, and teach* [Or, disciple] *all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen,*' ver. 19, 20.

II. ANDREW, '*a man,*' more particularly '*a strong man.*' This name of the brother of Simon describes the character of the building upon the Rock. To withstand the storm and the vehement bearing of the stream, the disciple must '*be strengthened with might by his Spirit in the inner man,*' Ep. iii. 16. The foundation of this is expressed in the name of the second book of the New Testament, MARK, meaning '*cleansing,*'—we must be willing to put away every idol, to part with all uncleanness, if we would enjoy the fellowship of the Spirit of holiness; and manifest, in the time of trial and temptation, that standing and operating power which is of God. And the house must not only be '*swept and garnished*'—it must also be inhabited by the 'Strong Man,' and he at liberty to make use of the means of defence, according as occasion may require. When, through the hearing of faith, the Spirit of God cleanses the individual believer from filthiness, he also gives power to work good for others. Thus, of the commission to the apostles, Mk. xvi. 15—8, § 98, faith is in the first instance connected with baptism as describing discipleship, ver. 16, '*He that believeth and is baptized, shall be saved; but he that believeth not shall be damned.*'

'*Without faith it is impossible to please*' God, He. xi. 6; *and without holiness, no man shall see the Lord,* xii. 14. But the disciple must not merely aim at being clean; he must seek to put forth power for the benefit of others; and accordingly, just after having spoken of washing, in Mk. xvi. 16, our Lord, in ver. 17, 8, promises power whereby he will enable the believer to manifest his faith—power not only to resist evil, but to effect deliverance for others. Mark begins and ends with a reference to washing; in the first instance to the typical baptism of John, and in the second to the antitypical baptism ministered by the Mediator of the New Covenant; and the body of the book abounds in the manifestation of the wonder-working power of Jesus in effecting miracles of cleansing. In holiness is the true foundation of power. It is thus that we are restored to the Divine image; and, in place of being defiled with idolatry, become ourselves God's '*workmanship, created in Christ Jesus unto good works,*' Ep. ii. 10. May we, as having the new man fully formed within us, learn to manifest that activity and energy in doing good, of which we are given such living example in the Gospel according to Mark.

THE LORD KNOWETH HOW TO DELIVER THE GODLY OUT OF TEMPTATIONS, AND TO RESERVE THE UNJUST UNTO THE DAY OF JUDGMENT TO BE PUNISHED.—2 Pe. ii. 9.

ADDENDA—(*continued.*)

III. JAMES, the same as *Jacob*, a '*supplanter.*' He who cometh to Christ is like the man who '*digged deep.*' Every false ground of confidence must be removed—all the ruins of the fall must be cast up, that Christ may be trusted in simply and entirely. It is for this that the light hath been manifested; he came to destroy the works of the devil—to supplant the kingdom of darkness—in order to which he took our place and name, and bestows upon us his. The name of the third book of the New Testament is LUKE, meaning '*Lightgiving.*' In this Gospel we have more particularly the priesthood of Christ exhibited, and the evil of man trusting in his own righteousness exposed. '*God is the Lord, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar,*' Ps. cxviii. 27. In Christ we are shewn the way of access to the Father, from whom we, like the prodigal, had wandered: but '*the day-spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace,*' Lu. i. 78, 79, § 3, p. 18. He is '*a light to lighten the Gentiles, and the glory of thy people Israel.*' ii. 32, § 4, p. 25. It is in Luke that we see our Lord opening the understandings of his disciples to understand the Scriptures, by setting forth the doctrine of the atonement, saying, '*Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things,*' Lu. xxiv. 46—8, § 98.

IV. JOHN, '*Grace of the Lord.*' The free grace of God in Christ Jesus, as made manifest in giving his Son, to bring us into the adoption of sons, must excite in the recipient corresponding grace. This also is taught in the other name of John, NATHANAEL,* '*Gift of God,*' and also by that whereby he is generally called in his Gospel, '*the disciple whom Jesus loved.*' He to whom much love is freely shewn should himself abound in love to others; and such are the terms by which we come into possession of the Foundation—'*By grace are ye saved through faith; and that not of yourselves: it is the gift of God,*' Ep. ii. 8. '*God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life,*' Jno. iii. 16, § 12, p. 86. The love, and liberty, and joy, and peace, which, as being made the sons of God in Christ, we are given to enjoy, are very much dwelt upon in the Gospel according to John. To '*as many as received him, to them gave he power to become the sons of God, even to them that believe on his name,*' Jno. i. 12, § 7, p. 47. '*And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ,*' ver. 16, 17, p. 48.

V. PHILIP, '*Lover of the horse.*' This name is supposed to describe one ready and willing to go forth on a message—a swift messenger, whose delight is in active service. It may well be taken to describe those whose joy is in speeding the message of salvation, and for which the Divinely-appointed messengers received much preparation, and those rich endowments described in the Acts of the Apostles. There must not only be activity in publishing the word of life, but wise direction, such as only God can give. '*Wherefore be ye not unwise, but understanding what the will of the Lord is,*' Ep. v. 17. Such special direction we find was afforded to Philip (the deacon?) as recorded, Ac. viii. 26—40; and also to the great apostle of the Gentiles, when led by the Spirit unto Philippi, there, in Europe, to commence that good work which he was confident that God would perform until the day of Jesus Christ—*comp.* Ac. xvi. 6—12, Phil. i. 6. As obedient children under the eye of a kind father, the intimations of whose will are eagerly watched, whose wishes and commands are readily and zealously received to and obeyed, so are the children of God to be found, as being entrusted with the message of mercy to the perishing children of men. The Son of God, in becoming the Son of man, the Apostle of our profession, hath taught us by example all devotedness to the Father's will: and let us enter into the spirit of his saying, '*It is more blessed to give than to receive,*' Ac. xx. 35. In this spirit Paul gave examples of '*preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ,*' ch. xxviii. 31.

VI. BARTHOLOMEW, '*Son of the suspender of waters.*' A son of him who held back the waters of the flood, for the people of the Lord to pass over; as in the case of Israel, when led by Moses through the Red Sea, and by Joshua over Jordan. One that knows he has nothing to fear in the way he is directed by his Father to go, or in the work unto which he is Divinely appointed. Upon such a one the floods may come; against him the stream may beat vehemently; but built on the Rock, he stands unshaken. '*The Lord on high is mightier than the noise of many waters,* yea, than *the mighty waves of the sea,*' Ps. xciii. 4. A singular example of this life of faith was given in the apostle of the Gentiles; and his epistles are well calculated to assist in directing and sustaining through a like sea of troubles, as 2 Co. i. 3—10; iv. 8—13, &c.

VII. MATTHEW, '*Gift,*' or '*Giver,*' may be taken to express the nature of the building. Upon the foundation laid in the sacrifice of Christ the disciple should make his confession, not in word only, but in deed and in truth. He should be ready to distribute, obeying the exhortation, He. xiii. 16, '*To do good and to communicate forget not: for with such sacrifices God is well pleased.*' The ground and objects of this liberality are pointed out in the Epistle to the Hebrews, which epistle exhibits the rich provisions of the new covenant, according to which the Lord hath purposed that Israel should be joined unto himself for ever.

VIII. THOMAS, '*double,*' '*completing,*' or '*perfection.*' The disciple seeks not only to build, but to build unto perfection; to be perfect, even as his heavenly Father is perfect—who is kind, not only to the good, but to the evil and unthankful. He perseveres, although meeting with indifference and ingratitude, and even hatred, for his love. '*Let patience have her perfect work, that ye may be perfect and entire, wanting nothing,*' Ja. i. 4.—*See* farther on the subject of patient waiting upon God, and continuance in well-doing, in the Epistle of James.

IX. JAMES THE SON OF ALPHÆUS. The latter name is from Alpha—the *first,* or *chief.* There is not only to be a supplanting in order to lay the foundation, but also for the completion of the building. '*Call no man your father upon the earth . . . Neither be ye called masters: for one is your Master,* even *Christ,*' Mt. xxiii. 9, 10, § 85. He is the Alpha as well as the Omega, the First as well as the Last. He is both the Foundation and the Chief Corner Stone. A very improper use has been made of the name of Peter for the purpose of upholding other lords over God's heritage; but the word by PETER earnestly calls for the supplanting of all such spirit of domination, whether in the elder or in the younger, 1 Pe. v. 3—6. There must be a ceasing from blindly following those who teach, the evils of which are so strongly described, 2 Pe. ii. The many teachers must be supplanted by the One Teacher, '*the faithful and true Witness:*' it is to Him, and for Him, that all must look, as exhorted, ch. iii.

X. SIMON CALLED ZELOTES. He is also called the CANANITE, not from *Canaan,* a *merchant,* but Cana, a word of similar import with *Zelotes,* and signifying *zealous,* or *most earnest.* This is the character of that hearing which is effectual in the time of trial and temptation. When the careless hearer is being moved away from the word of the truth of the gospel, he that hearkens diligently becomes the more firmly fixed in the foundation; obeying the precept, he experiences the truth of the promise, Is. lv. 3, '*Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.*' He hears the call, Pr. i. 20—3.—*see* the contrast, 24—9. If the testimony of man is to be heard, surely the most earnest attention is due to the testimony of the '*Three that bear record in heaven,*' and especially when we consider, that, by this earnest hearing, we learn to discriminate between what proceeds from the Spirit of Christ, and what is of antichrist. We come to know our true state before God, and to recognise those with whom we can really have fellowship in the things of God.—*See* the Epistles of John.

* *See on* Jno. i. 48, § 10, p. 72, and p. 213, '**ADDENDA,** '*John.*

A WISE MAN WILL HEAR, AND WILL INCREASE LEARNING; AND A MAN OF UNDERSTANDING SHALL ATTAIN UNTO WISE COUNSELS.—PROV. i. 5.

ADDENDA—(*continued.*)

XI. JUDAS, '*praise,*' or '*confession,*' 'THE BROTHER OF JAMES.' He is otherwise called 'LEBBÆUS,' which is from a word signifying '*the heart,*' and 'THADDÆUS,' another form of the word JUDAS, '*praise.*' Hearty praise, or the worshipping of God in spirit and in truth, is the design of the building. Wisdom's works are all to praise the Lord. The building which is in truth upon the True Foundation, and stands the trial, will be '*found unto praise and honour and glory at the appearing of Jesus Christ,*' 1 Pe. i. 7. '*Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.*' Ps. xxxii 11. Yea, and they will rejoice, even when the rains descend, and the floods come, and the winds blow Then may they sing, '*God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled; though the mountains shake with the swelling thereof. Selah.*' xlvi. 1—3. An example of this praise in the sight of the most fearful judgments is given in the Epistle of Jude: '*Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen,*' 24, 25.

XII. JUDAS ISCARIOT.—'*Iscarint*' means '*rewards.*' The reward to him that overcometh; and, in contrast thereto, the wages of the wicked, whose covetous eye is fixed upon the gains of ungodliness, are both described in the APOCALYPSE Judas should have had a regard to '*the recompence of the reward.*' Had he counted the reproach of Christ greater riches than earthly treasure, his own name would not have been, as now, a name of reproach. In the Apocalypse, the other name, JUDAS, '*praise,*' is abundantly illustrated in songs of praise to the Conqueror, 'THE KING OF KINGS, AND LORD OF LORDS.' But these songs are to the reproach of the betrayer. In Judas Iscariot we see a shadowing forth of the antichrist, 'the son of perdition,' *comp.* Jno. xvii. 12, *with* 2 Th. ii. 3, 4, whose various developments, and final destruction, we find described in the Apocalypse. In opposition to the hireling and traitor, are they who, in being given by Christ for the ministry of the church, give themselves and their all to the Lord, to be disposed of as infinite wisdom may appoint. Such are stars in the right hand of the Redeemer, and their reward is sure. '*They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever,*' Da. xii. 3. Their reward, freely given to them of God, through the redemption that is in Christ Jesus, is described, Rev. i., iv., v., xx., xxi. A reward to him that overcometh is promised at the close of each of the seven epistles, ch. ii, iii. The wages of sin is there also adverted to, as ch. ii. 20—.3. And in ch. xiv. we have both the praise of the faithful described, ver. 1—7, and the reward both to the righteous and to the wicked, ver. 8—20 in ch. xv. is the song of those who have obtained the victory—the song of praise for redeeming love—the song of Moses, the servant of God—and the song of the Lamb; and thereafter is described the case of Babylon, in which it is said, ch xviii. 6, '*Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.*' In Judas Iscariot, and in his successor, the '*man of sin,*' '*the son of perdition,*' whose evil work and miserable end are unveiled in the Apocalypse, *see* ch. xiii, xix.—in such more especially we see the truth of our Lord's saying, Lu. vi. 49, '*But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.*' It is worthy of notice, that the meaning of the name of ROME is '*great.*' It is in Rome, that great city that reigneth over the kings of the earth, that we see the ruin into which immediately fell the building of those nominal Christians of ancient times, who chose other foundation '*than that is laid, which is Jesus Christ.*' Even the unstable Peter himself hath been chosen as the foundation of the church of Rome. And thus Rome was building without a foundation, for Peter altogether repudiates the connection—*see* 2 Pe. ii. The successsion of that church can be much more clearly traced from the apostle Judas, who was lost. So with regard to that great ruin, Rome, it is said, Rev. xviii. 21, 'AND A MIGHTY ANGEL TOOK UP A STONE LIKE A GREAT MILLSTONE, AND CAST IT INTO THE SEA, SAYING, THUS WITH VIOLENCE SHALL THAT GREAT CITY BABYLON BE THROWN DOWN, AND SHALL BE FOUND NO MORE AT ALL!'

SECTION 28.—(G. 6.)—AFTER THE SERMON IN THE PLAIN, JESUS ENTERS CAPERNAUM, AND HEALS OF HIS SICKNESS THE SERVANT OF A CERTAIN CENTURION. Matt. viii. 5—13. Luke vii. 1—10.

INTRODUCTION OR ANALYSIS.

Mt. viii. 5, 6. Lu. vii. 1—3. Jesus having in the audience of the people, delivered his charge to the disciples, enters into Capernaum; when, by means of certain elders of the Jews, a centurion earnestly beseeches him for his servant, who is lying at home sick of the palsy.

——— ——— vii. 4,5. The Jewish elders are urgent, that, on account of the centurion's superior worthiness, Jesus should make haste to comply with the request. The centurion's worthiness, in their estimation, consisted in his loving their nation, and building them a synagogue.

——— ——— vii. 6—8. Jesus goes with them, but when not far from the house he is met by others, who more truly represent the centurion. So far from his thinking himself worthy of having Jesus come to him, it now appears that he had not even thought himself worthy to come unto Jesus—nor had he deemed that Jesus needed to make the journey, believing as he did, that our Lord had power to command the healing of his servant from a distance, as easily as he himself could carry into effect his purposes in various quarters at the same time, through the instrumentality of the soldiers under him.

Mt. viii. 10. Lu. vii. 9. Jesus, who seems to have silently complied with the request of the elders, now expresses admiration; and turning about, he addresses the people on the greatness of the centurion's faith.

——— viii 11, 12 ——— Having adverted to faith, (by which Abraham had been saved, and through which salvation was to come to the Gentiles,) Jesus declares that many would come from the east and west, and sit down in the kingdom of God, with the saints who lived before the law was given; whilst those who, on account of their natural descent and ceremonial observances, regard themselves as the children of the kingdom, should be '*cast out into outer darkness: where shall be weeping and gnashing of teeth.*'

——— viii. 13. ——— Having contrasted the case of the humble believing centurion with that of the Jewish elders, full of the importance of their nation and the building of synagogues, Jesus returns answer to the centurion, that it is done to him according to his faith.

——— ——— vii. 10. They that were sent, upon returning to the house, find the servant restored, according as Jesus had said.

BE THAT WALKETH UPRIGHTLY WALKETH SURELY: BUT HE THAT PERVERTETH HIS WAYS SHALL BE KNOWN.—Prov. x. 9.
IN THE MULTITUDE OF WORDS THERE WANTETH NOT SIN: BUT HE THAT REFRAINETH HIS LIPS IS WISE.—Prov. x. 19.

No. 28. *Jesus heals the servant of a certain centurion.—At Capernaum.*

MATT. viii. 5—13.
[Ch. viii. 4, § xxi. p. 160.]

LUKE vii. 1—10.
[Ch. vi. 49, § 27, p. 210.]

5 And when-Jesus-was-entered into Capernaum, there-came-unto him a-centurion,
6 beseeching him, and saying, Lord, my servant ὁ παῖς lieth βεβλημένος at home sick-of-the-palsy, grievously tormented δεινῶς βασανιζόμενος.

7 ᵇAnd Jesus saith unto-him, I will-come and-heal him.ᵃ

ᵃNow when he-had-ended ἐπλήρωσε all his sayings in the audience εἰς τὰς ἀκοὰς of the people, he-entered into Capernaum.
2 And a-certain centurion's servant δοῦλος, who was dear ἔντιμος unto-him, was sick, and-ready to-die ἤμελλε τελευτᾶν. 3 And when-he-heard of Jesus, he-sent unto him the-elders of-the Jews, beseeching him that he-would-come and-heal διασώσῃ his servant.
4 And when-they-came to Jesus, they-besought him instantly σπουδαίως, saying, That he-was worthy for-whom he-should-do-it ἄξιός ἐστιν ᾧ παρέξῃ this:
5 for he-loveth our nation, and he hath-built us a synagogue.ᵇ
6 ᶜThen Jesus went with them. And when-he was-now not far from the house,

SCRIPTURE ILLUSTRATIONS.

Lu. vii. 1. *Capernaum*—where Jesus had already wrought miracles, such as casting out 'the unclean spirit,' Mk. i. 25, 8, § 17, p. 111; healing 'Simon's wife's mother,' ver. 31, § 28, p. 112; and many others, ver. 34, § *b*—afterwards the paralytic, ii. 10—3, § 22, p. 168—withered hand, iii. 5, § 25, p. 197.

2. *centurion*—the commander of a hundred, such as Cornelius, Ac. x. 1—the Israelites also had been divided into hundreds, De. i. 15.

servant . . . dear unto him—such was Joseph to Potiphar, Ge. xxxix. 4—6—such Onesimus, after his conversion, was esteemed to be unto Philemon, Philem. 16—Servants should so act, as to be valuable to their masters, Tit. ii. 9—15; Ep. vi. 5—8; and masters should act towards their servants as having themselves a Master in heaven, ver. 9.

3. *sent unto him, &c.*—Matthew says, 'there came unto him a centurion, beseeching him,' &c., ch. viii. 5—that is said to be done by a person which is done by his deputy: as 2 Co. v. 20, 'Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray you in Christ's stead, be ye reconciled to God.

4. *worthy, &c.*—the evidence of his worthiness they seem to have regarded as twofold—*love* to man—'he loveth our nation;' and love to God, manifested by a regard to his word and worship—'he hath built us a synagogue,' ver. 5—*see* the same in substance of another centurion, Ac. x. 4—'Thy prayers,' the worship of God, 'and thine alms,' the manifestation of love to man, 'are come up for a memorial before God.'

5. *he loveth our nation, &c.*—the elders of the Jews reversed the order of the commandment, 'Thou shalt love the Lord thy God with all thy heart,' . . . 'and thy neighbour as thyself,' Lu. x. 27, § 60—and they also took a very selfish view of 'Who is my neighbour?'—*see* our Lord's answer to this question, ver. 29—37, § 60.

NOTES.

Mt. viii. 5. *There came unto him a centurion.* A centurion was a commander of a *hundred men*. Judea was a Roman province, and garrisons of Roman soldiers were kept there to preserve the people in subjection. This man was probably by birth a pagan—*see* ver. 10.

Lu. vii. 3. *He sent, &c.* As the centurion is by Matthew said to solicit for *himself* what in Luke he intreats through the medium of his *friends*, it may be observed, that the Jews, and in some measure the Greeks and Romans, were accustomed to represent what was done by any one *for another*, as done by the person *himself*.—*See* Mk. x. 35—*comp.* with Mt. xx. 20, § 77.

Mt. viii. 6. *Lieth at home—βέβληται—lieth without power of motion.* Intimating that the disease had reduced him to a state of the utmost imporence.

[*Tormented. βασανιζόμενος.* It is debated whether this should be rendered *tortured*, or *afflicted*. For palsies, whether attended with contraction, or remission of the nerves, do not, (as medical writers say,) occasion any great pain. Yet it has been proved that, in *one* stage of the disorder, the patient suffers great agony; as also when it passes into apoplexy. The word is rarely found beyond the scriptural writers, except in Josephus and Philo.]

7. *I will come and heal him.* Ἐγὼ ἐλθὼν θεραπεύσω αὐτόν. *I coming, will heal him.* This saying is worthy of observation. Jesus did not positively say, *I will come and heal him*; this could not have been strictly true, because our Lord healed him without going to the house, and the issue shews, that the words ought to be taken in the most literal sense: thus understood, they contained a promise which it seems none of them distinctly comprehended. Foreseeing the exercise of the centurion's faith, Jesus promises that while he is coming, before he arrives at the house, he will heal him; and this was literally done, ver. 13. There is much beauty in this passage.

PRACTICAL REFLECTIONS.

[Lu. vii. 1. Jesus spoke not to the learned alone, but in the audience of the people. Let the word of the Lord be as freely read, as it was freely spoken. Let not men endeavour to prevent that word from reaching the ears of the people now, seeing these were allowed all access thereto by our Lord himself, when personally upon earth.]

[2 *ver.* Let those who are in authority over others learn from the centurion to take a hearty interest in the welfare of those under them.]

Let servants be so faithful, obedient, and obliging, as to secure the favour and friendship of their masters or employers.

3 *ver.* Had the centurion known sufficiently the grace of our Lord Jesus Christ, he would scarcely have deemed the intervention of the elders of the Jews necessary, because the good Physician was as ready to hearken to him as to them.

4 *ver.* Men are very much disposed to take a selfish view of human worthiness. The Jews saw the centurion's observance of the second great commandment, in his love to their nation; they perceived moreover his *love to God*, the first and great commandment which they placed second, in his building for them a synagogue.

6 *ver.* Let us, like Jesus, do good as we have opportunity.

AFFLICTION IS SENT DOWN TO BUILD UP THE TEMPLE OF GRACE.
AS WATERS IN MOTION ARE PUREST, SO SAINTS IN AFFLICTION ARE HOLIEST.

MATT. viii. 8—10.

8 The centurion answered
and-said, Lord,

I-am not worthy that thou-
shouldest-come under my roof:

d but speak the-word only,
and my servant shall-be-healed.*
9 For I am a-man
under authority,
having soldiers under me:
and I-say to-this-*man*, Go, and he-goeth; and to-another, Come, and
he-cometh; and to-my servant,
Do this, and he-doeth *it*.
10 When-Jesus-heard
it,
he-marvelled,

and said to-them
that-followed,
f Verily I-say unto-you,
I-have-not-found so-great faith,
no-not in Israel.

LUKE vii. 6—9.

the centurion sent friends to him,
saying unto-him, Lord,
trouble-not-thyself *μη σκυλλου*:
for I-am not worthy that thou-
shouldest-enter under my roof:
wherefore neither thought-I-my-self-worthy to-come unto thee: *d*
but say in-a-word,
and my servant shall-be-healed.
*For I also am a-man set *τασσο-* 8
μενος under authority,
having under me soldiers,
and I-say unto-one, Go, and he-goeth; and to-another, Come, and
he-cometh; and to-my servant,
Do this, and he-doeth *it*.
When-Jesus-heard 9
these-things,
he-marvelled-at him,
and turned-him-about,
and-said unto-the-people *σχλῳ*
that-followed him*f*
I-say unto-you,
I-have-not-found so-great faith,
no-not in Israel.

SCRIPTURE ILLUSTRATIONS.

Mt. viii. 8. *I am not worthy, &c.*—the elders of the Jews had said 'That he was worthy,' ver. 4—but the centurion had a more truthful view of himself, and of the dignity of the good Physician, than had those of whom he thought more highly than of himself—*see* ver. 7, 9; Mt. xviii. 3, 4, § 53; Lu. xiv. 11, § 67.

speak the word only—he seems to have recognised that this was He of whom it is written, 'He sent his word, and healed them, and delivered *them* from their destructions,' Ps. cvii. 20—His word, sent forth by the prophets, is to raise Israel from the dead—'Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD,' &c., Eze. xxxvii. 4—14. . . . —'it shall prosper *in the thing* whereto I sent it,' Is. lv. 11.

Lu. vii. 8. *having under me*—Jesus, who condescended to take the place of a servant, Phil. ii. 6, 7—hath 'all power in heaven and in earth,' Mt. xxviii. 18, § 93—and sent forth messengers to convey his cleansing and life-giving word, ver. 19, 20, § *ib.*; x. 40—2, § 39.

9. *so great faith*—faith is manifested, not by magnifying our own doings, but by shewing, like this centurion, that we highly esteem the words of Jesus, ver. 7.—*see* the case of Martha and Mary, ch. x. 40—2, § 61.

Israel—Jacob had received that name as prevailing, by wrestling in believing prayer with the Angel of the covenant, Ge. xxxii. 24—8. . . . —his posterity were chosen by the Lord to be 'a peculiar people unto himself, above all the nations that *are* upon the earth,' De. xiv. 2—Because of idolatry, the Lord had long ago removed Israel out of his sight, 2 Ki. xvii. 16—23. . . . —but his word of promise, Ge. xvii. 7—. . . . was still for that people, when brought to repentance, Le. xxvi. 40—5. . . . . —He sent his word after Israel into the north country when it was sent away from the Jews, Je. iii. 11, 2. . . . . —it is as being called 'nations,' or, 'Gentiles,' and as dwelling 'in the isles afar off,' that the word was to reach them, ch. xxxi. 10—. . . . —the word was to surmount all obstacles, as reaching forth unto the people upon whose head the blessing was to fall, Ge. xlix. 26—. . . . . Je. xxxi. 1—9. . . . . —after Ephraim, and the tribes of Israel his companions, had been carried away, the Jews were sometimes called Israel, Eze. iii. 1—8—

NOTES.

8. *I am not worthy, &c.* This was an expression of great humility. It refers doubtless to his view of his *personal* unworthiness, and not merely to the fact that he was a *Gentile*.

9. *I am a man under authority.* *Ἀνθρωπός εἰμι ὑπὸ ἐξουσίαν.* Sob. *ravabpwnos*, which is *expressed* in Luke vii. 8—the sense is, '*I am a man placed under authority*,' viz., the authority of my superior officer: there being an argument *a minori ad majus*; q. d. 'If I, who hold but a subordinate office, yet have others subject to me, so that I can order my soldiers and servants, *who obey at a word*, much *more* canst *thou*, who hast supernatural power cure disorders at thy simple *fiat*.']

10. *I have not found so great faith.* The word *faith*, here, means *confidence*, or belief that Christ had power to heal his servant.

[It does not *of necessity* imply that he had saving faith; though from the connection, and the spirit manifested, it seems probable that he had.]

Not in Israel. Israel was a name given to *Jacob*—*see* 'Scrip. Illus.' The name is derived from two Hebrew words, signifying *Prince* and *God*. He was one of the patriarchs, and progenitor of the twelve tribes. The name *Israel* was given to the whole nation till the time of Rehoboam, when the ten tribes that revolted received the name, probably because they were a majority of the nation. The remnant were called Jews.

[Long before the Jews were carried to Babylon, Israel had been as a nation entirely swept away by the Assyrians, and were to appearance lost among the Gentiles. In such circumstances it would have required indeed strong faith to realize the promises

PRACTICAL REFLECTIONS.

Mt. viii. 7; Lu. vii. 6. It was the earnest and humble prayer of the centurion which Jesus heard, and to which he gave answer as recorded by Matthew, '*I will come and heal him*.' Luke, who speaks of the interceding elders, merely says, '*Then Jesus went with them*.'

Lu. vii. 6, 7. Jesus did not effect the cure upon the Jews' interested report of the centurion's worthiness—he first heard from the centurion, '*I am not worthy that thou shouldest enter under my roof: wherefore neither thought I myself worthy to come unto thee*.' The Saviour would deal with the supplicant himself, and that not upon the ground of human worthiness, but upon terms of free grace.

8 *ver.* Let us have faith in Jesus, as having all power in heaven and in earth. His healing power is not limited to his personal presence now, any more than when he was upon earth.

MATT. viii. 11—13.

11 And I say unto-you, That many shall-come from the-east and west, and shall-sit-down with Abraham, and Isaac, and Jacob, in the kingdom of 12 heaven. But the children of-the kingdom shall-be-cast-out into outer darkness: there shall-be 13 weeping and gnashing of teeth. And Jesus said unto-the centurion, Go-thy-way; and as thou-hast-believed, *so* be-it-done unto-thee. And his servant was-healed in the self-same hour.[6]

[Ch. viii. 14 ? xvii. p. 112.]

LUKE vii. 10.

[6] And they that-were-sent, returning 10 to the house, found the servant whole ὑγιαίνοντα that-had-been-sick.

SCRIPTURE ILLUSTRATIONS.

Mt. viii. 11. *from the east and west*—'I will bring thy seed from the east, and gather thee from the west,' &c., Is. xliii. 5—7. . . . —*see* also Is. lx. 3, 4. . . . —'From the rising of the sun even unto the going down of the same my name *shall be* great among the Gentiles,' Mal. i. 11—'And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other,' Mt. xxiv. 31, § 86.

12. *children*—*see* the case of the rich man, who called Abraham, 'Father;' and whom Abraham called 'Son,' Lu. xvi. 24, 5, § 89—Although the unbelieving Jews were by natural descent the seed of Abraham, yet were they children of the devil, Jno. viii. 37, 44, § 55—and our Lord said to them, 'Ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out,' Lu. xiii. 28, § 66—'The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof,' Mt. xxi. 43, § 84.

weeping and gnashing of teeth—appointed to 'them which do iniquity,' Mt. xiii. 41, 2, § 33, p. 20—to the man 'not having a wedding garment,' xxii. 13, § 84—the 'evil servant,' xxiv 51, § 86—'the unprofitable servant,' xxv. 30, § 86.

13. *as thou hast believed*—the measure of blessing is according to the measure of true faith, Jno. xi. 40, § 58—unbelief hinders blessing, Mt. xiii 58, § 37, p. 288—but faith can 'remove mountains,' Mt. xvii. 20, § 57; 1 Co. xiii. 2.

Lu. vii. 10. *found the servant whole*—*see* the similar case of the nobleman's son, Jno. iv. 53, § 14, p. 101.

NOTES.

made unto their fathers. In Ezekiel xxxvii. 11, they are represented as saying, '*Our bones are dried, and our hope is lost: we are cut off for our parts.*' They seem scarcely to have thought that the mercy of God could reach them in their outcast condition. The Redeemer of Israel had however promised to heal their backslidings, and this he was well able to do by his word; which was to go forth after them into '*the north country*,' Je. iii. 12.

11. *Many shall come from the east, &c.* Jesus takes occasion from the faith of a Roman centurion to state that this case was not to be a solitary one; that many of those afar off, and not of the Jewish nation, from the east and west, &c., would be converted to the gospel, and be saved, as Abraham, Isaac, and Jacob were, without the works of the law, and simply by the hearing of faith.—*See* Rom. iv. 9—12.

Shall sit down. ἀνακλιθήσονται, literally 'recline,' in allusion to the recumbent posture of guests at table in the east. The enjoyments of heaven are described under the similitude of a feast or banquet, Mt. xxvi. 29, § 87; Lu. xiv. 15, § 67; xxii. 30, § 87. It is used here to denote *felicity*, or *enjoyment*, and *honour*.

12. *Children of the kingdom.* The Jews, who boast much that they are the children of Abraham, and think themselves the only church, and the only heirs of glory.

Cast . . . into outer darkness. Comp. for superl. The expression denotes darkness the most remote from the light, and is employed in opposition to the brilliant lights, which are figuratively supposed to be burning in the banqueting room. Some, however, think that there is an allusion to the dark and squalid subterranean dungeons, into which the worst malefactors were thrust.—*Comp.* Mt. xxii. 13, § 84; xxv. 30, § 86; and Jude 6, 13. 6, '*And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.*' 13, '*Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.*'

Lu. vii. 9. *So great faith, no, not in Israel.* The remnant of Israel, the Jews, had been peculiarly favoured with helps to their faith. They, in common with their brethren of the ten tribes, had the power of God marvellously manifested in their behalf, when led out of Egypt, through the Red Sea, and the wilderness, until given possession of the land; after which, also, the Lord did shew himself strong to deliver, when they called upon him, in their utmost straits. In addition to all this, the Jews had the writings of the prophets, as well as the law of Moses, in constant observance; both of these pointed to '*the Apostle and High Priest of our profession*,' the Promised One, in whom the faith of Abraham was fixed; '*the Angel of the covenant*,' with whom believing Jacob wrestled, when he received the name of 'Israel.' The very name of this people told them to prepare for seeing '*God face to face*,' Ge. xxxii. 28, 30. It might have been expected that a people who had been so highly favoured with the means of preparation would have been somewhat prepared to receive in their national capacity their Prince and Saviour—that they would at least have had a livelier trust in his power to deliver, than fear of the enemy's power to injure. But, no! they said, '*If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation,*' Jno. xi 48, § 58. Their greatest fear was that men would have faith in Christ; and when they had procured his crucifixion upon the accursed tree, they made a mockery of his own trust in God.—Our Lord intimates that a people from '*the ends of the earth*,' enjoying salvation in him, through faith, without the deeds of the law, would be gathered unto him into the enjoyment of the kingdom, to the rejection of those who in their own esteem were the heirs, and who by others might be called the children of Abraham—*see* Jno. i. 11—3, § 7, p. 47. From Abraham, the father of the faithful, down to John the Baptist, who pointed to Jesus as '*the Lamb of God*,' and the mightier than himself, who should '*baptize with the Holy Ghost*,' the faith of this people had been directed to the Saviour; and yet when '*he came unto his own, his own received him not.*'

PRACTICAL REFLECTIONS.

Lu. vii. 7. Let us be warned by their example, not to trust in outward privileges. Let us see that we do indeed possess that '*faith, without which it is impossible to please God*;' and by which He may condescend to permit our drawing forth his delivering power in behalf of the afflicted around us.

[Mt. viii. 12. Whatever men may say, mere natural relationship, or human appointment, in either Jew or Gentile, will not give a right to the kingdom. Those who have only claims such as these, although by men deemed heirs of the kingdom, will be left in the outer darkness. Let us avoid bitter and unavailing regret, by a present practical submission to the free grace of God in Christ Jesus.]

13 *ver.* Let us be encouraged to apply believingly to Jesus, not only for blessing to ourselves, but for healing to others: he is as willing and able now, as when he said to the centurion, '*As thou hast believed, so be it done unto thee.*'

SECTION 29.—(G. 7—10.)—THE NEXT DAY* JESUS DEPARTS TO NAIN; AND AS HE APPROACHES THE GATE OF THE CITY, HE RAISES TO LIFE THE SON OF A WIDOW WOMAN. THE TIDINGS OF THIS MIRACLE HAVING REACHED JOHN THE BAPTIST IN PRISON, HE SENDS TWO OF HIS DISCIPLES TO QUESTION JESUS: THEY FIND JESUS IN THE ACT OF PERFORMING MIRACLES OF SUNDRY KINDS, AND ARE DISMISSED TO JOHN WITH HIS ANSWER. JESUS TAKES OCCASION, FROM THIS MESSAGE, TO DISCOURSE TO THE PEOPLE CONCERNING JOHN, AS WELL AS ON OTHER SUBJECTS THENCE ARISING. THE SAME DAY JESUS EATS BREAD IN THE HOUSE OF A CERTAIN PHARISEE: A WOMAN, WHO WAS A SINNER, ANOINTS HIS FEET: WHAT ENSUED THEREUPON. Matt. xi. 2—30. Luke vii. 11—50. —AT NAIN.

INTRODUCTION AND ANALYSIS.

Matt. ——— Luke vii. 11—.6. The day after healing the centurion's servant at Capernaum, Jesus, when about to enter a city called Nain, meets the funeral procession of a widow's son, whom he raises to life, and restores to his mother.

—— xi. 2, 3. ——— vii. 17—.9. The miracles of Jesus are much talked of, and John in prison is told of them by his disciples, two of whom he sends to ask Jesus whether he be the promised Deliverer.

——— ——— vii. 20, .1. When John's messengers come to Jesus, he is performing many cures of various kinds.

—— xi. 4—6. ——— vii. 22, .3. Jesus tells them to inform John what they had seen and heard; and to say that the poor have the gospel preached unto them, (as predicted Is. lxi. 1; *comp.* Lu. iv. 18, § 15, p. 102,) and to deliver the words of warning and of comfort, '*Blessed is* he *whosoever shall not be offended in me.*'

—— xi. 7—11. ——— vii. 24—.8. When the messengers have departed, Jesus takes occasion to speak to the people concerning John, shewing that he was one the least likely to become offended;

First, because of his natural disposition, which was firm—not like '*a reed shaken with the wind*,' ver. 7.

Second, John had not been nursed in the lap of luxury, hence the privations of a prison would not soon cause impatience, in waiting for Him who was sent to *proclaim liberty to the captives, and opening of the prison to the bound*, ver. 8—*comp.* Is. lxi. 1.

Third, John had peculiar advantages in not only being a prophet, but the messenger going immediately '*before the face of the Lord*.' The Baptist had been privileged to see the introduction of him, whose coming he and all the prophets had proclaimed, ver. 9—11—*comp.* Jno. iii. 28, .9, § 13, p. 89.

Matt. xi. 12—.5. Luke ——— Had the Jews received Jesus as He which was to come, John would have been Elias. '*He that hath ears to hear, let him hear.*'

——— ——— vii. 29, 30. The people and publicans, in receiving John's baptism, acknowledged themselves sinners, and deserving the judgments denounced by John against the impenitent. '*The Pharisees and lawyers rejected the counsel of God against themselves.*'

—— xi. 16—.9. Jesus likens them to children playing discordantly, and dealing in mutual reproach. Wisdom is justified of her children.

xi. 20—4. Jesus laments over the cities which had seen his works and heard his preaching, but repented not; and intimates that their guilt is aggravated by the greatness of their privileges.

—— xi. 25. Jesus gives thanks to the Father, for revealing unto babes that which was hid from the wise. In seeing Jesus, the pledge of all good is seen; and only in and by him can the Father be made known.

—— xi. 28—30. Jesus invites to the enjoyment of that peace which can only be had in him. In order to this, there is,

First, a sense of the weary labour and heavy burdens imposed by other lords, ver. 28.

Second, a coming to Christ, and an acceptance of that rest in him, which is freely given, *ibid.*

Third, a taking upon us the yoke which Christ hath borne; and a learning to bear it after his example, ver. 29.

Fourth, we are to look for the increase of peace in him; not, however, by outward ceremonial performances, but in our being assimilated to him in meekness and lowliness of heart, *ibid.*

(G. 7,) No. 29. *Jesus raises a widow's son to life.—At Nain.*

LUKE vii. 11—.6.

11 And it-came-to-pass the *day* after, *that* he-went into a-city called Nain; and many-
12 ἱκανοὶ of his disciples went-with him, and much people ὀχλος. Now when he-came-nigh-to-the gate of-the city, behold, there-was-a-dead-man-carried-out, the-only son of-his mother, and she *was* a-widow: and much ἱκανος people of-the city was with her.
13 And when-the Lord-saw her, he-had-compassion on her, and said unto-her, Weep not.

SCRIPTURE ILLUSTRATIONS.

Lu. vii. 13. *had compassion*—so had Jesus for the leper, Mk. i. 41, § 21, p. 160—for the multitudes who followed him, Mt. ix. 36, § 39, p. 231, and xiv. 14, (Mk. vi 34.) § 40, p. 310—for Jerusalem. 'O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not!' Lu. xiii. 34, § 66—and again as he left the temple, Mt. xxiii. 37—.9, § 85.

NOTES.

Lu. vii. 11. *A city called Nain.* *See* GEOGRAPHICAL NOTICE, p. 229, '*Nain.*'

12. *The gate of the city.* Cities were surrounded by walls for defence. The burying grounds were outside.

PRACTICAL REFLECTIONS.

Lu. vii. 12. We should have a sympathy with those who are in sorrow, through the loss of those around whom their affections have become entwined: such a beloved object must have been '*the only son*' of a widowed mother.

13 *ver.* Whilst we imitate the compassion of Jesus, let us think of the power of Him who could say unto the bereaved mother, '*Weep not.*' Because of the work of Christ for man's redemption, it was of old said unto Rachel, weeping for her children, '*Refrain*

* Jesus set out on this journey about the feast of Pentecost, May 19, A.U. 781. Vol. II. Diss. xxiii. p. 325.

LUKE vii. 14—.6.

14 And he-came *and*-touched the bier: and they that-bare *him* stood-still. And he-said,
15 Young-man, I-say unto-thee, Arise. And he *that was* dead sat-up, and began to-speak.
16 And he-delivered him to his mother. And there-came a-fear on-all: and they-glorified God, saying, That a-great prophet is-risen-up among us; and, That God hath-visited ἐπεσκέψατο his people.

(G. 8,) No. 29 *continued. John the Baptist sends two of his disciples to question Jesus. Jesus dismisses them to John with his answer.—At Nain.*

MATT. xi. 2—6. [Ch. xi. 1, ? xxxix. p. 303.]	MARK.	LUKE vii. 17—23.
		And this rumour λογος of 17 him went-forth throughout all Judæa, and throughout all the region-round-about. And the 18 disciples of John shewed αὐτῷ him of all these-things.
2 Now when-John-had-heard in the prison the works of Christ,		And John 19
he-sent two of-his disciples,		calling-unto *him* two δύο τινας of his disciples sent *them*
3 *and*-said unto-him, Art thou he		to Jesus, saying, Art thou he

SCRIPTURE ILLUSTRATIONS.

14. *Arise*—so to Jairus' daughter, Lu. viii. 54, § 36, p. — —*see* also the raising of Lazarus, Jno. xi. 43, § 58, and of Tabitha, Ac. ix. 40.

16. *prophet*—Jesus was not merely 'a great prophet,' but '*The* Prophet that should come into the world,' De. xviii. 15; Jno. vi. 14, § 41, p. 317—He had not merely risen up among them—he came down from heaven to give life to the world, Jno. vi. 33, § 43, p. 328.

visited—but Jerusalem knew not the time of her visitation, Lu. xix. 44, § 82—as had been predicted, Is. liii. 1, 2. . . . .—they knew not that God, in very truth, had visited his people; but took him to be only one, or as 'one of the old prophets,' Lu. ix. 8, § 40, p. 305.

Mt. xi. 2. *John*—the forerunner of Jesus, Mt. iii. 1—3, § 7, p. 50—had seen Jesus witnessed to by the Father and the Holy Ghost, ver. 16, 7, § 8, p. 59—had pointed him out as the 'Lamb of God,' Jno. i. 29, 36, § 10, pp. 69, 70—and confessed him to be the 'Son of God,' ver. 34, *ibid.*—cast into prison for reproving Herod, Lu iii. 19, 20, § 7, p. 55.

3. *Art thou he that should come*—It had been predicted, 'Behold, I will send my messenger, [John,] and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in,' Mal. iii. 1. . . . .—so Haggai, 'The Desire of all nations shall come: and I will fill this house with glory,' ch. ii. 7—'Thou, Bethlehem Ephratah . . . out of thee shall he come forth unto me *that is* to be Ruler in Israel,' &c., Mi. v. 2—*see also* Is. ix. 6, 7. . . . . De. xviii. 15—.8. . . . .ver. 45; Nu. xxiv. 17; Ge. iii. 15. . . . . xlix. 10.

NOTES.

14. *Touched the bier.* ἥψατο τῆς σοροῦ. Meaning thereby to stop the bearers. Σορὸς generally denotes a *coffin*, of marble or other materials. But as such were not in use among the Jews, the word must here denote the *bier*, or *funeral couch*, on which the dead of the higher classes among the ancient nations were carried forth.

16. *A fear.* φοβος. 'Awe and amazement.

Glorified God.—*See* on Mt. ix. 8, § 22, p. 167, NOTES.

A great prophet. As predicted by Moses, De. xviii. 15—9. . . . .—*See* on Jno. i. 45.

God hath visited.—*See* the song of Zacharias, Lu. i. 67—79, § 3, pp. 16—.8.

Mt. xi. 2. *John had heard in the prison.* John was cast into prison by order of Herod Antipas, for reproving him for taking Herodias, his brother Philip's wife, (*see* ch. xiv. 3, &c., § 40, p. 305;) a little after this our Lord began his public ministry, ch. iv. 12, § 16, p. 107—*see* Jno. iii. 24, § 13, p. 89.

[*He sent two of his disciples.* Some have doubted the possibility of John sending such a message for his own satisfaction, and suppose that it must have been for the instruction of his disciples. Of such policy on the part of John there is not, however, the least hint given in the Scriptures. The occasion of the inquiry is, rather, stated to be the contrary. It is not said that it was in order that Jesus should be better known, but because his fame was already spread abroad, that John sent unto him; and both the answer to John's messengers, and the address to the people afterwards, do clearly imply the danger that John was in of becoming offended in Christ. When we see how Peter, and indeed all the apostles, became offended at Christ, (*see* Mt. xxvi 31, 56, §§ 87, .8,) we need not wonder that such should happen to John. He had not the advantage, like them, of being constantly with Jesus, witnessing in every variety of form the evidence of his Messiahship. Yet after all, the utmost they could say, and they said it to Jesus himself, after he was, according to his *oft-repeated prediction*, risen from the dead, '*We trusted that it had been he which should have redeemed Israel*,' Lu. xxiv. 21, § 94.]

3. *Art thou he that should come, or do we look for, &c.* [*q. d.* Art thou the long-expected Messiah? ὁ ἐρχόμενος, He that should come, being a kind of

PRACTICAL REFLECTIONS.

thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD; *and they [thy children, ver. 17] shall come again from the land of the enemy*,' Je. xxxi. 16. Because of the work of Jesus, imparted to us, the last enemy, death, shall be destroyed, 1 Co. xv. 26.]

14 *ver.* Jesus gives us the hope of a better resurrection; and he was pleased to confirm this hope, by raising up the young man, and afterwards others, to a re-enjoyment of the present life.

[15 *ver.* Being given life by Jesus, let us use our speech in shewing forth the power of the resurrection unto righteousness, by declaring the high praises of the Lord; nor should we forget the duties that belong to our earthly relationships, of which the young man was reminded, in being delivered to his mother.]

MATT. xi. 3—6.	MARK.	LUKE vii. 19—23.
that-should-come ὁ ερχομενος, or do we-look-for προσδοκωμεν another?		that-should-come ὁ ερχομενος? or look-we-for προσδοκωμεν another? When the men were-come un- 20 to him, they said, John Baptist hath-sent us unto thee, saying, Art thou he that-should-come? or look-we-for another? And 21 in that same hour he cured many of *their* infirmities and plagues, and *of* evil spirits; and unto- many *that were* blind he gave sight εχαρισατο το βλεπειν.
4 Jesus answered and said unto them, *Go and* shew-John again απαγγειλατε *those things* which ye do hear and see 5 *The* blind receive their sight, [a]and *the* lame walk, *the* lepers are cleansed, and *the* deaf hear, *the* dead are raised up, and *the* poor have the gospel preached to them πτωχοι ευαγγελιζονται. 6 And blessed is *he*, whosoever shall not be offended in me.		Then Jesus answering said 22 unto them, Go your way, *and* tell απαγγειλατε John what things ye have seen and heard; how that *the* blind see,[a] *the* lame walk, *the* lepers are cleansed, *the* deaf hear, *the* dead are raised, *to the* poor the gospel is preached πτωχοι ευαγγελιζονται. And blessed is *he*, whosoever 23 shall not be offended in me.

SCRIPTURE ILLUSTRATIONS.

do we look for another?—He that was to come was pointed forward to as an object of desire—*see* p. 222, on ver. 3. Hag. ii. 7; Mal. iii. 1—out it had also been predicted, that at his first appearing he would not be desired, Is. liii. 2. . . .—He will come when truly desired by his believing and obedient people, lviii. 2. . . . . 'when the eyes of man, as of all the tribes of Israel, *shall be* toward the Lord,' Zec. ix. 1—'unto them that look for him shall he appear the second time without sin unto salvation,' He. ix. 28.

4. Go and shew John, &c.—John was here given evidence that this was He that should come: 'The Lord openeth *the eyes of* the blind: the Lord raiseth them that are bowed down, Ps. cxlvi. 8.

5. the poor have the gospel preached, &c.—so it had been foretold: 'The Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound,' Is. lxi. 1.

6. be offended, &c.—It had been predicted that Jesus should be for a sanctuary, but that many would be offended, and 'stumble and fall,' Is. viii. 14, 15. . . . Lu. ii. 34, under '*a rock of offence*'—at the time it was predicted that he should be born of a virgin, Is. vii. 14. . . .—the Jews were forewarned, 'If ye will not believe, surely ye shall not be established,' ver. 9—*see* the blessedness of those poor who take refuge in Jesus, Mt. v. 3—12. § 18, p. 120—'Blessed *is he whose* transgression *is* forgiven, *whose* sin *is* covered,' &c., Ps. xxxii. 1.

NOTES.

title of the Messiah—*see* He. x. 37, '*For yet a little while, and he that shall come will come, and will not tarry.*' He was spoken of under that designation in the Old Testament, namely, as the Saviour, the *Adonai-Jehovah, the Angel of the covenant, who should come*, and that soon—*comp.* Ho. ii 3. '*How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?*') John himself was the messenger sent before Him that should come, Mal. iii. 1, &c.; Mk. i. 2, § 7, p. 49; Mt. xi. 10, p. 224. John may have begun to feel the privations of a prison to be irksome. He may also have thought that if it were his '*to prepare the way of the Lord,*' it surely was not compatible with the duties of his office to be thus confined. Or, granting that these were already performed, he may have expected that one of the first acts of the Messiah, whom he had introduced, would be '*the opening of the prison to them* that are *bound,*' Is. lxi. 1. . . . John may have already experienced the truth of the saying, '*Hope deferred maketh the heart sick,*' Pr. xiii. 12.

5. The poor have the gospel, &c. The *poor* have the good tidings of salvation brought to them—*see* Is. lxi. 1. . . . . A peculiar feature of Christianity.

[*6. Whosoever shall not be offended in me, &c.* ὁς ἐαν μη σκανδαλισθῃ ἐν ἐμοι, 'to whom I shall not prove a stumbling-block.' The noun, *σκανδαλον*, from which the word comes, signifies 'a trap,' or 'snare,' 'a sharp stake,' driven into the ground to impede the march of an enemy; 'a stone,' or 'block,' laid in a path, and on which a person is apt to stumble or fall. Even John could be blessed only as not being stumbled at Christ—as patiently continuing in his testimony, notwithstanding all outward discouragements. It is that faith which stands the trial, not only of sharp persecution, but of painful waiting, that will be found unto praise and honour and glory at the appearing of Christ.]

PRACTICAL REFLECTIONS.

[19—22 *ver.* The ardent spirit of John may have required the severe discipline to which he was subjected. Even he may have had his own infirmities and temptations. He, too, like many of the prophets of old, may have had to search to know what was the full import of his message, as well as *what manner of time* the Spirit of Christ in him did signify.]

Mt xi. 5. All the miracles of Jesus were crowned with this, '*The poor have the gospel preached to them.*' They proved that his was the power of accomplishing all promised blessing for his people, whom yet he was pleased to leave for a time in trying circumstances—preparing them for better things to come.

6 *ver.* Blessedness can alone come to us through faith in Christ, and we should not only have trust in his atonement, but confidence in the wisdom and kindness of his dealings with regard to us, however we may be subjected to suffering or seeming neglect.

WHERE YOUR TREASURE IS, THERE WILL YOUR HEART BE ALSO.—Luke xii. 34. LET YOUR LOINS BE GIRDED ABOUT, AND YOUR LIGHTS BURNING.—Luke xii. 35.

(G. 9,) No. 29 *continued*. *Jesus takes occasion, from the message to John, to discourse to the people concerning him.—At Nain.*

MATT. xi. 7—30.	MARK.	LUKE vii. 24—35.
7 And as they departed,		[a]And when the messengers of John 24 were departed,[b] he began to speak unto the people concerning John, What went ye out into the wilderness for to see θεασασθαι? A reed shaken σαλευομενον with the wind?
8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing* [c] τα μαλακα φορουντες		But what went ye out for to see? 25 A man clothed in soft raiment? Behold, [c] they which are gorgeously apparelled, and live delicately, εν ἱματισμῳ ενδοξῳ και τρυφῃ ὑπαρχοντες
are in kings' houses.		are in kings' *courts*.[d]
9 [d] But what went ye out for to see? A prophet? yea, I say unto you, and more περισσοτερον than a prophet.		But what went ye out for to see? 26 A prophet? Yea, I say unto you, and much more περισσοτερον than a prophet.
10 For this is *he*, of whom it is written, Behold, I send my messenger τον αγγελον before thy face προ προσωπου, which shall prepare thy way before thee.		This is *he*, of whom it is written, Behold, I send my 27 messenger τον αγγελον before thy face προ προσωπου, which shall prepare thy way before thee.

SCRIPTURE ILLUSTRATIONS.

7. *into the wilderness to see?*—John made no display of himself before the eyes of men: he came to direct attention to another, 'Behold the Lamb of God!' Jno. i. 36, § 10, p. 70.

A reed shaken, &c.—John was not one who seemed peculiarly liable to be tossed about with every wind of doctrine: he had rather shewn himself to be peculiarly firm—see his address to the men of the two most powerful Jewish sects, Mt. iii. 7—12, (Lu. iii. 7—17,) § 7, p 52—also his reproof of Herod, Lu. iii. 19, § *ib.* p. 55—'Let him that thinketh he standeth take heed lest he fall,' 1 Co. x. 12.

8. *A man clothed in soft raiment?*—John was not one likely to sink under the evils of confinement; he had, as much by habit as by nature, been prepared to endure hardship—he was inured to solitude, Lu. i. 80, § 3, p. 19, and his clothing and food were of the simplest and coarsest kind, Mt. iii. 4, (Mk. i. 6,) § 7, p. 51.

9. *A prophet?*—the multitude 'counted him as a prophet,' Mt. xiv. 5, § 40, p. 305—'all hold John as a prophet,' xxi. 26, § 84—his father had, by the Spirit, declared him 'the prophet of the Highest,' Lu. i. 76, § 3, p. 18—the Saviour of whom Moses and the prophets prophesied, had, by John, been most emphatically pointed out—*see before*, on 'John,' Mt. xi. 2, p. 222.

10. *written*—Mal. iii. 1—*see on* Mt. xi. 3, p. *ibid.*

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7. *A reed.* Yielding to every gust, like the reeds on the banks of the Jordan, where he baptized. The question implies a strong negative. You did not go to see a man wavering in his testimony, but firm and constant.

[John, when engaged in actual conflict with the enemies of the truth, had heretofore shewn himself to be, not as a reed: yet, after having done all, there was need of strength that he might stand in the patience of hope, through the trial to which he was now subjected: and further strength was now afforded him, in the additional evidence that was given to the truth that Jesus was indeed the Sent of the Father. The case of John both as to the danger of stumbling, and the means of strengthening his faith, is full of instruction to us.—*See* also the case of Elijah, after having been most valiant for the truth, 1 Ki. xix. 2—4.]

9. *More than a prophet.* περισσοτερον προφητου. 'Something (i. e., a person) more exalted than a prophet;' namely, by his supernatural conception and birth, by his more important commission as forerunner of the Messiah; nay, as being himself the subject of ancient prophecies.

10. *Before thy face—before thee.* In Mal. iii. 1, '*before* **Me**.' Hereby it appears that Christ is one with God the Father.

11. *Least in the kingdom of heaven.* Jesus condescended to take the lowest place among his disciples, Lu. xxii. 27, § 87, '*For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.*' He was '*a reproach of men, and despised of the people,*' Ps. xxii. 6; but now he is exalted far above all blessing and praise, Eph. iv. 10, '*He that descended is the same also that ascended up far above all heavens, that he might fill all things.*'

[*See* the depth of his humiliation, and the height of his exaltation, with the exhortation, '*Let this mind be in you, which was also in Christ Jesus,*' Phil. ii. 5—11. Jesus is '*the first and the last,*' Rev. i. 17; ii. 8.]

PRACTICAL REFLECTIONS.

7, 8 *ver.* If John, who had given forth such a testimony, who was so little likely to be shaken, and who was so much accustomed to privations, was tempted to ask, '*Art thou he that should come?*' how much ought we to be watched against self-confidence! and how prayerful ought we to be for strength to meet the new circumstances in which we may be placed!

8—11 *ver.* Because of the failure of the servants of God in one respect, we must be careful not to undervalue their standing in another. John, who had to appearance been cast aside from active service, and who in the present instance had, it may be, manifested impatience, was acknowledged by our Lord, as not only a prophet, but '*greater than a prophet.*'

Matt. xi. 11—15.	Mark.	Luke vii. 28—30.
11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he *that is* least *μικροτερος* in the kingdom of heaven is greater than he.		28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he *that is* least *μικροτερος* in the kingdom of God is greater than he.
12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence *βιαζεται*, and the violent *βιασται* take it by force *αρπαζουσιν*.		
13 For all the prophets and the law prophesied until John.		
14 And if ye will receive *it*, this is Elias, which was *μελλων for* to come.		
15 He that hath ears to hear, let him hear.		29 And all the people that heard *him*, and the publicans, justified *εδικαιωσαν* God, being baptized with the baptism of John. 30 But the

SCRIPTURE ILLUSTRATIONS.

11. *least*—Jesus, who condescended to take the lowest place, hath attained the highest, Ph. ii. 5—11—Paul, (*a little one,*) who was of Benjamin, Ph. iii. 5, 'the smallest of the tribes of Israel,' 1 Sa. ix. 21, says, 'Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ,' Ep. iii. 8.

12. *the violent take it by force*—so Paul: 'Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus,' Ph. iii. 13, .4.

13. *prophesied until John*—with Jesus, who came after John, began the great fulfilling of the Law and the Prophets, Mt. v. 17, .8, § 19, p. 123; Lu. xxiv. 27, § 94—'all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days,' Ac. iii. 24.

14. *if ye will receive*—'as many as received him, to them gave he power to become the sons of God,' Jno. i. 12, § 7, p. 47—'he that hath received his testimony hath set to his seal that God is true,' iii. 33, § 13, p. 90—but John had to say of the Faithful and True Witness to whom he pointed, 'No man receiveth his testimony,' ver. 32, § 15.

this is Elias—John came 'in the spirit and power of Elias,' Lu. i. 17, § 1, p. 5—the Spirit is the witness of Jesus, Jno. xv. 26, § 87; but Stephen the martyr had to testify of the Jews, 'Ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye,' Ac. vii. 51.

15. *He that hath ears to hear, &c.*—a call to attend to the voice of the Spirit is given at the close of each of the seven epistles, Rev. ii., iii.—so also xiii. 9—*comp.* ver. 9, 10, with xiv. 12, .3.

Lu. vii. 29. *all the people, &c.*—the great body of the people had submitted to John's baptism, Mt. iii. 5, 6, § 7, p. 52—also publicans, Lu. iii. 12, § *ib.* p. 53—By that ceremonial washing, they acknowledged themselves sinners, and desirous of fleeing 'from the wrath to come,' ver. 7, p. 52, and as in need of that better washing to which John directed them. Mt. iii. 11, § *ib.* p. 54, a change of life, a cleansing from actual sin, Lu. iii. 10—.4, p. 53, through faith in 'the Lamb of God, which taketh away the sin of the world,' Jno. i. 29, § 10, p. 69.

justified God, &c.—'Wash me throughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions,' &c., 'that thou mightest be justified when thou speakest, *and* be clear when thou judgest,' Ps. li. 2—4—By submitting to John's baptism, they acknowledged that God would be just in bringing upon their nation the swift and sore destruction threatened, Mt. iii. 10, § 7, p. 53, should they reject the Son of God, who was about to appear in their midst, Jno. iii. 36, § 13, p. 91.

NOTES.

[12. *The kingdom of heaven suffereth violence, &c.* From the days of John the Baptist, the knowledge of that which had been hid from ages and from generations was attainable, and those who struggled hard—who searched for wisdom '*as hid treasures,*' might obtain possession thereof—might by faith realize the promises which were afterwards to be fulfilled, but which the truly earnest seeker might thus enjoy by anticipation.]

13. *The prophets and the law prophesied until John.* They prophesied of the Messiah who was to come. John immediately preceded him, and pointed him out as now come, '*the Lamb of God, which taketh away the sin of the world,*' Jno. i. 29, 36, § 10, p. 69.

[14. *If ye will receive it, this is Elias, which was, &c.* If the Jews had received the kingdom, then John would have been '*the Elias which was for to come;*' but they rejected the King, and the kingdom was taken from them, in order to be '*given to a nation bringing forth the fruits thereof,*' Mt. xxi. 43, § 84. And thus a further sending of Elias had to take place in order to meet the wants of that other nation.]

15. *He that hath ears to hear.* A formula often used to solicit *attention* to something of great importance, and chiefly occurring after parabolic or prophetic declarations figuratively expressed—*see* xiii. 9, § 32, p. 243; Rev. ii. 7, &c.

Lu. vii. 30. *But the Pharisees and lawyers rejected the counsel of God.* They did not, like the people and publicans, acknowledge themselves sinners, and worthy of the condemnation denounced upon that generation by John; but they were not the less, but rather the more, in danger of the judgment threatened—*see* Mt. xx. *et seq.* They rejected the counsel which God had given them in the second Psalm respecting the Messiah; and this, as forewarned, they did to their own destruction.

PRACTICAL REFLECTIONS.

12 *ver.* However great the privileges of the Old Testament saints, let us with gratitude regard the blessings with which we are presented as being greater than theirs. It is possible for us to penetrate into those mysteries of the kingdom of heaven which were hid from them.

[Let us not expect that, however great our mental and moral privileges, we can without effort, aided by power greater than our own, obtain an entrance into the knowledge and enjoyment of the kingdom.]

13, .4 *ver.* Let us rejoice that now we have not only the Prophets and the Law, but in the coming of Christ in the flesh, the fulfilment of much that they predicted, and the most assured pledge that all will be fulfilled.

[15 *ver.* Christ hath given no man a right to prevent any other from hearing his words or those of the Law and the Prophets, but says, '*He that hath ears to hear, let him hear.*

HE THAT KEEPETH THE LAW, HAPPY IS HE.—Prov. xxix. 18. [225

MATT. xi. 16—.9.

16 But whereunto shall-
I-liken this generation?
It-is like
unto-children sitting in the-markets, and
calling-unto their fellows, and saying,
17 We-have-piped unto-you, and ye-have-
not-danced; we-have mourned unto-you,
18 and ye-have-not-lamented. For John
came neither eating nor
drinking, and they-say, He-hath a-
19 devil. The Son of man came eating
and drinking, and they-say, Behold a-
man gluttonous, and a-wine-bibber, a-
friend of-publicans and sinners. But
wisdom ἡ σοφια is-justified ἐδικαιωθη of
her children.

LUKE vii. 30—.5.

Pharisees and lawyers rejected the coun-
sel of God against βουλην θεου εις
themselves, being-not-baptized of him.
And the Lord said, Whereunto then shall- 31
I-liken the men of-this generation? and
to-what are-they like? They-are like 32
unto-children sitting in the-market-place,
and calling one-to-another, and saying,
We-have-piped unto-you, and ye-have-
not-danced; we-have-mourned to-you,
and ye-have-not-wept. For John the 33
Baptist came neither eating bread nor
drinking wine; and ye-say, He-hath a-
devil. The Son of man is-come eating 34
and drinking; and ye-say, Behold a-
gluttonous man, and a-wine-bibber, a-
friend of-publicans and sinners! But 35
wisdom ἡ σοφια is justified ἐδικαιωθη of-
all her children.[A]

SCRIPTURE ILLUSTRATIONS.

30. *rejected the counsel of God, &c.*—'Io, they have rejected the word of the LORD; and what wisdom *is* in them?' Je. viii. 9—John refused to receive the Pharisees to his baptism, except as acknowledging themselves sinners and in need of repentance, Mt. iii. 7, 8, § 7, p. 52—after which we find them calling in question the truth of his mission, Jno. i. 19—25, § 10, p. 68, and disputing with his disciples, iii. 25, § 13, p. 89, and glorying over his waning popularity, ver. 26, iv. 1, § 13, pp. 89—91.

against themselves—'If thou be wise, thou shalt be wise for thyself: but *if* thou scornest, thou alone shalt bear *it*.' Pr. ix. 12.

Mt. xi. 16. *It is like unto children*—the ceremonial dispensation, which then still existed, is spoken of by Paul as intended to train the family of God for more manly engagements, Ga. iii. 24—.6, 'Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith. 25, But after that faith is come, we are no longer under a schoolmaster. 26, For ye are all the children of God by faith in Christ Jesus'—*see also* Jv. 1—11—But the children had not yet learned properly to perform their parts; they would neither respond to John's call to repentance, Mt. xi. 18, nor to the declaration of glad tidings by the Son of man, ver. 19, who, though the Son of God, became a 'minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers,' Rom. xv. 8.

17. *We have piped*—referring to the glad tidings, or gospel, proclaimed by our Lord and his disciples—*see* his answer to John, Mt. xi. 5, p. 223.

ye have not danced—they refused to receive the glad tidings, not knowing themselves sinners in need of forgiveness—*see* at Levi's feast, Mk. ii. 15—20, § 22, p. 168, and in the Pharisee's house, Lu. vii. 36—50, p. 229—32.

we have mourned—referring to John's call to repentance; to which it would appear there was no real response, although all Judæa had gone to his baptism, Mt. iii. 5, 6, § 7, p. 52.

18. *nor drinking*—John exemplified the righteousness of the ceremonial law, according to the strictest rule, that of the Nazarite—*comp.* Nu. vi. 3, &c.; Lu. i. 15, § 1, p. 4; Mt. iii. 4, § 7, p. 51.

19. *The Son of man came eating, &c.*—Jesus exemplified the dispensation of mercy he came to bestow upon those who truly repent; who confess and forsake their sins, and follow him in righteousness—*see* his beginning of miracles at Cana, Jno. ii. 1—11, § 11, p. 76—.8.

Lu. vii. 35. *wisdom is justified of all her children*—'we preach Christ crucified,'... 'unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God,' 1 Co. i. 23, .4—'I am not ashamed of the gospel of Christ: for it *is* the

NOTES.

Mt. xi. 16. *Whereunto shall I liken, &c.* την γενεαν ταυτην.—With the Jews of that age, the people described, this was a usual way of introducing a parable; frequent with the Talmudists—*see* Mt. iv. 30, § 33, p. 347, and Lu. xiii. 18, 20, § 68.

17. *Piped, &c.* The allusion is to little children, who imitated the joyous, and funeral songs of their parents and others, wishing their playmates to join them; but, through peevishness and fickleness, they would not respond to either. The words mean, the body of the Jews now living are so senseless, peevish, and perverse, that they relish no form of instruction, whether mournful or cheerful. The Pharisees were like waywardi children—they could neither admit the severe precepts of John, nor approve the mild requisitions of Jesus.

18. *John came neither eating nor drinking.* John led a very austere and mortified life, neither eating bread as others do, nor drinking wine, but living on locusts and honey in the wilderness—*see* ch. iii. 4, § 7, p. 51.

He hath a devil—i. e., he acts like a wild distracted demoniac, whom an evil spirit drives from the society of men.

19. *The Son of man came eating, &c.* The Son of man came without any of this severity, eating and drinking as others do, conversing familiarly among you, and with a temperate freedom sharing in your festivities, as well as in your common meals—*see* Jno. ii. 1, 2, § 11, p. 76; Mt. ix. 10, § 36, p. 277; xxvi. 7, § 81; and Lu. xxiv. 30, § 94. Jesus did not practise the mortifications of John; he went to feasts, weddings, &c., and was affable, courteous, &c.

A man gluttonous, &c. An epicurean; one that indulges his appetite to a very great degree, and in a scandalous manner—*see* Mk. ii. 18, 'Scr. Illus.' p. 169.

[*Wisdom is justified of her children.* One of the best justifications of wisdom is certainly that which is

PRACTICAL REFLECTIONS.

Lu. vii. 29, 30. The people who in the baptism of John had confessed themselves sinners, were in a fairer way for receiving the truth than the scrupulous Pharisees, or learned lawyers, who rejected the declaration which God had made respecting their sinful state; without the acknowledgment of which, and of God's dear Son, they could not be saved.

[31, .2 *ver.* Let us beware of thinking that God will accept of verbal confession in place of true repentance; will accept of the *sign*, in place of the *substance*. Although the great bulk of that generation had received John's baptism, our Lord likens them all to '*children sitting in the markets*.' Those who rested in the ordinance were no wiser than children at play.]

33—.5 *ver.* Those who are determined to oppose the truth will find no want of excuses for doing so; and those who are truly the children of Wisdom will find her counsels worthy of their choice.

THE WAY OF GOD'S SALVATION, HOWEVER ESTEEMED FOOLISHNESS BY THE WORLD, WILL, IN ALL THOSE THAT TRULY EMBRACE IT, BE FOUND THE WISDOM OF GOD.

MATT. xi. 20—.5.

20 Then began-he to-upbraid the cities wherein most-of his mighty-works were-done,
21 because they-repented not: Woe unto-thee, Chorazin! woe unto-thee, Bethsaida! for
if the mighty-works, which were-done in you, had-been-done in Tyre and Sidon,
22 they-would-have-repented long-ago in sackcloth and ashes. But I-say unto-you, It-
shall-be more-tolerable for-Tyre and Sidon at the-day of-judgment κρισεως, than for-
23 you. And thou, Capernaum, which art-exalted ὑψωθεισα unto heaven, shalt-be-brought-
down καταβιβασθηση to hell: for if the mighty-works, which have-been-done in thee, had-
24 been-done in Sodom, it-would-have-remained until this-day. But I-say unto-you, That
it-shall-be more-tolerable for-the-land of-Sodom in the-day of-judgment, than for-thee.
25 At that time καιρω Jesus answered and-said, I-thank εξομολογουμαι thee, O-Father,

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power of God unto salvation to every one that believeth; to the Jew first and also to the Greek,' Ro. i. 16.

Mt. xi. 20. *Then began he to upbraid, &c.*—he upbraideth not those who truly seek wisdom: 'If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him,' Ja. i. 5—but those who despise the gospel: 'He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?' He. x. 28, 29—and those who, professing discipleship, bring not forth the fruits of faith in Christ—'For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness,' Rom. i. 18—'unto whomsoever much is given, of him shall be much required,' Lu. xii. 48, § 63—Israel were sorely upbraided, on account of refusing to be profited by the word and providence of God, Is. i. 2—5, . . . v. 1—6, &c., . . . on Mt. iii. 10, '*Every tree.*'

21. *Woe unto thee, Chorazin, &c.*—*see* Lu. x. 13, § 60.

23. *And thou, Capernaum, &c.*—*see* Lu. x. 15, § 5*b*.

Sodom—*see* its destruction described, Ge. xix.—a name applied to the Jewish capital, Is. i. 10. . . . 'which spiritually is called Sodom,' Rev. xi. 8.

NOTES.

presented in the lives of those who do indeed yield themselves unto its influence.]

20. *Then began he to upbraid, &c.* ὀνειδιζειν, 'to cover with shame.' To reprove, rebuke, or to denounce heavy judgment.

21. *Woe unto thee, &c.* οὐαί σοι, may be more properly rendered '*Alas for thee.*'

Chorazin. Was a city near the lake of Gennesareth. Jome says it was about two miles distant from Capernaum.

Bethsaida. Bethsaida means literally a *house of hunting* or *of game*, and it was probably situated on the banks of the sea of Galilee, and supported itself by hunting or fishing. It was the residence of Philip, Andrew, and Peter, Jno. i. 44, § 10, p. 72.—*See* GEOG. NOTICES, Sect. xi. p. 80.

Tyre and Sidon. Two well-known maritime and Gentile cities in Syria or Palestine, remarkable for pride, luxury, and contempt of religion, situated on the shore of the Mediterranean sea: into them it does not appear that Christ ever went, though often very near to them—*see* Mt. xv. 21, [Mk. vii. 24,] § 45.—*See* GEOG. NOTICES, Sect. xiv. Vol. ii.

In sackcloth, &c. Sackcloth, a kind of coarse linen, was ordinarily worn to express mourning, as by Job, Ahab, and the Syrians who came to implore mercy for Ben-hadad, and by Mordecai, when the Jewish nation was in danger of ruin, Job xvi. 15; 1 Ki. xxi. 27; xx. 31; Est. iv. 1. The prophets also wore it, or coarse apparel; and the false prophets, to be like them, wore rough or coarse garments, Is. xx. 2; Zec. xiii. 4.

Ashes. The Jews also frequently threw ashes on their heads, as expressive of grief: Job's (ii. 12) three friends—'. . . . *rent every one his mantle, and sprinkled dust upon their heads toward heaven.*' So Mordecai, Est. iv. 1, '*When Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry.*' So is Jerusalem exhorted, Jer. vi. 26, '*O daughter of my people, gird thee with sackcloth, and wallow thyself in ashes: make thee mourning, as for an only son, most bitter lamentation: for the spoiler shall suddenly come upon us.*' So the people of Jerusalem are represented, Lam. ii. 10, '*The elders of the daughter of Zion sit upon the ground, and keep silence: they have cast up dust upon their heads; they have girded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground.*' The words are expressive of sincere repentance and self-abhorrence, Job xlii. 6, '*Wherefore I abhor* myself, *and repent in dust and ashes,*'—and *see* Jon. iii. 6—8.

23. *Capernaum.* This is the city where Christ dwelt, and where most of his mighty works were done; it was situated on the western shore of the sea of Galilee, at its northern extremity. Our Saviour's denunciations have been completely fulfilled, its site being unknown.—*See* GEOG. NOTICES, Sect. xi. p. 79, and xxv. p. 196.

Which art exalted unto heaven. This is an expression to denote great privileges.

[*Shalt be brought down to hell.* As the exaltation of Capernaum to heaven was not a local, but a metapherical exaltation, denoting the greatness of the privileges with which it was blessed; so its being thrust down to hell, (εως ᾅδου,) signifies the greatness of the judgments which were to fall upon it. This prediction of our Lord has been literally fulfilled, for in the wars between the Romans and the Jews, the cities of Capernaum, Chorazin, and Bethsaida, were totally destroyed. The truth inculcated is, that those who are peculiarly favoured must be punished accordingly if they abuse their privileges.]

[24. *The land of Sodom.* I.e., the ancient inhabitants of that city and its neighbourhood. The abominable cities of Sodom and Gomorrah had long been a proverbial expression for wickedness and misery—*see* Ge. xiii. 13; Is. iii. 9; Lam. iv. 6.—*See* 'Scrip. Illus.']

[25—30. *At that time, &c.* Here follow two remarkable paragraphs, on revealing to babes, ver. 25, according to the good pleasure of the Father, ver. 26; the perfection of knowledge, treasured up in the Son, whereby the Father is made known, ver. 27; and on the rest, (or, peace which passeth understanding,) ver. 28, which those who come to Christ, and learn of him to be meek and lowly in heart, are given to possess in their souls, ver. 28—30.]

I thank thee, &c. 'I adore thee.' 'I give thee glory.' The original word, 'εξομολογουμαι, is commonly used in the Septuagint to signify to praise, to celebrate, to glorify; and is also employed in this sense, Rom. xiv. 11; He. xiii. 15. It appears preferable to giving thanks.

PRACTICAL REFLECTIONS.

Lu. vii. 35. By holy lives, not less than by being able at all times to give a reason of the hope that is in us, let us ever earnestly seek to vindicate the truth which we profess.

Mt. xi. 21—4. Those who have had the greatest privileges, and have abused them, or even neglected them, will be deemed more guilty than the worst of the heathen; whom, it may be, they pity or despise; in whose miserable condition they have abundantly confirmed to them the warnings of God against sin.

25, 6 *ver.* Simplicity of heart, in the sight of God our heavenly Father, is a much better preparation for the reception of Divine wisdom, than is the wisdom of the world.

DRAW NIGH TO GOD, AND HE WILL DRAW NIGH TO YOU. CLEANSE YOUR HANDS, YE SINNERS; AND PURIFY YOUR HEARTS, YE DOUBLE MINDED.—James iv. 8.

MATT. xi. 25—30.

Lord of heaven and earth, because thou-hast-hid these-things from the-wise and
26 prudent *συνετων*, and hast-revealed them unto-babes. Even-so, Father; for so it-
27 seemed good *εγενετο ευδοκια* in-thy-sight. All-things are-delivered *παρεδοθη* unto-me of my Father: and no-man knoweth the Son, but the Father; neither knoweth any-man the Father, save the Son, and *he* to-whomsoever the Son will *βουληται* reveal *him*.
28 Come unto me, all *ye* that labour *κοπιωντες* and are-heavy-laden *πεφορτισμενοι*, and-I
29 will give-you-rest *αναπαυσω*. Take my yoke upon you, and learn of me; for I-am meek
30 and lowly in heart: and ye-shall-find rest *αναπαυσιν* unto your souls. For my yoke *is* easy *χρηστος*, and my burden *φορτιον* is light *ελαφρον*.

[Ch. xii. 1, § xxiv. p. 188.]

SCRIPTURE ILLUSTRATIONS.

25. *babes*—'Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are* weaned from the milk, *and* drawn from the breasts,' Is. xxviii. 9.

27. *All things are delivered*—'It pleased *the Father* that in him should all fulness dwell,' Col. i. 19—'In whom are hid all the treasures of wisdom and knowledge,' ii. 3.

28. *Come unto me, &c.*—'Christ *is* the end of the law for righteousness to every one that believeth,' Rom. x. 4—'Him that cometh to me I will in no wise cast out,' Jno. vi. 37, § 43, p. 329—'Every man therefore that hath heard, and hath learned of the Father, cometh unto me,' ver. 45—'No man cometh unto the Father, but by me,' Jno. xiv. 6, § 87.

heavy laden—the scribes and Pharisees did 'bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders,' Mt. xxiii. 2, 4, § 85—'Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?' Ac. xv. 10.

I will give you rest—'Peace I leave with you, my peace I give unto you,' Jno. xiv. 27, § 87—'the peace of God, which passeth all understanding,' Ph. iv. 7—'rest with us, when the Lord,' &c., 2 Th. i. 7—'the manner of the city of my God, . . . new Jerusalem,' &c., the seeing of peace, Rev. iii. 12.

29. *meek and lowly*—so the King of Jerusalem was predicted to come, 'lowly, and riding upon an ass,' Zec. ix. 9—'made himself of no reputation,' &c., Ph. ii. 7, 8—'leaving us an example, that ye should follow his steps,' &c., 1 Pe. ii. 21—3.

30. *my yoke is easy*—'his commandments are not grievous,' 1 Jno. v. 3—'I can do all things through Christ which strengtheneth me,' Ph. iv. 13.

my burden—Jesus 'bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed,' 1 Pe. ii. 24—'Bear ye one another's burdens, and so fulfil the law of Christ,' Ga. vi. 2.

These two paragraphs, ver. 25—7, and 28—30, appear to be a paraphrase of the name of the 'city of the Great King,' '*Jerusalem*;' meaning, '*he shall see or provide for us peace.*' There the name of the Lord is to be revealed, and peace is to be enjoyed—*see* Ps. cxxii. . . . Is. xxv. 6—10. . . . . xl. 2—5. . . . . liv. 11—7. . . . . lx. . . . lxvi. 8—14. . . . The first part of the name seems to be referred to in the first book of the Bible, 'In the mount of the LORD it shall be seen,' Ge. xxii. 14. . . . . And in one of the later prophets it is said, 'The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts,' Hag. ii. 9.—*See on* Lu. xiii. 34, 5, § 66.

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Lord of heaven and earth. By this, Christ acknowledges the absolute power of his Father to have done otherwise had it pleased him.

[*Because thou hast hid, &c.* It is matter of thankfulness that free forgiveness of sins, according to the gospel, cannot be clearly apprehended, or firmly held, by those who are glorying in their own wisdom, or in worldly expedience. Men must be in an humble and contrite state of mind. Their pride must be abased. They must become fools that they may be wise. Were worldly pride and spiritual privilege to go together, things would be in a still more lamentable condition for the poor than they actually are. As it is, no man can be truly happy in God, without at the same time coming down to a sympathy with the case of the poor and needy. If men would but take the rule of Christ whereby to discern the ministers of Christ, they would have less difficulty in detecting the wolves in sheep's clothing. '*If any man have not the Spirit of Christ, he is none of his,*' Rom. viii. 9.]

From the wise and prudent. That is, from those who *thought* themselves wise—*wise*, according to the world's estimate of wisdom—the men of philosophy, and self-conceit, and science, falsely so called, 1 Co. i. 26, .7.

Babes. Νήπιοι. Babes, in Scripture language, stand in opposition, not to men of sound judgment and reason, but to proud politicians, and men of learning, who are so full of themselves as to despise the opinions of others.

26. *Even so, Father, &c.* 'The full sense is, "Yea [I do thank thee], O Father, because it is thy good pleasure that so [it should be]." '—*Bloomfield.*

[27. *All things are delivered, &c.* 'This verse contains a very remarkable declaration of our Lord's personal and mediatorial dignity—*comp.* Mt. xxviii. 18, § 96; Jno. xiii. 3, § 87. By πάντα are meant all things relating to the counsels of God for the salvation of man through Christ: q. d. "The revelation of these mysteries, and the carrying into effect of these counsels, are entrusted to me by the Father." '—*Ibid.*]

No man knoweth, &c. It is only in the Son that men can come into communion with God as their Father.

28. *Come unto me.* This has the same import with 'believing in him,' one phrase being commonly put for the other—*see* Jno. vi. 35, .6, .7, 40, .4, .5, .7, 64, .5, § 43, pp. 328, .8, .38, and vii. 37, .8, .9, § 55; also 1 Pe. ii. 3, 4, 6, 7.

All ye that labour and are heavy laden. With guilt, corruption, burdensome ceremonies, or attempts after legal righteousness. Jesus here, perhaps, refers primarily to the Jews, who groaned and were burdened under the weight of their ceremonial laws, and the traditions of the elders. Thus Peter reproved the false teachers at Jerusalem, who would have burdened the Gentiles with Jewish ceremonies, Ac. xv. 10, '*Why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?*'

[For remainder of 'Notes,' *see* next page.]

PRACTICAL REFLECTIONS.

27 *ver.* Only in Christ can we be made truly acquainted with the wisdom of God.

[28, .9 *ver.* The Son of God looses from the bondage of the ceremonial law, and leads us, through love, and by his own blessed example, into true subjection to the will of God. It is when we have thus learned obedience, that we do indeed find rest unto our souls.]

30 *ver.* We cannot find rest, if destitute of love to God, but when we are given to feel the *yoke* of Christ *easy*, and his *burden light*, then we truly possess peace.

NOTES—(*continued*).

29. *Take my yoke.* The word 'yoke' signifies not only neck harness for bullocks, but, used metaphorically, any kind of bond or obligation to do some particular thing or work. Cattle yoked together in one plough are called a '*yoke*,' 1 Ki. xix. 19. The law of God is a *yoke*, which galls the carnal man, as it binds him to his duty; but as received in Christ, it is an 'easy yoke.' Receiving excitement and strength from Jesus, men with pleasure and comfort obey it; and it is much easier than the service of sin, the slavery of the broken covenant, or the bondage of the ceremonial law, which is called a 'yoke,' or 'yoke of bondage,' as the service required by it was carnal and burdensome, Ga. v. 1, '*Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.*'

Learn of me. Jesus hath given us an example, that we should follow his steps. And the great lesson he hath taught, and which we must learn in order to enter into peace, is to be truly humble, at the same time that we are the sons of God.

Rest unto your souls. I. e., composure, tranquillity, and satisfaction; which nothing but humility and meekness, nothing but entire submission to the will of God, can give.—*See* ver. 28, p. 228, '*All ye that labour.*'

[30. *My yoke is easy, and my burden is light.* Χρηστὸς, 'easy,' may be rendered 'gentle' and 'agreeable;' and Ἐλαφρὸν properly signifies both 'light' and 'pleasant;' so that they beautifully express that pleasure and cheerfulness which are the genuine result of a sincere subjection to Christ's government.—*Comp.* De. xxviii. 47, 48, '*Because thou servedst not the* LORD *thy God with joyfulness, and with gladness of heart, for the abundance of all things; therefore shalt thou serve thine enemies which the* LORD *shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee;*' and Is. x. 27, '*And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing.*']

GEOGRAPHICAL NOTICE.

NAIN,—now called *Nein*,—a city in the tribe of Issachar, in Galilee, in the plain of Esdraelon, not far from Endor, a few miles south of mount Tabor, and near to the foot of the little Hermon. It is situated on the banks of the river Kishon, which river runs between Nain and mount Tabor. This city is not mentioned elsewhere in the Scriptures. It has dwindled to a small hamlet, consisting of a few huts, inhabited by Jews, Muhammedans, and Christians.

The following is from the '*Narrative of a Mission of Inquiry to the Jews from the Church of Scotland*,' p. 303, July 17, 1839:—'From our tent door (*at Dabourieh, nigh to the foot of mount Tabor,*) we saw across the plain the villages of Endor and Nain, at the foot of Little Hermon. Endor lies under the brow of the hill, and Saul would have an easy road from it to the fountain of Jezreel, at the foot of Gilboa, where his army was encamped, 1 Sa. xxix. 1. Nain is further west, and appears to lie still closer under Hermon. We observed cultivated fields and verdure round it; and it was here that Mr. Calhoun, our American friend, whom we met at Alexandria, found many tombs cut out of the rock, one of which may have been the intended sepulchre of the young man whom Jesus met as they carried him out dead, and restored to the weeping widow. No place in all this land furnishes more remarkable illustrations of the sovereignty of God than do these two villages. At Endor you see a king, in the anguish of despair, consulting with a diviner, and warned by the dead that the Lord had departed from him, and become his enemy. On the same plain, nigh to Endor, a thousand years after, you see at Nain, "God over all," coming in our nature, and wiping away the tears of a poor widow.'

(G. 10.) * THE SAME DAY JESUS EATS BREAD IN THE HOUSE OF A CERTAIN PHARISEE: A WOMAN, WHO WAS A SINNER, ANOINTS HIS FEET; WHAT ENSUED THEREUPON. Luke vii. 36—50.—NAIN.

INTRODUCTION OR ANALYSIS.

Luke vii. 36. Jesus complies with the request of a Pharisee who invites him into his house to eat.

—— vii. 37, .8. 'A woman which was a sinner' manifests, in a remarkable manner, her contrition, and her love for the Saviour, bathing his feet with tears, and anointing them.

—— vii. 39. The Pharisee supposes that Jesus cannot be a prophet, else he would know the woman to be a sinner.

—— vii. 40—.7. Jesus intimates that his allowing the woman to approach him does not arise from his ignorance of her character. By the parable of the two debtors he shews that the cases of both the woman and the Pharisee are fully known to him. He causes the Pharisee to pronounce upon his own case; and shews that the woman, by the greatness of her love, had given evidence of being in a state of forgiveness.

—— vii. 48—50. Jesus declares to the woman that her sins are forgiven; and although the Pharisees are offended, he declares her to be in a saved state, and bids her have peace in believing.

LUKE vii. 36—50.

36 And one of the Pharisees desired ηρωτα him that he would eat with him. And he went into the Pharisee's house, *and* sat down to meat.

SCRIPTURE ILLUSTRATIONS.

Lu. vii. 36. *one of the Pharisees*—Jesus had, on a previous occasion, condescended to sit along with publicans, at a feast prepared by a publican, Lu. v. 29, 30, § 22, p. 168; now he still more humbles himself by sitting down to eat with a proud, self-righteous Pharisee, who seems to have known so little the value of his guest, as to neglect shewing him ordinary courtesy—*see* ver. 44—.6.

NOTES.

36. *One of the Pharisees.*—*See* ADDENDA, p. 56.

Sat down. Or rather, reclined, as was the Jewish custom, else the woman could not have *stood* at his feet behind him—*see* ver. 38.

PRACTICAL REFLECTIONS.

Lu. vii. 36. Let us not be neglectful to entertain strangers; the Pharisee had the Son of God as his guest—and the Son of God reckons that as done to himself which is done to the meanest of his disciples. As it would have been very unbecoming in the Pharisee to have received our Lord into his house with an air of cold condescension, as if he were doing a favour to an inferior; let us see that we do not thus despise one of those little ones, who ought to be received in his name.

* This and Section xxx. are included in Lesson xxx. in the Course Graduated for Simultaneous Instruction.

Luke vii. 37—.9.

37 And, behold, a-woman in the city, which was a-sinner, when-she-knew that *Jesus* sat-
38 at-meat in the Pharisee's house, brought an-alabaster-box of-ointment, and stood at his feet behind *him* weeping, *and*-began to-wash βρεχειν his feet with tears, and did-wipe *them* with-the hairs of-her head, and kissed κατεφιλει his feet, and anointed *them* with-
39 the ointment. Now when-the Pharisee which had-bidden him saw *it*, he-spake within himself, saying, This *man*, if he-were a-prophet, would-have-known who and what-

SCRIPTURE ILLUSTRATIONS.

37. *a sinner*—being a sinner, she was one of those whom Jesus came to call, ch. v. 32, § 22, p. 168—'This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into,' &c., 1 Ti. i. 15.

38. *wash his feet*—it was customary to provide water for washing the feet of a guest who had been travelling—so Abraham for the angels, 'Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree,' Ge. xviii. 4—so Lot, xix. 2—so Laban to Eliezer, Abraham's servant, xxiv. 32—what the woman did for Jesus, we may do for him still, in his disciples, Mt. xxv. 40, § 86; Jno. xiii. 13—5, § 87.

hairs of her head—her adorning was not 'that outward *adorning* of plaiting the hair . . . . but *the ornament* of a meek and quiet spirit, which is in the sight of God of great price,' 1 Pe. iii. 3, 4.

kissed his feet—the kiss was used as a token of affection, as Isaac to Jacob, Ge. xxvii. 26, .7—by Esau: 'And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept,' xxxiii. 4—*see* of Moses and Jethro, Ex. xviii. 7—Jonathan and David, 1 Sa. xx. 41—'Samuel took a vial of oil, and poured *it* upon his head, and kissed him, and said, *Is it* not because the Lord hath anointed thee *to be* captain over his inheritance?' x. 1—*see* of Judas, Mt. xxvi. 49, § 83.

anointed—this may have been expressive of her faith in him as the Messiah, the Anointed, Ps. ii. 2, 6, . . . Da. ix. 25, &c., ...—and *see* Mt. xxvi. 6—13, § 81.

NOTES.

[37. *Which was a sinner.* Who was depraved, or wicked. This woman, it seems, was known to have been a sinner—perhaps an abandoned woman. Some have supposed that the woman here mentioned is identical with Mary Magdalene, who immediately after appears for the first time in the history. It has been objected, that Mary was of Magdala; but the woman here spoken of was an inhabitant of Nain. To this it may be answered, that this woman is not said to belong to Nain. Her being a woman '*in the city*,' would no more imply that she was *of the city*, than it could be said that Jesus was of, because he was *in* the house of the Pharisee. The language would seem to imply that she was from some other quarter, and that quarter may of course have been Magdala as well as any other.]*

An alabaster box, &c. Alabaster, a beautiful bright stone allied to the marble, but more brittle: it ferments with acids; calcines in the fire, but gives no flame with steel. When finely powdered and placed on a fire, it will appear in rolling waves like a fluid. There are three kinds of it; the whitish, called by the ancients *Lygdin marble*; the yellow-whitish, called *phengites*; and the yellow-reddish, called simply *alabaster*, and sometimes *onyx*. The ancients called boxes that contained precious ointment *alabaster boxes*, though not made of that stone: and in relation hereto, a measure containing ten ounces of wine, and nine of oil, was called *alabaster*. In which of these three senses the box of ointment, wherewith this woman anointed Jesus, is called *alabaster*, we dare not peremptorily determine; though we incline to think the box was an alabaster stone.—*See* Mt. xxvi. 6, 7, § 81.

38. *Stood at his feet.* Neither the Jews nor Romans wore stockings, and they always put off their shoes or sandals at meals. They lay on couches covered with stuffs, the quality whereof was suitable to the circumstances of the entertainer.

Began to wash his feet. It was an act of hospitality and kindness to wash the feet of a guest. *She*, therefore, began to shew her love for him, and at the same time her humility and penitence, by pouring forth a flood of tears, and washing his feet, in the manner of a servant. It is not necessary however, to suppose that the act was intentional on the part of the woman; her fast-flowing tears of penitence and love may have been poured upon the Saviour's feet without any previous design whatever on her part.

And did wipe them, *&c.* Wiping his feet with her hair was also a mark of deep reverence; it being an ancient custom for the great, after washing their hands, to wipe them dry on the long hair of some attending page. To '*wash the saints' feet*' implied much humility or kindness, 1 Ti. v. 10.

[*Kissed his feet.* In the east, kissing of the feet or ground expresses vassalage or reverence, as Ps. lxxii. 8, 9, '*He shall have dominion also from sea to sea, and from the river unto the ends of the earth.* 9, *They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.*' Is. xlix. 23, '*And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with* their *face toward the earth, and lick up the dust of thy feet.*']

And kissed. κατεφιλει. The κατα is intensive. This action implied the deepest reverence, and most profound humility; as bathing his feet with her tears expressed her contrition. The anointing of the feet was also a mark of profound respect. There could be few expressions of penitence more deep and tender than were these.

39. *This* man, *if he were a prophet, &c.* ουτος, ει ην προφητης, &c. 'Render: "If this man were a prophet, he would know." By προφητης is here meant a Divine legate, "one sent from God," and consequently endued with supernatural knowledge.'—*Bloomf.*

[*Would have known, &c.* So little did the Pharisee know of the dignity of his guest, that he thought he had clear presumptive evidence that Jesus was not even a prophet. The Pharisee, it may be observed, overrates the intelligence ordinarily possessed by prophets: they might, like other men, be deceived, 1 Ki. xiii. Supernatural knowledge of persons and events appears not to have been absolutely theirs, but given or withheld according to the Divine pleasure.]

For she is a sinner. The Pharisees considered it improper to have intercourse with those who were notorious sinners.

PRACTICAL REFLECTIONS.

37, .8 *ver.* A contrast to the proud, self-righteous Pharisee was presented in the woman, who shewed her *repentance* by her tears, affectionate attentions, and devotedness. The Pharisee thought he was conferring a kindness upon Jesus, in bestowing upon him a morsel of bread; she thought herself unworthy of making him the most costly acknowledgments.

39 *ver.* It is plain that the Pharisee could not entertain Jesus in the manner he ought, seeing he was so easily led to suppose that Jesus could not even be a prophet, and this because he did not spurn away from him this poor penitent.

* Mr. Greswell supposes she was an inhabitant of Nain, and not Mary Magdalene.—*See* Vol. II. p. 387.

LUKE vii. 40—7.

40 manner-of woman *this is* that toucheth him: for she-is a-sinner. And Jesus answering said unto him, Simon, I-have somewhat to-say unto-thee. And he saith, Master, say-on.
41 *There was* a-certain creditor which-had two debtors χρεοφειλεται: the one owed five-
42 hundred pence, and the other fifty. And when-they-had nothing to-pay, he-frankly-forgave εχαρισατο-them both. Tell *me* therefore, which of-them will-love him most?
43 Simon answered and-said, I-suppose that *he*, to-whom he-forgave εχαρισατο most.
44 And he said unto-him, Thou-hast-rightly-judged. And he-turned to the woman, *and*-said unto Simon, Seest-thou this woman? I-entered into thine house, thou-gavest *me* no water for my feet: but she hath-washed εβρεξε my feet with tears, and wiped *them*
45 with-the hairs of-her head. Thou-gavest me no kiss: but this *woman* since the *time*
46 I-came-in hath-not-ceased to-kiss my feet. My head with-oil thou-didst-not-anoint:
47 but this *woman* hath-anointed my feet with-ointment. Wherefore δι χαριν I-say unto-thee, Her sins, which *are* many, are-forgiven; for she-loved much: but to-whom little is-forgiven, *the same* loveth little.

SCRIPTURE ILLUSTRATIONS.

42. *when they had nothing to pay, &c.*—It is when we are utterly emptied of our self-righteousness, Rom. vii. 9—25, and have nothing to depend upon but the free mercy of God in Christ, ch. iii. 21—31, that we enjoy the forgiveness of sins, as described ch. viii.

love him most—'love *is* the fulfilling of the law,' Rom. xiii. 10.

43. *Thou hast rightly judged*—*see* Nathan's parable to David, 2 Sa. xii. 1—14.

44. *I entered into thine house*—this Jesus had done at the special invitation of the Pharisee, ver. 36, p. 229.

46. *My head with oil, &c.*—not only were kings set apart by anointing with oil, as Saul, 1 Sa. x. 1, David, xvi. 13, [Ps. lxxxix. 20,] Jehu, 2 Ki. ix. 3, but the custom of pouring oil upon the head is understood to have been common among the Jews—Brotherly love is 'like the precious ointment upon the head, that ran down upon the beard, *even* Aaron's beard: that went down to the skirts of his garments,' Ps. cxxxiii. 2.

47. *for she loved much*—this was the evidence of her having experienced the Divine forgiveness—'We love him, because he first loved us,' 1 Joh. iv. 19—'We know that we have passed from death unto life, because we love the brethren,' iii. 14.

to whom little is forgiven—Jesus takes the Pharisee upon his own ground, as supposing himself less in need of forgiveness than the woman; he had certainly given evidence of loving little, ver. 44—6—*see* ch. xvi. 15, § 69; xvii. 9, § 70.

NOTES.

40. *Simon, I have somewhat to say.* A courteous mode of requesting permission to address the host.

41. *Five hundred pence.* δηναρια. These were Roman denarii or pence, worth each about sevenpence halfpenny of our money, amounting in all to 15*l.* 12*s.* 6*d.*

The other fifty. 1*l.* 11*s.* 3*d.*

[42. *Frankly forgave.* Freely forgave, or forgave entirely, without any compensation. So God forgives. But he does so on the ground of the *atonement* made by the Lord Jesus. Yet it is without *compensation* from man or angel. The atonement of Christ is as much a gift as the pardon that is granted by virtue of it. It is clear that by the *creditor* here, our Saviour meant to designate God—and by the *debtors*, sinners. Simon, whose life had been comparatively upright, was denoted by the one that owed *fifty* pence—the woman, who had been an open and shameless sinner, was represented by the one that owed *five hundred*. Yet *neither* could pay. Both must be forgiven, or perish.]

44. *And he turned to the woman, and said unto Simon, &c.* Our Lord now contrasts the incivility of Simon, who had neglected the usual offices of attention, with the respectful assiduity of the woman. And here we have allusions to several customs in use among the Jews to guests who were made very welcome.—1. Their sandals were unloosed, and their feet washed and carefully wiped, and, if the person were of high rank, anointed. 2. A kiss was the usual salutation on entrance, or as soon as the person was comfortably seated. 3. The head was usually anointed with aromatic oils or unguents.

Seest thou this woman? You see what this woman has done for me, compared with what you have done.

I entered into thine house. Having entered at thy invitation, I might have expected all the usual rites of hospitality.

Thou gavest me no water, &c. Among eastern people it was customary, after travelling, to wash the feet; and to do this, or to bring water for it, was one of the rites of hospitality—*see* on ver. 38, p. 230.

45. *No kiss.* Simon had even neglected this mark of welcoming Jesus to his house—*see* 'Scrip. Illus.' on ver. 38. As Simon had done none of these, he seems to have regarded our Lord only as an ordinary person.

Hath not ceased to kiss my feet. How striking the difference between the conduct of Simon and that of this woman! The most splendid entertainments do not always express the heartiest welcome. There may be much insincerity, much seeking of popularity, or some other motive; but no such motive could have operated in inducing a broken-hearted sinner to wash the Saviour's *feet* with tears.

46. *With ointment.* This ointment was a mixture of various aromatics, and was therefore far more costly and precious than the *oil* commonly used for anointing the head—*see* on Mt. xxvi. 6—13, § 81.

[47. *For she loved much.* In our translation this would seem to be given as a reason why her sins had been forgiven—that she had loved much *before* they were pardoned. But this is clearly not the meaning. This would be contrary to the whole New Testament, which assumes that love *succeeds*, not *precedes* forgiving that he required not to be forgiven, but could rather make God his debtor; he was right in supposing that he who had the strongest sense of forgiveness was likely to feel and manifest the greatest power of love.]

PRACTICAL REFLECTIONS.

40 *ver.* Let us beware of entertaining hard thoughts of others: the Pharisee, supposing that Jesus did not know the character of the woman, judged that he could not be a prophet; but Jesus proved that he did know character, by revealing the Pharisee's own secret thoughts.

[41—3 *ver.* Forgiveness is the ground of evangelical obedience: the Pharisee was altogether wrong in principle as to his own state and standing, in thinking

44—6 *ver.* Let us not merely shew kindness, but be courteous with our kindness. Jesus is not insensible to those little attentions whereby affection is

HE THAT OVERCOMETH, AND KEEPETH MY WORKS UNTO THE END, TO HIM WILL I GIVE POWER OVER THE NATIONS.—Revelation ii. 26.
GODLY SORROW WORKETH REPENTANCE TO SALVATION NOT TO BE REPENTED OF: BUT THE SORROW OF THE WORLD WORKETH DEATH.—2 Cor. vii. 10.

LUKE vii. 48—50.

48 And he-said unto-her, Thy sins are-forgiven. 49, And they that-sat-at-meat-with *him* 50 began to-say within themselves, Who is this that forgiveth sins also? And he-said to the woman, Thy faith hath-saved thee; go in peace εἰς εἰρήνην.

SCRIPTURE ILLUSTRATIONS.

48. *Thy sins are forgiven*—The forgiveness of sins may be known in this life, Ps. ciii. 2, 3. . . . —'I write unto you, little children, because your sins are forgiven you for his name's sake,' I Jno. ii. 12. The divine forgiveness is the rule of our conduct to one another: 'And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you,' Eph. iv. 32—the ground of forgiveness is the all-sufficient atonement of 'the Lamb of God,' Jno. i. 29, 36, § 10, pp. 69, 70.—'For he hath made him *to be* sin for us,' &c., 2 Co. v. 21.

50. *Thy faith hath saved thee*—We are saved by Christ through faith: 'But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster,' Ga. iii. 23—5.—and we are saved by faith in him, 'For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God,' Eph. ii. 8.

NOTES.

giveness; and which nowhere intimates that sins are forgiven *because* we love God. Her loving is mentioned not as the cause or reason, but as the effect and evidence of her being forgiven—*see* 'Scrip. Illus.']

To whom little is forgiven. He who thinks he has but little need of forgiveness, or but little to be forgiven.

49. *Within themselves.* ἐν ἑαυτοῖς, 'privately among themselves'—*see* 'Scrip. Illus.' Sect. xxii. p. 166, on Mk. ii. 8.

Who is this, &c. A very pertinent question. Who *could* he be but God? Man could not do it; there is therefore no wonder that they were amazed.

50. *Thy faith hath saved thee; go in peace*—*see* Mk. v. 34, § 36, p. 282.

PRACTICAL REFLECTIONS.

expressed, and whereby our love to him is manifested towards the poor of his people.

Love is not only to be manifested in minute matters, but also in sacrificing much for others.

[47 *ver.* If we would know much of the power of love, let us meditate deeply upon the forgiving grace of God; and if we would enjoy a sweet sense of forgiveness, let us seek to possess and to manifest much of the love of Him who hath redeemed us. If our religious views issue only in suspicions and harsh judgments of others, we have great occasion to suspect ourselves.]

[48. Let us improve the grace which is given, and God will confirm it to us the more: the woman had been already forgiven, and was bringing forth the fruit of forgiveness; but now it is said plainly unto her, '*Thy sins are forgiven.*']

49, 50 *ver.* The Pharisees were the contrast of the woman in love, as well as with regard to that which produces it. They wanted faith—they knew not Him through whom alone forgiveness comes—they said, '*Who is this that forgiveth sins also?*' whilst of the woman Jesus could say, '*Thy faith hath saved thee; go in peace*

SECTION 30.*—(G. 11, .2.)—JESUS SETS OUT UPON THE SECOND GENERAL CIRCUIT OF GALILEE: AND WHEN THAT IS OVER, RETURNS TO CAPERNAUM.† THE MULTITUDES AGAIN RESORT TO JESUS: HIS RELATIONS HEARING OF THEIR IMPORTUNITIES, GO FORTH WITH A VIEW TO RESTRAIN HIM. Mark iii. 19—21. Luke viii. 1—3.

INTRODUCTION AND ANALYSIS.

Luke viii. 1. Jesus makes a *second* circuit of Galilee, shewing the glad tidings of the kingdom.

—— viii. 2, 3. The twelve are with him during this journey, and certain women which minister of their substance.

Mark iii. 20. The crowd is so great that the disciples have not convenience to eat bread.

—— iii. 21. His friends, when they hear of such proceedings, wish to restrain him, saying, '*He is beside himself.*'

(G. 11,) No. 30. *Jesus second general circuit.—From Nain through Galilee to Capernaum.*

MARK iii. 19.
[Ch. iii. 19, § xxvii. p. 207.]

LUKE viii. 1—3.

* And it-came-to-pass afterward εν τῳ καθεξῆς, that he went-throughout διωδευε every city and village, preaching and shewing-the-glad-tidings of-the kingdom of God: and the twelve *were* with him, and certain 2

SCRIPTURE ILLUSTRATIONS.

Lu. viii. 1. *went throughout every city, &c.*—this was Jesus' *second* general circuit of Galilee—*see* 'Notes,' *infra*.

the twelve—their names, Mt. x 2—4, § 27, p. 206; and commission, ch. x. § 30, p. 294.—their reward in the resurrection, ch. xix. 28, § 75.

NOTES.

Lu. viii. 1. *Every city and village.* Of Galilee.—*See* Sect. ii. p. 9, 'Scrip. Illus.,' Lu. i. 26, '*Galilee;*' and Sect. xviii. p. 118, 'ADDENDA,' '*On Jesus' First General Circuit of Galilee.*

The glad tidings of the kingdom of God.—*See* '*Kingdom of heaven,*' Sect. vii. p. 50, Mt. iii. 2, 'Note;' and Sect. xvi. p. 108, Mk. i. 14, 'Note;' *also* 'Scrip. Illus.,' p. *ib.*

* Lesson XXX., in the Course Graduated for Simultaneous Instruction, includes Luke vii. 36—50, pp. 229—232, with this Sect. XXX.

† *See* 'Note,' next page.

MARK iii. 19.

19 § and they went into an house.

LUKE viii. 2, 3.
women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and 3 Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.6 *
[Ch. viii. 4, § xxxii. p. 242.]

(G. 12.) *Jesus' relations go forth to restrain him.—At Capernaum.*

MARK iii. 20, .1.

20 And the multitude cometh together again, so that they could not so much as eat
21 bread. And when they heard *of it*, they went out to lay hold on him: for they said, He is beside himself. †

SCRIPTURE ILLUSTRATIONS.

Lu. viii. 2. *Mary called Magdalene*—she followed Jesus to the last, Mt. xxvii. 55, 6, § 92—she saw him laid in the sepulchre, ver. 61—she was one of the first at the sepulchre on the morning of the resurrection, ch. xxviii. 1, and the first to whom Jesus appeared after his resurrection, Mk. xvi. 9, § 93.

3. *ministered*—*see* the ministration of Martha and Mary, Jno. xii. 2—8, [Mt. xxvi. 6—13, Mk. xiv. 3—9,] § 81—of 'the woman which was a sinner,' Lu. vii. 36—47, pp. 223—231—'women . . . laboured with Paul in the gospel,' Ph. iv. 3—*see* the kind of female ministration required of widows supported by the church, 'well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work,' 1 Ti. v. 10.

Mk. iii. 21. *beside himself, &c.*—'For neither did his brethren believe in him,' Jno. vii. 5, § 54—some Jews went so far as to say, 'He hath a devil, and is mad; why hear ye him?' x. 20, § 55—Paul also was, by Festus, said to be beside himself, Ac. xxvi. 24, 5—'whether we be beside ourselves, *it is* to God,' &c., 2 Co. v. 13—'If ye be reproached for the name of Christ, happy *are ye*,' 1 Pe. iv. 14.

NOTES.

2. *Mary called Magdalene.* So called from *Magdala*, the place of her residence. It was situated on the western side of the sea of Galilee, south of Capernaum. To this place Jesus retired after feeding the four thousand—*see* Mt. xv. 39, § 47. She seems to have been a woman of some wealth—*comp.* Mk. xv. 40, .1, § 92; xvi. 1, § 93.

Out of whom went. By the power of Jesus.

3. *Chuza.* Is by some thought to have been the nobleman who applied to Jesus to heal his son, and of whom it is said, '*Himself believed, and his whole house*,' Jno. iv. 46—54, § 14, p. 100.

Herod's steward. Herod Antipas, who reigned in Galilee. He was the son of Herod the Great—*see* § 7, p. 49, Lu. iii. 1, 'Notes.'

[*Of their substance.* Their property; their possessions. Christians then believed that when they professed to follow Christ, it was proper to give all up to him—their property, as well as their hearts. And the same thing is still required—that is, to commit all that we have to his disposal; to be willing to part with it for the promotion of his glory; and to leave it when he calls us away from it.]

Mk. iii. 20. *Could not so much as eat bread.* Had neither room nor opportunity to get food. Their time and attention were so occupied, that they were obliged to forego their regular meals.

PRACTICAL REFLECTIONS.

[Lu. viii. 1. Jesus taught not merely those that came to him; he went to the people throughout every city and village, thus giving to those that are sent by him an example of unwearied diligence in doing good. Whilst the multitudes of the city are given an opportunity of hearing the word, let not those who are dispersed in the villages be neglected; and let not an attention to those who dwell in the villages, or remote corners of the country, prevent a due ministration of the word to those who dwell in the cities.]

Jesus not only preached, or publicly proclaimed, he also taught, or shewed more familiarly, as in conversation, or by private instruction, the glad tidings of the kingdom of God; shewing to his followers how his truth may be most successfully, as well as most diligently spread abroad.

Jesus had not only given faithful warning of the approaching judgments that were about to desolate the land; he still continued to proclaim the mercy promised to those who were willing to enter the kingdom.

1—3 *ver.* We may not refuse the means that God bestows for facilitating the work in which we are called to engage. [Although Jesus carried about with him no credentials from either the Jewish rulers or Roman government, yet in the persons who accompanied him he presented sufficient evidences of his grace and power.]

Mk. iii. 20, .1. Those that labour much for God and the good of their neighbour, and who are willing to suffer privation and personal inconvenience in doing so, may expect to be misunderstood even by those who wish them well.

[Entire consecration to God is not that which men can readily understand. Even Jesus was in danger of being restrained, as if he were one beside himself; and those who thus regarded him were his friends! Alas, that so many professed friends of Jesus should be likeminded with them.]

How humbling the condition which the Son of God took upon him! He wandered about, the companion of a few ignorant and unlearned men—Jesus was even as a beggar for thee!

* 'The fact of this circuit . . . . . rests upon the single authority of St. Luke. St. Mark, after the ordination of the Twelve, which certainly took place *out* of Capernaum, adds, *και ἔρχονται εἰς οἶκον* (Hii. 19) —which would still be true, though, since the ordination, Jesus and the Twelve had both visited and left Capernaum, and had been anywhere else; provided that they returned thither again, before what begins to be next related.

'The time taken up by it, on the same principle as before, would be three or four months at least; and if it began about the feast of Pentecost in our Lord's second year, which was May 19, it would be over about the feast of Tabernacles, which began September 23.

† 'The close of this circuit is indicated here, by the return of our Lord, with his disciples, to Capernaum, alluded to, Mk. iii. 19; and from this point of time, as the sequel demonstrates, must be dated also the course of proceedings at Matthew xii. 22.'—*Greswell*, Vol. II. Diss. xxiii. pp. 328, .9.

† Mark iii. 21 critically explains Matt. xii. 46, (Sect. xxxi. p. 240.)—*Greswell* '*On the Irregularities of the Gospels*,' Vol. I. Diss. i. p. 30.

OPEN REBUKE IS BETTER THAN SECRET LOVE.—Prov. xxvii. 5.

SECTION 31.—(G. 13, .4, .5.)—A DEMONIAC, BLIND AND DUMB, IS BROUGHT TO JESUS AND HEALED. THE PHARISEES ASCRIBE THE MIRACLE TO SATAN, AND BLASPHEME AGAINST THE HOLY GHOST. THE PHARISEES DEMAND A SIGN. JESUS ANSWERS THEM. THE RELATIONS OF JESUS ARRIVE. HE TELLS WHO ARE HIS BRETHREN. Matt. xii. 22—60. Mark iii. 22—35.—AT CAPERNAUM.—

See Greswell, Vol. II. Diss. xxxiii. pp. 560, 614.*

INTRODUCTION AND ANALYSIS.

Mt. xii. 22, .3. Jesus having dispossessed a blind and dumb demoniac, the people are amazed, and question whether he may not be indeed the promised Messiah.

—— xii. 24. Mk. iii. 22. Scribes from Jerusalem, and Pharisees, hearing this, and unable to deny the reality of the miracle, sneeringly insinuate that it was '*by Beelzebub, the prince of the devils*' that Jesus did cast out devils.

—— xii. 25, .6. —— iii. 23—.6. Jesus knowing their thoughts, that they were seeking to quench conviction in themselves and others, by evil surmises, which they might well know had no foundation in truth, exposes the absurdity of their conclusion, and intimates, that Satan was not so foolish as they were, who by their dissensions were about to bring their city and house to desolation.

—— xii. 27. —— Jesus further shews that their insinuation was grossly inconsistent with the pretensions of their own disciples. These knew whether it was by satanic power that Satan was cast out.

—— xii. 28. —— The question is important. When God gives such signs, as the miracle just wrought, it is a clear indication that he is about to appear more manifestly than is usual in the government of the world; and to act either in mercy or in judgment, according as men have taken warning, or have become hardened, by the signs previously given.

—— xii. 29. —— iii. 27. Jesus farther warns them that the first great step towards ruin is resisting, or putting restraint upon, the Spirit of God; only by the Spirit could they be safely warned, and made strong for meeting the impending danger.

—— xii. 30. —— —— There can be no neutrality in this warfare.

—— xii. 31. —— iii. 28, .9. Any kind of sin or blasphemy may sooner be forgiven than blasphemy against the Holy Ghost. It cannot be passed over in this world, and it exposes to eternal punishment in the world to come.

—— —— —— iii. 30. The occasion of the foregoing solemn remonstrance is their having ascribed to an unclean spirit that which was done by the Spirit of God.

Mt. xii. 33, .4. —— —— Jesus further urges that the tree must be judged of according to its fruit. They proved themselves to be evil, by the abundance of evil words which proceeded from them.

—— xii. 35. —— —— The good man and the evil may either of them be known by what they produce.

—— xii. 36, .7. —— —— Men will be judged for, and according to, their words.

—— xii. 38. —— —— Although the true tokens of his Messiahship had already provoked them to blasphemy, the scribes and Pharisees say, '*Master, we would see a sign from thee.*'

—— xii. 39, 40. —— —— Jesus replies, that no sign would be given them but that of his own death, and remaining under the power of death until the third day.

—— xii. 41, .2. —— —— He shews that Gentiles, the men of Nineveh, and also the queen of the south, would rise up in the judgment and condemn the men of that generation.

—— xii. 43—.5. —— —— The discourse of Jesus begins now to partake more of the nature of parable; in the language of which, he shews that the cleansing from idolatry, and other reforms which the Jews had undergone, would, unless they became the habitation of God, only render them the more tempting a prize for the devil, and that their case was likely to become sevenfold worse than it was before. —*See also* Lu. xi. 24—.6, § 62.

—— xii. 46—50. —— iii. 31—.5. Being told that his mother and brethren stand without, desiring to speak with him, he answers that those who listen to his instruction are nearer and dearer to him than any can be because of an earthly relationship. Jesus is thus preparing his disciples for the kingdom being taken away from the Jews, and given to another nation, whom they were to regard as their brethren, rather than those who were merely the children of Abraham according to the flesh.

(G. 13,) No. 31. *A demoniac, blind, and dumb, is brought to Jesus and healed.*

MATT. xii. 22, .3.

[Ch. xii. 21, § xxvi. p. 203.]

22 Then was-brought-unto him one-possessed-with-a-devil, blind, and dumb: and he-
23 healed him, insomuch-that the blind and dumb both spake and saw. And all the people were-amazed ἐξίσταντο, and said, Is not this the son of-David?

SCRIPTURE ILLUSTRATIONS.

Mt. xii. 22. *one possessed . . . , blind, and dumb*—'They brought to him a dumb man possessed with a devil,' **Mt. ix. 32, § 36, p. 285**—*see also* **Lu. xi. 14, § 62.**

23. *amazed*—'the multitudes marvelled, saying, It was never so seen in Israel,' **Mt. ix. 33, § 36, p. 285** 'the people wondered,' **Lu. xi. 14, § 62.**

son of David—*see* **Mt. i. 1, § 4, p. 23,** and on **Lu. i. 32, .3. § 2, p. 10.**

NOTES.

22. *One possessed with a devil, blind, and dumb.* There is no other instance of a blind demoniac recorded in the Gospels.

[23. *The son of David.* By ὁ υἱὸς Δαυὶδ is meant the *Messiah*, promised under that character. The multitude may have seen in this miracle the fulfilment of the prophecy of Isaiah, ch. xxxv. 5, '*Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.*' This inference was drawn by the common people, and not by the proud and haughty Pharisees. To David it had been promised, that a son of his would sit upon his throne for evermore; the same is '*the Lord our Righteousness*,' who '*shall reign and prosper.*' The word 'David' means '*beloved*,' which Christ emphatically is, both with regard to the Father, who gave Him as the great expression of his love to man; and also with regard to his people, who now yield to HIM the throne of their affections; submitting to the law of his kingdom, which is LOVE, and looking forward to the coming of his kingdom in which '*love*' shall reign triumphant in glory.]

* *See* ADDENDA, p. 241, 'On the Blasphemy against the Holy Ghost.'

A SERVANT WILL NOT BE CORRECTED BY WORDS: FOR THOUGH HE UNDERSTAND HE WILL NOT ANSWER.—PROV. XXIX. 19.

SEEST THOU A MAN THAT IS HASTY IN HIS WORDS? THERE IS MORE HOPE OF A FOOL THAN OF HIM.—PROV. XXIX. 20.

The Pharisees ascribe the miracle to Satan, and blaspheme against the Holy Ghost.

MATT. xii. 24—37.

24 [a] But when the Pharisees [b]

[c] heard it, they said,[d]

[e] This *fellow* doth not cast-out devils,
but by εν
Beelzebub the-prince of-the devils.

25 And Jesus knew their thoughts,[f]

and said unto them,

Every kingdom divided
μερισθεισα against itself
is-brought-to-desolation ερημουται;
[g] and every city or house divided
against itself shall not stand:
26 and if Satan cast-out Satan,
he is-divided against himself;
how shall then his kingdom stand?[h]

27 [i] And if I by Beelzebub cast-out devils,

MARK iii. 22—30.

[Ch. iii. 21, § xxx. p. 233.]

[b] And the scribes which came-down 22
from Jerusalem[c]
said,
[d] He hath Beelzebub, and [e]

by εν
the prince of the devils
casteth he out devils.

[f] And he called them unto *him*, 23
and said unto them in parables,
How can Satan cast-out Satan?
And if a kingdom be divided 24
μερισθη against itself,
that kingdom cannot ου δυναται stand.[g]
And if a house be divided 25
against itself, that house can not stand.
And if Satan 26
rise up against himself, and be divided,

[h] he can not stand, but hath an end. [i]

SCRIPTURE ILLUSTRATIONS.

Mt. xi. 24. *Beelzebub*, or '*bul*'—'the god of Ekron'—Ahaziah, the king of Israel, sent to consult him with regard to his recovery, 2 Ki. i. 2—6—called 'Beelzebub,' or 'god of dung.'—*See* Greek Testament, Mt. x. 25, (§ 39, p. 300;) Lu. xi. 15, § 62—'Prince of the devils,' Mt. ix. 34, § 36, p. 285.

25. *knew their thoughts*—*see on* Mk. ii. 8, § 22, p. 166.

26. *Satan cast out Satan*—Lu. xi. 17, 18, § 62.

27. *your children cast* them *out*?—'Master, we saw one casting out devils in thy name, and he followeth not us,' Mk. ix. 38, § 52.

NOTES.

24. *Beelzebub*, or '*bul*.' Belzebub, or Baal-zebub, an idol deity of the Ekronites, 2 Ki. i. 2. From the word which imports *the god of flies*, (those insects being worshipped at Ekron by the name of זבוב, 'Zebub,' *a fly*,) it would appear that the Ekronites considered him as having the command of the various insects with which in those warm climates they were infested, and which frequently gathered in such swarms as proved both a noisome and deadly plague. The Ekronites being near neighbours of the Jews, and the great veneration which they had for this idol, made him the object both of the horror and detestation of the devout worshippers of the true God. The Jews are said to have changed the name of this deity to בעל זבול, 'Baal-zebul,' the *dung-god*, a title expressive of the utmost contempt. Indeed, among the ignominious names given by the Jews to idols, the general and common one was זבול, 'Zebul,' *dung*, or a *dunghill*. Many instances of this are given by Dr. Lightfoot *in loc.* And to express in what detestation the Jews held *this idol*, they also appropriated his name to the most hateful being in the universe, calling the devil, or the prince of the fallen angels, Beelzebub.

The prince of the devils. A subordination and headship was believed to exist among both good and bad angels; and this not only by the *Incantores* and *Exorcistæ*, &c., but by the Rabbis, and even the Grecian philosophers.

[Mk. iii. 23. *How can Satan cast out Satan?* Satan does defeat himself, and wicked men do work their own destruction, through the overruling providence of God; but it is absurd to suppose that Satan will designedly and directly go in opposition to the interests of his own kingdom. We can only expect him to do that which is like himself, EVIL; but granting the miracles of dispossession to be wrought by Satan, still such working ought not to be hindered, as in no other way than by being divided against himself can his kingdom be so speedily brought to desolation.]

24. *Divided against itself.* The blasphemers had come from Jerusalem, ver. 22, in which city was soon to be remarkably fulfilled the truth of our Lord's words; for which see Josephus' description of its siege by Titus. In the very temple the factions zealously sought each other's destruction, and thus hastened the accomplishment of their doom, '*Your house is left unto you desolate*,' Mt. xxiii. 38, § 85; '*There shall not be left here one stone upon another, that shall not be thrown down*,' xxiv. 2, § 86.

[Mt. xii. 27. *If I by Beelzebub cast out, &c.* 'That there were persons among the Jews who professed to cast out demons by exorcisms, and invocation of the God of Abraham, Isaac, and Jacob, we learn both from the Scriptures—*see* Mk. ix. 38, [Lu. ix. 49,] § 52; Ac. xix. 13; and from Jos. Ant. viii. 2, 5, vii. 6, 3, and from the early fathers. The argument, therefore,

PRACTICAL REFLECTIONS.

Mt. xii. 24. Those who have the greatest outward opportunities of knowing the truth, are sometimes the farthest from its attainment, as were the Pharisees and scribes who came down from Jerusalem. We must not adopt, without examination, the opinions of men, however professedly religious or learned.

Let not the followers of Jesus be surprised if they should be maligned by those who ought to know better; even the Prince of Peace was accused, by the religious instructors of the Jews, of working his miracles by '*the prince of the devils*.'

25 *ver.* Let us imitate the meekness of Jesus, who so mildly reasoned with his traducers upon the folly of their opinions; and this although he had certain knowledge of their evil state of *mind* with regard to himself.

[26 *ver.* Let us beware of seeking the peace of Satan's kingdom, by refraining to speak the truth and work righteousness; and equally let us beware of injuring the cause of Christ by promoting disunion among the children of God.]

SINNERS ARE LIKE THOSE SPIDERS WHO WEAVE WEBS TO THEIR OWN DESTRUCTION.

IT IS A FEARFUL THING TO FALL INTO THE HANDS OF THE LIVING GOD.—Heb. x. 31.

MATT. xii. 28—31.

by whom do-'your children'-cast-*them*-out? therefore they shall-be your judges.
28 But if I cast-out devils by the-Spirit of-God, then the kingdom of God is-come unto *εφθασεν εφ'* you.
29 Or-else how can one enter into a strong *man's* house, and spoil *διαρπασαι* his goods, except he-'first'-bind the strong *τον ισχυρον man?* and then he-will-spoil his house.
30 He that-is not with me is against me; and he that-gathereth not with me scattereth-abroad.
31 Wherefore I-say unto-you, All *manner of* sin *πασα αμαρτια* [k] and blasphemy shall-be-forgiven unto men:

MARK iii. 27, .8.

No man can enter into a strong 27
man's house, and-spoil *διαρπασαι* his goods, except he-will-'first'-bind the strong *τον ισχυρον man;* and then he-will-spoil his house.

Verily I-say unto-you, 28
All sins *παντα τα αμαρτηματα*
[k] shall-be-forgiven unto-the sons of men, and blasphemies wherewith-soever they-shall-blaspheme: [l]

SCRIPTURE ILLUSTRATIONS.

28. *by the Spirit of God*—'With the finger of God,' &c., Lu. xi. 20, § 62.

29. *bind the strong man*—'The joy of the LORD is your strength,' Ne. viii. 10—Believers are 'strengthened with might by his Spirit in the inner man,' Ep. iii. 16—But as Israel 'limited the Holy One of Israel,' Ps. lxxviii. 41, and 'vexed his holy Spirit,' Is. lxiii. 10, so are Christians in danger of quenching the Spirit, 1 Th. v. 19, and of putting restraint upon his operations, beyond what the Scriptures prescribe, 1 Co. xii.—xiv.—'Where the Spirit of the Lord *is*, there *is* liberty,' 2 Co. iii. 17—Refusing the Spirit liberty to act, we engage in the spiritual warfare in our own strength, and so fall before the enemy—'Is the spirit of the LORD straitened? *are* these his doings?' Mi. ii. 7—'Ye are not straitened in us, but ye are straitened in your own bowels,' 2 Co. vi. 12.

spoil his house, &c.—'And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it. My face will I turn also from them, and they shall pollute my secret *place:* for the robbers shall enter into it, and defile it,' Ezek. vii. 21, .22.

30. *He that is not with me, &c.*—*so* Lu. xi. 23, § 62—It is only when being guided by his wisdom, and supported by his power, that we can be prevented from marring his work, and procuring shame to his followers—'And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming,' 1 Jno. ii. 28.

31. *All . . . sin*—'The blood of Jesus Christ his Son cleanseth us from all sin,' 1 Jno. i. 7.

shall not be forgiven—'There is a sin unto death: I do not say that he shall pray for it,' 1 Jno. v. 16.

NOTES.

is, "If those who cast out demons prove themselves to be leagued with Satan, then must *your disciples* be *also* leagued with him; and the censure will apply to *them* as well as unto me." '—*Bloomfield.*]

Comparing Matthew xii. 27, with Mark ix. 38, § 52, and Acts xix. 13, we are led to the conclusion that it was in the name of Christ, and not by the name of the dung-god, that their 'sons cast out devils.' Had the Pharisees answered the question of Christ, they would have stood self-confounded before the people, for their reply would have been, 'In your name.'

Your children. יהם, by an idiom derived from the customs of the Jews, denotes *disciples*—as '*A certain man of the sons of the prophets said,*' &c., 1 Ki. xx. 35; and so Paul, '*Unto Timothy,* my *own son in the faith,*' &c., 1 Ti. i. 2.

[28. *But if I . . . by the Spirit of God, &c.* By Divine energy; as in Lu. xi. 20, § 62, '*with the finger of God.*' The reasoning is this: 'But if I cast out demons by *Divine* power, I perform *miracles* by the aid of God; hence it follows that I am *sent* from God. But if I be sent from God, you should believe me when I announce to you the kingdom of God.']

[29. *Or else how can one enter into, &c.* It has been thought that our Lord is here pointing out the folly of supposing that he acts by a power from, and consequently *under* Satan; since he evinces *superiority* over Satan, by overpowering him, and despoiling him of his authority. May not our Lord refer rather to the danger in which the Jews were, as binding the Spirit of God to their own party and mode of operation, in place of allowing him to put forth his power by whomsoever and in what way he chose? By their unbelief and blasphemy they prevented the Spirit from shewing them their danger, and the way in which their peace might be secured. Thus the enemy was allowed to prevail; and thus their house was left unto them desolate. Doing despite to the Spirit of grace was the precursor of destruction to the old world; and it was the crowning sin of the Jews. Nations, before being made signal examples of judgment, have frequently signal warnings in mercy. These being despised, the Spirit of God departs from them, and an evil spirit takes possession; then comes the spoiling of whatever was good, and devils riot in man's destruction.]

30. *He that is not with me, &c.* He that is not contending against Satan and his kingdom is against Christ. Unbelief and indifference quench the Spirit.

31. *Blasphemy.* βλασφημια, denotes injurious expressions, or detraction in the largest acceptation, whether against God or man.

Shall be forgiven unto men. αφεθησεται τοις ανθρωποις, 'in men is pardonable;' it means, not that every such sin shall actually be pardoned, but that it is, in the Divine economy, capable of being pardoned.

PRACTICAL REFLECTIONS.

27 *ver.* Let us avoid making statements with regard to others, which naturally recoil upon ourselves.

[29 *ver.* Let us beware of seeking to bind the Spirit of God, by which Spirit alone we can be strengthened with might in the inner man to resist Satan's assaults.]

[30 *ver.* Let us not think we can be neutral in the great spiritual conflict—if we tamely betray our trust, by allowing the enemy to enter, and lay bonds upon the Spirit, we are responsible for the scattering which must necessarily follow.]

MATT. xii. 32—.5.

32 but the blasphemy *against* the *Holy* Ghost
shall-not-be-forgiven unto men.
And whosoever speaketh a-word against
the Son of man, it-shall-be-forgiven him:
but whosoever speaketh
against κατα the Holy Ghost,
it-shall-not-be-forgiven him,
neither in this world εν τουτῳ τῳ αιωνι,
neither in the *world* to-come εν τῳ μελλοντι.

33 Either make the tree good, and his fruit
the tree corrupt, and his fruit corrupt:
34 by *his* fruit. O-generation γεννηματα of-vipers, how can-ye,
being evil, speak good *things?*
35 περισσευματος of-the heart the mouth speaketh.
man out-of the good treasure of-the heart bringeth-forth good

MARK iii. 29, 30.

but he that-shall-blaspheme 29
against εις the Holy Ghost
hath never εις τον αιωνα forgiveness,

but is in-danger ενοχος of-eternal αιωνιου
damnation: because they-said, He-hath 30
an-unclean spirit."

[Ver. 31, p. 240.]

SCRIPTURE ILLUSTRATIONS.

32. *against the Son of man, &c.*—'Father, forgive them; for they know not what they do' — thus Jesus prayed for his executioners, Lu. xxiii. 34, § 91—and the prayer was heard even in the case of their centurion, Mt. xxvii. 54, § 92.

against the Holy Ghost—our Lord's prayer for his executioners, as above, Lu. xxiii. 34, § 91, supposes their ignorance; so does Peter's address to the people, 'I wot that through ignorance ye did *it*, as *did* also your rulers [the Romans]' Ac. iii. 17—'none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory,' 1 Co. ii. 8—Paul had been 'a blasphemer, and a persecutor, and injurious: but (he) obtained mercy, because (he) did *it* ignorantly in unbelief,' 1 Ti. i. 13—When the Jews had not only killed the Lord Jesus, but forbad those who spoke by the Holy Ghost to speak to the Gentiles, that they might be saved, they filled up their sins, and wrath came upon them to the uttermost, 1 Th. ii. 15, 16.

33. *his fruit good, &c.*—'Ye shall know them by their fruits . . . . Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit,' Mt. vii. 16, 17, &c., § 19, p. 140—*see* Lu. vi. 43, 44, § 27, p. 210—'A good man out of the good treasure of the heart bringeth forth good *things*,' ver. 35—'But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life,' Rom. vi. 22.

34. *vipers — see* Mt. iii. 7, § 7, p. 52—'They hatch cockatrice' eggs . . . that which is crushed breaketh out into a viper,' Is. lix. 5—'Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth,' Jno. viii. 44, § 55—*comp.* Ge. iii.—'the children of the devil,' 1 Jno. iii. 10—'the dragon, that old serpent, which is the Devil, and Satan,' Rev. xx. 2

how can ye, being evil, speak good, &c.—After the generation of vipers is described, Ps. xii. 1—5. . . . . it is said, 'The words of the Lord *are* pure words'—'Thou shalt keep them, O Lord, thou shalt preserve them from this generation for ever,' ver 6, 7.

out of the abundance of the heart, &c.—Lu. vi. 45, § 27, p. 210; Ja. iv. 11—6—*see* the contrast between what flows from false wisdom, iii. 14—.6, and the wisdom that is from above, ver. 17, .8.

NOTES.

Blasphemy against *the* Holy *Ghost*. The generality of interpreters place the sin against the Holy Ghost in the wilful malice of those who withstand the evidence of truth, and who will not acknowledge the miracles of Christ to be wrought by the finger of God, but maliciously, and against the conviction of their own consciences, impute them to the prince of darkness. This was certainly the crime of the Pharisees to whom Christ applied his discourse; and those also become guilty of the same crime who oppose or persecute the doctrine, ways, and servants of Christ because they are spiritual, or have anything of the Spirit appearing in them, and that contrary to their own convictions. Such as are guilty of this sin are excepted from pardon, because the death of Christ was not appointed for the expiation of it; and there being no sacrifice, there can be no satisfaction, and, consequently no pardon. According to Lightfoot, the Jews had hope that every sin would be atoned for by death: that they would have their part in the kingdom promised to Israel. Christ, however, in opposition to this opinion, shews that violent contempt of God, as here, should never be forgiven.

33. *Either make the tree good, and his fruit good.* The goodness of my doctrine argues its *Divine* origin, as good fruit proves the tree to be good.

34. *O generation of vipers.* Christ here applies the argument which he had suggested in the previous verse. They were a wicked race; like poisonous reptiles, with a corrupt and evil nature. They could not be expected to speak good things, *i. e.*, to speak favourably of him and his works. As the bad fruit of a tree was the proper effect of its nature, so were their words against him and his works the proper effect of *their* nature.

Out of the abundance. εκ του περισσευματος, 'out of the exuberance, the overflowing abundance,' *i. e.*, when the heart is fully charged, the mouth will declare the quality of its principles and passions; and thus, by the blasphemies uttered by the Pharisees, their true character was unveiled. The *abundance* or fulness of the *heart* produced the words of the lips.

PRACTICAL REFLECTIONS.

31 *ver.* Let us take care how we speak of the Spirit of God. Let us not think lightly of Him who is the only true Witness of Jesus. However the Spirit's testimony may be disregarded by man, it is of high esteem in the sight of God.

[32 *ver.* He who imputes to the spirit of evil that which is from the good Spirit of God, may most surely expect punishment. Other sins, God in his mercy may pass over, but this he cannot: and let us not forget that we are under an awful responsibility to judge aright: neither indifference of feeling, nor perversity of judgment, can, on this subject, be tolerated by God.]

33 *ver.* There must be an entire change of heart in those who would speak and act according to the will of God. We must judge of men by their actions. We shall know him in whom dwells the Spirit of God by the fruits of the Spirit.

[34 *ver.* Men do not inherit the Spirit of God by natural descent, neither is it necessarily conveyed by any human ordinance: those who were descended from Abraham, and who had been circumcised according to the law, and many of them baptized by our Lord's forerunner, are by the true Witness denominated a '*generation of vipers.*']

35 *ver.* No man can be expected to prove a true dispenser of the word of life, unless he has had his own heart renewed by Divine grace.

MATT. xii. 36, 37.

things: and an evil man out-of the evil treasure bringeth-forth
36 evil *things*. But I-say unto-you, That every idle ἀργον word
that men shall-speak, they-shall-give account thereof in the-
37 day of-judgment. For by thy words thou-shalt-be-justified,
and by thy words thou-shalt-be-condemned.

(G. 14.) *Jesus answers the Pharisees, who demanded a sign: and then concludes his former discourse.*

MATT. xii. 38—45.

38 Then certain of-the scribes and of-the-Pharisees answered, saying, Master, we-would
39 see a-sign from thee. But he answered *and*-said unto-them, An-evil and adulterous
generation seeketh-after a-sign; and there-shall-no sign-be-given to-it, but the sign of-
40 the prophet Jonas: for as Jonas was three days and three nights in the whale's belly;
so shall-the Son of man-be three days and three nights in the heart of-the earth.
41 The-men of-Nineveh shall-rise in judgment τῇ κρισει with this generation, and shall-

SCRIPTURE ILLUSTRATIONS.

36. *every idle word*—'Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption,' Ep. iv. 29, 30—*see also* v. 4—6—'For God shall bring every work into judgment, with every secret thing,' &c., Ec. xii. 14—'in the day when God shall judge the secrets of men by Jesus Christ,' Ro. ii. 16.

37. *for by thy words, &c.*—'He that keepeth his mouth keepeth his life: *but* he that openeth wide his lips shall have destruction,' Pr. xiii. 3—'For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.' Ro. x. 10—'Out of thine own mouth will I judge thee, *thou* wicked servant,' Lu. xix. 22, § 80—the Lord will convince ungodly sinners of all their hard *speeches*, which they have spoken against him, Jude 15.

38. *a sign*—*see* before, Jno. ii. 18, § 12, p. 81; Mt. xvi. 4, § 47, Vol. ii.

40. *three days, &c.*—Jon. i. 17. . . . Jno. ii. 19, § 12, p. 82; 1 Co. xv. 4.

41. *the men of Nineveh, &c.*—Lu. xi. 32, § 62—'the people of Nineveh believed God, and proclaimed a fast,' &c., Jon. iii. 5—10.

greater than Jonas—the name of that prophet means '*a dove*'—but Jesus was He of whom the *Holy Ghost*, by all the prophets, bare witness, and at whose baptism 'the Holy Ghost descended in a bodily shape like a dove,' Lu. iii. 22, § 8, p. 59.

NOTES.

36. *Every idle word.* Though ῥῆμα ἀργὸν refers more immediately to the malignant calumny of the Pharisees against Jesus; yet it certainly includes all false, slanderous, and vindictive accusations of our neighbours; all discourse which is in any respect injurious to God or man, which is contrary to truth, decency, and evangelical purity of heart.

37. *By thy words thou shalt be justified, &c.* I. e., the whole tenour of thy conversation will be an evidence *for* or *against* thee in that great day.

38. *We would see a sign.* This demand they often made—*see* ch. xvi. 1, [Mk. viii. 11,] § 47; Lu. xi. 16, § 62. Insomuch that it was almost a characteristic of the Jews to ask a sign. So 1 Co. i. 22, '*the Jews require a sign.*' We find from Lu. xi. 16, § 62, that the sign they asked was one *from heaven*. They had witnessed several δυνάμεις, or ordinary miracles, on *earth*; now they seem to demand the appearance of some *celestial* one, which would be the strongest test of Jesus' pretensions. Dr. Lightfoot informs us that the signs they were taught by their traditions to expect from the Messiah, as a proof of his Divine mission, or Messiahship, were, that he should raise the old prophets, and the old holy famous men from the dead; and bring down manna from heaven; or, they might require a sign founded on Da. vii. 13, 4, in which the Son of man is mentioned, as coming with the clouds of heaven, and reducing all nations under his dominion.—*See* Jno. vi. 30—5, § 43, p. 327.

[39. *Evil and adulterous.* They were literally, but especially in regard to spiritual matters, guilty of adultery—giving to the creature what belongs only unto God.]

40. *For as Jonas was three days, &c.*—*See* the book of Jonah. This event took place in the Mediterranean sea, somewhere between Joppa and Tarshish, when he was fleeing *from* Nineveh.

In the whale's belly. In Jonah i. 17, the Hebrew word here rendered *a whale*, is '*a great fish.*' And the Greek word, Κῆτος means, in general, any large fish. The Κῆτος mentioned in Oppian is a shark, because he is described as having three rows of teeth. But the whale's throat is capable of admitting little more than the arm of a man. It is said, that there is in the Mediterranean a fish called the *lamia*, ἀπὸ τοῦ λαιμοῦ, from the size of its throat, in which a man may stand upright.

In the heart of the earth. I. e., beneath its surface, as Jonah was said to be in the heart of the sea, though not in its middle or centre.

PRACTICAL REFLECTIONS.

36 *ver.* We must not merely be careful to abstain from what is positively evil in conversation, but also from all unprofitable talk. However such trifling may be allowed of men, it is dishonouring to the Spirit of God, who commands that nothing proceed out of the mouth '*but that which is good to the use of edifying, that it may minister grace unto the hearers,*' Ep. iv. 29.

[37 *ver.* There must be clearness and consistency in our testimony for Jesus—this can only be produced by the Spirit of God through the renewal of the heart and life; and the lack thereof convicts of alienation from the life of God.]

[38, 39 *ver.* Ere we expect to be favoured with further evidence, let us see that we have made a right use of what has been already bestowed.]

39 *ver.* That our understandings may be clear, to discern the truth of God, in his word and working, let us honestly seek to be made pure in heart, and holy in life.

39, 40 *ver.* There can be no true and profitable discernment of signs, by the Jews, until their eyes have been opened to see that wondrous sign which was given them in the death and resurrection of Jesus.

[The Lord reckons that as done in deed, which is done in purpose; thus the time of Christ's death seems to have been reckoned from the morning it was finally determined upon by the priests, viz., our Thursday morning, from which time to his resurrection there were just three days and three nights.]

condemn it: because they-repented at the preaching of-Jonas; and, behold, a-greater
42 πλειον than-Jonas *is* here. The-queen of-the-south shall-rise-up in the judgment with this generation, and shall-condemn it: for she-came from the uttermost-parts περατων of-the earth to-hear the wisdom of-Solomon; and, behold, a-greater πλειον than-Solomon *is* here.
43 When the unclean spirit is-gone-out of a man, he-walketh through dry ανυδρων places,
44 seeking rest αναπαυσιν, and findeth none. Then he-saith, I-will-return into my house from-whence I-came-out; and when-he-is-come, he-findeth *it* empty σχολαζοντα, swept,
45 and garnished κεκοσμημενον. Then goeth-he, and taketh with himself seven other spirits more-wicked than-himself, and they-enter-in *and*-dwell there: and the last τα εσχατα *state* of-that man is worse than-the first. Even-so shall-it-be also unto-this wicked generation.

THE WICKED PLOTTETH AGAINST THE JUST, AND GNASHETH UPON HIM WITH HIS TEETH.—Psa. xxxvii. 12.

THE LORD SHALL LAUGH AT HIM: FOR HE SEETH THAT HIS DAY IS COMING.—Psa. xxxvii. 13.

SCRIPTURE ILLUSTRATIONS.

42. *the queen of the south, &c.*—*see* as to the queen of Sheba's visit to Solomon, 1 Ki. x. 1; 2 Chr. ix. 1—the same as text, Lu. xi. 31, § 62.

43—5. *when the unclean spirit, &c.*—Lu. xi. 24—6, § 62.

walketh, &c.—Satan answered, 'From going to and fro in the earth, and from walking up and down in it,' Job i. 7—'Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour,' 1 Pe. v. 8.

empty, swept, and garnished—the Jews of that age had eschewed the idolatry of their fathers, and become outwardly regardful of the law, and of the memory of the prophets, whom their fathers had killed, Mt. xxiii. 29, 30, § 85.

the last state of that man—'For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them,' &c., 2 Pe. ii. 20—2.

NOTES.

41. *The men of Nineveh.* The Ninevites had repented at the preaching of Jonah, though he worked no miracles in proof of his Divine mission, and his conduct was in many respects such as to leave no favourable impression; whereas with Christ all was widely different.

A greater than Jonas is here. πλειον, *something greater.* Our Lord chooses on this occasion, rather to insinuate, than to affirm, the dignity of his character; and to afford matter of reflection to the attentive among his disciples, without furnishing his declared enemies with a handle for contradiction.

[42. *Queen of the south.* The country over which this queen reigned is in 1 Kings x. 1 called 'Sheba,' and is supposed to have been that which in profane authors goes by the name Sabæa, and which was a city and province of Arabia Felix, to the south or south-east of Judæa. Yet Josephus does not allow her to have been queen of that country, because Arabia Felix, of which Sabæa was a part, was more to the *east* than to the *south* of Judæa. He says she took her title from *Saba*, a city of *Meroe*, an island in the Nile, over which she reigned, and the queens of which were afterward called *Candace*. This name strikingly corresponds with the same appellation, Ac. viii. 27. Arabia and Ethiopia were often mistaken for each other.]

The uttermost parts of the earth. A usual phrase to denote a *remote country*; such as was Sheba.—*See* 1 Ki. x. 1; 2 Chr. ix. 1.

A greater than Solomon is here. Solomon was wise, but Jesus is wisdom; Solomon hath his name, meaning *peaceable*, but Jesus is *our peace*, the true King of Salem. Solomon's conduct resulted in the destruction of his kingdom; but of Jesus it is said, '*Of the increase of his government and peace* there shall be *no end*,' Is. ix. 7.

[43. *Through dry places.* 'Ανύδρων, *deserts.* Such as the deserts of Arabia, or of Lybia, or *Libyæ squalentis arenæ.* The Jews, like the Gentiles, supposed that evil spirits frequented deserts, when they were not directly employed in hurting mankind. 'Ανάπαυσιν, '*rest*;' i. e. *a place of abode.* So Gen. xlix. 15. Heb. מְנוּחָה.]

44. *Then he saith, I will return into my house, &c.* The word *house* means *dwelling-place*, or habitation. The *man* is called his *house*, because he had been the place where the spirit dwelt.

Empty, swept and garnished, i. e., ready for his reception.

45. *Seven.* A definite for an indefinite number, to denote a *sufficient* number for the purpose. A proverbial expression. *Comp.* 2 Pe. ii. 20, .1—*see* 'Scrip. Illus.' *supra*; He. vi. 4—6. 4. '*For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost*, 5, *and have tasted the good word of God, and the powers of the world to come*, 6, *if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame*;' x. 26.—*See on* ver. 29.

[*Even so shall it be also unto this wicked generation.* By the parable, ver. 43—5, an impressive warning is suggested, drawn from the well-known case of a demoniac, who, after a *half-recovery*, succeeded by a relapse, becomes worse than ever. At the same time, the illustration is capable of a *general application* suited to all times and persons of every age. With respect to the *minor circumstances* of the illustration, they are merely accessory, and accommodated to the notions of the Jews, as to the haunts and habits of demons, (whom, they supposed, chiefly abode in waterless deserts,) and also as to those of demoniacs. Thus the words ζητοῦν ἀνάπαυσιν (in search of rest) καὶ οὐχ εὑρίσκει are accommodated to the latter; since restlessness was the characteristic symptom of the δαιμονιζόμενοι, or persons possessed.]

Though what is contained in these last three verses

PRACTICAL REFLECTIONS.

41 *ver.* The message of God must be listened to and obeyed, whether accompanied with the sanction of human authority, as in the case of Jonah; or whether opposed thereby, as in the case of the greater than Jonah.

42 *ver.* If the queen of the south came from the uttermost parts of the earth to hear the wisdom of Solomon, how much more willing should we be to honour the greater than Solomon!

[43 *ver.* There must not be merely a sending away of the unclean spirit; possession of the heart must be given to the Spirit of God—else outward reformations, and all graces and gifts which are attained, will only tend to the farther accommodation of the devil, who can only be effectually opposed by our being '*strengthened with might by the Spirit in the inner man*,' Eph. iii. 16.]

44 *ver.* Let us not merely seek to withdraw our affections from evil, but to fix them upon that which is good.

45 *ver.* Let us seek unto God, and give due honour unto his Spirit, that we be not like that man whose last state was worse than his first.

(G 15.) *The relations of Jesus arrive; their coming made known to Jesus: He shews who is most nearly related to Him.*

MATT. xii. 46—50.	MARK iii. 31—5.
46 [a] While **-* he yet-talked to the people, behold, *his* mother and his brethren	[Ch. iii. 30, p. 237.] There-came then *his* brethren 31 and his mother,
stood without, desiring to-speak with-him.[b]	and, standing without, sent unto him, calling him.
47 [c] Then one said unto-him, Behold, thy mother and thy brethren stand without, desiring to-speak with-thee.	[b] And the-multitude sat about him,[c] 32 and they-said unto-him, Behold, thy mother and thy brethren without seek-for thee.
48 But he answered *and*-said unto-him that-told him, Who is my mother? and who are my brethren?[d]	And he-answered them, saying, 33 Who is my mother, or my brethren?
49 [e] And he-stretched-forth his hand toward his disciples, and-said, Behold my mother & my brethren!	[d] And he-looked-*round-about-on 34 them which-sat about him,[e] and-said, Behold my mother & my brethren!
50 For whosoever shall-do the will of-my Father which *is* in heaven, the-same is my brother, and sister, and mother.	For whosoever shall-do the will 35 of God, the-same is my brother, and my sister, and mother.

[a] Psa. xxxiv. 8.

[b] Psa. xxxiv. 9.

SCRIPTURE ILLUSTRATIONS.

46. *mother, &c.*—*see* also Lu. viii. 19—21, § 33, p. 262.

brethren—his brethren were James, Joses, Simon, and Judas, Mt. xiii. 55, [Mk. vi. 3,] § 37, p. 287.

48. *who is my mother? &c.*—she who bare him was Mary, but he refused to acknowledge her in his manifestations of Divine power, Jno. ii. 3, 4, § 11, p. 76.

49. *behold my mother and my brethren!*—'Beloved, now are we the sons of God,' 1 Jno. iii. 2—'For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren,' He. ii. 11—'Being born again,' 1 Pe. i. 23, .5.

50. *whosoever shall do*—'In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother'—'We know that we have passed from death unto life, because we love the brethren,' 1 Jno. iii. 10, .4.

NOTES.

may very properly relate to *any* person, or number of persons, yet from this clause the words are principally to be understood of the Jewish nation. No emblems could be more proper to describe the Jews, just before their final destruction by the Romans: they were obdurate, abandoned, and pressing on to their own ruin, as if they had been possessed by legions of devils.

[This parable describes the case of those weak and irresolute characters who make promises of amendment, but never give place to the Spirit of God. It exposes also the danger of their condition, and the futility of half-repentance. When the unclean spirit goes out of a man, *i.e.*, when he checks for a season his vicious inclinations, and hesitates between virtue and vice, his mind is so divided, as to be insensible of a moment's enjoyment. He has neither the indulgences of passion, nor the serenity of piety to occupy it. All within is disquietude and restlessness. It is like the delusive calm before a tempest. In this state, before the wretched being can determine upon the path he shall follow, while he is wavering and uncertain, a temptation offers itself. This is expressed by the return of the unclean spirit into the '*house*' from whence he had come out—the soul of the hesitating sinner, which he finds '*empty, swept, and garnished.*' Being unoccupied by holy suggestions, it is easily assailable, and ready to surrender to the first enemy which attacks it. '*Then goeth he, and taketh with himself seven other spirits more wicked than himself.*' Once more the victim of Satan, the relapsed sinner now grows hardened in crime. To drown the reproaches of his conscience, he becomes desperate, and plunges deeper and deeper into guilt. So '*the last* state *of that man is worse than the first*;' for his case is the more aggravated, his disease is incurable, and his recovery hopeless.—*See* ver. 45. *Comp.* 2 Pe. ii. 20, .1. 20, '*For if after*,' *&c.*—*see* 'Scrip. Illus.' p. 239.—*See on* ver. 29, p. 236.]

PRACTICAL REFLECTIONS.

46 *ver.* However high the honour might be, of being nearly related to our Lord according to the flesh, let us know that a higher relationship is ours to enjoy, which honour we possess as being truly the disciples of Jesus.

The mother of Jesus, simply as such, hath not so high a place as the meanest of his true disciples: like other poor sinners, she could be blessed only as rejoicing in God her Saviour.

50 *ver.* If we would truly enjoy the honour of being the disciples of Jesus, let us seek in truth to do the will of our Father which is in heaven. '*The same*,' said the Lord of Glory, '*is my brother, and sister, and mother.*'

* Is critically explained by Mark iii. 21, § 30, p. 233.—*Greswell*, Vol. I. Diss. i. p. 30.

O TASTE AND SEE THAT THE LORD IS GOOD: BLESSED IS THE MAN THAT TRUSTETH IN HIM.

O FEAR THE LORD, YE HIS SAINTS: FOR THERE IS NO WANT TO THEM THAT FEAR HIM.

ADDENDA.

ON 'THE BLASPHEMY AGAINST THE HOLY GHOST.'—Matt. xii. 22—45; Mark iii. 22—30, p. 234.*

'The offence committed, Mt. xii. 22—45, p. 234, was that sin against the Holy Ghost. The sin against the Holy Ghost was consequently committed *there* and *then*, and *by those persons, when* and *where*, and *by whom* that charge was insinuated against our Saviour's miracles. But it is nowhere called the *sin* against the Holy Ghost; it is designated by no name except that of the *blasphemy* against the Holy Ghost; and this distinction is of manifold importance.

'For, first, the strain of our Lord's denunciations against both the offence and its authors is a sufficient proof that, whatever it was, it was a sin of *words*; whatever was the guilt of its authors, they had contracted this guilt by an offence in words, Mt. xii. 31—7.

'Secondly, the very essence of blasphemy is to be a sin of words. If any one will take the trouble to peruse the earlier, or, what is more to the purpose, the contemporary Greek writers, he will soon be satisfied that the term which expresses the sin of blasphemy has but one original and proper meaning, and but one common and ordinary acceptation. In the sense of evil or injurious speaking; of slander, traduction, calumny, or the like; it is precisely ὀνείδισος χαι το αἰσχος, βλασφημια, καθρησις, or to any similar term. *Compare* Mt. xv. 19;[a] xxvii. 39;[b] Lu. xxii. 65;[c] xxiii. 39;[d] Ac. vi. 11, 3;[e] xiii. 45;[f] xviii. 6;[g] xxvi. 11;[h] Rom. ii. 24;[i] xiv. 16;[k] 1 Co. iv. 13;[l] x. 30;[m] 1 Ti. i. 13;[n] vi. 1, 4;[o] Tit. iii. 2;[p] Eph. iv. 31;[q] Col. iii. 8;[r] 1 Pe. iv. 14;[s] 2 Pe. ii. 2, 11;[t] Jude 9,[u] &c.

a "*For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.*"

b "*And they that passed by reviled him, wagging their heads.*"

c "*And many other things blasphemously spake they against him.*"

d "*And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.*"

e "*Then they suborned men, which said, We have heard him speak blasphemous words against Moses and against God.*" "*And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law.*"

f "*But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.*"

g "*And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.*"

h "*And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.*"

i "*For the name of God is blasphemed among the Gentiles through you, as it is written.*"

k "*Let not then your good be evil spoken of.*"

l "*Being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day.*"

m "*For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?*"

n "*Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief.*"

o "*Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed.*" "*He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings.*"

p "*To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.*"

q "*Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice.*"

r "*But now ye also put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth.*"

s "*If ye be reproached for the name of Christ, happy are ye: for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.*"

t "*And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.*" "*Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.*"

u "*Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.*"

'It is, consequently, in a derivative or secondary sense that it comes to denote what divines, or moralists, understand by the offence of blasphemy as such. It is not impossible for the Supreme Being himself to be made the object of injurious aspersion; that is, of obloquy: and, in that case, what would be simply *evil-speaking*, as levelled against a man, becomes *blasphemy*, because directed against God. Nor can it be denied that they who, according to St. Mark, had called the Spirit, by which our Saviour was inspired, ἀκάθαρτον πνεῦμα, and had confounded the pure and holy Spirit of God with the impure and malignant spirit of Beelzebul, had spoken *evil* of that Spirit, had traduced and maligned that Spirit, in the strictest sense. Hence, if that Spirit was really a person and divine, such injurious speaking of that Spirit was strict and proper blasphemy; that is, injurious speaking levelled against God.

'But is the proposition convertible, that all sin of which the Holy Ghost may be in any manner the object, is such sin as this? All unrighteousness, according to St. John, (1 Ep. v. 16, 7,) is sin; and all unrighteousness in Christians, who are supposed to be regenerate, and under grace, of which the only source and fountain is the Holy Ghost, must so far be sin against the Holy Ghost; because it must be sin against grace. But even in this sense, according to the same authority, there would be a sin *not unto death* as well as a sin *unto death*; both, such as might be committed by a brother Christian. The sin unto death, which might be so committed, and for which the apostle gives no encouragement even to pray, might be that sin against the Holy Ghost, which our Lord had pronounced unpardonable, both in this world and in the next. But the sin not unto death, which must include all other sins beside that, could not be the sin against the Holy Ghost in particular; though if committed, as the apostle supposes, by a fellow Christian, sin against the Holy Ghost in a general sense it must still be.

'In the application of human laws to human crimes, it is an acknowledged principle that the terms of every *penal* statute are to be rigidly and literally construed. The same rule is surely to be taken for our guide in interpreting this one, and the sole instance of God's extreme and severest malediction against some offence, which may be really committed, and become thenceforward unpardonable: for which neither the intercession of fellow-believers, nor the penitence of the offender—if penitence in such a case be possible—nor, what is more, the efficacy of the Christian atonement, can avail to procure forgiveness. . . . . .

'No reasoning can apply to extenuate the blasphemy against the Holy Ghost; especially if that blasphemy had been deliberately committed. For such an outrage upon the majesty and the holiness of God, to serve the most malignant purposes, and not more repugnant to truth, and derogatory to the Deity, than at variance with the common sense of mankind, no excuse could be assigned.'

* *See* Greswell, Vol. II. Diss. xxxiii. pp. 580—614. On the two dispossessions, and the blasphemy against the Holy Ghost;' or the comparison of Matt. xii. 22—45, (§ 31,) with Luke xi. 14—26, (§ 62).

THE END OF THE COMMANDMENT IS CHARITY. [241

SECTION 32.—(G. 16, .7.)—THE SAME DAY JESUS REPAIRS TO THE LAKE, AND BEGINS TO TEACH, IN PARABLES, THINGS RELATING TO THE MYSTERIES OR SECRETS OF THE KINGDOM, WHEREOF FIVE ARE NOW DELIVERED IN PUBLIC. BETWEEN THE FIRST & THE SECOND PARABLE, JESUS ANSWERS THE DISCIPLES, WHO INQUIRED WHY HE WAS TEACHING IN PARABLES: AFTER WHICH HE PROCEEDS TO THE REMAINDER OF THE PARABLES. Matt. xiii. 1—17, 24—35. Mark iv. 1—9, 26—34. Luke viii. 4—8.—AT THE SEA OF GALILEE.—*See Gres.*, Vol. II. pp. 434—47.

INTRODUCTION AND ANALYSIS.

Matt. xiii. 1, 2. Mark iv. 1. Luke viii. 4. Jesus having gone out to the sea-side, great multitudes gather unto him. He enters a ship and teaches the people, they standing on the shore

—— xiii. 3. —— iv. 2, 3. —— viii. 4, 5. He teaches them in parables: beginning with that of the Sower, shewing the various reception the word was to meet with in the different kinds of ground into which it was to be cast, in the going forth of the ministry of the word from among the Jews, who, as had just before been proved, were in the greatest danger of having their condemnation aggravated, through their rejection of the gospel.

—— xiii. 4. —— iv. 4. —— viii. 5. He begins with the case of the wayside hearers, from whom any favourable impression, made by the word, was easily removed, by such insinuations as had just before been made by the Jerusalem scribes and the Pharisees.

—— xiii. 5, 6. —— iv. 5, 6. —— viii. 6. The next field of labour is compared to stony ground, and which may illustrate the case of Asia Minor, where churches speedily sprang up, but which have long since withered away.

—— xiii. 7. —— iv. 7. —— viii. 7. The third field of labour was in southern Europe, where the seed was sown among thorns, which grew up with it and choked it.

—— xiii. 8. —— iv. 8. —— viii. 8. In north-western Europe, especially since the Reformation, the word has been more really productive. Our Lord notices three degrees of fruitfulness; but the highest falling very far short of what might be. In connection with this last field of labour has been the sowing of the seed over the whole world.

—— xiii. 9. —— iv. 9. —— viii. 8. The word, although wrapped in parable, and in the first instance specially appointed to different localities, is free to all who are prepared to receive it. '*He that hath ears to hear, let him hear.*'

—— xiii. 10—13. —— Jesus, in answer to the inquiry of his disciples, tells why he spake to the people in parables. It was because they were altogether indisposed to admit the word.

—— xiii. 14, 15. —— He farther shews that the Jews had been sufficiently forewarned by prophecy (Is. vi. 9—13, p. 94) of what was now befalling them—their being hardened against the truth, and so left without the possibility of being benefited thereby.

Matt. xiii. 16, 17. Mark —— Jesus recognises the great and peculiar favour enjoyed by the disciples, in being given to hear and see the things which had been long looked forward to, with desire, by the prophets and other Old Testament saints.

—— xiii. 24—30. —— Jesus delivers the parable of the wheat and tares, shewing that, even in the favourite field, where is the most abundant crop, there is a distinction, not only as to quantity, but also kind of produce; that where the good seed has been sown, the enemy the most sedulously sows his tares; that the final separation is not to be looked for until the time of harvest; and that then the gathering together of the wicked for destruction will have the precedence of the gathering together of the righteous.

—— —— —— iv. 26—9. Jesus, by another parable, draws attention to the fact, that, like the growth of wheat, the development of the kingdom of God is progressive—first in promise, '*the ear*;' then in form, '*the ear*;' then in substance, '*the full corn in the ear*;' and that the harvest will be no longer delayed than is really necessary for the ripening of the wheat.

—— xiii. 31, 32. —— iv. 30—2. By a fourth parable, that of the '*grain of mustard seed*,' Jesus shews how, from a beginning exceedingly small, Christianity should increase, so as that under the shelter thereof those would seek to live, who at first might be seen endeavouring its destruction—*comp.* with Mt. xiii. 4, p. 243; Mk. iii. 22, § 31, p. 235.

—— xiii. 33. —— By the parable of the '*leaven, which a woman took, and hid in three measures of meal*,' Jesus seems to intimate that there was a danger of the church retaining a concealed portion of the old leaven, by which what was at first pure spiritual nourishment might wholly become leavened.

—— xiii. 34, 35. —— iv. 33, 34. Jesus spake at this time wholly in parables, by which, things kept secret from the foundation of the world are made plain to those who willingly submit to HIS teaching.

(G. 16,) No. 32. *The same day Jesus repairs to the lake, and begins to teach in parables, relating to the mysteries or secrets of the kingdom, whereof five are now delivered in public.**—*Sea of Galilee.*

MATT. xiii. 1—9.	MARK iv. 1—9.	LUKE viii. 4—8. [Ch. viii. 1—3, § XXX. p. 233.]
1 [a] The same day went Jesus out-of the house, [b] and-sat by the sea-*side*.		
2 [c] And great multitudes were-gathered-together-[d] unto him,	[a] And he-began again to-teach by the sea-*side*: [c] and there-was-gathered unto him a-great multitude,	And when-much people 4 were-gathered-together, [d] and were-come to him out-of every city, [e]
so-that he went into a ship,	[e] so-that he entered into a ship,	

SCRIPTURE ILLUSTRATIONS.

Mt. xiii. 1. *sea-side—see* Mk. ii. 13, § 22, p. 167.

2. *great multitudes—see on* Mt. iv. 25, § 18, p. 116.

went into a ship—see before, Lu. v. 3, § 20, p. 154; Mk. iii. 9, § 26, p. 201—'Cast thy bread upon the waters: for thou shalt find it after many days.' Ec. xi. 1—it

* *See* ADDENDA, p. 251, 'On the beginning to teach in parables, and on the time and place of their interpretation.'

MATT. xiii. 3, 4	MARK iv. 2—4.	LUKE viii. 5.
and sat;	*and* sat in the sea;	
and the whole multitude	and the whole multitude	
stood on the shore.	was by the sea on the land.	
3 And he spake	2 And he taught them	he spake
many things unto them	many things	
in parables,	by parables,	by a parable:
saying,	and said	
	unto them in his doctrine,	
Behold,	3 Hearken; Behold,	
a sower went forth	there went out a sower	A sower went out 5
to sow;	to sow *f*	to sow
		f his seed: *g*
4 and	4 *g* and it came to pass,	and
when he sowed,	as he sowed, *h*	as he sowed,
h some *seeds* fell by the	some fell by the	some fell by the
way-*side*, *i*	way-*side*,	way-*side*;
		i and it was trodden down,
and the fowls	and the fowls of the air	and the fowls of the air *k*

SCRIPTURE ILLUSTRATIONS.

was in maritime countries more especially that the word was to take effect, Is. xxiv. 14, 15. . . . xli. 1. . . . xlii. 10, . . . —the first mission to the Gentiles was by Peter being sent from one seaport to another, Ac. x.—the first mission of Paul, the apostle of the Gentiles, was commenced by a voyage to Cyprus, xiii. 1—5.

3. *parables*—our Lord frequently spoke in such a manner, as that only the wise could understand—this method of teaching he commenced just after the scribes and Pharisees began their fault-finding, Lu. v. 30—6, § 22, p. 168; vi. 39, § 27, p. 209—the parable of 'The Sower' was just after the Jerusalem scribes had displayed their awful unpreparedness to receive his doctrine, ch. xii. [Mk. iii. 22], § 24, p. 235.

Mk. iv. 3. *Hearken; Behold*—our Lord addressed both the ear and the eye—he presented a lively picture to the mind, and which was afterwards to be spiritually applied to the hearts of those who had ears to hear—*see* Mt. xiii. 9, *next page—comp.* with Jno. xvi. 12—5, 25, § 87; Rev. ii. 7, &c.

a sower—the parable of the sower had long before been made use of, when also there was an earnest call to hearken—'Give ye ear, and hear my voice; hearken, and hear my speech. Doth the plowman plow all day to sow?' &c., Is. xxviii. 23—9.

4. *way-side*—*see* as to the design of the parable 'Note' on ver. 3—the way by which those who were first employed in sowing the good seed proceeded towards the field in which it hath been principally sown, was 'from Jerusalem, and round about unto Illyricum,' Rom. xv. 19—through Asia Minor, Ac. xvi. 4—12; Rev. i. 10—2—northward, Je. iii. 11, 12, . . . —and westward, Rev. vii. 2 (*see 'Mimpriss' Map of the Acts of the Apostles'*)—in the direction of these isles afar off, Je. xxxi. 10, . . . Is. xlix. 1—3, &c., . . . —to which the apostolic preaching reached, after passing through Asia Minor.

NOTES.

Mt. xiii. 3—9. *In parables.* The word *parable* is derived from a Greek word signifying 'to compare together,' and denotes a similitude taken from a natural object, to illustrate a spiritual or moral subject. The parabolical, enigmatical, figurative, and sententious way of speaking was the language of the eastern sages and learned men. The *origin* of parables, so far as can be traced, appears to have been with the Hebrews. It is most certain, that the oldest specimen of this kind of writing and speaking is to be found in the Scriptures, which carry us far beyond the earliest fragments of antiquity, into the first ages of the world.—*See on* ver. 10, p. 244. Our Saviour's parables were generally short narratives of some event or fact, real or fictitious, in which a continued comparison is carried on, frequently between sensible and spiritual objects; and under this similitude some important doctrine, moral or religious, is conveyed. They have the advantages of being easily comprehended, especially by rude minds—of commanding attention—exciting curiosity, and reproving vice and rectifying error by insinuating truth. Our Lord's parables are superior to all others. He never introduces beasts or trees conversing together with the faculties of men; all is built on nature and life. Once only, in the rich man and Lazarus, the scene is laid beyond this world, Lu. xvi. 19—31, § 69.

A sower went forth to sow. The parable is not a mere apologue, or moral example, but contains an allegory, and relates to the preaching of the word; and consequently its moral is to be found in the *success* or results of that preaching. It is an allegory, which describes beforehand the success of the preaching of the gospel, both to Jews and Gentiles; a concealed prophecy of what was afterwards to happen in connection with the preaching of the gospel, until the end of the Christian dispensation. Thus, the ministry of the word, along the path which had been so often trod by the feet of the prophets, might be compared to the sowing of the seed '*by the way-side*;' the children of the devil, the synagogue of Satan, the fowls that have since been glad to find shelter under the wide-spreading branches of that which they then endeavoured to destroy in the seed—these were abundantly ready to take away the word by every means in their power. In *Asia Minor* churches quickly sprung up, like the seed upon '*rocky ground*;' but it does not seem to have had much endurance. Paul had to say, '*All they which are in Asia be turned away from me*,' 2 Ti. i. 15. With regard to both Greece and Rome, it may well be said, '*the thorns sprung up, and choked the word.*' Farther on, in the north-west of Europe, to which the word pointed from the beginning, has been the great ministry of the gospel. Here it has found a more congenial soil than it did in former instances elsewhere. But here are the different kinds of *bad* ground, as well as the *good*; and of that which is *good*, there are as many kinds as of the *bad*. Three of each are mentioned.

4. *The way side.* Meaning, 'by the side of,' or upon the hard path through the field, so that the seed could not sink into the earth.

The fowls came, &c. Where husbandmen are sowing, thousands of starlings will cover the ground in Palestine, and lay a heavy contribution on the grain thrown into the furrows.

PRACTICAL REFLECTIONS.

Mk. iv. 1. The teaching of Jesus was not restricted to the house, but was frequently in the open air, and particularly by the sea-side. Nor should the disciples of Christ refuse to follow herein their Master: the good seed must be sown beside all waters, if we would desire to see it widely spread abroad, and filling the face of the world with fruit. The careless and irreligious will not enter into the congregation.

LET HIM THAT IS TAUGHT IN THE WORD COMMUNICATE UNTO HIM THAT TEACHETH IN ALL GOOD THINGS.—Gal. vi. 6.
BE NOT DECEIVED; GOD IS NOT MOCKED: FOR WHATSOEVER A MAN SOWETH, THAT SHALL HE ALSO REAP.—Gal. vi. 7.

MATT. xiii. 5—9.	MARK iv. 5—9.	LUKE viii. 6—8.
it came and devoured them up:	came and devoured it up.	devoured it.
5 some fell upon stony *places*, where they had not much earth: and forthwith they sprung up,	5 And some fell on stony *ground*, where it had not much earth; and immediately it sprang up,	And some fell upon a rock; and as soon as it was sprung up,
6 and when the sun was up, they were scorched; and because they had no root, they withered away.	6 but when the sun was up, it was scorched; and because it had no root, it withered away.	it withered away, because it lacked moisture.
7 And some fell among επι thorns; and the thorns sprung up, & choked them:	7 And some fell among εις thorns, and the thorns grew up, and choked it, and it yielded no fruit.	7 And some fell among εν μεσῳ thorns; and the thorns sprang up with *it*, & choked it.
8 but other fell into good καλην ground, and brought forth fruit, some an hundred fold, some sixty fold, some thirty fold.	8 And other fell on good καλην ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.	8 And other fell on good αγαθην ground, and sprang up, *and* bare fruit an hundred fold.
	9 And he said unto them,	*And* when he had said these things, he cried,
9 Who hath ears to hear, let him hear.	He that hath ears to hear, let him hear.	He that hath ears to hear, let him hear.
	[Ch. iv. 10, § xxxiii. p 253.]	[Ch. viii. 9, § xxxiii. p 253.]

(G. 17.) *Between the first & the second parable, Jesus, in answer to the disciples, tells why he was teaching in parables.—At the sea of Galilee.*

MATT. xiii. 10—.7.

10 And the disciples came, *and* said unto him, Why speakest thou unto them in para-
11 bles? He answered *and* said unto them, Because it is given unto you to know the

SCRIPTURE ILLUSTRATIONS.

Mk. iv. 7. *it yielded no fruit*—'no fruit to perfection,' Lu. viii. 14, § 33, p. 257—among the Romans Paul desired to have fruit, 'even as among other Gentiles,' Rom. i. 13—but warned them that if they did not continue in the Lord's goodness they would be cut off—'Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off,' xi. 22—in which case they could bring forth 'no fruit to perfection,' Jno. xv. 5, 6, § 87.

Mt. xiii. 8. *other fell into good ground*—'the principal wheat and the appointed barley and the rie in their place,' Is. xxviii. 25, ...—'for he said, Surely they *are* my people, children *that* will not lie: so he was their Saviour,' lxiii. 8.

brought forth fruit—the kingdom which was taken away from the Jews was to be 'given to a nation bringing forth the fruits thereof,' Mt. xxi. 43, § 84.

9. *who hath ears to hear*—the call to hear, is especially given to a people occupying an insular position—'Listen, O isles, unto me; and hearken, ye people, from far,' Is. xlix. 1. . . . .—'Hear the word of the LORD, O ye nations, and declare *it* in the isles afar off,' Je. xxxi. 10.

10. *Why speakest thou unto them in parables?*—he had before spoken plainly, as in the Sermon on the Mount, Mt. v.—viii. 1, § 19, pp. 120—43; and Jno. v. § 23, p. 177—now he changed his mode of public address, and mostly used similitudes, as ch. xxi.—xxv. §§ 82—6.

11. *Because it is given unto you, &c.*—his disciples were disposed to profit by his teaching, and were to

NOTES.

Mt. xii. 5. *Upon stony places.* επι τα πετρωδη, 'upon rocky ground,'—a rock with a very thin cover of earth.

6. *Were scorched.* In Palestine, during the seed-time, (in November,) the sky is cloudy; the seed then springs up even in stony places, but when the sun dissipates the clouds it quickly outgrows its strength.

8. *An, hundred-fold, &c.* i. e., a hundred, sixty, or thirty *grains*, for each one that was sown—an increase by no means uncommon. Strabo and Pliny testify that the soil in Babylonia never produced less than two hundred fold, and sometimes even three hundred; the grain, too, being of an astonishing size.

PRACTICAL REFLECTIONS.

[Mk. iv. 1. '*The sea is His, and He made it*;' and no less belongs to Him the wondrous instrumentality he hath provided for conveying thereupon, to every kindred and tongue and people, the treasures of his truth.]

Lu. viii. 5—8. As the word was sown on all kinds of ground, so let the Bible be freely dispensed to every living being—the Sower that soweth the seed hath put no restriction upon the outward exhibition of his truth, but hath commanded, '*He that hath ears to hear, let him hear*,' '*and let him that heareth say, Come*,' Rev. xxii. 17.

MATT. xiii. 12—4.

12 mysteries of-the kingdom of heaven, but to-them it-is-not-given. For whosoever hath,
to-him shall-be given, and he-shall-have-more-abundance περισσευθησεται: but whosoever
13 hath not, from him shall-be-taken-away even that he-hath. Therefore speak-I to-them
in parables: because they-seeing see not; and hearing they hear not, neither do they-
14 understa.d. And in αυτ' them is-fulfilled αναπληρουται the prophecy of-Esaias, which
saith, By-hearing ακοη ye-shall-hear, and shall-not-understand; and seeing ye-shall-

SCRIPTURE ILLUSTRATIONS.

be employed in sowing the good seed—the word. 'And this is the word which by the gospel is preached unto you,' 1 Pe. i. 25—A distinction was now to be made between them and those who, by their abuse of knowledge, were only in danger of plunging themselves into deeper guilt and misery—*see* just before Mt. xii. 31—7, § 31, pp. 236, 8.

the mysteries—the mysteries of the kingdom, do not mean any incomprehensible doctrines in themselves considered, but simply doctrines about the preaching of the gospel, and the establishment of the new kingdom of the Messiah, which *had not* been understood, and which were *as yet* concealed from the great body of the Jews—*see* Rom. xvi. 25, 'Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began'—xi. 25, 'For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in'—Ep. iii. 3, 4, 9, 'How that by revelation he made known unto me the mystery; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ.)' 9, 'And to make all *men* see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.'

10—5. Our Saviour taught much in parables,—*First*, that he might fulfil Old Testament predictions, *Ps.* lxxviii. 1, 2, 'Give ear, O my people, *to* my law: incline your ears to the words of my mouth. I will open my mouth in a parable: I will utter dark sayings of old:' and xlix. 3, 4, 'My mouth shall speak of wisdom; and the meditation of my heart *shall be* of understanding. I will incline mine ear to a parable: I will open my dark saying upon the harp'—*comp.* ver. 34, 5, p. 249—*Secondly*, that in manifesting the spiritual turn of his own mind, he might set us an example to improve everything as a mean of spiritual instruction—*see* Jno. iii. 12, 3, § 12, p. 85—*Thirdly*, that he might the more effectually reprove the Jews, without putting them into a rage, ch. xxi. 28—46, § 84—*Fourthly*, that he might the more easily instruct the attentive and thoughtful, in a manner much used in the east, delightful to the mind and helpful to the memory, Ho. xii. 10, 'I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets'—*Fifthly*, that he might justly permit the blindness and ruin of such as hated instruction, ver. 13—*Sixthly*, a key to the better understanding of what was before written was now being given by our Lord to those who were to understand all parables, Mk. iv. 13, § 33, p. 254, and become 'stewards of the mysteries of God,' 1 Co. iv. 1.

12. *whosoever hath, &c.*—'For unto every one that hath,' &c., Mt. xxv. 29, § 86—'He that hath the Son hath life; *and* he that hath not the Son of God hath not life,' 1 Jno. v. 12.

more abundance—the disciples were to be given, by the parables of our Lord, a deeper insight into the mysteries of the kingdom presented by the prophets of the Old Testament; 'unto whom it was revealed, that not unto themselves, but unto us they did minister the things,' &c., 1 Pe. i. 12—and to be afterwards more fully developed by the prophets and apostles of the New Testament, Ep. iii. 4—10.

shall be taken away—those who rested in the outward forms were to be deprived of even these, Mt. xxiv. 2, § 86; He. vii. 18, 9; viii. 12, 3; ix. 9—14.

that he hath—'seemeth to have,' Lu. viii. 18, § 33.

13. *they seeing see not*—'Ye have seen,' &c., 'yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day,' De. xxix. 2—4—*see also* Je. v. 21; Eze. xii. 2; Jno. ix. 41, § 55.

14. *prophecy of Esaias*—spoken when contemplating the long and great desolation of the land, Is. vi. 9—11, . . . consequent upon their rejecting the Lord, the King, of whose glory Isaiah had a vision, ver. 1—4—*comp.* Jno. xii. 39—41, § 85.

NOTES.

11. *The mysteries.* τα μυστηρια, 'the secrets.' The first and leading sense of the word, is not 'mystery,' according to the meaning of the word in English, denoting something incomprehensible; it means a secret, anything not disclosed to the world, though perhaps communicated to a select number. Jesus did not adopt this mode of instruction till the Jewish guides accused him of being in league with Satan. They would not have continued to hear the truth in plain language.

12. *Whosoever hath, &c.* A proverbial saying, meaning, that those who are really disposed to attend to His doctrine, shall be fully informed about it; whereas the careless and inattentive hearer shall have no benefit from his instruction.

From him shall be taken He shall be utterly deprived of those means and opportunities of salvation which he has neglected and slighted.—*Watson.* The Jews, in having their temple and sacrifices, without knowing HIM to whom they pointed, were like those who have only the words of a parable without understanding its meaning. The Jews rejected the TRUTH, and boasted of the shadow; and of the shadow itself they were speedily deprived. For nearly eighteen centuries they have had no opportunity of observing the sacrifices and worshipping in the temple. Even that which they had has been taken from them.

13. *Seeing see not, &c.* i. e., They overlook what they see, and are inattentive to what they hear; they shut their eyes against the light, and neglect or abuse the means of knowledge.

14. *The prophecy of Esaias, &c.*—*See* 'Scripture Illustrations.' This passage is frequently quoted and applied to the unbelieving Jews, as in Mk. iv. 12, [Lu. viii. 10,] § 33, p. 254; Jno. xii. 40, § 85; Ac. xxviii. 26, 7, '*Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with* their *eyes, and hear with* their *ears, and*

PRACTICAL REFLECTIONS.

Mt. xiii. 11. There must be a co-operation of the will of the hearer in the profitable hearing of the word; we must not merely hear with the multitude, but, as disciples of Jesus, do the will of God, if we would know the word in truth.

12 *ver.* If we would obtain much scriptural knowledge, we must esteem it as precious treasure, which we endeavour to make our own, by laying it up in our hearts, that we may practise it in our lives.

[13 *ver.* He who has the word of God merely in its outward form, without an understanding of it, as given by the Great Interpreter, is still in great darkness with regard to the mysteries of divine revelation.]

14 *ver.* The heart must be changed before the understanding can be fully enlightened.

MATT. xiii. 15—7.

15 see, and shall not perceive: for this people's heart is waxed gross, and *their* ears are dull of hearing *ωσι βαρεως ἠκουσαν*, and their eyes they have closed *εκαμμυσαν*; lest at any time they should see with *their* eyes, and hear with *their* ears, and should under-
16 stand with *their* heart, and should be converted, and I should heal them. But blessed
17 *are* your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous *men* have desired *επεθυμησαν* to see those *things* which ye see, and have not seen *them*; and to hear *those* things which ye hear, and have not heard *them*. [Ver. 18, § xxxiii. p. 254.]

Jesus proceeds with the remainder of his parables.

MATT. xiii. 24—35. [Ver. 23, § xxxiii. p. 258.]

MARK iv. 26—34. [Ver. 25, § xxxiii. p. 259.]

24 [a] Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his
25 field: but while men slept, his enemy came and sowed tares

SCRIPTURE ILLUSTRATIONS.

13. *this people's heart is waxed, &c.*—our Lord here recognises the fulfilment of the prediction, 'Make the heart of this people fat,' &c., Is. vi. 10. . . . ix. 16. . . . Je. v. 23—31; Eze. xiii. 1—9. . . . xxii. 25—31.

16. *blessed* are *your eyes, &c.*—'Blessed *is* the man that heareth me, watching daily at my gates,' Pr. viii. 34—'Blessed *are* the eyes which see the things that ye see,' &c., Lu. x. 23, 4, § 60—'That which was from the beginning, which we have heard, which we have seen with our eyes,' &c., 1 Jno. i. 1—4.

17. *have desired, &c.*—'I have waited for thy salvation, O LORD,' Ge. xlix. 18. . . .—'The Desire of all nations,' Hag. ii. 7—'Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace *that should come* unto you,' 1 Pe. i. 10.

24. *Another parable*—the former regarded the sowing of the good seed, and the different kinds of ground and degrees of produce, Mt. xiii. 1—9. This second treats of the separation of the tares from the wheat at the time of harvest, ver. 28—30—the harvest of the good ground, referred to at the close of the former parable, ver. 8, in which ground, tares as well as wheat may be found, ver. 25—30.

good seed—'his seed,' Lu. viii. 5, § 32, p. 243, as contrasted with the seed of the enemy, ver. 25, *supra*.

25. *while men slept,*—'Be vigilant,' 1 Pe. v. 8; but 'his watchmen *are* blind: they are all ignorant, they *are* all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber,' Is. lvi. 10. . . .—'Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch,' &c., Ac. xx. 30, 1. Even in the days of the apostles there were 'false brethren unawares brought in,' Ga. ii. 4—'But evil men and seducers shall wax worse and worse, deceiving, and being deceived,' 2 Ti. iii. 13—'For the time will come when they will not endure sound doctrine—watch thou in all things,' iv. 3—5.

enemy came and sowed tares—'Such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light.' 2 Co. xi. 13—5—'Your adversary the devil,' 1 Pe. v. 8—'Satan, which deceiveth the whole world,' Rev. xii. 9.

NOTES.

understand with their *heart, and should be converted, and I should heal them*;' and Rom. xi. 8, '(*According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear*;) *unto this day*.' The sense of the prophecy is, with respect to the times of the Messiah, that the Jews, whilst hearing the sermons preached by him, whether with or without parables, should hear his voice, the sound of it, but not understand his voice internally, spiritually, and experimentally; and whilst they saw with the eyes of their bodies the miracles he wrought, they should see the facts done, which could not be gainsayed by them, but would not take in the clear evidence, full proof, and certain demonstration given thereby of his Messiahship.

15. *Waxed gross.* 'Εκαχύνθη, 'grown stiff with fatness;' alluding to a notion the *ancients* had, that a great quantity of fat about the heart stupified both the intellectual and sensitive powers.—*Comp.* De. xxxi. 20, xxxii. 15, Ps. cxix. 70, and Is. vi. 10.

17. *Many prophets and righteous* men, *&c.* Such as the ancient patriarchs and prophets, some of them kings, as David and Solomon.—*See* Lu. x. 24, § 60; Heb. xi. 13, '*These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of* them, *and embraced* them, *and confessed that they were strangers and pilgrims on the earth*;' and 1 Pe. i. 11, 2, '*Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.* 12. *Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into*.'

24—30. *Another parable, &c.* 'The parable now subjoined by our Lord was meant to represent the different effect of the gospel when already preached; wherein the field is the world, and the good seed the word of God preached by Christ and his apostles.' (*Grotius.*) The purpose of the parable was to draw attention to a future public and final declaration of the distinction between the righteous and the wicked; and to found on the certainty of such declaration a solemn warning of the necessity of righteousness and the danger of sin. The *machinery* of the parable is so contrived, as to afford occasion and employ means for the display of some momentous truths, to which our Saviour saw fit to refer, because they were calculated to prove auxiliary to his chief design. The end of the world,—the judicial office He should then assume and execute,—the ministry of angelic beings under his orders,—the opposite conditions of misery and of glory, to which, after the day of judgment, men shall be consigned.

PRACTICAL REFLECTIONS.

15 *ver.* Men are allowed to fall into errors of judgment, as a punishment for alienation of heart from God.—If we would be truly wise, we must be simple-hearted towards God.

16 *ver.* It is only as seeing and hearing Jesus, that we can expect to inherit blessing.

17 *ver.* The privileges to be enjoyed under the gospel are much greater than those which were enjoyed by the prophets of old—the predictions which were delivered to them in vision, we may see in their fulfilment.

25 *ver.* In the very place where the truth has been preached, there more especially should the enemy be vigilantly watched, that he may, if possible, be prevented from sowing his tares.

WHOSO FINDETH ME FINDETH LIFE, AND SHALL OBTAIN FAVOUR OF THE LORD.—Prov. viii. 35

HE THAT SINNETH AGAINST ME WRONGETH HIS OWN SOUL: ALL THEY THAT HATE ME LOVE DEATH.—Prov. viii. 36.

MATT. xiii. 26—30.

26 among the wheat, and went-his-way. But when the blade was-
sprung-up, and brought-forth fruit, then appeared the tares also.
27 So the servants of-the householder came and-said unto-him, Sir,
didst-not-thou-sow good seed in thy field? from-whence then
28 hath-*it* tares? He said unto-them, An-enemy hath-done this. The
servants said unto-him, Wilt-thou then *that* we-go and-gather-
29 them-up? But he said, Nay; lest while-ye-gather-up the tares,
30 ye-root-up also the wheat with-them. Let both grow-together until
the harvest: and in the time of harvest I-will-say to-the reapers,
Gather-ye-together first the tares, and bind them in bundles to burn
them: but gather the wheat into my barn.[b]

MARK iv. 26—9. [Ver. 25, p. 259.]

[b] And he-said, So is the kingdom of God, as if a-man should-cast seed 26 into the ground; and should-sleep and rise, night and day, and the 27 seed should-spring and grow-up μηκυνηται, he knoweth not how. For 28 the earth bringeth-forth-fruit of-herself αυτοματη; first the-blade χορτον, then the-ear σταχυν, after-that the-full corn σιτον in the ear. But when 29

SCRIPTURE ILLUSTRATIONS.

26. *brought forth fruit, &c.*—'Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples,' Jno. xv. 8, § 87—'I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain,' ver. 16. We are not immediately to reject those who do not instantly bring forth fruit—'The husbandman waiteth for the precious fruit of the earth, and hath long patience for it—Be ye also patient—Grudge not one against another,' Ja. v. 7—9.

27. *servants of the householder*—'ministers by whom ye believed. . . I have planted, Apollos watered . . . we are labourers together with God: ye are God's husbandry,' &c., 1 Co. iii. 5—9—'ministers of God,' 2 Co. vi. 4—'And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers: for the perfecting of the saints, for the work of the ministry,' Eph. iv. 11, 12. Also as to the angels, 'Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?' He. i. 14.

28. *An enemy*—he that occupies the ground unprofitably is an enemy—'He that is not with me is against me,' Mt. xii. 30, § 31, p. 236—and as an enemy will be dealt with in the proper season, xxv. 26—30, § 86—'Be sober, be vigilant,' &c., 1 Pe. v. 8.

29. *tares*—not openly wicked, for the disciples were to put away from among them the wicked person, 1 Co. v. 13—nor those professing doctrine opposed to the gospel, for the heretic was, after admonition, to be rejected, Ti. iii. 10—but bastard wheat representing hypocrites, having the outward semblance of true disciples; and in removing whom, men might be in danger of removing those who are disciples in truth—'Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in *his* brother's way,' Rom. xiv. 13.

30. *Let both grow together*—even in the first company of the disciples, was one that had a devil, Jno. vi. 70, § 43, p. 334—and who was allowed to ripen into the betrayer, xiii. 21—30, § 87.

first the tares, &c.—first, the fall of Babylon, and judgment upon the worshippers of the beast, are intimated, Rev. xiv. 8—11—and then the harvest of the earth is reaped, ver. 12—6—so also in Isaiah: first, the fall of Babylon, ch. xxi. 9, and then is the exclamation, 'O my threshing, and the corn of my floor,' ver. 10—again, first, the spoiling of Babylon, and then many nations are joined to the Lord, and are 'my people,' Zech. ii. 9—11.

bind—'Say ye not, A confederacy, to all *them to* whom this people shall say, A confederacy,' Is. viii. 12. . . . —'they shall be gathered together,' xxiv. 22. . . . —'the spirits of devils, working miracles, . . . go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty,' Rev. xvi. 14.

burn them—'For, behold, the day cometh, that shall burn as an oven,' Mal. iv. 1. . . —Babylon 'shall be utterly burned with fire,' Rev. xviii. 8.

gather the wheat, &c.—'Bound in the bundle of life with the LORD,' 1 Sa. xxv. 29—'He will throughly purge his floor, and gather his wheat into the garner,' Mt. iii. 12, § 7, p. 54.

Mk. iv. 26. *and he said, &c.*—This third parable, found only in Mark, points out still more distinctly, some circumstances with regard to the crop discoursed of in the former two, Mt. xiii. 1—8, p. 242; 24—30, *supra*.

27. *he knoweth not how*—. . . 'yea farther; though a wise *man* think to know *it*, yet shall he not be able

NOTES.

Tares. The weed spoken of here is incorrectly rendered *tares*; it is a noxious plant peculiar to the east, very like the *darnel* of our corn-fields, and resembles their wheat in almost all points, until its maturity, when it is discovered by some slight differences; such as, that it is coarser and less compact; but principally by its want of fruit, a few grains only appearing in a large full ear. It is not only found to be unprofitable, but destructive: its seed being mingled with the flour occasioning inebriety, vertigo, and often a lethargic and mortal torpidity. The ancients said that it injured both the head and the eyes. Our tares are a pulse that may be used; but this weed is fit only for fuel.

30. *Let both grow together, &c.* Signifies the mixture of good and bad in the present state, and that the punishment of the guilty would involve the innocent in suffering; the punishment of individuals and nations is therefore delayed.

Mk. iv. 28. *For the earth bringeth forth fruit of herself.* The scope of the passage does not require us to suppose that our Saviour meant to say that the earth had any productive power *of itself*, but only that it produced its fruits not by the *power of man*. God gives it its power. It has no power of its own. So religion in the heart is not by the *power* of man. It is by the power of God. At the same time, as without industry man would have no harvest, so without active effort he would have no spiritual fruitfulness. Both are connected with his effort; both are to be measured commonly by his effort; both grow, he cannot tell how; both increase when the proper means are used; and both depend on God for increase.

29. *Immediately he putteth in the sickle.* This is the way with the husbandman. As soon as the grain is ripe, it is cut down.

PRACTICAL REFLECTIONS.

25 *ver.* It is ever the device of the enemy, to mingle his work with that of God. It is more easy to prevent evil, than to eradicate it, after it has been allowed to germinate.

29 *ver.* Let not the sinner presume upon the forbearance of God, which may be exercised towards him for the sake of those, whom, it may be, he hates and despises.

30 *ver.* There is to be first a gathering together of the tares, and binding them in bundles to be burned,

Matt. xiii. 31—.3.	Mark iv. 30—.2.
	the fruit is-brought-forth παραδῷ, immediately he-putteth-in the sickle, because the harvest is-come.[c]
31 [c] Another parable put-he-forth παρεθηκεν unto-them, saying,[d]	
	And he-said, 30
	[d] Whereunto shall-we-liken the kingdom of God? or with what comparison παραβολῇ shall-we-compare παραβολωμεν it?[e]
[e] The kingdom of heaven is like to- a-grain of-mustard-seed, which a-man took, *and*-sowed in his field:[f]	*It is* like 31 a-grain of-mustard-seed,
32 which indeed is the-least of-all seeds: but when it-is-grown, it-is the-greatest among-herbs,	[f] which, when it-is-sown in the earth, is less than-all the seeds that *be* in the earth: but when it-is-sown, it-groweth-up, 32 and becometh greater than-all herbs, and shooteth-out great branches;[g]
[g] and becometh a-tree, so-that the birds of-the air come and lodge in the branches thereof.	so-that the fowls of-the air may lodge under the shadow of-it.
33 Another parable spake-he unto-them; The kingdom of heaven is like unto-	

SCRIPTURE ILLUSTRATIONS.

to find *it*,' Ec. viii. 17—*see also* xi. 5, 6, 'As thou knowest not what *is* the way of the spirit, *nor* how the bones *do grow* in the womb of her that is with child: even so thou knowest not the works of God who maketh all. In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both *shall be* alike good.'

28. *first the blade, &c.*—the dispensations of God are progressive, 2 Co. iii. 7—18.

29. *when the fruit is brought forth, &c.*—*see* as to the presenting of the firstfruits, Le. xxiii. 10—'On the mount Sion'—'the firstfruits unto God and to the Lamb,' Rev. xiv. 1—4. And thereafter, in the clear testifying of mercy and judgment, ver. 6, 7—and in the destruction of Babylon, ver. 8—11, is the preparation for the harvest, ver. 12—.6.

Mt. xiii. 31. *Another parable*—the immediately preceding parable shewed that, in a manner unknown to man, the seed was to grow up and produce the harvest, Mk. iv. 26—.9. This intimates that from a small, and, it might be, despised beginning, Is. xii. 8—14. . . . li. 1—3. . . .—the kingdom will become great, lx. 22. . . .—'Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this,' lx. 7.

32. *becometh a tree, so that the birds, &c.*—*see* Mk. iv. 32—a correspondent progress is marked by the prophet, in describing the case of that which is elsewhere spoken of as the firstfruits: 'I will crop off from the top of his young twigs a tender one, and will plant *it* upon an high mountain and eminent: in the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell,' Ezk. xvii. 22, .3—'In that time shall the present be brought unto the Lord . . . . to the place of the name of the Lord of hosts, the mount Zion,' Is. xviii. 7—'In mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things,' Ezk. xx. 40.

33. *leaven*—leaven was used in preparing the two wave loaves offered as firstfruits, fifty days after the

NOTES.

Mt. xiii. 31. *Another parable.* The following parable appears to relate to the wonderful increase of the word of God among the Gentiles. Tertullian acquaints us that in his time, (the second century,) it had spread to the Getuli, the Mauri, the utmost boundaries of Spain, throughout Gaul, and Britain, even where inaccessible to the Romans; also over Sarmatia, Germany, Scythia, and in many other nations, provinces, and islands, unknown to, and beyond the Roman empire. Irenæus, prior to Tertullian, enumerates the churches of Germany, and Gaul, and Spain, of Egypt, and Libya, and of the East, &c.

31, .2. *Grain of mustard seed.* The plant here described was very different from that which is known among us. It was several years before it bore fruit, and became properly a tree. Mustard, with us, is an annual plant; it is always small, properly an herb. The Hebrew writers speak of the mustard tree as one on which they could *climb*, as on a fig-tree. Its size was much owing to the climate. All plants of that nature grow much larger in a warm climate, like that of Palestine, than in colder regions. The seeds of this tree were remarkably small; so that they, with the great size of the plant, were an apt illustration of the progress of the church, and of the nature of faith, Mt. xvii. 20, § 51.

The least of all seeds. I. e., of all those seeds with which the people of Judæa were then acquainted. Or, of all those seeds which produce plants, the stems and branches of which grow into a *ligneous* or *woody substance*. Our Lord's words are to be interpreted by popular use. And we learn from ch. xvii. 20, § 51, that '*like a grain of mustard seed*,' was become proverbial for expressing a very small quantity. 'A stalk of mustard seed was in my field, into which I was used to climb, as men do into a fig-tree.'—*R. Calipha, in Whitby.*

PRACTICAL REFLECTIONS.

and afterwards is the gathering of the wheat into the barn. Let us therefore not be envious at the seeming prosperity of the confederacies of the wicked. Let the children of God wait patiently for the time of his gathering them together into blessing.

Mk. iv. 26—.9. It belongs to man diligently to sow the seed—carefully to watch its springing up, and patiently to wait till God, in his good time, gives the harvest.

MATT. xiii. 34, .5.

leaven, which a-woman took, *and*-hid in three measures of-meal, till the-whole was-leavened.[a]

34 All these-things spake Jesus unto-the multitude in parables;

and without a-parable spake-he not unto-them:

35 [b]that it-might-be-fulfilled which was-spoken by the prophet, saying, I-will-open my mouth in parables; I-will-utter *κεκρυμμενα things* which-have-been-kept-secret from the-foundation of-the-world.[c]

[Ver. 36, § xxxiii. p. 253.]

MARK iv. 33, .4.

[a] And with-many such parables spake-he 33 the word unto-them,
as they-were-able to-hear *it*.
But without a-parable spake-he not 34 unto-them: *[*]

[c] and *when they were* alone, he-expounded *επελυε* all-things to his disciples.

[Ver. 35, § xxxiv. p. 264.]

SCRIPTURE ILLUSTRATIONS.

sheaf of wave offering had been brought in, Le. xxiii. 15—.7—'They shall be holy to the LORD,' ver. 20. But it is more frequently made use of to denote fermenting power of an evil kind—'a little leaven leaveneth the whole lump,' 1 Co. v. 6; Ga. v. 9—'Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened,' 1 Co. v. 7, 8. In the same sense the word is used by our Lord—*see* Mt. xvi. 6, 11, .2, § 48; Lu. xii. 1, § 63.

35. *that it might be fulfilled, &c.*—the quotation is from the commencement of a psalm describing the Lord's dealings with his people Israel, Ps. lxxviii. 2: these parables regard the things concerning them, which, although revealed, have yet been kept secret from the foundation of the world—*see* on this subject, Is. xxix. 18—23. . . . . xli. 26. . . . . xliii. 19—23. . . . . xliii. 8, 9, &c. . . . —among Israel was the good seed to be sown, Je. iii. 11, .2, .5. . . . . Mt. xv. 24, § 45; Jno. xvii. 17—21, § 87—which was not to return void, Is. lv. 8—11. . . . —they were to be found intermingled with strangers, Je. iii. 13. . . . —of the twelve tribes scattered abroad were to come the firstfruits, Ja. i. 1, 18; Rev. vii. 4; xiv. 4.

NOTES.

33. *Leaven.* A piece of dough, but especially what is salted and soured for fermenting. Such bread as was made of dough unsoured and unfermented was called *unleavened*; and what was made of fermented dough was called *leavened*, Ex. xii. 15.

Three measures of meal. σάτον is a Jewish measure of capacity for things dry, the third part of an ephah. Also the usual quantity, as Ge. xviii. 6, '*And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth.*' So Ju. vi. 19, and 1 Sa. i. 24; an ephah being *three sata or measures.* So Ruth ii. 17. The σάτον measure was about a peck and a half English.

Mk. iv. 33. *As they were able to hear* it. They were not able to bear plain statements of truth, and so he spake to them the truth '*in parables*,' to which they could be induced to listen; and from which, if they were so inclined, it was possible for them to learn heavenly wisdom; especially as the Divine Teacher was ready to explain to inquirers that which he taught them '*in parables*.'

[34. *He expounded.* ἐπέλυεν τοῖς ἰδίοις 'gave solutions of everything' [that was obscure to them]. Ἐπιλύειν (as the Heb. פתר and the Latin *solvere*) often has this sense. Its primary signification is to *untie a knot.*—*Bloomfield.*]

Mt. xiii. 35. *That it might be fulfilled, &c.* This is taken from Ps. lxxviii. 1, 2.

PRACTICAL REFLECTIONS.

Mt. xiii. 31, .2. We are not to despise the day of small things, nor to be discouraged by apparently feeble beginnings. The greatest cause on earth had at first the least worldly promise. Those who would have devoured Christianity, when it was sown in the earth, are now glad to find protection under its wide-spreading shade.

34, .5 *ver.* Because a matter has been kept secret hitherto, that is no reason why it should not hereafter be revealed. It may be hid, moreover, from the wise and prudent, who are satisfied with their own or others' conjectures, and it may be expounded to the simple-minded disciple, who seeks to enjoy more intimate communion with Jesus.

Mk. iv. 34. That we may become truly possessed of the word of God, let us both carefully mark the text, and diligently seek the true exposition from Him in whom we have that anointing whereby we may know all things.

I. *The parable of the sower* should teach us to take heed how we hear, and to examine our own hearts, to see that we have not 'received the grace of God in vain.'

II. *The parable of the springing seed* should teach ministers not to despond when their faithful labours seem to produce no effect: for the seed is sown, it is springing up when they do not always see it, and '*in due season we shall reap, if we faint not,*' Ga. vi. 9.

III. *The parable of the mustard seed* should encourage us in efforts, however small, for the interests of Christ, for the most diminutive seed may produce a great and wide-spreading tree; and it may cheer us in viewing the small beginnings made in our own vicinity, or in the world at large, for improving the spiritual condition of mankind, for '*A little one shall become a thousand, and a small one a strong nation: I the* LORD *will hasten it in his time,*' Is. lx. 22.

[*] *See* ADDENDA, p. 251, '*On Jesus beginning to teach in parables,*' sixth paragraph.

GEOGRAPHICAL NOTICE.

THE SEA OF GALILEE, p. 242.—From Kitto's '*Pictorial Palestine*,' Vol. I. pp. cxiv., ...v., ...vii.

'THE LAKE OF TIBERIAS (*see* Sect. XX. p. 155, '*Lake of Gennesaret*') is, from its associations, the most interesting body of water in the Holy Land, far more so than the Dead Sea, although the latter is considerably larger, and physically much more remarkable. . . . In the New Testament the Dead Sea is not once mentioned; but the name of the lake of Tiberias, the "*sea of Galilee*," very often occurs. Capernaum, on its border, was the usual residence of our Lord; and the lake, or its shores, the scene of some of the most remarkable transactions of his life.

'It was usual for the Jews to call every expanse of water "*a sea*," which name was partly applied by metaphor, doubtless, to the brazen reservoir—"*the brazen sea*"—which stood in the court of the temple. Accordingly, the evangelists, Matthew, Mark, and John, being native Jews, invariably call the lake of Tiberias a "*sea*;" but Luke, who was probably a native of Asia Minor,* and whose geographical terms are always more distinctive, calls it generally a "*lake*." The present inhabitants, like those of ancient times, still call their water a "*sea*," and reckon it and the *Dead Sea*, to the south of them, to be the two largest known, except the great ocean.

'Josephus dwells on the sweetness and softness of its water, and of its pebbly bottom, and, above all, of the salubrity of the surrounding atmosphere. He also expatiates largely on the extraordinary fertility and valuable products of the land of Gennesaret, the tract on the western border of the lake (*see* Sect. XX. p. 155, *also* Sect. XIII. p. 82). The lake as seen from the hills is generally described in much warmer language than when seen from the shore.

'Of all modern descriptions, perhaps that of Dr. Clarke is the best in conveying a general impression of the scene which is offered from the summit and descent of the western mountains. He says—

"'A view was presented, which, for its grandeur, independently of the interest excited by the different objects in it, has no equal in the Holy Land.

"'From this situation we perceived that the plain over which we had been so long riding [from the west] was itself very elevated. Far beneath appeared other plains, one lower than the other, in a regular gradation, reaching eastward as far as the surface of the sea of Tiberias. . . . Its eastern shore exhibits a sublime scene of mountains towards the south and north, and they *seem* to close in at either extremity; both towards *Choraxin*, where the Jordan enters, and the *Aulon*, or *Campus Magnus*, through which this river flows to the Dead Sea. The cultivated plains reach to its borders, which we beheld at an amazing depth below, and by the different hues of their various produce presented the motley pattern of a vast carpet. To the north appeared many snowy summits towering above and beyond a series of intervening mountains. The summit of the principal eminence, *Jebel es sheik*,† or *Hermon*, was so lofty that the snow entirely covered the upper part of it, investing all the higher part with that perfect white and smooth velvet-like appearance which snow only exhibits when it is very deep.

"'From lower points of view, on the descent to the lake, and from the plain by which the lake is bordered, much of all this grandeur is lost; and much that looks beautiful in the distance becomes bald and barren in the nearer view. That nearer view is still grand, especially from the plain at the northern extremity of the lake. On the east rise the mountains, not precipitously, but rolling back from the shore, green and verdant after rain, but destitute of trees. On the west, hill rises after hill in beautiful succession, and the loftiest visible summit is crowned with a city (*Safet*), whose commanding position is perhaps unequalled in the world. In two places the mountains here come down to the lake; the rest is a beautiful and uncultivated plain, that rich and fertile '*Land of Gennesaret*,' which, for its combination of natural advantages—soil, scenery, climate, temperature—is, perhaps, exceeded by no other spot on earth. In winter and spring this plain is traversed by numerous torrents, some of which are so large and rapid as not to be passed without difficulty. 'Nothing can surpass the beauty and grandeur of the surrounding scenery,' says Elliot.—(*See* Sect. XLII. p. 323, *for further particulars of this region, from Tiberias to Tel-Hum.*)

"'The feathered tribes seem to make the lake a favourite resort. Multitudes of song birds harbour in the northernmost groves, and their innumerable happy voices mingle with the rush of waters, where the river hastens to the lake. The margin and surface of the lake itself presents large flocks of storks, wild ducks, and diving birds; pelicans are not wanting; while here and there vultures are assiduously engaged with their carrion prey; or eagles, heavily flapping their broad wings, rise to their aeries in the mountains. But when the heat of the summer sun—intensely concentrated on the borders of this deep basin, has absorbed all the moisture which the earth contained, and utterly dried up the green herbage which gave a cheerful aspect to the scene, the effect of the whole, in the entire absence of trees, is very different; more dull, heavy, sad, but not less, perhaps, in unison with the general tone of feeling with which the Christian pilgrim is prepared to regard this memorable lake.

"'How different this view from that which was presented to the eye about the time of our blessed Lord! Then the borders of the lake were thickly populated, and the eye rested in turn upon fortresses and cities, towns and villages. There was not only the royal city of Tiberias, but the woe-doomed cities of Chorazin, Capernaum, and Bethsaida, the latter '*the city of Andrew and Peter*,' all the frequent witnesses of his '*mighty works*.'—Capernaum, his most usual place of residence, '*exalted unto heaven*' once, but now so utterly '*cast down*,' that men know not where it stood. Hippos and Gamala, Tarichæa and Beth-Meon, and the strong Magdala, were on its confines, and doubtless many other places of less note. Then also the surface of the lake was enlivened with numerous boats passing and repassing across, and from town to town, with passengers and goods, while the fishers launched forth to cast their nets in the deep waters. Then the shores were everywhere richly planted and cultivated, and offered numerous delightful gardens and paradises, while numerous people, busy or unoccupied, were passing to and fro; and then, instead of this silence, were heard the voices of men calling to each other, the joyous shouts of happy children, the sound of the song and harp, the noise of the millstones, and the lowing of the herds upon the sides of the hills. Amidst the present vacancy and silence the mind can better fill up the details of such a picture, than were the scene actually occupied with other and different objects than those which the imagination wishes to supply."

'The water of the lake is perfectly clear and sweet, although it receives several hot saline springs, so impregnated with gases that they change the colour of the stones over which they pass. Dr. Clarke describes it as being clear as the purest crystal, sweet, cool, and most refreshing to the taste. Mr. Fisk says, "in the water of the lake my thermometer stood at 70° in the sun at 90°." This was in November. Dr. Clarke swam to a considerable distance from the shore, and could discern the bottom covered with shining pebbles. . . . The lake generally presents a dark appearance on account of the high mountains enclosing it.

* Mr. Greswell thinks it probable that LUKE was a native of Philippi in Macedonia, Vol. I. Diss. II. p. 92—*see* Sect. I. ADDENDA, p. 7, *supra*, '*Evangelists*,' first paragraph.

† 'The lower points of view, from which most travellers describe the lake, do not take in this magnificent back ground; hence, perhaps, the comparative tameness of their descriptions. Stephens rather sneers at the comparison to the lake of Geneva, (*see* Sect. XX. p. 156, paragraph 5,) particularly on the score of the *absence* of a Mont Blanc; whereas, in fact, the very *presence* of Mount Hermon, capped with snow in the distance, probably first suggested the comparison to Dr. Clarke. Clarke was right in describing impressions from what he saw, and *he did* see the snowy Hermon; and Stephens is right in describing from what he saw, and *he could not* see the splendid background which that mountain forms.'

'As the waters of the lake lie deep in a basin surrounded on all sides by lofty hills, except at the entrance and outlet of the Jordan, long-continued tempests from any quarter are unknown. But these same local features, which preclude any long agitation of its surface, render it liable to whirlwinds and squalls and sudden gusts. . . . . Winds from the south-east are those by which a boisterous sea is most usually raised in this lake.'

'The whole country in its neighbourhood is well nigh depopulated by the judgments of God and the depravity and misgovernment of man. The traveller stands astonished at the view of the grievous change which it has witnessed. He is most deeply affected also in the remembrance of the consecration of its narrow borders by the personal ministry of the Saviour himself, and in his reflection on the moral influences which have gone forth from its now almost forsaken shores to the very ends of the earth.'—*The Lands of the Bible, by Jno. Wilson, D.D., F.R.S.*, Vol. II. p. 111.

'Those who have spoken of the course of the Jordan through the lake being distinctly visible, must have had strange organs of vision, and curious principles of hydrostatics to guide their judgment. The measurements of Lieut. Symonds have settled the extent of the depression of the lake below the level of the Mediterranean, finding that it amounts to 328·98 feet. The climate of Tiberias and the other villages on its borders is consequently much milder than that of the surrounding country, and at certain seasons of the year oppressive. We were not able to acquiesce in the conclusion of some travellers, that the lake at some geological era must have been the crater of a volcano. The basaltic rock along the sides of the lake, and which appears, too, at its northern borders, is connected, however, with some volcanic influence not yet extinct, as is intimated by the fearful earthquakes to which this part of the country is subject, and by which the great crevasse of the *Jordan* and of the *Wadi 'Arabah* has, perhaps, been formed.'—*Ibid.* p. 151.

ADDENDA.

ON JESUS BEGINNING TO TEACH IN PARABLES.*

'Probably, not much later than the third hour of the day, the time which is known, in classical writers, by the ἀγορᾶς πλῆθος, Jesus leaves the house where he was, and repairs to the lake, Mt. xiii. 1, where he delivers a series of parables, for the first time in the course of his ministry; himself, with his disciples, on shipboard, and the people standing on the land.'—*Greswell*, Vol. II. Diss. xxiii. p. 334.

'With regard to the time, or the manner, of this beginning to teach in parables, as well as to the order of succession in which these first of the number were pronounced, there is little or no difficulty. . . . Thus much, however, is distinctly implied by the express words of St. Matthew and St. Mark—and not called in question merely by the silence of St. Luke; that our Lord began to teach in parables, for the *first* time, upon this occasion; a conclusion, which the course and succession of the gospel history hitherto must of itself confirm. There is no parable, nor any vestige of a parable, like those which were now pronounced, and those which are seen to have been pronounced hereafter, to be met with in it. The word παραβολὴ, in its true, may occur; but, wherever this is the case, it stands for a very different thing from what we consider to be meant by *a parable*.

'It is agreed also that when our Lord began thus to teach in parables, it was upon the shore of the lake of Capernaum, to which he had repaired on purpose; and sitting on board a small vessel, at some distance indeed from the land, but not so far as to be out of the hearing of the people. This, as we have often seen, was his familiar practice when in the vicinity of the lake; or when he would avoid the pressure of the multitude. . . . . Probably the very ship which had been appointed, Mark iii. 9, § 26, p. 201, to attend upon him, and to be ready for such services as those, when he was last in the neighbourhood of the lake.

'The difficulty to which I allude concerns the time and manner of delivering those interpretations of two of the present parables—the seed, and the tares—which Jesus is perceived to have vouchsafed at the request of his disciples. It must be evident from Mt. xiii. 36, § 33, p. 253, that the interpretation of the latter could neither have been asked, nor have been conceded, before the dismissal of the multitude and the return of our Lord to Capernaum. This interpretation, therefore, as well as the request which produced it, must have been posterior to the day's teaching in public; that is, strictly a part of what afterwards took place in private. But the interpretation of the former parable St. Matthew himself interposes before he recounts the second; and the other two evangelists, whether they record any more parables than the first, or not, yet subjoin the explanation of the first, before they proceed to the next. This interpretation, too, was produced by a request of the disciples; yet the fact of such a request does not appear from St. Matthew: it is supplied by St. Mark and St. Luke alone.

'The question, then, which we have to consider, amounts substantially to this—Whether the request, which produced the exposition of the parable of the sower, was preferred and answered on the spot; or, like that which produced the interpretation of the parable of the tares, was preferred and answered after our Lord had returned into private. And here, as we have frequently had occasion to observe, the testimony of the less explicit, the less circumstantial, the less positive, among the evangelists, it is just and reasonable, should be estimated altogether in conformity to the testimony of the more so.

'Now, at the close of St. Mark's account of this day's teaching, we meet with the following observation, ch. iv. 33, 4, (p. 243, *supra*,) which does not occur in either of the other two: "*And with many such parables spake he the word unto them, as they were able to hear . . . But without a parable spake he not unto them:*" in private, however, he expounded everything to his own disciples. This statement must be understood to affirm that, for that day, and while he was still in public, Jesus spoke in nothing but parables; taking care only that what he himself was pronouncing aloud from the ship and the sea might be heard by the people on the shore: but that, when the day's teaching was ever, and the people had been dismissed, he explained to his disciples what he had been teaching.

'There is nothing, it is true, said about the disciples requesting this explanation; but neither is anything said to the contrary: and, with regard to the *fact* of any explanation, the mention of this further circumstance was clearly unimportant. There was one parable, also, the last on record, which he did certainly interpret of his own accord; and, upon the authority of this assurance of St. Mark, whether the interpretations of more were requested or not, we should be bound to believe that they were given. The great point of distinction, which the evangelist would impress upon us, is the marked difference of would impress upon us, is the marked difference of our Saviour's conduct in respect to the same thing, the understanding of his parables, towards the people in general, and his disciples in particular. He explained to the one what he had disguised from the other. Now the parables had been pronounced, at first, in the hearing of the disciples, as well as of the multitude; and they had been as unintelligible, at first, to the former as to the latter. . . . According to St. Mark, no interpretation of any of the parables could have been delivered, except in private; and out of three such explanations, which are on record, two, it is obvious, were delivered in private.

* Greswell, Vol. II. Diss. xxvii. pp. 435—47.

REMEMBER NOT THE SINS OF MY YOUTH, NOR MY TRANSGRESSIONS: ACCORDING TO THY MERCY REMEMBER THOU ME FOR THY GOODNESS' SAKE, O LORD.—Psa. xxv. 7.

ADDENDA—*(continued.)*

'Again; before he subjoins the interpretation of the parable of "The Sower," St. Mark, ch. iv. 10, § 33, p. 253, premises the following words, in allusion to the circumstances under which it was granted: *Ὅτε δὲ ἐγένετο κατὰ μόνας, ἠρώτησαν αὐτὸν οἱ περὶ αὐτὸν, σὺν τοῖς δώδεκα, τὴν παραβολήν.* The received translation renders the first part of this sentence, "*And when he was alone;*" its full meaning, however, is, But when he was *become* alone—when he was *got* by himself. Now, what could be understood by these words, except his returning into private? Before, he was in the company of the multitude; and, therefore, not by himself; or, if it should be objected that he was in the ship, and the people on the shore, I would ask, If that is what is meant by his being alone, how would it be possible to become more alone? .... If we consider for what purpose our Lord had taken up his position on the ship; viz., not to interfere with the business of his teaching, but to avoid the proximity of the crowd; it is not likely that he would admit thither more than his constant attendants, which were merely the Twelve. ....;

'The harmony, then, of the several accounts, will stand as follows:—

'I. Matthew xiii. 10—17[a] is regular; containing the answer actually returned to the question actually put, at the close of the *first* parable, Why art thou speaking in parables?

'II. Mark iv. 10—25, and Luke viii. 9—18[b] assign the similar reply to the similar inquiry, '*What might this parable be?*' but after the day's teaching in public was over. In both, parts of what had already been related by St. Matthew, and in answer to the former question, concerning the singular privilege conceded to the disciples in being favoured by the disclosure of truths purposely concealed from the rest, are found to be repeated; but so naturally, and so pertinently to the occasion, that their recurrence can be considered no objection.

'III. Matthew xiii. 18—23[c] is, consequently, a proper anticipation, being given without any such intimation; yet it is an anticipation, which may be vindicated on the same principle—the principle of subjoining the explanation directly to the parable explained. The intermediate question might be truly put and answered, as it is represented to be; and if so, it would furnish an opportunity for continuing the discourse of our Lord—once begun upon this subject—to another, not much unlike it. He might have this further inducement also to do this; that the substance of the answer to the first question was again premised, though very briefly to the interpretation accorded to the second.

'IV. Our Lord's teaching being afterwards resumed in the parable of the '*tares*,' might be uninterruptedly continued through the rest of the parables on record, and perhaps more, until he returned to his private abode in Capernaum; where consequently, as it is shewn by St. Matthew himself, the inquiry about the parable of the tares, which led to its explanation, must first have been put. To conclude, then—

'The number of parables, related as now delivered, whether in public or in private, is eight: seven of which are found in St. Matthew, three in St. Mark, and one in St. Luke. Of St. Matthew's seven, four are peculiar to his Gospel; and of St. Mark's three, the second is peculiar to his; St. Luke's one, as well as its interpretation, is recorded by them all: it is, in fact, "*the parable of the sower.*"

'Of these omissions, St. Matthew's may, perhaps, be accounted for by supposing that many more such parables, as this one which is wanting to complete the eight, might have been now delivered; and, consequently, that omissions of more or of fewer, among the whole number, might be expected in all the accounts. It might be shewn that these minor parables are related rather as specimens of the class to which they belong, and as instances of the many figurative modes of describing some historical circumstance or other in the future Christian dispensation, upon which this day's teaching, continued as it was through no little time, was probably occupied, than as a complete enumeration of all which were actually spoken.

'St. Mark's omissions are obviously in unison with his characteristic conciseness in the account of our Lord's discourses. ....

'With regard to St. Luke, two out of the seven, which he omits, came over again in another part of the gospel history, and are recorded by him there, xiii. 18—21, § 65.'—Vol. I. Diss. ii. p. 154.

'... Had not the one parable, which St. Luke does record, been the first of its kind, and expressly interpreted by our Lord himself—so as to constitute an epoch in his ministry; a remarkable change in his manner of teaching; and, above all, so as to be a specimen both of the method of instruction by parables, and the mode of understanding and interpreting them; I consider it not improbable that he would have passed over even this.

'As to the verbal agreement between the several accounts, it is greater between St. Matthew's and St. Mark's, than between either and St. Luke's: a distinction which holds good also in other instances; and, for the reasons alluded to before, was, *a priori*, to be expected. In the account, however, of the parables, verbal coincidences are perhaps not to be expected, on the same grounds as in the relation of our Lord's other discourses. For every such parable consists of a history, the basis of which is an action; and hence, though it may be related as something originally conceived and pronounced by our Saviour, it would no more require to be related in the same form of words throughout, than the common facts of his personal history; which are all given, under different forms of narration, as the same history of what he did, or suffered.'—*Greswell*, Vol. II. Diss. xxvii. pp. 435—47.

'At the close of the parable of the sower, St. Matthew places the result in the descending series, St. Mark in the ascending; where, while the sense is still the same, the arrangement has a happier effect.

'Having made an end of these parables, but probably explained none of them as yet, not even to his own disciples; he returns to the house which he had lately quitted, and secludes himself there, with his disciples, for the rest of that day, Mt. xiii. 36—52, § 33, pp. 253—9; Mk. iv. 34, § 32, p. 249. The time of the return was probably the time of the usual noonday's meal, or not much after it; and while our Lord and his disciples were still alone within, he explains, at their request, all or most of the preceding parables, and adds a few more in private.'—*Ibid.* Diss. xxiii. p. 334.

[a] p. 244. [b] Sect. xxxiii. p. 253 [c] § *Ibid.* pp. 253—..8.

SECTION 33.—(G. 18.)—JESUS INTERPRETS TO HIS DISCIPLES IN PRIVATE,* AT THEIR ENTREATY, THE FIRST AND SECOND OF HIS PARABLES: HE ADDS THREE MORE; THE LAST WITH AN INTERPRETATION. THE RELATIONS OF JESUS MAKE A SECOND ATTEMPT TO SEE HIM: HE RETURNS THE SAME KIND OF ANSWER AS BEFORE. Matt. xiii. 36, 18—23, 36—52. Mark iv. 10—25 Luke viii. 9—21.—AT CAPERNAUM.

INTRODUCTION AND ANALYSIS.

Mt. xiii. 36. Jesus dismisses the multitude, and retires into the house.

———— **Mk. iv. 10—.3. Lu. viii. 9, 10.** Being asked by his disciples the meaning of the parable, Jesus encourages them in their inquiries, by saying that to them belongs the knowledge of '*the mystery of the kingdom*'—the substance of those typical representations which wholly engage the attention of the Jewish worshippers, to the neglect of the truths they were intended to teach in parables.—*Comp.* Mt. xiii. 10—7, § 32, p. 244.

—— **xiii. 19.** —— **iv. 14, .5.** —— **viii. 11, .2.** Jesus begins to expound '*the parable of the Sower*'—shews what he meant by '*the seed*,' '*the way-side*,' and '*the fowls of the air*.'—*See on* Mt. xiii. 10—7.

—— **xiii. 20, .1.** —— **iv. 16, .7.** —— **viii. 13.** Explains '*the stony ground*,' as representing those of shallow mind, whose feelings are easily excited, but are wanting in depth of thought and strength of principle. This is illustrated in the case of the second great field of apostolic preaching, Asia Minor.—*See* 'Notes,' and 'Scrip. Illus.' p. 255.

—— **xiii. 22.** —— **iv. 18, .9.** —— **viii. 14.** Describes who are like the thorny ground, where the seed is prevented from bringing forth fruit unto '*perfection*.'—*Comp.* the case of Greece.—*See* 'Notes,' &c., p. 256.

—— **xiii. 23.** —— **iv. 20.** —— **viii. 15.** '*The good ground*' represents those who '*in an honest and good heart*,' having heard and understood the word, receive and keep it, and '*bring forth fruit with patience*.'

———— —— **iv. 21—.3.** —— **viii. 16, .7.** Jesus, by an allusion to the mystery of the candlestick, and the place within the veil, shews that those to whom the light is given must dispense it to others.

Mt. ———— **Mk. iv. 24, .5. Lu. viii. 18.** The preparation necessary for making increase in the knowledge of the truth: attention, discrimination, conformity to the grace revealed, and a faithful reception and retention thereof.

—— **xiii. 36—43.** Jesus, at the request of his disciples, explains '*the parable of the tares of the field*,' ver. 24—30, p. 246: He tells them that '*the field is the world*,' and that therein, for the sake of the righteous, the wicked will be allowed to remain, until the conclusion of the present dispensation; when the Son of man will send forth his messengers, and '*gather out of his kingdom*' all that only mar its beauty, or obscure its brightness; and '*then shall the righteous shine forth as the sun in the kingdom of their Father*.'

—— **xiii. 44.** The parable of '*treasure hid in a field*.'

—— **xiii. 45, .6.** The parable of '*a merchant man seeking goodly pearls*.'

—— **xiii. 47—50.** Parable of '*a net that was cast into the sea, and gathered of every kind*'—intimating a separation like that of the tares from the wheat—only, that in the case of the *net*, the good seem to be taken from among the bad, not the bad from among the good, as in the case of the tares and wheat—*comp. with* ver. 41—.3.

—— **xiii. 51, .2.** As understanding these things, every scribe, who is himself well '*instructed unto the kingdom of heaven*,' will be like an householder, having an abundant and various supply of good things, which he readily brings forth as occasion requires.

———— ———— **Lu. viii. 19—21.** JESUS intimates, that those who are most near and dear to him are those who '*hear the word of God, and do it*.'

(G. 18,) No. 33. *Jesus interprets to his disciples in private, at their entreaty, the first and second of his parables: he adds three more; the last with an interpretation.—Capernaum.*

MATT. xiii. 36, 18—23, 36—52.	MARK iv. 10—25. [Ver. 9, § xxxii. p. 244.]	LUKE viii. 9—18. [Ver. 8, § xxxii. p. 244.]
36 [a] Then Jesus sent the multitude away, *and* went into the house: [b] [Ver. 37, p. 259.]	10 [b] And when he was alone κατα μονας, they *that were* about him with the twelve [c] asked of him	And his [c] disciples asked him, saying, What might this parable be? [d] 9
	the parable.	And he said, 10
	11 [d] And he said unto them, Unto you it is given to know	Unto you it is given to know

SCRIPTURE ILLUSTRATIONS.

Mk. iv. 10. *asked of him the parable*—that of the Sower, the first of the five, presented in the last Section—*see* Mt. xiii. 1—9; Mk. iv. 1—9; Lu. viii. 4—8, § 32, p. 242.

11. *Unto you it is given, &c.*—*see* Mt. xiii. 11, p. 244

—The meek will he guide in judgment: and the meek will he teach his way'—'The secret of the LORD *is* with them that fear him; and he will shew them his covenant,' Ps. xxv. 9—14—'having made known unto us the mystery of his will,' &c., Eph. i. 9.

NOTES.

Mk. iv. 10—.3.—*See on* Mt. xiii. 10—.7, § 32, p. 244.

When he was alone—i. e., separate from the multitude.—*See* Mt. xiii. 36, '*went into the house*,' probably the same in Capernaum which he had lately left.

* Greswell, Vol. II. Diss. xxvii. pp. 436—.41, and Diss. xxiii. p. 335.—*See also* Sect. xxxii., ADDENDA, p. 251, *supra*, '*On Jesus beginning to teach in parables*.'

Matt. xiii. 18, .9.	Mark iv. 12—.5.	Luke viii. 11, .2.
	the mystery of the kingdom of God: but unto them that *are* without, all *these* things are done in parables:	the mysteries of the kingdom of God: but to others in parables;
	12 that seeing they may see βλεπωσι, and not perceive ἰδωσι; and hearing they may hear, and not understand; lest at any time they should be converted ἐπιστρεψωσι, and *their* sins should be forgiven them.	that seeing they might not see βλεπωσι, and hearing they might not understand συνωσιν.
	13 And he said unto them, Know ye not this parable? and how then will ye know all parables? [e]	
[Ver. 17, § xxxii. p. 246.] 18 [a] Hear ye therefore the parable of the sower [f]		
	[f] Now the parable is this: 11 The seed is the word of God. [g]	
	14 [g] The sower soweth the word. [h]	
	15 And these are they by the way-side, [i] where the word is sown; [e]	[h] Those by the 12 way-side [i]
19 When any one heareth [l] the word of the kingdom, [m]		[e] are they that hear; [l]
	[m] but when they have heard, [n]	

SCRIPTURE ILLUSTRATIONS.

the mystery—5, 'And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, 6, and sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer; 7, but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets,' Rev. x. 5—7.

12. *seeing they may see, and not perceive, &c.*—Mt. xiii. 13—5, § 32, p. 245—'But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the Old Testament; which *vail* is done away in Christ,' 2 Co. iii. 14.

13. *and how then will ye know all parables?*—In the Apocalypse, which is the opening of all parables, Christ is presented as He by whom light is sown. The Son of man, in preparing to sow the word, is presented first as having 'in his right hand seven stars,' Rev. i. 16—.8—and afterwards a little book open, in connection with which the finishing of the mystery of God, or opening of all parables, is intimated, x. 1—7, *see above; and on* Lu. viii. 16, .7, p. 258—'Who raised up the righteous *man* from the east?' Is. xli. 1, 2. . . . —'He shall bring forth judgment to the Gentiles. . . The isles shall wait for his law,' xlii. 1—4. . . . —'After the glory hath he sent me unto the nations which spoiled you. . . And ye shall know that the Lord of hosts hath sent me,' Zech. ii. 8, 9.

14. *the sower soweth the word*—'With thee *is* the fountain of life: in thy light shall we see light,' Ps. xxxvi. 9—'The Lord gave the word: great . . . the company of those that published *it*,' lxviii. 11—'Light is sown for the righteous, and gladness for the upright in heart,' xcvii. 11—'Thy word *is* a lamp unto my feet, and a light unto my path,' cxix. 105—'Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. . . And this is the word which by the gospel is preached unto you,' 1 Pe. i. 23, .5.

15. *way-side—see* Mt. xiii. 15, § 32, p. 246.

NOTES.

Mk. iv. 11. *The mystery of the, &c.—See* Sect. 33, Addenda, p. 263.

Mt. xiii. 18. *Hear ye therefore the parable of the sower*—i. e., hear the *explanation*, or *spiritual meaning* of the narrative given before. Mark adds, ch. iv. 13, '*Know ye not this parable? and how then will ye know all parables* (or all the parables)?' By which it would appear that it is the duty of the disciple to seek to know all '*the mysteries of the kingdom*;' and the understanding of the parable of the sower introduces to a knowledge of the parables generally.

Mk. iv. 14. *The sower soweth, &c.* ὁ σπείρων—σπείρει. A brief and popular form of expression, of which the sense is, 'The sower [mentioned in the parable] is to be considered as one sowing the word [of God].'

Mt. xiii. 19. *The word of the kingdom.* The word of the kingdom was first and frequently proclaimed to the Jews, but they received it not. Of the nature, character, and extent of the long-expected kingdom they remained grossly ignorant; they set themselves in the most determined hostility to both the King and his subjects: it is not to the Jews that we can look for a knowledge of the kingdom.

PRACTICAL REFLECTIONS.

Mk. iv. 11. The knowledge of the mystery of the kingdom of God is a gift to those who, being disciples of Jesus, sincerely seek to obtain that knowledge. Neither learning, nor any other outward advantage, can be expected to procure it for those that seek not unto the Great Teacher.

12 *ver.* God is not to be mocked: although forgiveness is free, and immediately connected with the knowledge of salvation in Christ, yet none can attain to this knowledge, and so to free forgiveness, except the humble and sincere.

13 *ver.* The disciples of Christ should not rest contented in ignorance of any matter which God has been pleased to reveal to them; but should know, and avail themselves of their privilege of knowing, all parables.

Lu. viii. 11. Unless seed be sown, fruit cannot be expected; so neither can we expect true good to arise among men, except from the free distribution of *the seed, which is the word of God.*

MATT. xiii. 20, .1.	MARK iv. 16, .7.	LUKE viii. 13.
" and understandeth *it* not, then-[o] cometh the wicked-*one*, and catcheth-away *ἁρπαζει* that which-was-sown in his heart.	[o] Satan cometh immediately, and taketh-away *αιρει* the word that-was-sown in their hearts.[p]	then cometh the devil, and taketh-away *αιρει* the word out-of their hearts, [p] lest they-should-believe *and*-be-saved.[q]
[q] This is he which-received-seed *σπαρεις* by the way-*side*.'		
20 But he that-received-the-seed into stony *places*, the-same is he that-heareth the word, and anon with joy receiveth it;	16 [r] And these are they likewise which-are-sown on stony *ground*; who, when they-have heard the word, immediately receive it with gladness;	They 13 on the rock *are they*, which, when they-hear, receive the word with joy;
21 yet hath-he not root in himself, but dureth for-a-while *προσκαιρος*:	17 and have no root in themselves, and-so endure but-for-a time *προσκαιροι*:	and these have no root, which for a-while *προς καιρον* believe, and
for when-[t] tribulation	afterward,[s] [t] when-[t] affliction	[s] in time of temptation[s]

SCRIPTURE ILLUSTRATIONS.

Mt. xiii. 20. *anon with joy receiveth it—see* Paul's preaching in Asia Minor, Ac. xiii., iv.—'Where is then the blessedness ye spake of? for I bear you record, that, if *it had been* possible, ye would have plucked out your own eyes, and have given them to me,' Ga. iv. 15.

21. *but dureth for a while*—13, 'Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. 14, That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us. 15, This thou knowest, that all they which are in Asia be turned away from me,' 2 Ti. i. 13—.5—'I marvel that ye are so soon removed . . . unto another gospel . . . though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed,' Ga. i. 6, &c. 'O foolish Galatians, who hath bewitched you, that ye should not obey the truth,' &c., iii. 1—' How turn ye again to the weak and beggarly elements. . . I am afraid of you, lest I have bestowed upon you labour in vain,' iv. 9—11—'Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace,' v. 4.—'Nevertheless I have *some-what* against thee, because thou hast left thy first love. 5, Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent,' Rev. ii. 4, 5.

tribulation—' In the world ye shall have tribulation,' Jno. xvi. 33, § 87—'We must through much tribulation enter into the kingdom,' &c., Ac. xiv. 22—' For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.' 1 Th. iii. 4—' Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you,' 1 Pe. iv. 12—' Ye shall have tribulation ten days,' Rev. ii. 10.

NOTES.

[*Understandeth* it *not*. *μη συνιεντος*, 'mindeth it not,' 'doth not admit it.' 'Their very callousness rendering it as impossible that the word should take root in their hearts, as the hardness of a beaten surface, that seed should penetrate there into the ground. They are, without a miracle, too stubborn and obdurate to be softened, even by the grace of God, and the mollifying influences of his Spirit, which, under ordinary circumstances, accompany, enforce, and invigorate the preaching of his word, to the personal conviction, the immediate impression, and the permanent assurance and satisfaction of its hearers; just as the way-side of fields is impenetrable to the dews and rains, which, in other instances, soften and prepare the ground for the reception of the seed before it is sown, and foster and nourish it when grown.'—*Greswell on the Parables*, Vol. II. p. 36.]

Then cometh the wicked one—' Is ever at hand and ever on the watch to snatch away the word from such hearts' (the way-side hearers) 'before it has time to touch or influence them; which being done, it is clearly implied, and it must be self-evident, that the condition of these hearers, abandoned by grace, and deprived of the means of conversion, which they have scorned and rejected, while in their power, is more naked and destitute, more reckless and insensate, yet infinitely more hopeless and dangerous than before.'—*Ibid.* p. 43.

The wicked one had just before made use of the Pharisees, for the purpose of removing from the minds of the Jewish hearers the evidence of the Messiahship of Jesus, which was being forced upon their attention—*see* Mt. xii. 23, .4, § 31, p. 234.

20. *He that received . . . into stony* places. The seed falling on *stony or rocky ground*, represents superficial and undecided hearers—those whose passions are easily excited, whose zeal is easily awakened, but whose knowledge is small, and their principles unsettled.

[Such appears to have been the character of many in the second great field of apostolic labour. *See* in the second great field of apostolic labour. *See* for example, the case of the Galatians, as described by Paul; and the seven churches of Asia, Where are they? They soon stumbled and fell; and long since they have altogether withered away. No fruit of the early sowing is now to be seen upon that field. Yet there it was that the Sower, the Son of man, appeared to John in the ministration of the word, Rev. i. Their case is full of warning to the church in all succeeding ages, and especially to us.—*See* ii., iii.]

PRACTICAL REFLECTIONS.

Lu. viii. 12. Let us not be like '*the way-side hearers*' who hear the word without understanding it—and . . . without ever receiving it in truth, or being able to defend it against the assaults of the enemy.

Mk. iv. 16. Let us not be like '*the stony ground*,' receiving the word of the kingdom without truly understanding and believing it. Let it enter deeply into our thoughts; let our affections take fast hold of it.

MATT. xiii. 22.	MARK iv. 18, 19.	LUKE viii. 14.
or persecution arriseth because of the word, by-and-by he is offended.	or persecution ariseth for the word's sake, immediately they are offended.	
22 He also	18 And	
		"fall away ἀφίστανται.
		And that 14
that received seed among the thorns	these are they which are sown among thorns	which fell among thorns are they which, when they have heard,"
is he that heareth the word;	such as hear "the word,"	
		"go forth,"
and the care of this world αἰωνος, & the deceitfulness of riches,	19 "and the cares of this world αἰωνος, & the deceitfulness of riches,"	*and* are choked with cares
		and riches
	"and the lusts of other things entering in,	"and pleasures of this life" τοῦ βίου,
choke the word,	choke the word.	

SCRIPTURE ILLUSTRATIONS.

Mk. v. 19. *cares of this world, &c.*—both Matthew and Mark add, 'the deceitfulness of riches,'—Mark continues, 'and the lusts of other things,'—Luke says, 'and pleasures of *this* life,'—all these tend to choke the word, **Mk. iv. 19**; Lu. viii. 14—'Love not the world, neither the things *that are* in the world,' &c., 1 Jno. ii. 15—7—'If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live,' Rom. viii. 13—A lustful regard to human wisdom, wealth, and worldly station; a magnifying of the creature, attaching undue importance to what is outward and merely human, to the neglect of that holy love which is most characteristic of the Divine life, we find much warned against in the Epistles to the Corinthians. The evil influence of such thorns in reference to God's husbandry is noticed, 1 Co. iii. 3—9. 3, 'For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men? 4, For while one saith, I am of Paul; and another, I *am* of Apollos; are ye not carnal? 5, Who then is Paul, and who *is* Apollos, but ministers by whom ye believed, even as the Lord gave to every man? 6, I have planted, Apollos watered; but God gave the increase. 7, So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. 8, Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. 9, For we are labourers together with God: ye are God's husbandry, *ye are* God's building.'

NOTES.

21. *Yet hath he not root in himself.* The word is not rooted in him, or he does not suffer it to take deep root in his mind.

Is offended. σκανδαλίζεται—*i. e.*, stumbles and falls. Persecution and trial are placed in his path, and he falls as he would over a *stumbling-block*. He has not strength of *principle* enough—not confidence enough in God to carry him through them. He falleth away, becomes an apostate.

Mk. iv. 18. *These are they which are sown among thorns.* 'The nature of such an impediment is expressed in general in the following classification of moral motives: "the cares of this world, the deceit of riches, and the desires *which concern* the rest of things," which last St. Luke shews to be equivalent to the "pleasures of life" in general. This class of hearers . . . may be described in one word, as the *worldly minded* of every sort. . . . This description will comprise all whose minds, though partially affected by the love of God, are never wholly devoted to him; . . . but are divided between God and the world, . . . until at last the love of the world . . . gains the ascendant, and by the superior force of its attractions absorbs their affections, engrosses their thoughts, engages their time and attention, and immerses them totally in secular pursuits and employments.'—*Gresswell on the Parables*, Vol. II. p. 50.

[**19.** *The cares of this world.* 'Will apply to the case of men more particularly who are of an aspiring or ambitious turn of mind; whose ruling passion is the desire of power and influence, of rank and authority, who mix eagerly in active life; manage, or aim at managing, the affairs of societies, grasp at honours and distinctions, as the reward of civil merit; lay the foundation of families and titles.'—*Ibid.* p. 51. Thus those who may seem to have the least occasion for worldly care may be altogether occupied thereby—whilst some who are in want of all things may yet be without carefulness, as casting all their care upon Him who careth for them.]

The deceitfulness of riches. 'The deceit, or deceivable tendencies of wealth, will apply in an especial manner to the men of business, and of trading or commercial enterprise; to all, whose object or employment it is, in any way to amass wealth, to provide for families, to accumulate and leave behind them fortunes.'—*Gresswell on the Parables*, Vol. II. p. 51.

[*The lusts of other things, &c.*—'The desires which concern the rest of things, as we may collect from St. Luke's exposition of their nature, point with sufficient clearness to another comprehensive division of mankind, the votaries of pleasure; who think of nothing, and live for little or nothing, but their own gratification and indulgence. Under this description will be comprehended not only the mere sensualist, or man of fashion, but even the men of science and letters; the admirers and cultivators of the elegant arts or accomplishments. For personal pleasure may be intellectual as well as bodily; and only a more refined species of the love of self and sense in general. Whatever be the idol of a man's heart, distinct from power or wealth, it is still some favourite creature of his own choice and selection; and in worshipping and devoting himself to it, he is still studying his own pleasure and gratification . . . finding both its beginning and its consummation within the limits of this present life, and going no further than their personal satisfaction, amusement, reputation, or comfort—they too must be classed with the rest, in whose hearts the seed has been stifled, or is liable to be stifled, in its progress to maturity, by the pleasures of life, and by the desires that concern the rest of things.'—*Ibid.*]

[**Lu. viii. 14.** *And pleasures of this life.* In Greece, more especially, these, at the commencement of the

PRACTICAL REFLECTIONS.

Mk. iv. 18. Neither let us be like '*those among thorns*,' allowing '*the cares of this world, the deceitfulness of riches, or the lusts of other things*,' to '*choke the word*:' but, whilst we seek to understand it; whilst we deeply meditate upon it, and grasp it with all the affections of our hearts, let us carefully exclude every imagination and desire that is not in subjection to the knowledge of Christ.

LET MY MOUTH BE FILLED WITH THY PRAISE AND WITH THY HONOUR ALL THE DAY.—Psalm lxxi. 9.
CAST ME NOT OFF IN THE TIME OF OLD AGE; FORSAKE ME NOT WHEN MY STRENGTH FAILETH.—Psalm lxxi. 9.

MATT. xiii. 23.	MARK iv. 20.	LUKE viii. 15.
and he-becometh unfruitful.	and it-becometh unfruitful.	and bring-^a no^-fruit-to-perfection τελεσφοροῦσι.
23 But he that-received-seed into the good ground is he	20 And these are they which-are-sown on good ground; such-as^a	But that 15 on the good ground are they, which ^a in an-honest & good heart, having-heard the word, keep κατεχουσι it, and bring-forth-fruit with ev patience.[6]
that-heareth the word, and understandeth συνιων it; which also beareth-fruit, and bringeth-forth,	hear the word, and receive παραδεχονται it, and bring-forth-fruit,	

SCRIPTURE ILLUSTRATIONS.

Mt. xiii. 23. *the good ground—see on* ver. 8, § 32, p. 244.

Lu. viii. 15. *an honest and good heart*—of this the apostle of the Gentiles was a signal example—'And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; 13, who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief. 14, And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus,' 1 Tim. i. 12—4—'Therefore seeing we have this ministry, as we have received mercy, we faint not; 2, but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. 3, But if our gospel be hid, it is hid to them that are lost: 4, in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. 5, For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake,' 2 Co. iv. 1—5—so the people, who should more especially enjoy, and make known to others the lovingkindness of the Lord, Isa. lxiii. 7, 8.

having heard the word, keep it—'Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time ^w at hand,' Rev. i. 3—'Behold, I come quickly: blessed *is* he that keepeth the sayings of the prophecy of this book,' xxii. 7—'Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city,' 14.

with patience—'But let patience have *her* perfect work, that ye may be perfect and entire, wanting

NOTES.

Christian dispensation, were abundant. The animal nature of man might there find its greatest enjoyment; along with all that the heathen world could afford, for the improvement and expansion of his intellectual faculties, or for giving refinement and elevation to the moral sentiments. In literature, in science, in the arts, the greatest excellence had been sought for, and so attained, as that Greece has given models to the civilized world ever since. She had herself the greatest exactness in copying, along with the utmost fertility of invention. The pleasures of taste and the delights of wisdom were there to be found in the highest degree of perfectibility attainable by unassisted man—nay, so high had the inspiration of genius carried the poets and philosophers of Greece, as that even to true believers there was some danger that their productions would prove too successful rivals to the words of Divine inspiration. Certain it is, that Christianity having been transplanted into their schools, *the thorns sprung up and choked the word, so that it bore no fruit unto perfection.* Before Christianity could develop itself freely, it had to pass into other ground: it had not, any more than natural science, room to expand itself, until the scholastic subtleties of Greece were discarded, for the plain rules of common sense and scripture analogy. The springing up of these thorns, whereby the full development of the word was effectually prevented in Greece, is noticed and much warned against by Paul, in his Epistles to the Corinthians, as also in those to the Philippians and Thessalonians. In Corinth, more especially, abounded the thorns alluded to by our Lord in the parable. It is not to the Greek fathers that we are to look for perfection: yet this *third* field of labour is not like the *second*, from which has disappeared any fruits of the seed sown by the apostles. In Asia Minor, no remains of the ancient churches are known to exist; whereas, in Greece Christianity still remains in name, although, indeed, so '*choked with thorns*,' as to present only a slender stalk and sickly ear, in place of that full development of the Christian life, in the simplicity of the truth, which was to be looked for, and to which may it be our most prayerful endeavour to attain.]

Mt. xiii. 23. *But he that received seed into the good ground, &c.* 'This our Saviour specifies, in Luke viii. 15, by the possession of "*an honest and good heart.*" With hearers of this description, the gospel would require no recommendation to make them receive and embrace it, but its intrinsic excellence and loveliness: no more than the seed, falling on duly prepared soil, any stimulus to vegetation, but its native tendency to take root and spring up. Nor is it, perhaps, without design that St. Matthew adds to his description of such hearers, that *they hear the word and give it admission*, or *understand it*, before they retain it, just as St. Luke adds, that *they retain*, or *hold it fast*, before they bring forth its fruit. For comprehension of the nature of the gospel overture is just as necessary, and just as much prior, to its admission and retention, as its admission and retention are to the practical effects of its profession.'—*Gres.* p. 57.

['Such hearers as these, then, are converts upon *principle*; deliberate in their choice, and steady in the maintenance of their Christian profession. . . . Though all the grain which fell upon the good ground was productive, yet one part of it yielded more, and another less: a difference . . . which must be imputed to the soil into which it happened to be received . . . The "*honest and good heart*" in every recipient of the word, whatever might be the difference in the fruits of holiness which it should produce in some, compared with others, would still be single and unmixed; open to the gospel and the love of God, to take exclusive possession of it, and to flourish there unobstructed by any ruling, antagonist, or consociated passion, and would still be sufficiently rooted in depth of principle, in strength of conviction, and in warmth and constancy of attachment, to sustain the rude shocks of external violence, and to perfect its fruit in *patience*, that is, in *endurance*.'—*Ibid*, pp. 58, 63, 4.]

And understandeth it. Meaning, 'who gives it admission, lays it to heart, so as to understand it.'

Lu. viii. 15. *With patience.* 'By patient perseverance.'

[Such do not allow the spirit of the world to modify their Christianity, but their endeavour is, to make all their occupations and pursuits only different developments of Christianity; the outward manifestations of a living principle within them, the fruit of the incorruptible seed of the word.]

PRACTICAL REFLECTIONS.

[Unlike '*the thorny ground*,' let us '*receive the word in an honest and good heart*;' unlike '*the way-side*,' when we have heard the word, let us keep it; unlike '*the stony ground*,' let us '*bring forth fruit with patience*.' Thus let us be like the good ground, having the good seed sown therein. It is of the utmost importance, not only that the good seed be sown, but that the ground be prepared for the reception of the seed; neither can the ground become fruitful without a right yielding to the influence of the Holy Spirit.]

MATT. xiii. 23.
some an-hundred-*fold*,
some sixty,
some thirty.
[Ch. xiii. 24—35, § xxxii. p. 249.]

MARK iv. 21, .2.
some thirty-*fold*,
some sixty,
and some an-hundred.
21 And he-said unto-them,[c]

Is-a candle-brought
to be-put

[d]under a bushel,
or under a bed?[e]
and not to be-set on
a candlestick?

22 [f]For there-is nothing hid,

LUKE viii. 16, .7.

[c] No-man, when-he- 16
hath-lighted a-candle,
covereth it with-a-vessel,
or putteth *it*[d]

under a-bed;
[e]but setteth *it* on
a-candlestick,
that they which-enter-in
may-see the light.[f]
For nothing is secret, 17

SCRIPTURE ILLUSTRATIONS.

nothing,' Ja. i. 4—'Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh,' v. 7, 8—'Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly,' Rev. iii. 10, 1—'Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus,' xiv. 12.

Mt. xiii. 23. *an hundred-fold, &c.*—While residing at Gerar, in the land of Abimelech, 'Isaac sowed in that land, and received in the same year an hundred-fold: and the LORD blessed him,' Ge. xxvi. 12—*and see* 'Notes,' *infra*—Peter says, 'And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; 6, and to knowledge temperance; and to temperance patience; and to patience godliness; 7, and to godliness brotherly kindness; and to brotherly kindness charity,' 2 Ep. i. 5—7—and so St. Paul, 'Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things,' Phil. iv. 8.

Lu. viii. 16. *candlestick*—A candlestick was made after the pattern shewn to Moses in the mount, Ex. xxxvii. 17—24—*see also* xxv. 31—40—the candlestick was placed in 'the sanctuary,' Heb. ix. 2—'the lamps thereof, to burn every evening,' 2 Ch. xiii. 11—'without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually,' Le. xxiv. 3—The prophet saw in vision, 'a candlestick all *of* gold, with a bowl upon the top of his, and his seven lamps thereon, and seven pipes to the seven lamps . . . upon the top thereof: and two olive trees by it, one upon the right *side* of the bowl, and the other upon the left *side* thereof,' Zec. iv. 2, 3—Our High Priest is seen 'in the midst of the seven candlesticks,' *as one* 'like unto the Son of man,' Rev. i. 13—'the seven candlesticks . . . are the seven churches,' ver. 20—'among whom ye shine [Marg. *shine ye*] as lights in the world; holding forth the word of life,' Ph. ii. 15, .6—It is as walking in the midst of the seven golden candlesticks, that Christ appears in the ministration of the word, Rev. ii., iii.; saying, at the close of the several ministrations thereof to the seven churches of Asia, as at the close of the parable of the sower, 'Who hath ears to hear, let him hear'—*see* Mt. xiii. 9, § 32, p. 244—*see an* Mk. iv. 23, p. 259; *and on* Mt. v. 15, .6, § 19, p. 123; Lu. xi. 33, § 62.

17. *secret, &c.*—'He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty,' Ps. xci. 1—'after the second veil, the tabernacle which is called the Holiest of all; 4, which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; 5, and over it the cherubims of glory shadowing the mercy-seat,' Heb. ix. 3—5—The law written upon tables, and deposited in the ark, under the mercy-seat, represented the good seed of the word as hid in the hearts of Israel, when the Lord will again enter into covenant relationship with them as a nation, Je. xxxi. 31—.4 . . . When each with his great Exemplar can say, 'Thy law *is* within my heart,' Ps. xl. 8, and 'Thy word have I hid in mine heart, that I might not sin against thee,' cxix. 11—The Lord will destroy 'the face of the covering cast over all people, and the vail that is spread over all nations,' Is. xxv. 7—then that which has been hid is to be manifested, as Mk. iv. 22, and the disciple, with his Master, is to be able to say, 'I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation,' Ps. xl. 10—For this are the rebels to 'hearken'—7, 'Hearken unto me, ye that know righteousness, the people in whose heart *is* my law; fear ye not the reproach of men, neither be ye afraid of their revilings,' Is. li. 1—7. . . . —'Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee,' lx. 1. . . . —God's working with Israel has been hid, but by his power, the unsearchableness of his wisdom therein is to be manifested, xl. 27—31, . . . —the prophets searched diligently to know the truth respecting Christ, which was hid in the words they uttered—'Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into,' 1 Pe. i. 11, 2—after the fully justify the accounts of Scripture and of Josephus; borne out as they are by the testimony of modern travellers.'—*Bloomf.*

NOTES.

Mt. xiii. 23. *An hundred-fold.* 'An immense produce, but not unexampled.—*See* § 32, p. 244, Mt. xiii. 8, NOTE, "*An hundred-fold.*"—It may suffice to refer the reader to Warnekros' Dissertation on the fertility of Palestine, or Greswell, on Parab. vol. ii. 19, *seq.*, who present statements from ancient writers, which

Mk. iv. 21. *Is a candle, &c.*—*See* 'Scrip. Illus.' Lu. viii. 16, .7, *and on* Mt. v. 15, § 19, p. 123, 'Notes.'

PRACTICAL REFLECTIONS.

Mk. iv. 20. The same measure of good may not be expected from all; but, whilst thankful for the least degree, let us seek to attain to the largest measure of fruitfulness.

Let not the child of God think that he is free to hide, or dispense according to his own pleasure, the light which is given to him.

22 *ver.* Let every man act as in the sight of Him who knows the heart, and who will bring every secret thing to light.

Matt. xiii. 37, .8.	Mark iv. 23—.5.	Luke viii. 18,
	which shall-not-be-manifested; neither was *any thing* kept-secret,[g] but that it-should-come abroad.	that shall-not-be-made manifest; neither *any thing* hid, [g] that shall-not-be-known and come abroad.[h]
	23 [h] If any-man have ears to hear, let-him-hear.	
	24 And he-said unto-them, Take-heed what ye-hear: with what measure ye-mete, it-shall-be-measured to-you: and unto-you that hear shall-more-be-given προστεθησεται.	Take-heed therefore how ye-hear: 18
	25 For he that-hath, to-him shall-be-given: and he that-hath not, from him shall-be-taken even that-which [i] he-hath.	for whosoever hath, to-him shall-be-given; and whosoever hath not, from him shall-be-taken even that-which [i] he-seemeth to-have. [k]
[Ver. 36, p. 253.]	[Ch. iv. 26, § xxxii. p. 247.]	[Ver. 19, p. 262.]
[k] and his disciples came-unto him, saying, Declare 37 unto-us the parable of-the tares of-the field. He answered *and*-said unto-them, He that-soweth the good 38 seed is the Son of man; the field is the world κοσμος; the good seed are the children of-the kingdom;		

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prophet had eaten the little book, as he was commanded, Rev. x. 9, it was intimated to him that the word he had digested he was to minister to others: 'Thou must prophesy again before many peoples, and nations, and tongues, and kings,' ver. 11.

neither . . . hid that, &c.—'The words *are* closed up and sealed till the time of the end, . . . but the wise shall understand,' Da. xii. 9, 10—'For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry,' Hab. ii. 3, p 136—'In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets,' Rev. x. 7.

Mk. iv. 23. *If any man, &c.—see on* Mt. xi. 15, &c., § 29, p. 225—'He that hath an ear, let him hear what the Spirit saith unto the churches,' Rev. ii. 7, &c.—'The Spirit searcheth all things, yea, the deep things of God,' 1 Co. ii. 10—'He will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come,' Jno. xvi. 13, § 87.

24. *Take heed what ye hear*—The necessity of attending to this precept is apparent from the parable of the tares of the field, explained Mt. xiii. 36—43, *supra*—in the same field in which the good seed is sown does Satan seek to sow his tares—the same lips which have made the most striking confession of the truth, does he ensnaringly make use of for uttering error against the Lord—*see* the case of the first apostle, Mt. xvi. 16—22, § 50—'Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and,' &c., 1 Jno. iv. 1—3.

with what measure, &c.—see on Mt. vii. 2, § 19, p. 137.

shall more be given—So when Daniel 'understood by books' what was about to come to pass, the purpose of God was further revealed to him, Da. ix. 2, 20—7, p. (52), &c.—So Paul, having been obedient 'unto the heavenly vision,' Ac. xxvi. 19, was subsequently given 'abundance of the revelations,' 2 Co. xii. 7.

25. *he that hath, &c.—see on* Mt. xiii. 12, § 32, *—he hath*, 'seemeth to have,' &c., Lu. viii. 18—'Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise,' 1 Co. iii. 18—'If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion *is* vain,' Ja. i. 26.

Mt. xiii. 36. *parable of the tares—see* Mt. xiii. 24—30, § 32, p. 246.

37. *He that soweth, &c.—see on* Mt. xiii. 3, p. 243.

38. *the field is the world*—'And this gospel of the kingdom shall be preached in all the world for a witness unto all nations,' &c., Mt. xxiv. 14, § 86—'Go ye therefore, and teach all nations,' xxviii. 19, § 96—'preach the gospel to every creature,' Mk. xvi. 15, § 98—'among all nations,' Lu. xxiv. 47, § 10.—'unto the ends of the world,' Rom. x. 18—'The word of the truth of the gospel; which is come unto you, as *it is* in all the world; and bringeth forth fruit,' &c., Col. i. 5, 6.

the children, &c.—'I will put enmity between thee and the woman, and between thy seed and her seed,' Ge. iii. 15—There were those who called themselves the children of Abraham, and even claimed God as their Father, who were, by the Son of God, declared to be of their 'father the devil,' Jno. viii. 33, 41, 44, § 56—Elymas, being full of all subtilty and mischief, was known to be a 'child of the devil,' Ac. xiii. 10—'He that committeth sin is of the devil,' 1 Jno. iii. 8.

NOTES.

[Mk. iv. 24. *With what measure ye mete, &c.* It shall be given to you according as ye give unto others. Those who do not freely dispense their light to others may not expect to be abundantly supplied with oil; but the great householder will pour more and more into those lamps which do give light to his household.]

Unto you that hear. To you who are *attentive*, and who improve what you hear—who hear and obey.

25. *He that hath—see* Mt. xiii. 12, 'Note,' § 32, p. 245.

Hath not. Hath not the word as a principle of life within him, and producing corresponding conduct—*and see on* Mt. xiii. 12.

PRACTICAL REFLECTIONS.

23, 4 *ver.* Let us be careful to ascertain, that what we hear is the word of God, and that which God makes known unto us let us freely communicate to others; and as we would have God be liberal to us, let us be liberal to them. If we would have a clearer and fuller knowledge of his will, let us first endeavour to make a right use of that which is already given us.

Mt. xiii. 37. The Son of man disposes of his people in this world according to his good pleasure; and places them in their several positions in society, not that they may please themselves, but bring forth fruit unto God. '*He that soweth the good seed is the Son of man.*'

MATT. xiii. 39—43.

but the tares are the children of the wicked *one;*
39 the enemy that sowed them is the devil; the harvest is the end of the world *συντελεια του αιωνος;*
40 and the reapers are *the* angels. As therefore the tares are gathered and burned in the fire; so shall it be in the
41 end of this world *συντελεια αιωνος τουτου.* The Son of man shall send forth *αποστελει* his angels, and they shall gather out of his kingdom all things that offend
42 *σκανδαλα,* and them which do iniquity *την ανομιαν;* and shall cast them into a furnace of fire: there shall be
43 wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

SCRIPTURE ILLUSTRATIONS.

39. *the enemy that sowed, &c.*—'false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light,' 2 Co. xi. 13, 4—'Beware of dogs, beware of evil workers,' Ph. iii. 2—'This wisdom descendeth not from above, but is earthly, sensual, devilish,' Ja. iii. 15—*see* the enemy of the woman and her seed, Rev. xii. 3, 4, and the progeny of the dragon, xiii. 1, &c., 11, &c.

the harvest—see on ver. 30, § 32, p. 247—Both the harvest and vintage are indicated, Joel iii. 13 . . . . 'Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness *is* great'—they are more fully described, Rev. xiv. 12—20.

reapers are the angels—'And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other,' Mt. xxiv. 31, § 86.

40. *gathered and burned, &c.—see on* ver. 30, p. 247.

41. *gather out of his kingdom*—'caused the day-spring to know his place; that it might take hold of the ends of the earth, that the wicked might be shaken out of it,' Job xxxviii. 12, 13—'The workers of iniquity . . . shall soon be cut down like the grass, and wither as the green herb,' 'but the meek shall inherit the earth; and shall delight themselves in the abundance of peace,' Ps. xxxvii. 1, 2, 11, &c.

42. *furnace of fire*—'Let the sinners be consumed out of the earth, and let the wicked be no more,' Ps. civ. 35—'I beheld . . . till the beast was slain, and his body destroyed, and given to the burning flame,' Da. vii. 11—*see also* Rev. xiv. 9—11; xix. 19, 20.

gnashing of teeth—see on Mt. viii. 12, § 28, p. 220—'The wicked plotteth against the just, and gnasheth upon him with his teeth,' Ps. xxxvii. 12, &c.—'They shall see, and be ashamed for *their* envy at the people [Margin, *toward* thy *people*]; yea, the fire of thine enemies shall devour them,' Is. xxvi. 11.

43. *Then shall the righteous shine forth*—'When the wicked are cut off, thou shalt see,' Ps. xxxvii. 34—'Take away the dross from the silver, and there shall come forth a vessel for the finer,' Pr. xxv. 4—'The vessels of mercy, which he had afore prepared unto glory,' Rom. ix. 23—'And they that be wise [Marg. *teachers*] shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever,' Da. xii. 3—'And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light *was* like unto a stone most precious, even like a jasper stone, clear as crystal,' Rev. xxi. 10, 11—'For the Lord God giveth them light: and they shall reign for ever and ever,' xxii. 5—'It doth not yet appear what we shall be,' &c., 1 Jno. iii. 2.

Who hath ears to hear, &c.—see before on ver. 9, § 32, p. 244—'it is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me,' Jno. vi. 45, § 43, p. 330.

NOTES.

[Mt. xiii. 41. *All things that offend. σκανδαλα.* The word signifies a *stumbling*block, either in a natural or in a figurative sense, denoting, in the latter case, whatever occasions any one to err in his principles or practice. Here, however, as it is joined with *τους ποιουντας την ανομιαν*, it must denote, not *things*, but *persons*, i. e., false teachers, such as Peter was in danger of becoming, when he would have opposed Christ in teaching the foundation truth of Christianity, the doctrine of atonement for sin by his death upon the cross, Mt. xvi. 22, 23, '*Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. 23, But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.*']

42. *A furnace of fire.* Not a material, but a metaphorical one, denoting the wrath of God. Hell, which, in regard of the severe torments which the damned shall feel there, is often in Scripture compared to fire; torments proportioned to, if not exceeding, that of burning living bodies in fire. The allusion is to the oriental custom of burning alive, mentioned in Da. iii. 11.—*See on* Mt. v. 22, § 19, p. 125, 'Notes,' '*Hell fire.*'

43. *Then shall the righteous shine forth, &c.* 'Then will the righteous, the children of the kingdom, shine forth as the unclouded noon-day sun, in the image of Christ, in the kingdom of their Father,' being made unspeakably glorious and happy.—*Scott.*

Who hath ears to hear, let him hear. This form of expression, which often occurs in Scripture, is a strong call to the earnest attention, and the diligent exercise of the reason and the understanding of all men, in the important investigation of what is addressed to them; and it is expressive of the authority of the speaker; of the reasonableness, truth, and importance of what is spoken, and the obligations men are under to ponder its import and to follow its requirements.

PRACTICAL REFLECTIONS.

[38 *ver.* Let the children of God remember that it is not any isolated spot or limited space, that the good seed is intended to occupy, but the world; and that therein the wicked are allowed to remain, merely by the sufferance of the Son of man.]

39 *ver.* Whatsoever the wicked may think of their own shrewdness or power, they are under the disposal of the devil, and it is an awful consideration that they are ripening for wrath.

40—3 *ver.* There is first to be a gathering out of the kingdom those that offend, and those that do iniquity. This gathering of sinners will be unto destruction; then will there be the gathering of the righteous, and this will be unto blessing and glory: freed from the darkening and depressing influence of the wicked, '*then shall the righteous shine forth as the sun in the kingdom of their Father.*'

MATT. xiii. 44—.6.

44 Again, the kingdom of heaven is like unto-treasure
hid in a field; the-which when-a-man hath-found, he-
hideth, and for joy thereof goeth and selleth all that he-
hath, and buyeth that field.
45 Again, the kingdom of heaven is like unto-a-merchant
46 man, seeking goodly pearls: who, when-he-had-found
one pearl of-great-price, went *and*-sold all that he-had,
and bought it.

SCRIPTURE ILLUSTRATIONS.

44. *treasure*—'If thou seekest her as silver,' &c., Pr. ii. 4, 5—(*see the border*)—'We have this treasure in earthen vessels' &c., 2 Co. iv. 7—*see* again, Rom. ix. 23—'The LORD hath chosen Jacob unto himself, *and* Israel for his peculiar treasure,' Ps. cxxv. 4—*see also* Ex. xix. 5, 'Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth *is* mine.'

hid—'Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, *that* the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? *there is* no searching of his understanding,' Is. xl. 27, .8.

selleth all that he hath, &c.—3, 'I *am* the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt *for* thy ransom, Ethiopia and Seba for thee. 4. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life,' Is. xliii. 3, 4. . . .—'Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich,' 2 Co. viii. 9—yea, he 'gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works,' Tit. ii. 14—'Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's,' 1 Co. vi. 20—and the Redeemer hath said, 'Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple,' Lu. xiv. 33, § 67.

and buyeth that field—*see* the purchase of the field in Anathoth, by Jeremiah, ch. xxxii. 1—25. . . . in the midst of most expressive predictions respecting the redemption of Israel, ch. xxx. . . . xxxi. . . . xxxii. 26—xxxiii. . . . . —'the redemption of the purchased possession, unto the praise of his glory,' Eph. i. 14.

45. *seeking goodly pearls*—'Wisdom *is* the principal thing; *therefore* get wisdom: and with all thy getting get understanding,' Pr. iv. 7. . . . —'Blessed *is* the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favour of the LORD,' Pr. viii. 34, .5. . . —'And the twelve gates *were* twelve pearls; every several gate was of one pearl,' Rev. xxi. 21—'One *thing* have I desired of the LORD, that will I seek after,' &c.; 'Teach me thy way, O LORD,' Ps. xxvii. 4, 11.

46. *one pearl of great price—see* the inestimable value of heavenly wisdom, Job xxviii. 12—7. . . . 'No mention shall be made of coral, or of pearls: for the price of wisdom *is* above rubies,' ver. 18—'The fear of the Lord, that *is* wisdom,' ver. 28—'and the knowledge of the holy *is* understanding,' Pr. ix. 10—*see also* iii. 14, .5; viii. 10, .1, .9. . . .—It was at a great price that salvation was procured for us by Christ—18, 'ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers; 19, but with the precious blood of Christ,' 1 Pe. i. 18, .9—and if we are not willing to part with all, yea, with life itself, for the sake of Christ, we cannot be his disciples, Lu. xiv. 26, § 67—must count the cost, 28—33. § *ib.*

went and *sold all*—The rich young man hesitated when this was required of him, Mt. xix. 21, .2, § 75—Paul did not regret having made this exchange: 'But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord,' &c., Ph. iii. 7, 8.

NOTES.

44. *The kingdom of heaven is like unto treasure hid in a field.* Meaning such valuables as, in the insecure state of society in ancient times (from war and political trouble), men were accustomed to bury in the earth.—*See Greswell*, Vol. II. p. 216. The Jewish law adjudged all treasure found on land to be the right of the then proprietor of the ground.

[Our Lord's meaning is by some supposed to be this: The salvation provided by the gospel *is like a treasure*, something of inestimable worth, *hidden in a field*. It is a rich mine, the veins of which run in all directions in the sacred Scriptures; therefore, the field must be *dug up*; i.e., the records of salvation must be diligently and carefully searched. *Which when a man hath found*—when a sinner is convinced that the promise of life is to him, *he keeps secret*; i.e., ponders the matter deeply in his heart; he examines the preciousness of the treasure, and counts the costs of purchase; *for joy thereof*—finding that this salvation is just what his needy soul requires, and what will make him presently and eternally happy; *went and sold all that he had*—renounces all his sins, abandons his evil companions, and relinquishes all hope of salvation, through his own righteousness; *and purchased that field*—not merely bought the book for the sake of the salvation it describes, but by the blood of the covenant buys gold tried in the fire, white raiment, &c., in a word, pardon and purity, which he receives from God for the sake of Jesus Christ. Nothing indeed can be given as the *price* of this salvation, yet much must be given up for the sake of it. This is implied by *purchasing* the field.]

45. *A merchant-man.* Such as those in the East, who travel about buying or exchanging jewels, pearls, or other valuables; a custom illustrated by the citations in Wets., which, with Mr. Greswell's matter, well illustrate the natural history, locality, use, and value of pearls in ancient times. They were, beyond all others, costly. The most valuable pearls were supposed to be those which came from the Red Sea, or from India.—*See* ver. 46, *infra*.

46. *One pearl of great price.* 'The two largest pearls ever known, according to Pliny, were both in possession of Cleopatra, queen of Egypt, and worn by her as ornaments. Each of these was valued at 10,000,000 of sesterces, about 80,000*l*. One she dissolved, and drank off, at a supper which she gave to those who have been willing to forsake all for Him, shall with Him inherit all things.

[45, .6 *ver.* '*Christ loved the church, and gave himself for it; . . . that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing*,' Eph. v. 25—.7. Let her not withhold anything from Him who alone can make meet for that city, *the twelve gates of which are twelve pearls; and every several gate is of one pearl.*]

PRACTICAL REFLECTIONS.

[44 *ver.* The true treasure is now hid from the carnal eye, but it does not the less certainly exist, and it is not the less sure to all who are now willing to be made heirs of God and joint heirs with Christ.]

Jesus for our *sakes became poor, that we through his poverty might be rich.* '*For the joy that was set before him, He endured the cross, despising the shame*' He fully paid the redemption price, '*from henceforth expecting till all things be put under his feet.*' Then

MATT. xiii. 47—52.

47 Again, the kingdom of heaven is like unto-a-net, that-was-cast into the sea, and gathered of every kind:
48 which, when it-was-full, they-drew to shore, and sat-down, *and*-gathered the good into vessels, but cast the
49 bad away *εξω*. So shall-it-be at the end of-the world *αιωνος*: the angels shall-come-forth, and sever *αφοριουσι*
50 the wicked from among *εκ μεσου* the just, and shall-cast them into the furnace of fire: there shall-be wailing and gnashing of teeth.
51 Jesus saith unto-them, Have-ye-understood all these-
52 things? They-say unto-him, Yea, Lord. Then said he unto-them, Therefore every scribe *which-is*-instructed unto the kingdom of heaven, is like unto-a-man *that is* an-householder, which bringeth-forth out-of his treasure *things* new and old. [Ver. 53, § xxxiv. p. 264.]

(G. 19.) *The relations of Jesus make a second attempt to see him: he returns the same answer as before.*—[For ver. 18, *see* p. 259.]

LUKE viii. 19—21.

19 Then came to him *his* mother and his brethren, and could not come-at *συντυχειν* him
20 for the press. And it-was-told him *by certain* which-said, Thy mother and thy brethren
21 stand without, desiring to-see thee. And he answered *and*-said unto them, My mother and my brethren are these which hear the word of God, and do it. [Ver. 22, § xxxiv. p. 265.]

SCRIPTURE ILLUSTRATIONS.

47. *like unto a net*—'I will make you fishers of men,' Mt. iv. 19 [Mk. i. 17], § 16, p. 108.

cast into the sea—The gospel has been chiefly preached in a north-westerly direction, and in maritime countries—*see on* Mt. xiii. 4, § 32, p. 243.

gathered of every kind—so at the marriage supper, ch. xxii. 10, § 84, which *see*.

49. *angels shall come forth*—*see* ver. 41, p. 260.

sever the wicked from among the just—the same truth is presented, ver. 30, p. 247—*see on* Mt. xxv. § 86.

NOTES.

M. Antony; the other was brought to Rome by Augustus, and was divided into two, which were attached as pendants to the ears of the statue of Venus in the Pantheon. Julius Cæsar presented Servilia, the mother of Brutus, with a pearl worth 6.000.000 sesterces, 48,000*l*. Augustus dedicated at one time in the treasury of Jupiter Capitolinus, jewels and pearls to the value of 50,000,000 of sesterces, 400,000*l*.'—*Greswell on the Parables*, Vol. ii. pp. 226, ..7.

47. *A net. σαγηνη*. Something like our *draw-net*, which, when sunk, and dragged to the shore, sweeps, as it were, the bottom, and was therefore called *verriculum*. It was, however, not like an ordinary draw-net, being far larger, and intended to take not *part* of the fish of a pool or stream, but the whole, of every kind, size, and quality. It was formed of cane, osiers, and in wattled work.

48. *The bad. σαπρα*. 'The refuse.' The truth here taught is, that though by the ministration of Christ's servants a visible mixed church only is formed, this will not remain its permanent character: in eternity the separation will be complete and final.

[This parable will appear peculiarly interesting and proper, if we consider that it was spoken to fishermen who had been called from their employments, with a promise that they should catch men, Mt. iv. 19, § 16.]

[52. *Therefore every scribe—new and old.* The force of the particle **THEREFORE** seems to be this; *Since* you understand these things; I *therefore* add, that it is your duty, as *teachers*, to be *abundantly furnished* with divine knowledge, and to *improve* it more and more, and that in order that ye may communicate the same to others. The word *Scribe* is here transferred from the Jewish church and religion to the Christian. There are many such like instances in Scripture.]—*See* ADDENDA, § 25, p. 199, '*Scribes.*'

Instructed unto the kingdom of heaven.—*See* Mk. iv. 11, p. 253.

His treasure, i. e., his storehouses.

Things *new and old*, i. e., new and old *wines, fruits*, and other provisions, some of *this* year, and some of the *last*, &c. So the Christian scribe, or teacher, must entertain his spiritual guests with great *variety and abundance*, from the Old Testament and from the New, &c.; both what he has long laid up, and what he has recently provided.

[Lu. viii. 19. *His brethren.* There has been some difference of opinion about the persons who were meant here; some supposing that they were children of Mary, his mother; others that they were the children of Mary, the wife of Cleophas, or Alphæus; his *cousins*, and called *brethren* according to the custom of the Jews. The natural and obvious meaning is, however, that they were the children of Mary, his mother—*see also* Mk. vi. 3, § 37. To this opinion, moreover, there can be no valid objection.—*See* § 37, p. 290, ADDENDA, '*Brethren of our Lord.*']

21. *My mother, &c.* There was no want of affection or respect in Jesus towards his mother, as is proved by his whole life—*see* especially Lu. ii. 51, § 6, p. 42, and Jno. xix. 25—7, § 91. As being merely his earthly relatives they did not sustain towards him the nearest and most tender relation.

PRACTICAL REFLECTIONS.

47—50 *ver.* Let not the wicked think they are in a safe state, merely because they are in the congregations of the righteous now: a final and awful separation is about to take place.

[51. *2 ver.* It is the privilege of every '*scribe which* is *instructed unto the kingdom of heaven*,' to '*bring forth out of his treasure* things *new and old.*']

52 *ver.* We cannot rightly occupy the word of God unless we make it our own.

Lu. viii. 19—21. If we would be near and dear unto Jesus,—more closely allied to him than any earthly relationship could make us, let us '*hear the word of God, and do it.*'

ADDENDA.

ON OUR LORD'S SAYING TO HIS DISCIPLES, 'UNTO YOU IT IS GIVEN TO KNOW THE MYSTERY OF THE KINGDOM OF GOD; BUT,' ETC.—Mark iv. 11, .2, p. 253.*

'Allegory is at all times a difficult thing to be deciphered, even when typical of the past or the present; especially where every precaution is taken to secure it from detection: but allegory, which is symbolical of the future, we may take it for granted will be infinitely more inscrutable, and without the light of passing events, or some key to its meaning furnished from without, to a finite intelligence like that of man will be next to impossible to discover. It seems an unavoidable conclusion, therefore, that histories of this description, which are the vehicles of latent prophecy, and put forth without any hint, or vestige of a hint, to the discovery of their meaning, must have been intended for that very effect which they could not fail to produce: the effect of not being understood, of producing difficulty, perplexity, and confusion in the apprehension of what was denoted by them.

'Besides which, could the nature of those prophecies themselves be more particularly examined at present, it would be found that they relate to topics of such a kind, and make disclosures of the course of futurity so peculiar, that the concealment of their meaning, at least for the time, was not more prudential than necessary. Neither would it have been expedient to state them plainly, if it had been practicable; nor would it have been practicable, if it had been expedient.

'But, fourthly, the strongest attestation to the design and tendency of the allegorical parables in particular ought to be considered as supplied by our Lord himself: who has asserted in plain terms that, when using parables of this description, he neither expected nor intended to be understood. In the account of the explanation of the parable of the sower, after the first day's teaching in parables was over, and Jesus with the twelve was returned into his private house, St. Mark tells us that he expressed himself as follows to them: "To you it is given to know the secret of the kingdom of God: but unto them, those that are without, they all are made [*known*] in parables; that seeing they may see, and not perceive; and hearing they may hear, and not comprehend," Mk. iv. 11, .2, [Lu. viii. 10,] p. 253.

'Could we wish for language more intelligible to inform us of the final end proposed by any action, than the terms of this declaration, which notifies the final end proposed by the recent transaction of teaching in parables? Of what use or meaning is this allusion to the exercise of the common faculties of seeing or hearing, in their ordinary way, and upon their ordinary subject matter, yet without their ordinary effect, the perceiving of what has been seen, or the comprehension of what has been heard; if nothing had been proposed to the eye, which might indeed be seen, but could not be perceived, nor presented to the ear, which must be heard, but would not be understood? And what truth would there be in the declaration assigning the reasons of this anomaly, if nothing had been done expressly with a view to such an effect? if nothing had purposely been submitted to be seen, which could not be perceived, nor to be heard, which could not be understood?

'As, then, it is a well-known peculiarity of Grecian and Oriental philosophy, that the sages of the east and west had their esoteric, as well as their exoteric truths and doctrines; the latter of which they freely communicated to the world at large, but the former they confined to their intimate disciples and followers; so does it appear that our Lord had one species of parables designed for general use, and another designed for a more circumscribed and particular purpose. The former were his moral parabolic examples, the latter his allegorical prophetical histories: the former his exoteric, the latter his esoteric, instances of the same kind of teaching in general.

'I do not mean to say that there was anything in common between the respective subject matter of these different kinds of parables; as there was probably much, between the exoteric and esoteric doctrines of ancient philosophy; for there can be nothing in common between doctrines as such, to which one sort of them was subservient, and facts as such, which were represented by the other. Nor do I mean to say that each was not, or might not have been, always used in public, without prejudice to its proper character and design even when most intended to be the vehicle of concealed or esoteric matter: but only that the meaning of the things conveyed by the one, to whomsoever and whensoever they were delivered, was withheld from the first, while that of the things taught by the other was never withheld at all. Our Lord applied and explained his moral parables publicly, and in the audience of any that might be present: his allegorical he never explained but in private, and then only to his disciples. Nor is there any proof that he explained all of them even to the disciples. St. Mark's declaration,† in which he sums up the particulars of the first day's teaching in parables, that Jesus interpreted to his disciples in private all that he had been saying to the multitude in public, must be restricted to the exposition of the parables which were then delivered; and this exposition, as far as we have the particulars of it on record, was granted more in compliance with their request than of his own accord, as what he would otherwise have done, or might always be expected to do, under the like circumstances, without solicitation: and such as it was, it communicated no more of the interpretation of the allegories in question, than was sufficient to give a general idea of their scope and meaning: as much, perhaps, as could then with propriety have been made known, or readily comprehended, but not enough for the gratification of curiosity, or a perfect understanding of particulars.'

'No sect of philosophy among the Greeks, perhaps, made so formal a distinction of their exoteric and esoteric doctrines as the Peripatetic, which began with Aristotle; though a similar distinction between what was to be promiscuously taught, and what was not, was certainly recognised by all the other sects.

'Hence, Lucian, in his Vitarum Auctio, says to the purchaser of the Peripatetician, what he could not so well have said of any of the rest, *μάνθανε, τὸν μὲν ἐσωτερικὸν, τὸν δὲ, ἐξωτερικὸν, καλεῖτε* Opera. i. 566, oap. 26.

'Aulus Gellius has preserved, from the works of the philosopher Andronicus, the originals of two letters which passed between Aristotle's pupil, Alexander, and his master, on this subject: the former complaining that he had just heard of his having published his esoteric or acroamatic doctrine to the world, so that there was nothing now to distinguish him, on the score of knowledge, (a distinction which he prized more than that of power or rank,) from the common herd: the latter answering that they were published and not published; for though they might be read by all, they could be understood only by his own disciples: Aul. Gell. xx. 5: cf. Plut. Alex. vii.: Zonar. Ann. iv. 8: 184. D—185. A.

'The exoterica of the Peripatetics, Aulus Gellius tells us, were such subjects as their rhetorica, sophistica, politica, and, perhaps, their ethica; the esoterica or acroatica, their physica and dialectica. On the former Aristotle discoursed in his morning walk about the Lyceum, to any who chose to attend him; on the latter in his evening one, and only to a select few, whose genius and capacities he had previously ascertained.

'The Pythagoreans made a similar distinction of hearers, into the *ἀκροαματικοὶ*, and the *μαθηματικοὶ*, imparting to the former their popular and exoteric

* Greswell on the Parables, Vol. I. pp. 47—52.

† Ch. iv. 33, .4, § 32, p. 249.

doctrines: to the latter only, their more recondite and esoteric: and so tenacious were they of secresy, with respect to these last, that Hipparchus, one of their philosophers, having too plainly revealed and commented on this class of their doctrines in his writings, was expelled their school: and after their manner, in such cases, a pillar or cenotaph erected to him, as dead.

'The Platonic, the Stoic, and even the Epicurean sects had all certain sacred and mysterious truths, which they did not care to communicate, except to such as had previously been proved to be worthy of confidence. On the same principle, observes Clement of Alexandria, the truths taught in the mysteries were purposely wrapped up in fables, whose real meaning was known only to the initiated. In Egypt, Persia, India, and Æthiopia, and wherever else there were peculiar schools of philosophy to be met with, their characteristic dogmas in physics, theology, or the like, were made known only with due caution and reserve, and to but few. The world at large, whatever they might appear to know of such doctrines, from what they were openly taught, knew nothing of them in reality: Clem. Alex. ii. 679. Strom. v. 9.

'Christianity too had its ἀνάβρησις and διατριβή, as well as the schools of philosophy, so long as the anagogical method of interpreting Scripture was the fashionable one in the church. And therefore it is, that Origen, rebuking the boast of Celsus, who had asked some questions of the advocates of the gospel, not because, said he, I want information; for I know all they can tell me: replies, he might just as well boast he was master of all the learning of Egypt, because he knew as much as met the eye of the common people, under the disguise of symbols, hieroglyphics, or the like: or that he was deeply read in the lore of Persian, Syrian, Indian mysteries, or those of any other nation, who, however much they might superficially reveal to the eyes of all observers, had a great deal more which they purposely kept secret from all but themselves: i. 330 Contra Cels. i. 12. Cf. Julian. Oratio vii.: and Cyrill. contra Julian. ix. 299 D—300 E.'

SECTION 34.—(G. 20.)—ON THE EVENING OF THE SAME DAY JESUS GIVES COMMANDMENT TO CROSS THE LAKE. A CERTAIN SCRIBE, AND ANOTHER DISCIPLE, FOLLOW JESUS.* JESUS CALMS A VIOLENT STORM OF WIND ON THE LAKE. Matt. xiii. 53; viii. 18—27. Mark iv. 35—41. Luke viii. 22—.5.—CAPERNAUM, AND THE SEA OF GALILEE.

INTRODUCTION AND ANALYSIS.

Mt. xiii. 53. Mk. iv. 35. After the parables of the sower, &c., Sect. xxxii., xxxiii., Jesus departs thence the same day at even.

Mt. viii. 18—22. Mk. iv. 35. Having given commandment to depart to the other side, he warns a scribe, who proposed to become his follower; and another, who asked first to go and bury his father, he exhorts to follow him forthwith.

— viii. 23. — iv. 36. Lu. viii. 22. Having gone into a ship with his disciples, he proposes passing over the lake—other little ships accompany him.

— viii. 24. — iv. 37. — viii. 23. While they sail, Jesus falls asleep—a great storm of wind occasions the waves to rise, and break over the ship, so that it fills, and they seem ready to sink, or suffer shipwreck.

Mt. viii. 25. Mk. iv. 38. Lu. viii. 24. The disciples awake Jesus, crying, '*Lord, save us,*' '*Master, master, we perish.*'

— viii. 26. — iv. 39, 40. — viii. 24, .5. Jesus reproves his disciples for their fearfulness and want of faith, and rebukes '*the wind and the raging of the water.*'

— viii. 27. — iv. 41. — viii. 25. The men are struck with fear and astonishment, at seeing even the wind and the sea obedient to the voice of Jesus; and say one to another, '*What* manner of man *is this!*'

(G. 20,) No. 34. *Jesus gives commandment to depart to the other side.—At Capernaum.*

MATT. xiii. 53, viii. 18—22.
[Ver. 52, § xxxiii. p. 262.]

53 ª And it-came-to-pass, *that* when Jesus had-finished these parables, he-departed thence.ª
[Ch. xiii. 54, § xxxvii. p. 286.]

[Ch. viii. 17, § xvii. p. 113.]
18 Now
ᵉ when-Jesus saw great multitudes about him,
he-gave-commandment to-depart unto the other-side.
19 And a-certain scribe came, *and*-said unto him, Master, I-will-follow thee whitherso ever thou-goest.

MARK iv. 35.
[Ver. 34, § xxxii. p. 249.]

ᵇ And the same day, 35
when-the-even was-come,ᵉ

he-saith unto-them, Let-us-pass-over unto the other-side.

SCRIPTURE ILLUSTRATIONS.

Mt. viii. 18. *unto the other side*—'over against Galilee,' Lu. viii. 26, § 35, p. 269—Jesus had been recently teaching 'by the sea-*side*,' Mk. iv. 1, § 32, p. 242.

19. *I will follow thee*—Peter also expressed his readiness to follow Jesus, when he was but ill prepared to do so, Lu. xxii. 33, .4, § 87.

whithersoever thou goest—'Go and cry in the ears of Jerusalem, saying, Thus saith the LORD; I re-

NOTES.

Mt. viii. 19. *A certain scribe.* Literally, εἷς γραμματεύς, 'ONE scribe;' true, this is an Hebraism, but it may be designed to shew that few of this class came to Christ for instruction or salvation.—*See* § 25, ADDENDA, p. 199, '*Scribes.*'

Master.—*See on* Mk. iv. 38, p. 266, NOTE.

* *See* p. 268, ADDENDA, '*On the incidents in the way to the lake.*'

NONE WILL SUSTAIN TROUBLE FOR JESUS, BUT SUCH AS REST IN JESUS.
THE SHEEP'S CLOTHING WILL SOON BE STRIPPED FROM THE WOLF'S BACK.

MATT. viii. 20—.2.

20 And Jesus saith unto-him, The foxes have holes, and the birds of-the air *have* nests; but the Son of man hath not where to-lay *his* head.
21 And another of his disciples said unto-him, Lord, suffer me first to-go and bury my father.
22 But Jesus said unto-him, Follow me; and let the dead bury their dead.

Jesus enters into a ship.

MATT. viii. 23.	MARK iv. 36.	[Ver. 21, § xxxni. p. 262.] LUKE viii. 22.
	36 [a] And when-they-had-sent-away the multitude,[b] they-took παραλαμβανουσιν him even-as he-was in the ship.	Now it-came-to-pass 22 on a-certain day,
23 [b] And when-he-was-entered into a ship, his disciples followed him.[c]		that he went into a-ship with his disciples: [c] and he-said unto-them, Let-us-go-over unto the other-side of-the lake.[d]
	[d] And there-were also with him other little-ships.	

SCRIPTURE ILLUSTRATIONS.

member thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land *that was* not sown,' &c., Jer. ii. 2—6. . . . —Israel followed the cloud: 'whether *it was* by day or by night that the cloud was taken up, they journeyed. . . . At the commandment of the LORD they rested in the tents, and at the commandment of the LORD they journeyed,' Nu. ix. 15—23. . . . — 'They go from strength to strength, *every one of them* in Zion appeareth before God,' Ps. lxxxiv. 7—of the 144,000 standing with the Lamb 'on the mount Sion, . . . having his Father's name written in their foreheads,' it is said, 'These are they which follow the Lamb whithersoever he goeth,' Rev. xiv. 1, 4—*see* how Paul followed, 2 Co. vi. 4—10—'Let us go forth therefore unto him without the camp, bearing his reproach,' He. xiii. 13.

20. *the birds of the air* have *nests*—'Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young,' Ps. lxxxiv. 3.

but the Son of man, &c.—'He is despised and rejected of men,' Is. liii. 3—his authority questioned in his own house, Mt. xxi. 23, § 81—on the present occasion he was not allowed rest even in the vessel, after all the fatigue of the preceding day. Mk. iv. 38, p. 266—nor was he suffered to rest after reaching the opposite shore, Mt. viii. 34, § 55, p. 272—and when dying he had indeed nowhere to lay his head, Jno. xix. 38, § 92—'Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich,' 2 Co. viii. 9.

21. *bury my father*—'All the days that he separateth *himself* unto the LORD he shall come at no dead body. He shall not make himself unclean for his father,' &c., Nu. vi 6, 7.

22. *let the dead, &c.*—'Through the offence of one many be dead,' Rom. v. 15—'We thus judge, that if one died for all, then were all dead,' 2 Co. v. 14—'Dead in trespasses and sins,' Eph. ii. 1—'Let the dead bury their dead: but go thou and preach the kingdom of God,' Lu. ix. 60, § 59.

Mk. iv. 36. *sent away the multitude*—There had been 'great multitudes about him,' Mt. viii. 18, p. 264—so that even his mother and brethren 'could not come at him for the press,' Lu. viii. 19, § 33, p. 262.

Lu. viii. 22. *lake*—Luke calls the sea of Galilee 'the lake of Gennesaret,' Lu. v. 1, § 20, p. 153.

NOTES.

Mt. viii. 20. Have *nests.* καταγωγαισι, not *nests,* (which would be νοσσιαι,) but simply places of shelter, *roosts,* such as those where birds settle and perch.

Son of man. A Hebrew phrase, expressive of *humiliation* and *debasement;* and on that account applied emphatically to himself, by the meek and lowly Jesus. The words '*Son of man*' are found in that celebrated prophecy, Da. vii. 13, which describes the universal dominion to which the Messiah, in the quality of the Son of man, was to be raised. This name, therefore, when applied to our Lord, at the same time that it denotes his human nature, carries along with it an idea of the glorious kingdom over which, in his human nature, he is to preside.

[This title, now first assumed by Christ, occurs sixty-one times in the Gospels, used by Christ himself, never by any other person. — *See* Jno. iii. 13, § 12, p 85; v. 27, § 23, p. 178; vi. 62, § 43, p. 333. It occurs once in the Acts, vii. 56, (employed by the martyr Stephen;) and occurs in the Revelation. From the corresponding term ὁ Υἱὸς τοῦ θεοῦ, this title belongs to Christ κατ' ἐξοχήν; and *both* taken together decidedly prove that Christ, in some manner unknown to us, united in his person both the human nature and the Divine, 'was very man and very God;' thus negativing the opposite tenets of Socinians and of Gnostics.]

[22. *Let the dead bury their dead.* Probably a *proverbial* sentence, turning on the double sense of νεκροὺς, which may mean not only the *naturally,* but νεκροὺς *spiritually dead;* i. e., insensible to the concerns of the soul or eternity, dead in trespasses and sins. A metaphor familiar to the Jews, and not unknown to the Greeks.]

The import is, Let the *spiritually dead* employ themselves in burying those who, in the common acceptation of the word, are *dead.*

Mk. iv. 36. . . . *with him.* i. e., with Jesus' vessel. This being an example of the figure of speech, Metonymy, by which the vessel is put for the crew, or the crew for the vessel.

PRACTICAL REFLECTIONS.

Mt. viii. 18, .9. Let us not merely, with the multitudes, hear the teaching of Jesus, but be willing to '*follow the Lamb whithersoever he goeth.*'

20 *ver.* When we resolve to be followers of Christ let us truly count the cost, and be willing to forsake all, in following Him, who when on earth had '*not where to lay his head.*'

21, .2 *ver.* No worldly consideration should keep us from immediately and entirely yielding ourselves unto the service of Christ.—That which is otherwise lawful, and even most dutiful, may become sinful when it interferes with the higher duty of following Jesus.—What is absolutely necessary will be done, for those who, according to the command of Christ, are engaged in following him

Mk. iv. 36. It may be the duty of many to stay behind, and attend to the ordinary affairs of life, as well as of some immediately to wait upon Jesus.

I THE LORD THY GOD WILL HOLD THY RIGHT HAND, SAYING UNTO THEE, FEAR NOT; I WILL HELP THEE.—Isa. xli. 13.

TRUST YE IN THE LORD FOR EVER: FOR IN THE LORD JEHOVAH IS EVERLASTING STRENGTH.—Isa. xxvi. 4.

Jesus calms a violent storm on the lake.—*Mt.* viii. 24—7; *Mk.* iv. 37—41; *Lu.* viii. 23—.5.

Matt. viii. 24—.6.	Mark iv. 37—.9.	Luke viii. 23, .4.
		[a]And they-launched-forth. But as-[b] they-[b]-sailed he- 23 fell-asleep [b] *αφυπνωσε*:
24 [b]And, behold, there-arose a-great tempest *σεισμος* in the sea,	37 And there-arose [d]a-great storm *λαιλαψ* of-wind,[e]	and [c]there-came-down [d] a-storm *λαιλαψ* of-wind [e]on the lake;[f]
[g] insomuch-that the ship was-covered with the waves: [h]	[f]and the waves beat into the ship,[g] so-that it was-[f]now-full.	[h] and they-were-filled-*with-water*, and were-in-jeopardy.[i]
but he was-asleep.	38 [i]And he was in the hinder-part-of-the-ship, asleep on a pillow: [k]	
25 [k] And his disciples came-to *him*, *and*-awoke him, saying, Lord Κυριε, save us:[l]	and they-awake him, and say unto-him, Master Διδασκαλε,	And they- 24 came-to-*him*, *and*-awoke him, saying, [l]Master, master[m] Επιστατα,
we-perish.	[m]carest thou not that we-perish?[m]	we-perish.
26 [n] And he-saith unto-them, Why are-ye fearful δειλοι, Ὀ-ye-of-little-faith? Then he-arose, *and*-rebuked the winds[o] and the sea;	39 And he-arose, *and*-rebuked the wind,	Then he arose, *and*-rebuked the wind [o] & the raging-of-the water:[p]

SCRIPTURE ILLUSTRATIONS.

Lu. viii. 23. *he fell asleep*—Jesus had been fully engaged in both public and private teaching, Mk. iv. 33, .4, § 32, p. 249—and [q]the sleep of a labouring man *is* sweet,' Ec. v. 12.

there came down a storm of wind—'He commandeth, and raiseth the stormy wind, which lifteth up the waves,' &c., Ps. cvii. 25—.7.

jeopardy—*see* the case of Jonah, ch. i. 4—7, [r]... .—and that of Paul, Ac. xxvii. 9—44.

24. *Master, master, we perish*—'Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses,' Ps. cvii. 28.

rebuked the wind, &c.—'which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.' Ps. lxv. 7—*see* this power manifested at the Red Sea, both in mercy and in judgment, Ex. xiv. 21—31.

NOTES.

Mt. viii. 24. *A great tempest.* Σεισμὸς μέγας, properly signifies *a mighty agitation*: λαῖλαψ, *a hurricane*, the term used by Mark and Luke, and one highly suitable; the lake being (as travellers testify) very subject to these sudden hurricanes: as, indeed, are all lakes bounded by high mountain ranges.

The ship was covered with the waves. 'The waves *beat into the ship*,' Mk. iv. 37—so that it was fast filling, and in danger of sinking.

Mk. iv. 38. *The hinder part of the ship.* i.e., the place where the steersman sat, and the most commodious one for a passenger. Τὸ πρυμνοφαλάσιον must be rendered, *the* pillow. The article having a peculiar force, as pointing to a particular part of the furniture of the ship. This seems to have been the *stuffed leather cushion*, which was occasionally used as a pillow.

[*Master.* The confusion in which they were, appears to be strikingly expressed by their variety of manner in calling upon the Lord, which may be observed by a comparison of the three evangelists here. Matthew says, Κυριε (Lord); Mark says, Διδασκαλε (Teacher); and Luke, Επιστατα (Governor, Master, or Preceptor). Different disciples may have used different titles, as would be natural in such a case. It is however to be noticed, that the language in which the disciples spoke was not the Greek, and that the same Syriac word may be translated by different Greek words. Επιστατα is a term used only by Luke, and it is used by him on several other occasions, Lu. v. 5, § 20, p. 154; ix. 33, § 51; xvii. 13, § 70.]

Mt. viii. 26. *Rebuked the winds, &c.* Reproved them; or commanded them to be still. There is something exceedingly authoritative and majestic in this

PRACTICAL REFLECTIONS.

Lu. viii. 22, .3. Jesus gives us an example of diligence in doing the will of his heavenly Father: he had been engaged during the day in teaching the multitudes, and at night he has no repose but that which is taken in the ship, while passing from one scene to another of his laborious ministry.

Mk. iv. 37. Those who accompany Jesus may not expect to have always external peace and prosperity. Previously he had multitudes listening upon the quiet shore, while he taught them out of the ship; now, passing to an inhospitable region, he is tossed by the raging storm, Mt. viii. 24.

[38 *see*. The Lord gives his Beloved sleep, as well as requires to labour, in the season thereof—but that sleep is not always caused by external inducements to repose: it is after hard labour in his service, and as having rest in God.]

Mk. iv. 38; Lu. viii. 24. Although our faith may be sorely tried, and we may feel constrained to cry unto the Lord for help, yet it does not become us to say to the Lord that redeemed us for himself with his own blood, '*Carest thou not that we perish?*'

Mt. viii. 26. Let us be faithful in fulfilling our Lord's commands, and we need not fear but that he

MATT. viii. 27	MARK iv. 40, .1.	LUKE viii. 25.
	P and said unto-the sea, Peace, be-still σιωπα πεφιμωσο. And the wind ceased εκοπασεν,	and they-ceased επαυσαντο,
and there-was a-great calm.	and there-was a-great calm, 40 And he-said unto-them, Why are-ye so fearful δειλοι? how *is it that* ye-have no faith? q	and there-was a-calm. And he-said unto-them, 25 Where is your faith?
27 q But the men marvelled, saying, What-manner-of *man* is this, that even the winds and the sea obey him!	41 r And they-feared exceedingly, and said one-to-another, What *manner of man* is this, s that even the wind and the sea obey him?	And they-being-afraid wondered, saying one-to-another, What *manner of man* is this! for he-commandeth επιτασσει even the winds and water, and they-obey him.

SCRIPTURE ILLUSTRATIONS.

and there was a calm—'He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven,' Ps. cvii. 29, 30.

25. *Where is your faith?*—Those who have Jesus for their guide need not fear; they may sing, 'God *is* our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; *though* the waters thereof roar *and* be troubled, *though* the mountains shake with the swelling thereof,' &c., Ps. xlvi. 1—3. . . . — Fear thou not; for I *am* with thee,' &c., Is. xli. 10—.4.

Mk. iv. 41. *they feared exceedingly*— God is greatly to be feared in the assembly of the saints, and to be had in reverence of all *them that are* about him. O LORD God of hosts, who is a strong LORD like unto thee? . . . Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them,' Ps. lxxxix. 7—9. . . .—'even the winds and the sea obey him!' Mt. viii. 27.

NOTES.

command of our Lord. Standing amidst the howling tempest, on the heaving sea, and in the darkness of the night, by his own power he stills the waves, and bids the storm subside. What a power was this! What irresistible proof that he was Divine! There is not, anywhere, a more sublime description of a display of power.

And there was a great calm. The *instantaneousness* of the perfect calm is a proof of the reality of the miracle; for after a storm, the sea is never perfectly smooth, until some time has elapsed.

27. *What* manner of man *is this.* The men might well regard our Lord as super-human; since to '*still the raging of the sea*,' was always reckoned among the operations of God, insomuch that in Ps. lxxxix. 7—*see* 'Scrip. Illus.' *supra*—it forms as it were a designation of the Deity.

[The darkness, the dashing waves, the howling winds, the heaving and tossing ship, and the fears and cries of the seamen, all by a single word hushed into calm repose— . . . present an image of power and divinity irresistibly grand and awful. So the tempest rolls and thickens over the head of the awakened sinner. So he trembles over immediate and awful danger. So he trembles over immediate and awful destruction. So while the storm of wrath howls, and hell threatens to engulf him, he comes trembling to the Saviour. The Saviour hears, he rebukes the storm, and the sinner is safe—an indescribable peace takes possession of the soul—*see* Is. lvii. 20. .1,[a] . . . Rom. v. 1; Ph. iv. 7.c]

[a] '. . . *the wicked* are *like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.* There is *no peace, saith my God, to the wicked.*'

[b] '. . . . . *being justified by faith, we have peace with God through our Lord Jesus Christ.*'

[c] '*And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.*'

PRACTICAL REFLECTIONS.

will prove faithful in upholding us in that which is commanded: Jesus' having said, '*Let us go over to the other side*,' should have been deemed a sufficient guarantee that the passage, however dangerous, would be accomplished

Mk. iv. 39, 40. Let us look to see the greatness of the danger, with which we may be threatened, result in the greater manifestation of both the will and the power of Jesus to deliver: he had only to rebuke the winds and the raging deep, with '*Peace, be still*:' '*the wind ceased, and there was a great calm.*'

[Let us cry unto Jesus, that soon he may put forth his mighty power, in stilling the stormy waves—the tumults of the people; and in bringing to the desired haven his tempest-tossed disciples: but in the meantime, let them rest assured, that, whatever the seeming jeopardy,

'In safety and comfort their warfare He'll end.']

Mt. viii. 27. Let us rejoice in this, that the dangers to which we may be exposed in following Jesus, God is able to turn to us for a testimony; those that are with us being forced to contemplate the power and the grace of Him, whom *even the winds and the, &c.*

GEOGRAPHICAL NOTICE.

THE SEA OF GALILEE.—*See* Sect. xxxii. p. 250.

HAST THOU NOT KNOWN? HAST THOU NOT HEARD, THAT THE EVERLASTING GOD, THE LORD, THE CREATOR OF THE ENDS OF THE EARTH, FAINTETH NOT, NEITHER IS WEARY? THERE IS NO SEARCHING OF HIS UNDERSTANDING.—Isaiah xl. 28.

ADDENDA.

ON THE INCIDENTS IN THE WAY, AND ON THE TIME OF CROSSING THE LAKE TO GERGESA.—[*See* Greswell, Vol. I. Diss. iii. pp. 191—203.]

'The next event is the passage of the lake of Galilee, which we may divide into the incidents on the way to the lake—the incidents upon the lake—the incidents on the other side—and the return: all so connected together as to form one entire narrative, from Mt. viii. 18—ix. 1, the parts of which will be consequently regular, whatever the whole may be.

'The incidents on the way to the lake, as here related, are peculiar to St. Matthew, but the same incidents, or something very like them, are found also at Luke ix. 57, (§ 59,) to the end—at a very different time, and on a very different occasion. These incidents, in St. Matthew, are the request of a certain scribe to follow our Saviour; and the petition of one, who was a disciple, for leave to go and bury his father: to which St. Luke adds a third, of a nature akin to the last. The occasions to which these distinct accounts would belong are palpably the most different imaginable; our Lord, in St. Matthew, being about to cross the lake, and in St. Luke, on a journey through Samaria. . . . With regard to St. Luke, such a trajection would be a singular circumstance, and altogether at variance with his extreme accuracy, and his scrupulous regard to historical precision. . . .

'Such declarations of the willingness of individuals to become disciples might often be made, especially at the outset of our Saviour's ministry; and, if they were the effect of a forward or mistaken zeal, they might as often be by him repressed. Besides, St. Matthew calls his applicant a scribe, and makes him style our Lord, Master—St. Luke calls his merely a certain person, who addresses Jesus by the common title of respect, Κύριε. Now the rank or profession of scribe among the Jews was much more considerable than we are apt to imagine; and the readiness of one of that order to have become a disciple of Jesus was a still more remarkable event; and St. Luke, I am persuaded, had the nature of the case required it, especially in the last year of our Lord's ministry, when the scribes and Pharisees almost universally had determined on his rejection—would not have failed to designate him accordingly. Capernaum was not so contiguous to the lake, but that such an incident as this might have transpired by the way; and, if our Saviour was proceeding thither, . . . expecting to pass the night upon the water, his answer, as now returned, would be just as pertinent, and as pathetic as the same answer, when returned some time after.

'The second incident in St. Matthew concerns one, who was a disciple already—but the similar incident in St. Luke, one, who was then called for the first time: and there is also this further difference between them, that, in the one, our Lord is made to reply merely, 'Ἀκολούθει μοι· καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς. (Mt. viii. 22)—but not Σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ Θεοῦ. (Lu. ix. 60, § 59.) . . .

'St. Mark and St. Luke have each given (Mk. iv. 35, v. 1—20; Lu. viii. 22—39) an history of a passage of the lake, attended with similar incidents; the latter of which is clearly ascertained to be the same with the former: and this is fixed by the account itself to the evening of the day when our Lord began to teach in parables. Now this he did, posterior to a second circuit of Galilee; and that, a circuit undertaken after the cure of the centurion's servant. The beginning to teach in parables St. Matthew records, xiii. 1, (§ 32, p. 242;) the cure of the centurion's servant he recorded, viii. 5, (§ 28, p. 218.) The passage of the lake, then, between the two, may be regular as to what goes before, but it is irregular as to what follows after. Nor is there any means of evading this conclusion, except by denying the authority of St. Mark, whose note of time, iv. 35, fixes the passage to the evening in question; or, by contending that his passage, or St. Luke's, was a different event from St. Matthew's. But that this cannot be the case, may be inferred from certain particulars common to the accounts of all, and of so critical a nature as necessarily to characterize only the same event. These are—

'*First*, the motive which induced our Lord to cross the lake; viz., the presence of the multitude, Mt. viii. 18, p. 264.

'*Secondly*, the storm upon the lake.

'*Thirdly*, the miracle at the other side.

SECTION 35.—(G. 20.)—JESUS LANDS IN THE COUNTRY OF THE GADARENES, AND CASTS DEVILS OUT OF TWO MEN WHO LIVED AMONG THE TOMBS. THE PEOPLE OF THE CITY AND NEIGHBOURHOOD REQUEST JESUS TO DEPART OUT OF THEIR COASTS. JESUS RETURNS TO CAPERNAUM.* Matt. viii. 28—34; ix. 1. Mark v. 1—21. Luke viii. 26—40.—EAST OF THE SEA OF GALILEE, AND WEST OF THE SAME.

INTRODUCTION AND ANALYSIS.

Mt. viii. 28. Mk. v. 1—5. Lu. viii. 26, .7. Jesus having arrived in the country of the Gadarenes, is immediately met by two possessed with devils, exceedingly fierce and untameable. Mark and Luke mention only one, but Matthew, as is his custom, notices both.

— viii. 29. — v. 6, 7. — viii. 28. They cry out, confessing him to be the Saviour, and the '*Son of the most high God.*' 'The devils believe, and tremble.'

——— — v. 8—10. — viii. 29—31. Jesus having commanded the legion to depart, the devils beseech him not to send them into the abyss.

— viii. 30—.2. — v. 11—.3. — viii. 32, .3. Jesus grants them their request—they enter '*into the herd of swine*,' which immediately rush into the sea, and are drowned.

— viii. 33. — v. 14. — viii. 34. Those that have had the care of the swine flee into the city, and spread also in the country the news of Jesus' arrival, and of what had occurred to the swine.

Mt. viii. 34. Mk. v. 14, .5. Lu. viii. 35. The people go out to see the truth of the matter, and coming to Jesus, find the man who had been possessed '*clothed, and in his right mind.*' They are afraid.

— viii. 34. — v. 16, .7. — viii. 36, .7. Having been told all, the Gadarenes beseech Jesus '*to depart out of their coasts.*'

——— ——— — v. 18, .9. — viii. 38, .9. He that had been possessed by '*Legion*' requests permission to accompany Jesus, who bids him first return, and at home among his friends prove the reality of the change which has happened to him, and to speak of the cause thereof—the compassion of the Lord.

——— ——— — v. 20. — viii. 39. The man departs, and publishes throughout Decapolis what Jesus had done for him.

— ix. 1. — v. 21. — viii. 40. Jesus returns by ship to Capernaum, where many are gathered together waiting for him, and they gladly receive him.

* *See* p. 275, ADDENDA, '*On healing the demoniacs at Gergesa*'—*and* Greswell, Vol. II. pp. 335—.8, '*On Jesus passing the night on the lake.*'

THE SLEEP OF A LABOURING MAN IS SWEET, WHETHER HE EAT LITTLE OR MUCH: BUT THE ABUNDANCE OF THE RICH WILL NOT SUFFER HIM TO SLEEP.—Eccles. v. 12.

(G. 20,) No. 35. *Jesus lands in the country of the Gadarenes, and casts devils out of two men who lived among the tombs.—East of the sea of Galilee.*

MATT. viii. 28—33.	MARK v. 1—14.	LUKE viii. 26—34.
28 And when-he-was-come to the other-side into the country of-the Gergesenes,	1 [a]And they-came *over* unto the other-*side* of-the sea, into the country of-the Gadarenes.[b]	And they-arrived at 26 the country of-the Gadarenes, [b]which is over-against Galilee.
there-met him two possessed-with-devils, coming-out of the tombs, [c]exceeding fierce χαλεποι λιαν, so-that no man might ισχυειν pass by that way.[d]	2 And when-he-was-come-out of the ship, immediately there-met him out-of the tombs a-man with an-unclean spirit, 3 who had *his* dwelling among the tombs;	And when-he-went- 27 forth to land, there-met him out-of the city a-certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs.[e]
	[d] and no-man could bind him, no-not 4 with-chains: because that-he had-been-often-bound with fetters and chains, and the chains had-been-plucked-asunder διεσπασθαι by him, and the fetters broken-in-pieces συντετριφθαι: neither 5 could ισχυε any *man* tame him. And always, night and day, he-was in the mountains, and in the tombs, crying,	

SCRIPTURE ILLUSTRATIONS.

Mk. v. 1. *Gadarenes*—Gadara was the principal city of the district. Josephus, in his 'Wars of the Jews,' b. iv. c. vii. s. 3, calls 'Gadara' the metropolis of Perea: by this name, well known to the Gentiles, Mark and Luke denominate the country 'over against Galilee'—*comp.* Mk. v. 1, and Lu. viii. 26, with Mt. viii. 28—in the latter passage we read 'country of the Gergesenes,' Gergesa being probably the nearer country town, and well enough known to the Jews, for whom, more immediately, Matthew wrote—*see* GEOG. NOTICE, p. 274; and ADDENDA, p. 275, Greswell.

2. *when he was come out of the ship*—Matthew had said, 'When he was come to the other side,' ver. 28—Luke says, 'When he went forth to land,' ver. 27—the repulse was 'immediately' upon attempting to enter the country, Mk. v. 2—*comp.* with what our Lord had said, Mt. viii. 20, § 34, p. 265.

out of the tombs—which, it would appear, were very near to the city—*comp.* with Lu. viii. 27, *supra*.

a man with an unclean spirit—Matthew intimates that 'there met him two possessed with devils,' ver. 28—probably the 'certain man, which had devils long time,' may have taken the lead, Lu. ver. 27—Matthew is remarkable for presenting the double throughout his whole history—*see* Mt. xx. 30, § 79, 'two blind men,' and parallels—It may be noticed, that Matthew often mentions together the two Jewish sects, 'the Pharisees and Sadducees,' and often also 'the scribes and Pharisees.'

3. *had his dwelling among the tombs*—Luke speaks of the man as 'out of the city,' but also clearly declares that he abode not in any house, but in the tombs, ver. 27.

4. *because that he had been often bound, &c.*—this appears to have been the case of that one of the two, who is particularly noticed by Mark and Luke—the 'certain man, which had devils long time'—'he was kept bound with chains and in fetters; and he brake the bands,' &c., Lu. viii. 27—9—they were both 'exceeding fierce, so that no man might pass by that way,' Mt. viii. 28.

5. *he was in the mountains, and in the tombs, &c.*—'and was driven of the devil into the wilderness,' Lu. viii. 29, p. 271—a like infatuation besets those 'which remain among the graves, and lodge in the monuments,' Is. lxv. 4.

NOTES.

Mt. viii. 28. *The country of the Gergesenes.—See* 'Scrip. Illus.' *supra*, and GEOG. NOTICE, p. 274.

Mk. v. 3. His *dwelling among the tombs*.....

.....'The tombs of the ancients, especially in the east, were tolerably roomy *vaults*, and would be no indifferent shelter for the homeless, or such poor wretches as demoniacs or lepers, driven from human habitations. Indeed, from Diog. Laert. ix. 38, ἐρημίαν μᾶλλον οἰκοῦσι, καὶ τοῖς τάφοις ἐνδιατρίβουσι, we find that they were sometimes used as places of abode—*see* Is. lxv. 4, 'Scrip. Illus.' *supra*. The tombs in question were doubtless *hypogæa*, caverns cut out of the mountains, similar to those at Telmessus and Petra; and which, as we learn from travellers, still remain, and form at the present day habitations for the living.'—*Bloomfield*.

PRACTICAL REFLECTIONS.

[Lu. viii. 26, 7. Jesus was willing to minister, not only west of the sea of Galilee, where there were people to hear him gladly, but in the inhospitable country towards the east, where no welcome awaited him, but where immediately a legion of devils came to oppose him.]

[Mt. viii. 28. How aptly the men here spoken of represent the present condition of the inhabitants of that region! they are destitute of proper covering, and literally dwelling in tombs; and also exceeding fierce, so that the great thoroughfares between the west and the east have been for a long time deserted.]

[Mk. v. 3—6. It is also true, that no human means have been effectual to bind them, and Greek and

HE CAN NEVER TRULY RELISH THE SWEETNESS OF GOD'S MERCY, WHO NEVER TASTED THE BITTERNESS OF HIS OWN MISERY.
IF SINNERS CAST NOT AWAY THEIR SINS FOR GOD'S SAKE; GOD WILL CAST THEM AWAY FOR THEIR SINS' SAKE.

MATT. viii. 29.	MARK v. 6—8.	LUKE viii. 28, .9.
	and cutting himself with-stones.	
	6 But when-he-saw Jesus afar off, he-ran[e]	When-he-saw Jesus, 28 he-cried-out,
	[f]and worshipped him,	[e]and-fell-down-before him,[f]
29 And, behold, they-cried out, saying,	7 and cried with-a-loud voice, and-said,	and with-a-loud voice said,
What *have* we *to do* with thee τι ημιν και σοι,	What *have* I *to do* with thee τι εμοι και σοι,	What *have* I *to do* with thee τι εμοι και σοι,
Jesus, *thou* Son of God?	Jesus, *thou* Son of-the most-high God?[g]	Jesus, *thou* Son of God most-high?
[g]art-thou-come hither to-torment us before the-time?[h]	[h]I-adjure thee by-God, *that* thou-torment me not.	I-beseech thee, torment me not.
	8 For he-said unto-him, Come-out of the man, *thou* unclean spirit.[i]	(For he-had-commanded 29 the unclean spirit to-come-out of the man.
		[i]For oftentimes it-had-caught συνηρπακει him: and he-was-kept bound with-

SCRIPTURE ILLUSTRATIONS.

Mk. v. 5. *cutting himself with stones*—the like madness characterised the worshippers of Baal—'They cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them,' 1 Ki. xviii. 28—nor have the monks, who lodge in the monuments, been free from such things, 'which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh,' Col. ii. 23.

6. *ran and worshipped him*—'fell down before him,' Lu. viii. 28—here was a true representation of the infatuation described, Is. xxix. 18. . . . and referred to by our Lord, 'This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me. But in vain they do worship me,' &c., Mt. xv. 8, 9, § 44.

7. *of the most high God*—'Son of God,' Mt. viii. 29—'Son of God most high,' Lu. viii. 28—*see* NOTE.

I adjure thee by God—the like form of expression, the high priest made use of, when adjuring Jesus to declare whether he were the Son of God, which the very devils here confessed—*see* Mt. xxvi. 63, § 89, 'I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.'

torment me not—'Art thou come hither to torment us before the time?' Mt. viii. 29—For those who look to their own wilful offerings for sin, after having received the knowledge of the one true sacrifice, 'there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries,' He. x. 26, .7—*comp.* with ver. 9—14.

8. *Come out of the man—see* Lu. viii. 29—*see also* Mk. i. 25, § 17, p. 111; ix. 25, § 51.

NOTES.

[Mk. v. 5. *Cutting himself with stones.* 'This is not well rendered *cutting*. The κατα is highly intensive; κατακοπτω answering to the Latin *concidere*, and meaning to *cut up*, to *hack* and *hew*. In which sense the word occurs, both in the Septuagint and the classical writers. This circumstance of cutting himself with sharp *stones*, instead of a knife, (which, of course, would not be granted him,) is quite in the manner of *maniacs:* who often tear their flesh, and cut it with whatever they can lay their hands upon.'—*Bloomfield.*]

Mt. viii. 29. *What* have *we to do with thee,* τι ημιν και σοι. 'An idiom frequent both in Hellenistic and Classical Greek. . . . The sense of the phrase varies with the context; but it usually implies *troublesome* or *unauthorised interference*. Here it seems to be, "What hast thou to do with us, what authority hast thou over us?"'—*Ibid.*

The phrase often occurs in the Old Testament, as signifying an abrupt refusal of some request, or a wish not to be troubled with the company or importunity of others. Jehu said to the messengers who were sent by Joram to meet him, '*What hast thou to do with peace?*' 2 Ki. ix. 18, .9. David said, '*What have I to do with you*, ye sons of Zeruiah?' 2 Sa. xvi. 10.—*See also* Ezr. iv. 3; and Jno. ii. 4, § 11, p. 77.

[Mk. v. 7. *The most high God.* Θεου του ὑψιστου. 'The epithet ὁ ὑψιστος, as applied to God, occurs nowhere else in the Gospels, and only once elsewhere in the New Testament, i. e., He. vii. 1, "*For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;*" taken from Gen. xiv. 18—22. It corresponds to the Hebrew עליון. The appellations seem to have been at first given with reference to the *exalted abode* of God, i. e., in heaven—*see* Is. lxvi. 1, p. (15). They may also refer to the *supreme majesty* of the Deity. Hence in the Old Testament עליון is almost always used to distinguish the *true* God from those who were *called* gods.'—*Bloomfield.*]

[*I adjure thee by God.* 'This formula usually denotes to *put any one on his oath*—*see* Note on Mt. xxvi. 63, § 89. But here (as Grotius, Roseum...and Kuinoel have shewn) it has the force of *oro, obtestor te per Deum*, and thus is equivalent to the δεομαι σου of Lu. viii. 28.'—*Ibid.*]

PRACTICAL REFLECTIONS.

Roman civilization were in vain made use of to tame them. Their fetters have been broken in pieces, and busy have they been in the work of self-destruction, as well as in seeking to injure those who might seek to pass by that way.]

6, 7 *ver.* How miserable the condition of those who seek to have pence in rejection of Jesus!

Let us not merely, like the man with an unclean spirit, bow to the power of '*the Son of the most high God,*' but rejoice to meet our most gracious Deliverer.

[It is not every prayer which is acceptable to God, even where there is acknowledgment of the truth, that Jesus is the '*Son of the most high God.*'—A man may by the devil be urged to pray for peace while in his sins, or the deferring of punishment on account of them. Let us not confound the fear of torment, (which even the unclean spirit may produce,) with the fear of offending God, and the desire of holiness.]

Matt. viii. 30—2.	Mark v. 9—13.	Luke viii. 30—2.
	chains and in-fetters; and he-brake διαρρησσων the bands, and-was-driven ηλαυνετο of the devil into the wilderness.)	
	9 And he-asked him,	And Jesus asked him, 30 saying,
	What *is* thy name?	What is thy name?
	And he-answered, saying,	And he said,
	My name *is* Legion:	Legion:
	for we-are many.	because many devils were-entered into him.
	10 And he-besought him much that he-would-not send-them-away out-of the country.	And they-besought him 31 that he-would-not command them to-go-out into the deep [k] αβυσσον.
30 [k] And there-was a-good-way-off from them [l] an-herd of-many swine feeding.	11 Now there-was there [l] nigh-unto the mountains a-great herd of-swine feeding.	And there-was there 32 an-herd of-many swine feeding on the mountain:
31 So the devils besought him, saying, [m] If thou-cast-us-out, suffer us to-go-away into the herd of swine. [n]	12 And all the devils besought him, saying, [m] Send us into the swine, [n] that we-may-enter into them.	and they-besought him that he-would-suffer them to-enter into them.
32 And he-said unto-them, Go.	13 And forthwith Jesus gave-them-leave.	And he-suffered them.

SCRIPTURE ILLUSTRATIONS.

Mk. v. 9. *Legion, &c.*—'because many devils were entered into him,' Lu. viii. 30. *supra*—like the church in which has been the predicted falling away, 2 Th. ii. 3—12—'Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird,' Rev. xviii. 2—which however is not to be cleansed, but destroyed—'And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues,' ver. 4.

10. *out of the country*—or, 'out into the deep,' Lu. viii. 31—into the abyss, or 'bottomless pit,' into which Satan is to be cast, and where he is to be shut up, that he may 'deceive the nations no more, till the thousand years ... be fulfilled,' Rev. xx. 3.

11. *nigh unto the mountains*—or, 'top of the hill'—or, 'up 'on the mountain,' Lu. viii. 32—'a good way off from them,' Mt. viii. 30.

a great herd—or, 'an herd of many,' &c., Mt. viii. 30; Lu. viii. 32—'they were about two thousand,' Mk. v. 13, p. 272.

12. *all the devils besought him*—each of the three evangelists here clearly identifies these spiritual agencies, as not being mere qualities of either mind or matter, but as having an existence distinct from that of the creatures they inhabited—they had before entered the man, Lu. viii. 30—and afterward they went out of the man, and entered into the swine, ver. 33, p. 272.

13. *Jesus gave them leave*—here we see that the prayers even of devils may be granted—it was no sign that God approved of the Israelites when he gave them that which they lusted after, Ps. cvi. 14, 15—Jesus in mercy may deny our requests—'Ye ask, and receive not, because ye ask amiss, that ye may consume *it* upon your lusts,' Ja. iv. 3—'Fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass,' Ps. xxxvii. 7.

NOTES.

Mt. viii. 29. *Before the time.* A time determined by the Divine Judge.

Mk. v. 9. *Legion.* A Roman legion consisted of many, though its number was not always alike. Some make it 6666, and others as much as 12,500. Being many, the Jews used it to signify that term.

Mt. viii. 30. *Many swine.—See on* ver. 33, p. 272.

Swine. Well-known animals of a ravenous kind: they feed on carrion, husks, and such like vile provision; nay, some of them eat their own young, after they have brought them forth. They look towards, and dig in the earth, & wallow in mire; by excessive wallowing, or dancing, or carrying of straw to their sty, they presage bad weather; they are very lazy and sleepy, and no less mischievous to gardens and fields. The Scythians, Arabs, and Egyptians, had an aversion to swine. The Jewish law stated them to be unclean animals, Le. xi. 7—*see also* Is. lxvi. 3, . . . and the Jews so abhorred swine that, it is said, they would not name them.

Mk. v. 10. *Not send them away out, &c.* The demons entreat that if they *must* depart from the man, they may at least not be compelled to leave the *country*; which was but another form of preferring the first-mentioned request, that he would not send them away to the place of torment.

Lu. viii. 31. *Into the deep.* Εις την αβυσσον. That the sea is not meant here is evident; for to the sea the demons went of themselves, when permitted, at their own request, to enter into the swine.—*See* Addenda, p. 274, '*Into the deep.*'

PRACTICAL REFLECTIONS.

7, 8 *ver.* Let us beware of being so led away of the devil, as to suppose that Jesus comes only to cause unhappiness. Let our lives be so, as that we can look forward to Christ's coming with joyful hope, and not with dread and despondency.

Lu. viii. 30. He who refuses obedience to the one true God, who alone can lead us aright, and truly bless us, makes himself the prey of a legion, whose delight is in making him an instrument of mischief to himself and others.

MATT. viii. 33.

And when they were come out, they went into the herd of swine:
[a] and, behold, the whole herd of swine ran violently down a steep place into the sea,[p] and perished in the waters.
33 And they that kept *them* fled, and went their ways into the city, [r] *and* told every thing, and what *was befallen to* the possessed of the devils.

MARK v. 14.

And the unclean spirits went out, *and* entered into the swine: [a] and the herd ran violently down a steep place into the sea, [p] (they were about two thousand;) and were choked in the sea.[q]
14 And they that fed the swine fled, and told *it* in the city, and in the country.

LUKE viii. 33, 34.

Then went the devils out of the man, *and* entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.
33 [q] When they that fed *them* saw what was done, they fled, and went *and* told *it* in the city and in the country.[r]

The people of the city and neighbourhood request Jesus to depart out of their coasts.

MATT. viii. 34.

34 [a] And, behold, the whole city came out[b] to meet Jesus εἰς συναντησιν:

MARK v. 14—20.

And they went out
[b] to see what it was that was done.
15 And they come to Jesus,[c] and see θεωρουσι him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind σωφρονουντα: and they were afraid.
16 And they that saw *it* told them how it befell to him that was possessed with the devil,
[d] and also concerning the swine.[e]

LUKE viii. 35—39.

Then they went out
35 to see what was done; and came to Jesus, [c] and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind σωφρονουντα: and they were afraid.
They also which saw *it* 36 told them by what means he that was possessed of the devils was healed εσωθη.[d]

SCRIPTURE ILLUSTRATIONS.

Mk. v. 13. *ran violently, &c.*—At the time the sanctuary shall be cleansed, Da. viii. 12—4. . . . —the like madness, it would appear, will seize the nations —'Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time,' Rev. xii. 12—'These, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption,' 2 Pe. ii. 12.

into the sea—'And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all,' Rev. xviii. 21—*comp.* xvii. 15—8.

15. *right mind*—'God hath not given us the spirit of fear; but of power, and of love, and of a sound mind,' 2 Ti. i. 7.

NOTES.

Mk. v. 13. καὶ ἐπνίγοντο—literally, *were suffocated, i. e.*, by drowning, or *were drowned*, as in a passage of Plutarch cited by Wetstein. So our *drown* comes from the Saxon *Druncnian*, to choke. The devils deprecated being themselves cast into the depth, but they plunged the creatures they were allowed to possess in the deep. Selfishness feels for itself.

Mt. viii. 33. *They that kept them fled.* These swine were doubtless owned by the inhabitants of Gadara. Whether they were Jews or Gentiles is not certainly known. It was not properly in the territory of Judæa; but it was that portion of the land which had been inhabited by the two and a-half tribes east of the Jordan. These had been the earliest carried into captivity; and they had not been restored. That district was probably now inhabited by a mixture of Jews and Gentiles. The Jews were forbidden by their own laws to keep swine, even for the purpose of traffic. Either, therefore, they had expressly violated the law, or these swine were owned by the Gentiles. This is the only one of our Saviour's miracles, except the case of the fig-tree that he cursed, (Mt. xxi. 18—20, § 83,) in which he caused any destruction of property.

34. *The whole city came out.* Josephus describes Gadara as a very considerable place. It was, by the righteous judgment of God, the *first Jewish city* that fell into the hands of the Romans in the fatal war under Vespasian, and suffered great extremities.—*See* GEOG. NOTICE, p. 274.

Mk. v. 15. *Sitting, and clothed, and in his right mind.* To see him all at once peaceful, and calm, and rational, was proof that it was the power of God only that had done it.

PRACTICAL REFLECTIONS.

Mt. viii. 32. Multitudes who grovel in the filth of iniquity, (like the swine, when possessed of the devils,) rush madly on in company to their own destruction.

MATT. viii. 34.

and when-they-saw him, they-
ℓbesought *him* that he-would-depart out-of their coasts.ᵍ

MARK v. 17—20.

17 And they-
began to-pray him to-depart out-of their coasts

18 ᵏAnd when-he-was come into the ship,ⁱ he that-had-been-possessed-with-the-devil prayed him that he-might-be with him.

19 ᵏHowbeit Jesus suffered him not, but saith unto-him, Go home to thy *friends*, and tell them how-great *things* the Lord hath-done for-thee, and hath-had-compassion-on ηλεησε thee.

20 And he-departed, and began to-publish ˡ in Decapolis ᵐ how-great *things* Jesus had-done for-him: and all-*men* did-marvel.

LUKE viii. 37—.9.

ᵉThen the whole multitude 37 of-the country ᵈof-the Gadarenes-round-about ℓ besought him to-depart from them; ᵍfor they-were-taken συνειχοντο with-great fear: and he went-up into the ship, *and*-returned-back-again.ʰ

Now 38

ⁱthe man out-of whom the devils were-departed besought him that-he-might-be with him: ᵏ but Jesus sent-him-away, saying,

Return to thine-own 39 house, and shew how-great *things* God hath-done unto-thee.

And he-went-his-way, *and*-published ˡthroughout the whole city ᵐ how-great *things* Jesus had-done unto-him.

SCRIPTURE ILLUSTRATIONS.

17. *to depart, &c.*—Jesus had overcome the rage of the storm, that met him when approaching their coast on his errand of mercy, ch. iv. 39, § 34, p. 266—He had cast out the legion of devils that immediately oppo-ed his entrance into their country, ch. v. 2, 8, 9, pp. 269—71—the only thing which could effectually turn away the Saviour was the will of man; 'and he went up into the ship, *and* returned,' &c., Lu. viii. 37.

19. *suffered him not, &c.*—All the disciples of Jesus have not the same duties to perform—he may say to one, Go, and to another, Come, Lu. vii. 8, § 23, p. 219—contrast with the direction given to this man that which was said to him who desired first to go and bury his father, Mt. viii. 21, 2, § 34, p. 255—neither of these two had his request granted, Mt. viii. 22; Lu. viii. 38, 9; whilst the devils, and the men who refused to welcome Jesus into their country, had that which they asked, Mk. v. 12, 3; Lu. viii. 32, 3, p. 271—thus are we taught that God may punish by answering prayer, and shew kindness by withholding that which we desire.

PRACTICAL REFLECTIONS.

[Lu. viii. 35—7. How great the change which had taken place upon the man, who was now found sitting at the feet of Jesus, clothed, and in his right mind! Soon may the like change be wrought upon the remnant of the descendants of all those multitudes that besought Jesus '*that he would depart out of their coasts.*']

Let us beware of indulging in the fear of worldly loss because of Christ. It was thus that the Gadarenes met with their greatest loss, in the departure of Jesus, in answer to their own request. Let our prayers be such, as that they may be granted both to our own good and the glory of God.

[37 *ver.* Jesus does not generally impose his presence upon those who are unwilling to receive him; but he sometimes, as in the case of the Gadarenes, gives the power of refusing him.—While we deprecate the inhospitable conduct of the Gadarenes, in refusing to receive Him, who at such personal inconvenience had come to visit them; let us remember what he hath done for us, in coming from his glory in heaven, to the shame and suffering of the cross.]

[ᵍ It is no uncommon thing for men to desire Jesus to depart from them. Though he is ready to confer on them important favours, yet they are conscious of guilt in his presence; they hold *his* favours as of far less consequence than some unimportant earthly possession; they feel no interest in his character or work.']

Mk. v. 18. It was not unnatural for the man who had been cleansed, when he felt the happiness of the change that had passed upon him, to desire to be with Jesus, away from the scenes of his former misery. But the first duty which the disciple has to perform, is submission to the will of his Lord.

[19 *ver.* One of the first duties of those who experience the cleansing power of Jesus, is to '*go home,*' and there prove the truth of their conversion by the quiet and loving performance of the relative duties; giving glory to the Lord, and attributing all to his sovereign grace: next to invite the world to participate in like salvation, and join them in doing honour to the Son of God.]

20 *ver.* Jesus did not altogether lose his journey, when he left one such witness to publish the truth among the Gadarenes. Let us not be easily discouraged, because of seeming failure in the work of God: in the most unpromising soil some good may be left to germinate, in spite both of devils and worldly-minded men: the latter being, as in the present case, the greater obstacle of the two.

Lu. viii. 40. ' It is no uncommon thing for Jesus to take men at their word, and leave them. He withdraws his Spirit; he gives them over to worldly thoughts and pursuits; he suffers them to sink into crime, and they perish for ever. Alas, how many are there, like the dwellers in Gadara, that ask him to depart, that see him go without a sigh; and that never, never again behold him coming to bless them with salvation!' The self-inflicted evil, of the people on the one side of the lake, was the gain of some on the other side, unto whom the Lord was as yet welcome: '*They received him, for they were all waiting for him*:' (*next page.*) So may it be with the disciples of Jesus—they may be driven from one place, in order that they may enter another which has been prepared for their reception.

(G. 21.) *Jesus returns to Capernaum.*

MATT. ix. 1.	MARK v. 21.	LUKE viii. 40.
1 [a] And he-entered into a ship, *and*-passed-over, and came into his-own city.[b] [Ch. ix. 2, § xxii. p. 164.]	21 And when-Jesus-was-passed-over again by ship unto the other-side, much people[d] gathered συνηχθη unto him: [e] and he-was nigh-unto the sea. [Ch. v. 22, § xxxvi. p. 279.]	[b] And it-came-to-pass, *that*, 40 when Jesus was-returned,[c] the people [d] *gladly* received απεδεξατο him: for they-were all waiting-for προσδοκωντες him.[e] [Ch. viii. 41, § xxxvi. p. 279.]

GEOGRAPHICAL NOTICES.

THE COUNTRY OF THE GERGESENES.—THE COUNTRY OF THE GADARENES, p. 269.

'The reading has here been thought doubtful; the MSS. fluctuating between Γεργεσηνων, *Gergesenes*; Γαδαρηνων, *Gadarenes*; and Γερασηνων, *Gerasenes*. The weight of authority, as far as regards *number* of MSS., is in favour of the first-mentioned, which is the *common* reading. As to Γερασηνων, it is supported almost solely by the Vulg. and a few inferior versions.'—*See* Bloomfield, Gr. T. *in loc.*

GERGESA is supposed by some to be the same with *Gerasa*,* a city of Perœa. This city was destroyed by Vespasian; but its ruins, now called *Djerash* by the Arabs, and visited by Dr. Seetzen, in 1806, are exceedingly interesting. Here that enterprising traveller discovered the remains of three temples and two superb amphitheatres of marble, besides numerous columns, and other monuments of Roman art. The walls are still discernible. The chief attraction is a long street, bordered on each side by a splendid colonnade of Corinthian architecture, terminating in an open space of a semicircular form, surrounded by sixty Ionic pillars. This street is covered with pavement still nearly entire, in which are the marks of the chariot wheels; on each side of which is an elevated pathway. Captains Irby and Mangles also mention the ruins of baths, bridges, a cemetery, with many sarcophagi, which surrounded the city; a triumphal arch, a large cistern, a picturesque tomb, fronted with columns, and an aqueduct overgrown with wood; all which combine in presenting to the view of the traveller a much finer mass of ruins than even that of the celebrated PALMYRA.

'The account given of the habitation of the demoniacs, from whom the legion of devils was cast out here,' says Mr. Buckingham, 'struck me very forcibly while we wandered among rugged mountains, reaching to the shores of the lake Tiberias, excavated with tombs, and still used as dwellings by individuals and whole families of twenty or thirty people, the cattle occupying one end, the family the other. The doors are very massy, and cut out of immense blocks of stone; some of them are now standing, and working on their hinges, which are nothing but a part of the stone projecting at each end and let into a socket cut in the rock: the faces of the doors are cut into panels. A finer subject for the masterly expression of the passions of madness in all their violence, contrasted with the serenity of virtue and benevolence in Him who went about doing good, could hardly be chosen. And a faithful delineation of the rugged and wild majesty of the mountain scenery, with the stillness of the waters of the lake, would give an additional charm to the picture.'

DECAPOLIS—*see* Sect. xviii. p. 117.

ADDENDA.

'INTO THE DEEP,' p. 271.

LU. viii. 31. '*την Αβυσσον* scil. *χωραν*, *i.e.*, Tartarus, that part of Hades in which the souls of the wicked were supposed to be confined. *See* 2 Pe. ii. 4; Apoc. xx. 1. So also Eurip. Phœn. 1632. *Ταρτάρου Αβύσσου χάσματα*, and Acts Thom. § 32, *ἡ Αβυσσος τοῦ Ταρτάρου*. And so in 2 Pe. ii. 4, we have *ταρταρώσας*. *See* Professor Stuart's Essays on the words relating to Future Punishment, especially on שְׁאוֹל, ᾅδης, and Τάρταρος. "Sheol (says he) was considered as a vast domain or region, (of which the grave was only a part, or a kind of entrance way,) extending deep down in the earth, even to its lowest abysses. It may also be remarked, that as in the Old Testament 'Sheol' is a place to which the righteous go, as well as the wicked; and as our Saviour, subsequently to his death, is represented as being in Hades, '*For thou wilt not leave my soul in hell; neither*,' &c., Ps. xvi. 10; Acts ii. 27, 31; so it was not improbable that the general conception of Hades, as meaning *the region of the dead*, comprised both an *Elysium* and a *Tartarus* (to speak in classical language), or a state of happiness and a state of misery.' *See* more in the ample Dissertation of Mr. Greswell "on the existence and locality of Hades," forming the 10th chapter of the Appendix to his work on the Parables. (*And see* § 69. ADDENDA, *infra*.) I would further observe, that the etymology of the Heb. שְׁאוֹל need not have so perplexed Philologists. Notwithstanding the doubts of Gesenius, it is certainly derived (as Parkhurst and others supposed) from שָׁאַל; yet not from the signification, to *seek*; nor has it any sense in common with ᾅδης. I suspect that the primitive physical signification of שָׁאַל was to *dig deep*, to *scoop out*, to *hollow*; and as men dig deep only in *search* of something, so the verb came to mean, figuratively, to *search* or *seek* for. So Job iii. 21, "*which long for death, but it* cometh *not; and dig for it* [i.e. anxiously seek] *more than for hid treasures*." Thus the word was originally merely the past participle of שָׁאַל, and denoted a pit thus *dug*. Indeed, the word *hell* (called in German Holle) and the *grave* were originally only past participles of verbs meaning to *dig out*, to *hollow*."—*Bloomfield*.

* *See* (Greswell) ADDENDA, p. 275, par. 8, 9, 10, *infra*.

ON HEALING THE DEMONIACS AT GERGESA, ETC.,* pp. 269—.73.

The eastern side of the lake of Galilee is known to have been rocky and cavernous; and its rocks and caverns are known to have been employed as catacombs for the dead. The practice of burying in caves, hewn out of rocks, was in fact very ancient among the Jews, Is. xxii. 16. (*Vide also* Jno. xi. 38, §58; Mt. xxvii. 60, §92.) Tiberias, situate at the S. W. extremity of the lake, and close to the water's edge, was built on a site which had been an extensive cemetery, (Jos. Ant. Jud. xviii. ii. 3. Vit. 59). Epiphanius, speaking of this neighbourhood, writes thus: *Ἐν τοῖς πλησιόχωροι τούτου καλουμένοις δὲ ἔστιν, οὗπερ ἦν τὴ πατρὶδι καλούμενα, στήλαια ἐν πέτραις ὀρυκτὰ κατεσκευασμένα* (Adv. Haereses. i. 132. A.; Ebionæi viii.) It is known also, (and it is but likely,) that such places were the resort of demoniacs, or of insane persons, left at large, or incapable of being kept under restraint; and Epiphanius gives us the following information concerning their habits in his own time: *Μαινόμενός δε τις ἦν ἐν τῇ πόλει, ὃς γυμνὸς τὴν πόλιν περιῄει, ὡσμὲ ἐν Τιβεριάδι, και πολλάκις ἐνδιώκομενος τὴν ασφᾶια διαῤῥήγνυεν, ὃς ἦπος τοὺς τοιούτους* (Ibid. x. 134, A.)

'It may be said, then, that if our Lord had often visited this shore, such miracles as the dispossession of demoniacs on such a spot, and under similar circumstances, might often have been wrought. But our Lord had never visited this shore before; and there are three circumstances in the miracle now performed, all peculiar to it, yet all specified by each of the accounts; and, consequently, proving it to be the same miracle in each.

'*First*, the strength and ferocity of the demoniacs, which are not only extraordinary features of their case in general, but expressly insisted on accordingly.

'*Secondly*, the vicinity of a herd of swine, and the petition of the demons to enter into them, with its effects on the swine.

'*Thirdly*, the unanimous request of the inhabitants of the country, produced by both events, that Jesus would leave their coasts, and his immediate departure. To these we might have added, as not the least remarkable among the features of resemblance, had it been found in St. Matthew also, as it is in St. Mark and in St. Luke, the peculiarity of the name *Gergesēnon*.

'In every other instance on record, demoniacs appear to have been helpless rather than dangerous; sufferers in some distressing way themselves, but no-wise formidable to others. No doubt the distinction in the present case was due to the number and the properties of the demons, by whom these men in particular were actuated. Their number is indicated by the name Legion itself; their peculiar disposition, as more than usually delighting in mischief—as maliciously or ferociously inclined, above even the ordinary inclination of devils—appears from their request, when about to be ejected from the men, to be permitted to enter into the swine; and from the effects of this permission when granted, upon the swine; which they immediately urged into the sea and destroyed. And, perhaps, to exemplify this property of the diabolical nature—or to shew his disciples to what lengths, instead of sending them the destruction of life for destruction's sake, and in the doing of evil for evil's sake, whether to men, or to brutes, or to any other of the works of God, it was disposed to carry them—might be one, and possibly the chief reason, why our Saviour allowed them to enter first into the swine, instead of sending them away at once to their proper abode, called the *Ἄβυσσος*, or bottomless pit.'—*Greswell*, Vol. I. Diss. iii. pp. 204—.6.

'In the account of the . . . . miracle, the comparative conciseness of St. Matthew, which is peculiarly striking, must go far to explain every discrepancy. Yet, notwithstanding, no material fact is wanting in his narrative. He differs from the others in the detail only, not in the outline—in circumstantials, not in essentials.

'The circumstances of distinction amount in reality to two alone—*first*, that St. Matthew lays the scene of the miracle in the country of the Gergesenes, and they in the country of the Gadarenes. But they all lay it in the region over against Capernaum, that is, on the same part of the eastern side of the lake. St. Luke makes our Saviour land, *ἀντιπέραν τῆς Γαλιλαίας*—St. Mark makes him sail, *εἰς τὸ πέραν τῆς θαλάσσης*—St. Matthew, in this instance, takes him *εἰς τὸ πέραν*—and ix. 1. when he returned, brings him to Capernaum again at the other side. The country of the Gergesenes, then, and the country of the Gadarenes, he must have concluded, were both the same part of Decapolis—opposite to Galilee.

'But with respect to this difference generally: in the time of Epiphanius and Theophylact, the best copies of St. Mark's Gospel extant contained the reading, *τῶν Γεργεσηνῶν* instead of *τῶν Γαδαρηνῶν*. (Epiph. vol. i. 850. Theophyl. Comm. in Marc. v.) as well as St. Matthew's.

'It is not to be supposed that St. Matthew, born and educated in Capernaum, or at least in Galilee, should not have known the names current among his countrymen for every region in the vicinity of the lake. It is at least plainly implied in all the accounts, but especially in St. Luke's, that the scene of the miracle was the neighbourhood of some city, which must have bordered on the lake; and, consequently, could be neither Gernsa nor Gadara; each of which was one or two days' journey distant; but might be Gergesa, which was on the spot.†

'The second circumstance of difference is the number of demoniacs, which St. Matthew makes to have been *two*; St. Mark as well as St. Luke *one*; a distinction amounting at the utmost only to an omission, but not to a contradiction; for which, too, the very reason in the later evangelists may have been, that there was no such omission as that, but another, of greater importance, in the prior account. If St. Matthew's object was simply to specify the effect of the miracle, and nothing more; he could not have discriminated between its subjects, the case of one of whom was the case of the other; the cure of one of whom was the counterpart of the cure of the other: and, therefore, he would mention them summarily in conjunction. But if there was any difference in the moral effect of the miracle on the subjects: and, consequently, if the moral uses which might be proposed by the relation of the miracle, would not have been equally answered by the nature of this effect upon either, indifferently; then it was possible, and it might even be necessary, to separate the accounts from each other—to relate the cure of one as altogether independent on the cure of the other. Now one of the demoniacs was unquestionably grateful for his cure, and anxious to have acknowledged it by becoming a disciple of Christ: but it does not appear that the other was. This may explain the difference between the accounts: St. Matthew might have it in view to represent merely the *physical* effect of the miracle, i.e., to shew, in one of the most remarkable instances, the power and authority of Christ over evil spirits; St. Mark and St. Luke might propose the *moral*; or to exhibit, in its proper light, the natural and amiable impression produced by the miracle on this one of the patients in particular. The same person might be also the more considerable of the two. The efforts made to reclaim him, or at least to preserve him from bodily harm, are a proof that he had friends and relations who were interested in his safety. He might afterwards have become a Christian; and his case may be specified now on the same principle on which it is specified now on the same principle on which it is specified now on the same principle on which it is specified elsewhere the case of Bable that St. Mark specifies elsewhere the case of Jairus—and describes, as we have seen, Simon of Cyrene, by his relation to Alexander and Rufus. The true reason, however, appears to be supplied by Luke, viii. 27, in the fact that this one demoniac was an inhabitant, and probably a native, of Gergesa; but not the other. Hence it is that, at the end of the account, after relating the fact of our Lord's command to the man, that he should return *home*, and tell what God had done for him, St. Luke adds (viii. 39), that he departed, proclaiming throughout all *the city* what Jesus had done for him. Nor does it follow from this that he might not proclaim it in other parts of Decapolis also; only that he began to proclaim it in his own city first. The assertion of St. Mark (v. 20), then, would still be true in itself, as well as consistent with, though not so specific as St. Luke's.

* Greswell, Vol. I. Diss. iii. pp. 204—.11.

† *See* Geog. Notice, p. 274, '*Gergesa*.'

EVERY MAN SHOULD HAVE A CALLING TO FOLLOW, AND SHOULD FOLLOW HIS CALLING.

THE LORD'S PORTION IS HIS PEOPLE; AND THE LORD IS HIS PEOPLE'S PORTION.

'Be this, however, as it may, the difference itself is so far useful, that it enables us to explain one slight, and, perhaps, the only remaining, discrepancy between St. Matthew and the other two. On the first address of the demoniacs to Jesus, *he* makes them say, Τί ἡμῖν καὶ σοί, Ἰησοῦ; υἱὲ τοῦ Θεοῦ; ἦλθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς; *they* make them say, Τί ἡμοὶ καὶ σοί, Ἰησοῦ, υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου; ὁρκίζω σε τὸν Θεόν, ὅτι, βασανίσῃς με, μὴ με βασανίσῃς. If there were two demoniacs, both speaking by the same influence of possession, each of these modes of address might actually have been used.'—*Greswell*, Vol. I. Diss. iii. pp. 209—11.

ON OUR LORD PASSING THE NIGHT UPON THE LAKE.*

'Arrived at the lake, he embarks, and sets sail: and, by the help of what follows, it may be shewn that he neither returned the same night to Capernaum, nor landed at Gergesa until the morning; and consequently that he spent the night on the lake:—

'I. His motive, in going to the other side at all, was to oblige the multitude to disperse; or at least to relieve himself from their importunity: and this effect was more likely to ensue if they thought he was gone away for the night, than if they expected to see him shortly come back.

'II. The breadth of the lake, (though probably not uniform,) according to Josephus, was forty stades: and according to Pliny six Roman miles. It was after sunset, or in the evening, when they set out: and a storm was encountered by the way. If they were going in the direction of Gadara, that was not over against Capernaum, but considerably lower down to the south-east (*Jos. Vita*, 9, 10, 65, p. 97): and even if they were proceeding to Gergesa, still the passage would probably not take up less than an hour; and the storm which intervened would doubtless add to its length.

'III. After the autumnal equinox, it would be dark within an hour from sunset, and much more within two or three.

'IV. When Jesus returned to Capernaum, the multitude were found collected on the shore of the lake, and anxiously waiting to receive him. Mk. v. 21; Lu. viii. 40, p. 274. This might naturally be the case on the following morning: but it could scarcely happen the same night. Their anxiety too for the return of our Lord in this instance might be produced by the fact of the storm the preceding evening. They could not as yet know how Jesus and his disciples had fared in that storm; and they would be impatient to see them again on that account.

'V. Before and during the storm, as all the evangelists agree, our Lord was asleep. No solution of this fact is so probable as that he was composed to rest for the night. The reluctance of the disciples to awaken him, until the danger was become imminent and pressing; the answer returned just before to the scribe. (Mt. viii. 20, p. 265,) beautiful and pathetic as it was; are pertinent, also, and significant, if Jesus was gone to sleep for the night; or was preparing to pass the night in the open air upon the water.

'VI. When he landed at the opposite side, the demoniac is said to have seen him a *great way* off (Mk. v. 6, p. 270). If so, it must have been broad daylight at the time; that is, the landing did not take place until the following morning.

'VII. This demoniac, it is also said, was by *night* and by *day* (Mk. v. 5, p. 269,) among the tombs. If he met our Lord in the *morning*, just as he was landing from the ship; this circumstance would both explain the reason, and confirm the truth of that observation.

'VIII. There was near the place a large herd of swine, feeding in their usual pasture at the time; which herd it is much more probable had been brought there that morning, than kept out there all night, or not yet driven home. If it was never customary to keep out such herds all night, they would be driven home by sunset at almost any period of the year; and after the feast of Tabernacles, whatever might be usual at other times, no description of cattle, and much less swine, would be found in the fields all night.

'IX. The people of the city, as well as of the neighbouring country, were all up and stirring at the time; or they could not have been so instantly alarmed by the report of the keepers of the swine, and so soon brought out in a body, to see what had happened, and to request our Lord to depart from their coasts.

'X. If he returned (as after this request he is said to have returned) immediately, Mt. ix. 1, 10, pp. 274, 7, and yet the same night that he had arrived; then they must have been entertained, at a most unusual hour for a supper, that same night; he must have been applied to by Jairus, ver. 18, p. 279, and must have raised his daughter, at a still later hour, that same night; he must consequently have set out to his house either in the dark, or by torch-light; the miracle of the issue of blood, performed by the way, ver. 20—2, p. 280, must have been performed under corresponding circumstances: and yet nothing can be clearer than that everything relating to this miracle was transacted in the open day, Mk. v. 30—4, p. 281.

'We may consider it .... almost demonstratively certain, that Jesus neither came back from Gadara the same evening on which he set out, nor, in all probability, landed there until the next morning. Whatever occurred on the other side, occurred, consequently, in the morning; and, perhaps, so early in the morning, as to allow of his returning to Capernaum in time for the usual morning's repast; or not much later than it. Certainly, at least, his return would not be too late for the hour of dinner; the fifth hour of the day with the ancients, eleven in the morning with us. His finding the people, on the shore, ready prepared for his reception; and his being at meat in the house of some disciple—*see* § 36, p. 277—when the application of Jairus was made to him; are both on this supposition naturally accounted for.'—*See* Mt. ix. 1; Mk. v. 21; Lu. viii. 40, (p. 274.)

* *Greswell*, Vol. II. Diss. xxiii. pp. 335—..8

THE SAINT AT DEATH . . . GRIEVES THAT HE HATH DONE SO LITTLE FOR GOD, AND REJOICES THAT GOD HATH DONE SO MUCH FOR HIM.

O GOD, HOW LONG SHALL THE ADVERSARY REPROACH? SHALL THE ENEMY BLASPHEME THY NAME FOR EVER?—Psalm lxxiv. 10.

ARISE, O GOD, PLEAD THINE OWN CAUSE: REMEMBER HOW THE FOOLISH MAN REPROACHETH THEE DAILY.—Psalm lxxiv. 22.

SECTION 36.—(G. 21—.3.)—AFTER HIS RETURN,* WHEN JESUS IS SITTING AT MEAT, THE PHARISEES MURMUR THAT HE IS EATING WITH PUBLICANS AND SINNERS; THE DISCIPLES OF JOHN INQUIRE WHY THE DISCIPLES OF JESUS DID NOT FAST; JESUS REPLIES TO BOTH AS BEFORE. JAIRUS APPLIES TO JESUS TO HEAL HIS DAUGHTER. ON THE WAY, A WOMAN IS HEALED, WHO HAD AN ISSUE OF BLOOD TWELVE YEARS. IN THE MEAN TIME, THE DAUGHTER OF JAIRUS EXPIRES, WHOM JESUS RAISES TO LIFE AGAIN. HE HEALS TWO BLIND MEN, AND A DEMONIAC WHO WAS DUMB. THE PHARISEES AGAIN BLASPHEME. Matt. ix. 10—34. Mark v. 22—43. Luke viii. 41—56.—AT CAPERNAUM.

INTRODUCTION AND ANALYSIS.

Mt. ix. 10—.7. Jesus being faulted by the Pharisees for eating with publicans and sinners, (and both he and his disciples, by the disciples of John,) delivers the parables of the children of the bride-chamber—new cloth on an old garment—and new wine in old bottles—*comp.* Mk. ii. 15—22, Lu. v. 29—39, Sect. xxii. pp. 168, .9.

— ix. 18, .9. Mk. v. 22. 4. 'Lu. viii. 41, .2. Requested by Jairus to come, and by the laying on of hands save from death his little daughter, who is at the point of death: Jesus goes with him, his disciples accompanying, and many people following.

— ix. 20, .1. — v. 25—.9. — viii. 43, .4. A woman who has been twelve years afflicted with an issue of blood, and unable to obtain benefit from the physicians, although she has spent all she had upon them; touches the hem of his garment, and is immediately healed.

— ix. 22. — v. 30—.4. — viii. 45—.8. Jesus recognises the touch of faith, and says to the woman, '*Daughter, be of good comfort; thy faith hath made thee whole.*'

——— — v. 35. — viii. 49. Word is brought from the ruler's house that his daughter is dead, and that the coming of Jesus would now be of no avail.

——— — v. 36. — viii. 50. Jesus encourages Jairus to exercise faith, assuring him that his daughter shall be given recovery.

— ix. 23. — v. 37, .8. — viii. 51. Jesus, accompanied by Peter, James, and John, enters the house, where already the wailing has commenced on account of the child's death.

Mt. ix. 24. Mk. v. 39, 40. Lu. viii. 52, .3. Upon Jesus saying, '*The maid is not dead, but sleepeth,*' they, being fully persuaded of her death, laugh him to scorn.

— ix. 25, .6. — v. 40—.3. — viii. 54—.6. Having, with the three chosen disciples, and the father and mother of the child, entered the apartment where the child lay, Jesus takes her by the hand, and bids her arise; immediately upon which she arises and walks, when Jesus directs that she be given some nourishment. His fame goes abroad into all that land.

— ix. 27. Two blind men follow Jesus, calling upon him, the Son of David, to have mercy upon them.

— ix. 28—30. They follow him into the house; Jesus, after asking whether they believe in his ability to heal them, touches their eyes, and, according to their faith, their eyes are opened.

— ix. 30, .1. Jesus charges them not to publish the matter; but upon departing, they spread his fame in all the country. Contrast this case with that of other two blind men, ch. xx. 29—34, § 79.

— ix. 32—.4. Jesus dispossesses a dumb man—the multitudes marvel—the Pharisees blaspheme—*see* a similar occurrence, ch. xii. 22, § 31, p. 234. In the present case it is a dumb man; in that, the man was both '*blind, and dumb.*' In this, the people say, '*It was never so seen in Israel;*' in that, '*Is not this the Son of David?*' in this case the Pharisees say, '*He casteth out devils through the prince of the devils:*' in that he is said to do the same '*by Beelzebub the prince of the devils.*'

(G. 21,) No. 36. *Jesus sits at meat; the Pharisees murmur that he eats with publicans, &c.; the disciples of John inquire why the disciples of Jesus did not fast: Jesus replies.—At Capernaum.*

MATT. ix. 10—.7. [Ch. ix. 9, § xxii. p. 168.]	MARK.	LUKE.
10 And it-came-to-pass, as-Jesus-sat-at-meat in the house, behold, many publicans and sinners came *and*-sat-down-with 11 him and his disciples.[a] And when-the Pharisees-saw *it*, they-said unto-his disciples, Why eateth your Master with 12 publicans and sinners? But when-Jesus-heard *that*, he-		[a I.t. 'as-he-sat-at-meat in the house, behold, many publicans and sinners came *and*-sat-down-with Jesus and his disciples.']

SCRIPTURE ILLUSTRATIONS.

Mt. ix. 10. *many publicans and sinners, &c.*—*see* Mk. ii. 15; Lu. v. 29, § 22, p. 168.

11. *Pharisees, &c.*—'Scribes and Pharisees' Mk. ii. 16; Lu. v. 30, § *ib.*

NOTES.

Mt. ix. 10. *As Jesus sat at meat in the house.* Many commentators think that this is the same feast as is recorded, Mk. ii. 15—22; Lu. v. 29—39, § 22, p. 168, which immediately succeeded the call of Matthew, or Levi; but Mr. Greswell supposes that feast to be altogether passed over by Matthew, and that this instance recorded by him (ch. ix. 10—.7,) is totally different.—*See Greswell,* '*On the call and supper of Levi,*' Vol. II. Diss. xxv. pp. 397—410.

Publicans.—*See* NOTE, Lu. iii. 12, § 7, p. 53

Sinners. ἁμαρτωλοί. The word here, and generally elsewhere in the Gospels, denotes *heathens,* or such Jews as associated with them, and were considered on a footing with them.—*See* Mk. ii. 16, § 22, p. 168; Ga. ii. 15, '*We* who are *Jews by nature, and not sinners of the Gentiles.*'

11. *The Pharisees* 'counted themselves righteous, and despised others.'—*See* § 7, ADDENDA, p. 56.

PRACTICAL REFLECTIONS.

Mt. ix. 10, .1. Although publicans and sinners came and sat down with Jesus and his disciples, yet it was quite evident, even to the Pharisees, that Jesus and his disciples were not as publicans and sinners, else they would not have wondered at the casual association. Would that the people of the world were always able to mark the same distinction between themselves and the consistent conduct of the disciples of Jesus.

* ADDENDA, p. 276, *supra,* and Greswell, Vol. II. Diss. xxiii. pp. 335—.8.

MATT. ix. 13—.5. MARK. LUKE.

said unto-them, They that-be-whole ἰσχυοντες need not a-
13 physician, but they that-are sick κακως εχοντες.* But go-ye *and*-learn what *that* meaneth,† I-will θελω *have* mercy, and not sacrifice: for I-am-not-come to-call the-righteous, but
14 sinners to repentance. Then came to-him the disciples of-John, saying, Why do-we and the Pharisees-fast oft, but
15 thy disciples fast not? And Jesus said unto-them, Can the children of-the bride-chamber mourn, as-long-as the bridegroom is with them? but the-days will-come, when the bridegroom shall-be-taken from them, and then shall-they-

[* Lit. those that have maladies.]
[† What this is.]

SCRIPTURE ILLUSTRATIONS.

12. *They that be whole, &c.*—'they that are whole,' &c., Mk. ii. 17; Lu. v. 31, § 22, p. 168.

13. *I will* have *mercy, &c.*—'I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings,' Hos vi. 6—*see* the same referred to, Mt. xii. 7, § 24, p. 190—*also* Mi. vi. 6—8. 'Wherewith shall I come before the LORD, *and* bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? 7, Will the LORD be pleased with thousands of rams, *or* with ten thousands of rivers of oil? shall I give my first-born *for* my transgression, the fruit of my body *for* the sin of my soul? 8, He hath shewed thee, O man, what *is* good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?'

not come to call the righteous, &c.—Jesus was come to bring Jacob again to the Lord, Is. xlix. 5. . . . —He shewed that 'repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem,' Lu. xxiv. 47, § 98—He is 'exalted *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins,' Ac. v. 31—he 'is longsuffering to us-ward, not willing that any should perish, but that all should come,' &c., 2 Pe. iii. 9.

14. *fast oft, &c.*—Mk. ii. 18; Lu. v. 33, § 22, p. 169.

15. *children of the bride-chamber, &c.*—Mk. ii. 19, 20; Lu. v. 34, 5, § ib.

NOTES.

12. *They that be whole, &c.* Our Saviour is answering the Pharisees according to their folly, they supposing themselves righteous, and so in no need of the physician of souls: but he shews that this view of their own case need not be connected with a despising of others, who ought rather to be helped to a state of spiritual health and enjoyment.

13. *Go ye and learn.* צא ולמד *tse velimmed*, a form of speech in frequent use among the rabbins, when they referred to any fact or example in the sacred writings.

I am not come to call the righteous, &c. No human beings are by nature righteous, Ps. xiv., 3, '*They are all gone aside, they are* all *together become filthy*: there is *none that doeth good, no, not one.*' Ro. i. 18—32; iii. 10—.8.

[14. *The Pharisees fast oft.* In the law we only find one fast day enjoined, viz., the tenth of the seventh month, on which the national atonement was made, Le. xxiii. 27—.9. But the Jews of their own accord observed many other days of fasting. In our Saviour's time, days of this kind were more frequent than ever, especially among the Pharisees, who, according to the practice of their sect, fasted probably '*twice in the week*,' Lu. xviii. 12, § 73. But besides these usual days of fasting, the Pharisees had many other superstitious fasts. The Lord repudiates mere ceremonial fasts, Isa. lviii. 3—6. 3, '*Wherefore have we fasted*, say they, *and thou seest not?* wherefore *have we afflicted our soul, and thou takest no knowledge?* *Behold, in the day of your fast ye find pleasure, and exact all your labours.* 4, *Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high.* 5, *Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes* under him? *wilt thou call this a fast, and an acceptable day to the* LORD? 6, Is *not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?*']

15—.7. Christ, in reply, uses three illustrations, all of them going to establish the same principle, that *we should observe a fitness and propriety in things.*

15. *Can, &c.* A most delicate form of expressing, by *conjecture* and interrogation, strong negation—*see* Jno. iii. 29, § 13, p. 89.

[*The children of the bride-chamber.* οἱ υἱοὶ τοῦ νυμφῶνος. *i. e.*, (by a Hebraism whereby בְּנֵי prefixed denotes *distinction* or *participation*,) those who were admitted into the bride-chamber; namely, (the friends of the bridegroom, the παράνυμφοι, *pronubi*,) who formed the marriage procession, and were invited to participation of the seven days' matrimonial feasting.'—*Bloomfield.*]

It is remarked by Dr. Lightfoot, that, during the time Christ was with the disciples, they never suffered any persecution; but when he was absent, all manner of persecution overtook them.

PRACTICAL REFLECTIONS.

[12 *ver.* If we would experience the healing power of Jesus, we must know our need of his healing. God first changes the will, and gives a desire for the salvation he intends to bestow.]

[13 *ver.* If men had been righteous, Christ would not have needed to come in humiliation and suffering into the world to reconcile us to God; and we must know that we are not righteous—and acknowledge ourselves sinners, before we can apply to him for salvation. If we acknowledge that we are sinners, and are willing to be made righteous through him, then are we among those whom Christ came to save.]

[It is only those who are plagued with the guilt and corruption of sin that need the Physician of souls; and, the more sensible they are of their sinfulness and guilt, there is the more hope of doing them good.—God has declared that acts of compassion to others, and especially to their souls, in turning them from their sins, is more acceptable to him than the most costly observance of his own positive institutions. Christ came into the world to reform and save, not righteous persons, but guilty and polluted sinners, even the chief; and that by convincing them of their sinfulness and danger, and their need of righteousness and grace.]

God desires that we, being made sensible of his great goodness, in the gift of his Son, should manifest our sense thereof by shewing mercy to others, as he hath had mercy upon us.—It is among those who know themselves to be sinners, that the great call to repentance may be expected to have place; and to those that repent, the grace of God is freely given.—Jesus came not to give sinners ease in sin; he calls them to repentance.

[14, .5 *ver.* He who was present with the disciples upon earth is the Bridegroom, who as to his personal presence was to be taken from them for a time, during which it was expected that the children of the bride-chamber would mourn his absence; and this, although the Comforter should be sent unto them.]

MATT. ix. 16, .7.	MARK	LUKE.
16 fast. No-man putteth a-piece of-new cloth unto an-old garment, for that which-is-put-in-to-fill-it'-up πληρωμα αυτου 17 taketh from the garment, and the-rent is-made worse. Neither do-men-put new wine into old bottles: else the bottles break, and the wine runneth-out, and the bottles perish: but they-put new wine into new bottles, and both are-preserved.		

(G. 22.) *Jairus applies to Jesus to visit his daughter, who was at the point of death.*

MATT. ix. 18, .9.	MARK v. 22—4. [Ver. 21, § xxxv. p. 274.]	LUKE viii. 41, .2. [Ver. 40, § xxxv. p. 274.]
18 [e] While-he-spake these *things* unto-them, behold,[b] there-came a-certain-ruler,	22 And, behold, [b] there-cometh one of-the rulers-of-the-synagogue, Jairus by-name;	And, behold, 41 there-came a-man named Jairus, and he was a-ruler-of-the synagogue:
and-worshipped him,	and when-he-saw him, he-fell[e] at his feet, 23 and besought him [d] greatly,[g]	and he-fell [e] *down* at Jesus' feet, *and*-besought him[d] [e] that-he-would-come into his house:[f]
saying, My daughter is-*e*'even-now-dead but come *and*-lay thy hand upon her, and she-shall-live.	[f] saying, My little-daughter lieth at-the-point-of-death ασχατως εχει: *I pray thee*, come and-lay *thy* hands on-her, that she-may-be-healed; and she-shall-live.[f]	

SCRIPTURE ILLUSTRATIONS.

16. *a piece of new cloth, &c.*—Mk. ii. 21, Lu. v. 36, § 22. | 17. *new wine, &c.*—Mk. ii. 22, Lu. v. 37, .8, § *ib.* p. 169.

NOTES.

16. *No man putteth a piece of new cloth, &c.* Here we have the *second* illustration. Οὐδεὶς ἐπιβάλλει, &c., 'no one clappeth a patch of undressed cloth,' &c., *i.e.* rough from the weaver, and which has not yet passed through the hands of the fuller.

[By this it is meant that the two substances being dissimilar (one rigid and the other supple) will never wear well together, but the rigid will tear away part of the supple. The comparison is *popular*; and the *application* suggested by this and the metaphor in the next verse is, the inexpediency of imposing too grievous burthens on them, during their weakness and imperfection, as new converts;—that all things should be suited to *circumstances*;—and that men cannot be suddenly initiated into unwonted austerities.]

17. *Neither . . . new wine into old bottles.* Here we have the *third* illustration.

Bottles. ἀσκοὺς. Flasks made of goat or sheep skins, used in all the ancient nations, and still employed in the southern parts of Europe, and in the East generally. Now these, as they are not so easily distended when they grow old and stiff, so they are more liable to burst by the fermentation of new liquor. The Gibeonites '*took wine bottles, old, and rent, and bound up*,' Josh. ix. 4—*and see* Job xxxii. 19. The Greek word here translated '*bottles*' is probably from the same root as our word sack. The Hebrew word used, Josh. ix. 4, has much the same sound.

The institutes of Christ, and those of the Pharisees, could never be brought to accord; an attempt to combine the two systems would be as absurd as it would be destructive.

18. *A certain ruler.*—*See* ADDENDA, p. 286, '*A ruler of the synagogue.*'

And worshipped him. Fall down before him, or expressed his respect for him by token of profound regard.

Is even now dead. 'Is by this time dead,' or, '*as it were* dead.' This is agreeable to Mark's ἐσχάτως ἔχει, and not irreconcilable with Luke's ἀπέθνησκεν, which means, 'is [as it were] dead.' It is likely that a father, in these circumstances, would use a word as nearly expressing actual death as would be consistent with the fact that she was alive.—Had his daughter been actually dead, Jairus would not have ventured to apply to our Lord at all: no one ever did apply, so far as we know, to work such a miracle as the raising of a dead body to life.

Come and lay thy hand upon her. Agreeably to the custom of our Lord, as it had been also of the

PRACTICAL REFLECTIONS.

16 *ver.* That we may be ready to enter in with him to the marriage when he cometh, let us not endeavour to patch up the rags of our own righteousness, but be altogether clothed in the new wedding garment.

[17 *ver.* Let us not wonder, that God should set aside the old systems that may have served their purpose in their time, and that he should choose new vessels to contain the enlarged measure of grace which he intends to bestow upon his people. Nor let the servants of the King force the old into a service for which they were not intended, but seek to have the young duly fashioned for the new wine of the kingdom, which they are intended to contain.]

Mk. v. 23. Let us never imagine that our importunity can trouble Jesus, or our sins debar us from him as a Saviour. Let neither shame nor dread keep us from him. And, if our poverty be deep, and our case deplorable, let our faith be the stronger; so shall our deliverance be glorious.

Matt. ix. 19.	Mark v. 24.	Luke viii. 42.
		[e]for he had one-only 42 daughter, about twelve years *of age,* and she lay-a-dying[f] απεθνησκεν.
19 [a]And Jesus arose, *and*-followed him, and *so did* his disciples.[b]	24 And *Jesus* went with him;	
	[c]and much peop.e followed him, and thronged συνεθλιβον* him.	But as he went the people thronged συνεπνιγον him.
[* Including a sense of distress.]		

On the way, a woman is healed who had an issue of blood twelve years.

Matt. ix. 20—.2.	Mark v. 25—34.	Luke viii. 43—.8.
20 [a]And, behold, a-woman, which-was-diseased-with-an-issue-of-blood twelve years,[b]	25 And a-certain woman, which-had an-issue of-blood twelve years, 26 [b]and had-suffered many *things* of many physicians, and had-spent all that she-had, and was-[c]nothing-bettered,[e]	And a-woman 43 having an-issue of-blood twelve years, which had-spent all *her* living ὁλον τον βιον upon physicians, [e]neither could be-healed of any,[d]
came behind [e]*him, and*-touched the hem of his garment. 21 for she-said within herself, If I-may-[c]but-touch his garment, I-shall-be-whole.[f]	[d]but rather grew worse, 27 when-she-had-heard of Jesus, came in the press οχλω behind,[e] *and*-touched his garment. 28 For she-said, If I-may-touch but his clothes, I-shall-be-whole.	came 44 behind *him, and*-touched the border of his garment:

SCRIPTURE ILLUSTRATIONS.

Lu. viii. 42. *only daughter*—Jesus had before, at Nain, raised to life a widow's only son who was being carried out to his burial, Lu. vii. 11—.6, § 29, p. 221.

Mk. v. 24. *went with him*—*see* the same alacrity to minister mercy, manifested in the case of the centurion's servant, Lu. vii. 6, § 28, p. 218.

thronged him—*see* the words of Jacob to Judah, which are yet to be fulfilled in Jesus, 'unto him *shall* the gathering of the people *be*,' Ge. xlix. 10.

25. *twelve years*—the continuance of this disease was the same as the age of the damsel he was going to heal, Lu. viii. 42, *supra*—the same as the age of Jesus when he reasoned with the doctors, Lu. ii. 42, § 6, p. 40.

26. *many physicians*—they had been like Job's comforters, 'physicians of no value,' Job xiii. 4—or like those described by the prophet, 'They have healed also the hurt *of the daughter* of my people slightly, saying, Peace, peace; when *there is* no peace,' Je. vi. 14; viii. 11—'*Is there* no balm in Gilead; *is there* no physician there? why then is not the health of the daughter of my people recovered?' ver. 22.

27. *his garment*—'hem of his garment,' Mt. ix. 20—'border of his garment,' Lu. viii. 44—The days are yet to come when 'ten men shall take hold out of all

NOTES.

prophets; who, in praying for the benefit of any person, used to put their hands upon him.—*See* 2 Ki. v. 11, '*But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the* LORD *his God, and strike his hand over the place, and recover the leper.*' Mt. xix. 13, § 74; Ac. iv. 30, '*By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.*'—*And see* Mt. viii. 3, [Mk. i. 41, Lu. v. 13,] § 21, p. 160.

Lu. viii. 42. *She lay a dying.* ἀπέθνησκεν. 'Was [as it were] dead.'—*See on* Mt. ix. 18, p. 279, *supra.*

Mt. ix. 20. *And, behold, a woman, &c.* This disease was, according to the law, reckoned unclean, Le. xv. 25, and she was unwilling to make personal application to Jesus, or even to touch his person. The disease was regarded as incurable. A flux of blood of long standing is also said to be one of the most dangerous, and least medicable, of all diseases.

Touched the hem. τοῦ κρασπέδου. Not so much the *hem*, as the *tassel* (i.e., one of the lower tassels) of the garment—*see* Nu. xv. 37—40; which had four corners, called πτερύγια, from each of which was suspended a tassel of threads or strings. To touch either of the

PRACTICAL REFLECTIONS.

Mk. v. 25, .6. Those who seek not to the Lord, but to the physicians, may not expect other result than that which happened to the Jewish king, 2 Ch. xvi. 12, 3, [' *And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the* LORD, *but to the physicians.* 13, *And Asa slept with his fathers, and died in the one and fortieth year of his reign.*'] As also unto this woman, who was by them nothing bettered, but rather grew worse. The Lord sometimes allows those upon whom he will shew mercy, to prove the inefficiency of all human means, that, as poor and needy, they may seek unto him for mercy, and experience, through faith, the power of his sovereign grace.

Matt. ix. 22.	Mark v. 20—33.	Luke viii. 45—.7.
	29 And straightway the fountain of her blood was-dried-up; and she-felt εγνω in-her-body that she-was-healed of that plague μαστιγος.	and immediately her issue of blood stanched
22 But Jesus	30 And Jesus, immediately knowing in himself that-virtue την δυναμιν had-gone-out of him,	
turned-him-about,	turned-him-about in the press, *and*-said, Who touched my clothes? g	And Jesus said, 45 Who touched me? g When all denied, Peter and they *that were* with him said, Master, h
	31 And his disciples said unto-him, h Thou-seest the multitude thronging συνθλιβοντα thee, i and sayest-thou, Who touched me?	the multitude throng συνεχουσι thee i and press αποθλιβουσι *thee*, and sayest-thou, Who touched me?
	32 k And he-looked-round-about to-see her that-had-done this *thing*. l	And Jesus said, Somebody 46 hath-touched me: for I perceive that-virtue δυναμιν is-gone-out of me. k
	33 But the woman m fearing and trembling, knowing what was-done in her, n came and fell-down-before him, and told him o all the truth. p	l And when-the woman 47 saw that she-was-not hid, she-came m trembling, n and falling-down-before him, she-declared unto-him o

SCRIPTURE ILLUSTRATIONS.

languages of the nations, even shall take hold of the skirt of him [*or*, of the man *Christ Jesus*] that is a Jew, saying, We will go with you: for we have heard *that* God *is* with you,' Zec. viii. 23—'Let him take hold of my strength, *that* he may make peace with me; *and* he shall make peace with me,' Isa. xxvii. 5.

28. *I shall be whole*—she had faith to be healed, like the man who was impotent in his feet, Ac. xiv. 8—10.

29. *she was healed*—He from whom this healing power proceeded, is yet to do greater things than these: 'I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an Outcast, *saying*, This ... Zion, whom no man seeketh after,' Je. xxx. 17. . . . .—'Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth,' xxxiii. 6.

Lu. viii. 45. *Who touched me?*—'the Lord . . . knoweth them that trust in him,' Na. i. 7.

46. *virtue is gone out of me*—*see* Mk. v. 30—the like healing power did afterwards proceed from him, through his apostles, in Jerusalem, Ac. v. 12—.6—in Asia Minor, xix. 11, .2.

47. *saw that she was not hid*—Jesus 'looked round about to see her,' &c. Mk. v. 32.

declared . . . before all the people—'Bless the Lord, O my soul: . . . and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases,' &c., Ps. ciii. . . .—'I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people,' cxvi. 13, .4.

NOTES.

two lower ones was regarded as a mark of profound respect. This, however, is not to be regarded as exclusively a Jewish custom. There are examples of it among the heathen, and it is still retained in the East. 'The Turk would bring us presents when he met us, kneeling and kissing the hem of our cloaks.' —*Evelyn's Memoirs*, Vol. i. 159.

Mk. v. 30. *That virtue had gone out of him.* 'Knowing in himself the power which had gone from him.' Christ was conscious of the healing power which had been exerted in answer to the confidence reposed in him.

Who touched my clothes? Christ calls out the believing woman, that he might speak to her words of comfort; and by the proof of her cure, sustain the faith of Jairus.

PRACTICAL REFLECTIONS.

Lu. viii. 45, .6. It is not physical nearness alone that can give us to receive blessing from Jesus. A multitude thronged him, but their contact was very distinguishable from the woman's touch of faith. We must be brought near unto Jesus by a true and living faith, if we would stand whole and accepted in his presence.

[Mk. v. 33, .4. After healing power has been received through faith from Jesus, there may still be much fear and trembling, as not knowing in full the grace of the Saviour. We must freely and fully confess Christ before men, if we would truly enjoy the consolations of the gospel, and have it said to us, Son, '*Daughter, be of good comfort: thy faith hath made thee whole; go in peace.*']

Matt. ix. 22.	Mark v. 34.	Luke viii. 48.
		[p] before all the people for what cause she had touched him, and how she was healed immediately.[q]
[q] and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole.	34 And he said unto her, Daughter, thy faith hath made thee whole; go in [εἰρηνε εις] peace, and be whole of thy plague.[t]	And 48 [r] he said unto her, Daughter, be of good comfort [θαρσει]: thy faith hath made thee whole; go in [πορευου εις] peace.[t]
[t] And the woman was made whole from that hour.		

(G. 22.) *In the meantime the daughter of Jairus expires, whom Jesus raises to life again.*

Matt. ix. 23—6.	Mark v. 35—43.	Luke viii. 49—56.
	35 [u] While he yet spake, there came from [απο] the ruler of the synagogue's *house certain* which said, Thy daughter is dead [απεθανε]: why troublest thou the Master any further?	While he yet spake, 49 there cometh one from [παρα] the ruler of the synagogue's *house*, saying to him, Thy daughter is dead [τεθνηκεν]; trouble not the Master.
	36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.[x]	But when Jesus 50 heard *it*, he answered him, saying, Fear not: believe only, [y] & she shall be made whole.[z]

SCRIPTURE ILLUSTRATIONS.

48. *Daughter, be of good comfort*—the Lord hath sent comfort to his people—' Comfort ye, comfort ye my people, saith your God,' Is. xl. 1. . . . —for the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein thanksgiving, and the voice of melody,' li. 3. . . . —He hath been sent 'to comfort all that mourn,' lxi. 2. . . . —'ye shall be comforted in Jerusalem,' lxvi. 13. . . . —' I . . . will comfort them, and make them rejoice from their sorrow,' Je. xxxi. 13. . . . —'The Comforter, . . . the Holy Ghost,' Jno. xiv. 23, § 87—comforts with words respecting the resurrection of the saints, and the return of our blessed Redeemer: 17, ' But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. 14, For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 15, For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep. 16, For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 17, then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 18, Wherefore comfort one another with these words,' 1 Th. iv. 13—8.

thy faith, &c.—in like manner had he said to the woman that was a sinner, 'Thy faith hath saved thee; go in peace,' Lu. vii. 50, § 29, p. 232.

49 *Thy daughter is dead*, &c.—it would appear that the ruler had feared as much as this; for not only do we find him saying, 'My little daughter lieth at the point of death,' Mk. v. 23, p. 279, but also, 'My daughter is even now dead,' Mt. ix. 18, *ib.*—he may have used much and varied importunity; indeed it is said that he 'besought him greatly.' Mk. v. 23, p. *ib.*

50. *Fear not*, &c.—' I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not: I am the first and the last: *I am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death,' Rev. i. 17, .8—*see on* Lu. i. 13, § 1, p. 4—'Be not afraid.' Mk. v. 36—said also to the disciples on the holy mount, Mt. xvii. 7, § 51.

NOTES.

34. *Daughter.* A word of kindness, tending to inspire confidence, and to dissipate her fears. The merciful Saviour always speaks in kindness to those who are humble, and conscious of their ill desert.

Thy faith. Faith, as an instrumental cause. There was in the woman a belief in his Divine power, and this great truth was what . . . . she had arrived at, preparatory to her receiving him as a Saviour—a truth opposed by the Jews. The power of Christ was the efficacious cause of the woman's recovery; but her faith, by inducing her to apply to him, secured to her that benefit from which unbelief excluded many.

Of thy plague. Thy disease; literally, thy *scourge.*

35. *Thy daughter is dead.* 'The death of the child happened as Jesus was in the way, a fact not mentioned by St. Matthew. But he knew that this result would ultimately take place, and from his usual conciseness on the one hand, and his regard to the cause and view of things on the other, while he suppresses the intermediate step which produced the change, he accommodates from the first the account of the proceedings to this supposition, and thus it is easily reconcilable with Mark and Luke.'—*Gresswell.*

36. *Only believe.* Jesus kindly set the fears of the ruler at rest, and assured him that he had equal power over the dead as over the living.

PRACTICAL REFLECTIONS.

Mk. v. 36. [Lu. viii. 50.] Faith is powerful not only to receive blessing for ourselves, but to procure it for others. Not only to the believing woman did Jesus say, '*Be whole of thy plague*,' but to the father of the damsel he said, '*Fear not: believe only, and she shall be made whole.*'

MATT. ix. 23, .4.	MARK v. 37—.9.	LUKE viii. 51, .2.
	37 [a]And he-suffered no-man to-follow him, save Peter, and James, and John the brother of-James.	
23 [d]And when-Jesus'-came into [e] the ruler's house,	38 And he-cometh to [e] the house of-the ruler-of-the-synagogue, [f] and seeth θεωρεῖ, the-tumult,	And when-he-came 51 into the house,
[f] and saw the minstrels and the people making-a-noise [g] θορυβούμενον,	[g] *and* them-that-wept and wailed greatly. [h]	
		[h] he-suffered no-man to-go-in, save Peter, and James, and John, and the father and the mother of-the maiden.
		And all wept, and 52 bewailed her: [i]
24 he-said unto-them,	39 [i]And when-he-was-come-in, he-saith unto-them, Why make-ye-this-ado θορυβεῖσθε, and weep? [k]	but he said, Weep not;
[k] Give-place: for the maid is-not-dead ἀπέθανε, but sleepeth.	the damsel is-not-dead ἀπέθανεν, but sleepeth.	she-is-not-dead ἀπέθανεν, but sleepeth.

SCRIPTURE ILLUSTRATIONS.

Mk. v. 37. *Peter, and James, and John*—the three who were chosen to be eye-witnesses of his majesty on the holy mount, Mt. xvii. 1—7, § 51; 2 Pe. i. 16—.8 —these three were also taken to be witnesses of his suffering in the garden, Mk. xiv. 32, .3, &c., § 88; 1 Pe. v. 1.

38. *wept and wailed greatly*—they made great lamentation for the dead—*see* David's lament over Saul and Jonathan, 2 Sa. i. 17—.27—over Absalom, xviii. 33—It was thought a strange thing when he did not bewail the death of his child by Bathsheba. xii. 20—.3—the singing men and the singing women spake of Josiah in their lamentations,' 2 Ch. xxxv. 25 —and it was reckoned a curse upon Jehoiakim, the son of Josiah, that they should not lament for him, saying, 'Ah my brother! or, Ah sister!'—'Ah lord! or, Ah his glory!' Je. xxii. 18.

Mt. ix. 24. *is not dead, but sleepeth*—The sacred writers, who hold the doctrine of the resurrection, often spoke of the dead as *sleeping*: 'since the fathers fell asleep,' 2 Pe. iii. 4; 'he fell asleep,' Ac. vii. 60; 'but some are fallen asleep;' 'then they also which are fallen asleep in Christ,' 1 Co. xv. 6, 18; 1 Th. iv. 13—.5.

Lu. viii. 52. *Weep not, &c.*—*see on* ver. 48, p. 282—1 Th. iv. 13, .4—*see before on* 'Fear not,' Lu. viii. 50.

NOTES.

37. *Peter, and James, and John.*—*See* 'Script. Illus.,' *supra.*

Mt. ix. 23. *The minstrels.* τοὺς αὐλητάς. The antiquity of the custom of wailing for the dead, and expressing grief by tearing the hair and mangling the flesh, appears from various parts of the Old Testament: it was common to both Greeks and Romans, and still continues in some barbarous or half-civilized nations. Besides these offices of *relations*, others were hired to join in the howling, and to sing dirges, accompanied by wind instruments. So Jos. Bell. iii. 9. 5, πλείστους δὲ μισθοῦσθαι τοὺς αὐλητὰς, οἳ θρήνων κατάρξωσι αὐτοῖς.—*See on* Mk. v. 38, *infra.*

But the Jews were forbidden to tear their hair, and cut their flesh, in mourning for the dead, Le. xix. 28, De. xiv. 1, because such expressions of grief were inconsistent with resignation to the Divine will, and looked as if they had no hope of their friends' resurrection. Hence, the apostle's precept, '*Sorrow not, even as others which have no hope,*' 1 Th. iv. 13.

[*Making a noise.* This would properly mean *tumultuantem*; but the word must here include the sense of *lamentation*, namely, such tumultuary *responses* as the *præfica* would make in concert.]

Mk. v. 38. *Wailed greatly.* The expressions of grief at the death of a friend, in eastern countries, are extreme. As soon as a person dies, all the females in the family set up a loud and doleful cry. They continue it as long as they can without taking breath, and the shriek of wailing dies away in a low sob. Nor do the relatives satisfy themselves with these expressions of violent grief. They are persons of both sexes, whose employment it is to mourn for the dead in the like frantic manner—*see* Amos v. 16, '*Therefore the* LORD, *the God of hosts, the Lord, saith thus; Wailing* shall be *in all streets; and they shall say in all the highways, Alas! alas! and they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing.*' Je. ix. 20, '*Yet hear the word of the* LORD, *O ye women, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her neighbour lamentation.*' They sing the virtues of the deceased, recount his acts, dwell on his beauty, strength, or learning, on the comforts of his family and home, and in doleful strains ask him why he left his family and friends. To all this they add soft and melancholy music. They employ *minstrels* to add their grief, and increase the expression of their sorrow. This violent grief continues, commonly, eight days. In the case of a king, or other very distinguished personage, it is prolonged through an entire month. This grief does not cease at the house; it is exhibited in the procession to the grave, and the air is rent with the wailings of real and of hired mourners. This custom still exists among the more ignorant of the Irish people.

Mt. ix. 24. *Is not dead, but sleepeth.* 'Is not so dead as not to return to life' (which was the idea as-

PRACTICAL REFLECTIONS.

Mk. v. 37; Lu. viii. 51. The three disciples who were chosen to witness the glory of Jesus on the mount, were first chosen to witness his sovereign power and grace in raising from the dead.

[Mt. ix. 24. To those who have the promise of life, from Jesus, death is to be regarded as but sleep. The truth of God must prevail not merely unto death, but over death.]

BOW DOWN THINE EAR, AND HEAR THE WORDS OF THE WISE, AND APPLY THINE HEART UNTO MY KNOWLEDGE.—PROV. xxii 17. FOR IT IS A PLEASANT THING IF THOU KEEP THEM WITHIN THEE; THEY SHALL WITHAL BE FITTED IN THY LIPS.—PROV. xxii. 18.

MATT. ix. 25.	MARK v. 40—.3.	LUKE viii. 53—.6.
And they-laughed-·him· to-scorn [1] κατεγελων.	40 And they-laughed-·him·-to-scorn κατεγελων.	And they-laughed-·him·-to-scorn κατεγελων, [1]knowing that she-was-dead.[m] 53
25 But when the people were-put-forth,	[m]But when-·he·-had-put-·them-all·-out, he-taketh the father and the mother of-the damsel, and them *that were* with him, and entereth-in where the damsel was lying.	And he 54 put-·them-all·-out,
he-went-in *and*-took her by-the hand,	41 And he-took the damsel by-the hand, *and*-said unto-her, Talitha cumi; which is, being-interpreted, Damsel, I-say unto-thee, arise.[n]	and took her by-the hand, *and*-called, saying, Maid, arise.
and the maid arose ηγερθη.	42 And straightway the damsel arose ανεστη, [o]and walked; for she-was *of the age* of-twelve years.[p]	[n]And her spirit came-again, 55 and she-arose ανεστη straightway: [o] and he-commanded to-give her meat.
	And they-were-astonished [q]with-a-great astonishment. 43 And he-charged them	[p]And her parents were-astonished: [q] 56 but he charged them

SCRIPTURE ILLUSTRATIONS.

53. *laughed him to scorn*—'Why should it be thought a thing incredible with you, that God should raise the dead?'—and as Paul proceeded to shew what the 'prophets and Moses did say should come: That Christ should suffer, *and* that he should be the first that should rise from the dead,' &c.; 'Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad,' Ac. xxvi. 8, 22—.1—'Hearken unto me, ye that know righteousness, the people in whose heart *is* my law; fear ye not the reproach of men, neither be ye afraid of their revilings,' Is. li. 7.

54. *put them all out*,—so at the raising of Tabitha 'Peter put them all forth,' &c., Ac. ix. 40.

Maid, arise—so at Nain, 'Young man, I say unto thee, Arise. And he that was dead sat up,' Lu. vii. 14, .5, & 29, p. 222—so at Bethany, 'he cried with a loud voice, Lazarus, come forth. And he that was dead came forth,' &c., Jno. xi. 43, .4, § 58—'He spake, and it was *done*,' Ps. xxxiii. 9—'As the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will,' Jno. v. 21, § 23, p. 177—and he will accomplish his promise, 'The dead *men* shall live . . . my dead body shall they arise,' Is. xxvi. 19.

55. *her spirit came again*—'the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived,' 1 Ki. xvii. 22.

he commanded to give her meat—'Is not the life more than meat?'—'your heavenly Father knoweth that ye have need of all these things,' Mt. vi. 25, 32, § 19, p. 135—'we have not an high priest which cannot be touched with the feeling of our infirmities,' He. iv. 15—Jesus had compassion upon the multitudes, Mk. vi. 34, § 40, p. 311—and said to his disciples, 'Give ye them to eat,' ver. 37, § *ib.* p. 312—and he enabled them to obey his command, ver. 41, § *ib.*, p. 313.

NOTES.

sociated with death); and that by *κοιμᾶσθαι* is meant, 'is, as it were, asleep.' So Jno. xi. 11, § 58, 'Our friend Lazarus sleepeth.'

They laughed him to scorn. κατεγελων αυτου. 'They ridiculed him, [κατα, "intensive," γελαω, "I laugh."'] —*Clarke.*

25. *Took her by the hand.* Not as a form of raising any one, nor through courtesy, or *more mediciorum*, as many commentators say; but, as usual, to accompany the miracle with some *act*, as that of touching. So in ver. 29, p. 285, he touched the eyes of the blind men.

Mk. v. 41. *Talitha cumi.* This is the language which our Saviour commonly spoke. It is a mixture of Syriac and Chaldee, called Syro-Chaldaic. The proper translation is given by the evangelist, '*Damsel, arise.*'

PRACTICAL REFLECTIONS.

[Lu. viii. 53. They know not the truth of what is, and of what will be, who look only to the weakness of nature, and not to the power of God.]

54, .5 *rer.* The word of Jesus is a life-giving word, and gives power to do what is commanded; but that life must be active, and manifest itself, in those to whom it is given.

56 *rer.* Jesus was not desirous of embittering his enemies by extraordinary manifestations of Divine power; and his followers should be less desirous of appealing to these, than of testifying to the truth by following his example, in love to God and love to man.

Matt. ix. 26.	Mark v. 43.	Luke viii. 56.
	straitly that no-man should-know it; and commanded that-something-should-be-given her to-eat.	that-they-should-tell no-man what was-done. [Ch. ix. 1, § xxxix. p. 294.]
26 And the fame hereof went-abroad into all that land.	[Ch. vi. 1, § xxxvii. p. 286.]	

(G. 23.) *Jesus being returned home, heals two blind men.*

Matt. ix. 27—31.

27 And when-Jesus-departed παραγοντι thence, two blind *men* followed him, crying,
28 and saying, *Thou*-son of-David, have-mercy-on us. And when-he-was-come into the
house, the blind *men* came to-him: and Jesus saith unto-them, Believe-ye that I-am-
29 able to-do this? They-said unto-him, Yea, Lord. Then touched-he their eyes, saying,
30 According-to your faith be-it unto-you. And their eyes were-opened; and Jesus
31 straitly-charged ενεβριμησατο them, saying, See *that* no-man know *it*. But they,
when-they-were-departed, spread-abroad his-fame διεφημισαν αυτον in all that country.

Dispossesses a dumb demoniac: the Pharisees again ascribe the miracle to Satan.†*

Matt. ix. 32—4.

32 As they-went-out, behold, they-brought to-him a-dumb man possessed-with-a-devil.
33 And when the devil was-cast-out, the dumb spake: and the multitudes marvelled,
34 saying, It-was-never so seen in Israel. But the Pharisees said, He-casteth-out
devils through the prince εν τω αρχοντι of-the devils. [Ch. ix. 35, § xxxviii. p. 293.]

SCRIPTURE ILLUSTRATIONS.

Mk. v. 43. *charged them straitly*—the same at the cleansing of the leper, ch. i. 43, § 21, p. 160, but with the like result, ver. 45, p. 161, as in the present case, Mt. ix. 26—*see also* immediately after, ver. 30, .1, *supra*—the hostility of the religious world was the more stirred up by such manifestations of Divine power, xii. 14, § 25, p. 197; 24, .6, § 31, p. 235; Jno. xii. 10, .1, § 81.

Mt. ix. 27. *two blind men, &c.*—*see also* at his passing through Jericho, ch. xx. 30, § 79.

Son of David—*see on* Lu. i. 32, § 2, p. 10; Is. xxxii. 1—4.

30. *and their eyes were opened*—he had before proved that he is one with Him 'that giveth breath unto the people upon it [the earth], and spirit to them that walk therein,' Is. xlii. 5. . . .—and now it was shewn that he it was of whom the Father had said, 'I the LORD have called thee in righteousness, and will hold thine hand, ... to open the blind eyes,' &c., ver. 6, 7.

see that *no man know* it—*see on* Mk. v. 43, *supra*.

32. *dumb man possessed*—'And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered,' Lu. xi. 14, § 62.

33. *never so seen in Israel*—the Lord had given confirmation to the words of prophecy, with regard to what is yet to happen in Israel, when he will open the blind eyes and unstop the deaf ears, Is. xlii. 16, ... xliii. 1—13.

34. *he casteth, &c.*—*so also* Lu. xi. 15, § 62—at the healing of one blind and dumb, Mt. xii. 22—32, § 31, p. 234—'the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry,' Is. xxxii. 6.

NOTES.

Mk. v. 43. *No man should know it.* He did not impose perpetual silence, but only for the present, to avoid the collecting of a multitude, and any political commotion. An additional reason may have been to prevent the dead being brought to him to be restored to life. His miracles were designed principally as proofs of his mission, and were not intended to alter the order of nature.

Something should be given her to eat. He had raised her by *extraordinary* power, but he willed that she should be sustained by *ordinary* means. So when the Saviour had risen, he gave evidence of his own resurrection by eating with his disciples, Jno. xxi. 1—13, § 97; Lu. xxiv. 41—.3, § 95.

Mt. ix. 27. *Son of David.* As that was one of the titles then ascribed by the Jews to the Messiah, the use of it was an unequivocal acknowledgment of Jesus's Messiahship. And that use must have been founded upon their reliance on the testimony of others who had seen his miracles.

29. *According to your faith.*—*See on* Mk. v. 34, NOTE, and on Lu. viii. 48, 'Ser. III.' p. 282. From our Lord's declaration to the blind men, we may learn, that *only* according as our faith is, so will God answer our prayers.

30. *Their eyes were opened.* A Hebrew idiom, neither remote nor inelegant, to denote, *they received their sight.*

33. *It was never so seen in Israel.* These words seem to refer not to this peculiar miracle only, which was wrought upon the demoniac; but to the *four* miracles recorded in this chapter, all which Christ had performed within the day.

34. *Prince of the devils.* That is, Baal-Zebub—*see* NOTE, Mt. xii. 24, § 31, p. 235.

PRACTICAL REFLECTIONS.

Mk. v. 43. Although Jesus may be pleased to work wondrously for us, in answer to prayer; this is not to make us neglect the ordinary means of sustenance. Thus Jesus, after raising the damsel to life, '*commanded that something should be given her to eat.*'

Mt. ix. 27—.9. It is as recognising Jesus to be the promised Son of David, as pleading for mercy, which we know we need from him, and as believing in his power to give us spiritual light, that our eyes are truly opened.

[30, .1 *ver.* We are not to boast of having our eyes opened, but are to shew that we have been given eyes to see, by our judging aright of that which is seen, and walking uprightly according to the light of life.]

[32, .4 *ver.* When he made the dumb to speak, and when the multitudes were forced to utter his praise, the mercy of Jesus, in having commanded silence with regard to his miracles, became apparent, in the increased madness and guilt of his enemies.]

* Vol. I. Diss. iii. p. 217.

† Vol. II. Diss. xxiii. p. 339.

ADDENDA.

'A RULER OF THE SYNAGOGUE,' p. 279.

'The Jews had three courts of judicature:—

'I. The great Sanhedrim of *seventy-one* at Jerusalem.'

'II. Next, in cities large enough to produce one hundred and twenty men fit to bear office, the lesser Sanhedrim, or council of *twenty-three judges*. These possessed much power, extending to life and death in some cases; and are the councils mentioned in Mt. x. 17, § 39.—*See the* NOTE *on* Mt. v. 21, 22, § 19, p. 124, and ADDENDA, p. 129, '*The Council.*'

III. Lastly, in the smallest towns, a court of *three judges*, who had only power of deciding in matters of less concernment; as thefts, damages, restitution, and other cases not capital. This court appertained to the synagogue, and was exercised by its rulers.

'A synagogue was only formed in a place where there were found ten men of leisure, Batalnim, chiefly students of the law, who were usually the elders of it. Of these ten men, three bare the magistracy; for every synagogue had *Beth din shel sheloshah*, a judicatory of three rulers, with the power of scourging for higher offences, Mk. xiii. 9, § 96; 2 Cor. xi. 24, ["*Of the Jews five times received I forty* stripes *save one.*"] (Thus Sanhedrim, c. 1, hal. 2, "scourging was by that bench of three.") These were properly named '*Αρχισυνάγωγοι*, "*rulers of the synagogue.*" The instruments of the judges kept in each synagogue were *a rod, a whip, a trumpet, and a sandal.*

'With respect to religious worship, the president or head of these was also the *Αρχισυνάγωγος*, *Ἄρχων*, or ruler, who regulated the public service; and other officers, as the *angelus ecclesiæ*, and the parnasim, pastors, or almoners, were probably chosen from the elders.

'Two observations arise from the above account, that merit attention in reading the commentators.

'The one; that though it be true that *συνάγωγος* imports, in its primary sense, any public assembly, yet that it is the usual Jewish synagogue, uniting in part the civil magistracy with the assembly for religious worship, that is constantly spoken of in the New Testament, unless the *Beth midrash*, or school for expounding the law in each city, ever partakes of that appellation.

'The other; that Dr. Hammond and Le Clerc are apparently mistaken in applying the name of *Αρχισυνάγωγοι*, at least solely, to the members of the lesser Sanhedrims, or courts of twenty-three judges, which are properly called councils; though it may be true, that they chiefly composed בתי המדרש the Beth midrash, or school of divinity, or of expositions of the law in each city. Thus Christ, when he disputed with the doctors in the temple, Lu. ii. 46, § 6, p. 41, is supposed to have argued in the lesser Sanhedrim held at the gate there.'

SECTION 37.*—(G. 24.)—JESUS PAYS A SECOND VISIT TO NAZARETH:† HIS FELLOW TOWNSMEN PERSIST IN THEIR UNBELIEF. Matt. xiii. 54—.8. Mark vi. 1—6.

INTRODUCTION AND ANALYSIS.

Matt. xiii. 54. Mark vi. 1, 2. Jesus having come into his own country, teaches in the synagogue; the people are astonished at his wisdom and his mighty works.

—— xiii. 55—.7. —— vi. 3. They think of him as the carpenter, and carpenter's son; they speak of his mother Mary, and of his brethren and sisters, and are offended in him.

—— xiii. 57. —— vi. 4. Jesus says, that least of all in his own country, and among his own kindred, may the prophet expect to be favourably received.

Matt. xiii. 58. Mark vi. 5. The power of unbelief in preventing the reception of blessing.

—— —— vi. 6. Jesus, who had expressed admiration at the faith of the centurion, Mt. viii. 10, § 28, p. 219, is now given occasion to marvel at the unbelief of his own countrymen.

(G. 24,) No. 37. *Jesus pays a second visit to Nazareth: his fellow townsmen persist in their unbelief.*

MATT. xiii. 54—.8.
[Ch. xiii. 53, § XXXIV. p. 264]

54 [b]And when-he-was-come into his-own country,[c]

he-taught them in their synagogue,

MARK vi. 1—6.
[Ch. v. 43, § XXXVI. p. 285.]

[c]And he-went-out from-thence, and came 1 into his-own country; and his disciples follow him.[b]

[c]And when-the-sabbath-day-was-come, 2 he-began to-teach in the synagogue:

SCRIPTURE ILLUSTRATIONS.

Mk. vi. 1. *his own country*—Capernaum, where Jesus usually resided, Mt. iv. 13, § 16, p. 107, is called 'his own city,' Mt. ix. 1, § 35, p. 274—but 'his own country,' 'where he had been brought up,' was Nazareth, Lu. iv. 16, 23, 4, § 18, pp. 102, .4.

his disciples follow him—there was danger in following him, considering the manner in which he had been dealt with in Nazareth, Lu. iv. 28, .9, § 15, p. 105—*see* also Mt. xi. 8—16, § 58.

2. *when the sabbath, &c.*—'As his custom *was*, he went into the synagogue on the sabbath day,' &c., Lu. iv. 16—21, § 15, pp. 102—.4.

NOTES.

Mt. xiii. 54. *Into his own country.* That is, into Nazareth; the place of his conception and education, in opposition to Capernaum, where he usually abode after the commencement of his public ministry.

Mk. vi. 2. *Began to teach, &c.* The same, Mt. ix. 35, § 38, p. 2.. —*See* Mt. iv. 23, § 18, p. 115.

PRACTICAL REFLECTIONS.

Mk. vi. 1. Let us follow the example of our Lord, in going to our own countrymen, as well as to strangers, with the words of life, notwithstanding we may have met, and are still likely to meet, with greater discouragement from the former than from the latter.

* Sections XXXVII., XXXVIII., make one Lesson (Lesson XXXVII.) in the System of Graduated Simultaneous Instruction.
† Vol. II. Diss. xxiii. p. 339.

MY SON, KEEP THY FATHER'S COMMANDMENT, AND FORSAKE NOT THE LAW OF THY MOTHER: BIND THEM CONTINUALLY UPON THINE HEART, AND TIE THEM ABOUT THY NECK.—Prov. vi. 20, 1.

MATT. xiii. 55—.7.
insomuch-that they were-astonished,
and said, Whence *hath* this *man*

this wisdom,

and these mighty-works?

55 Is not this the carpenter's son?
a is-not his mother-called Mary?
and his brethren, James, and Joses,*
and Simon, and Judas?
56 And his sisters, are-they not all with us?
Whence then *hath* this *man* all these *things?*
57 And they-were-offended in him.
But Jesus said unto-them, A-prophet is
not without-honour ατιμος, save in his-own

MARK vi. 3, 4.
and many hearing *him* were-astonished,
saying, From-whence *hath* this *man*
these *things?*
and what wisdom *is this*
which is-given unto-him,
that even such mighty-works
are-wrought by his hands?
Is not this the carpenter,*d* 3
the son of-Mary,
the brother of-James, and Joses,
and of-Juda, and Simon?
and are not his sisters here with us?

And they-were-offended at him.
But Jesus said unto-them, A-prophet is 4
not without-honour ατιμος, but in his-own

SCRIPTURE ILLUSTRATIONS.

Mk. vi. 2. *were astonished*—In his visit recorded by Luke, 'all bare him witness, and wondered at the gracious words which proceeded out of his mouth,' Lu. iv. 22, § 15, p. 104.

From whence, &c.—He had before told them from whence: 'The Spirit of the Lord *is* upon me,' &c., Lu. iv. 18, § *ib.* p. 102; but in them was fulfilled the prophecy of Isaiah, vi. 9, 10. . . . 'By hearing ye shall hear, and shall not understand'—Mt. xiii. 14, .5, § 32, p. 245.

wisdom—He was himself the power of God, and 'the wisdom of God'—'Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world?' 1 Co. i. 20—'Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: 7, but we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory: 8, which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory,' ii. 6—8.

mighty works—and all things, 'whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him,' Col. i. 16—but 'Who hath believed our report? and to whom is the arm of the LORD revealed?' Is. liii. 1.

3. *Is not this the carpenter*—'the carpenter's son,' Mt. xiii. 55—four carpenters are 'to cast out the horns of the Gentiles, which lifted up *their* horn over the land of Judah to scatter it,' Zec. i. 20, .1—Paul, the great apostle of the Gentiles, at Corinth, unto which place especially he was an apostle, ('If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord,' 1 Co. ix. 2,) wrought with Aquila at the craft or occupation of tent-making, Ac. xviii. 1—3.

Mt. xiii. 55. *called Mary*—the Lord may have dealt bitterly with her as with Naomi, who, because of this, claimed to be called 'Mara,' Ru. i. 20—his being the son of a woman rightly called by that name seems to have been reckoned a reproach to Jesus—*see on* Lu. i. 27, § 2, p. 9.

Mk. vi. 3. *the brother of James, &c.*—'neither did his brethren believe in him,' Jno. vii. 5, § 54—they even attempted to interrupt him in the exercise of his ministry, Mk. iii. 21, 31, § 30, p. 233, § 31, p. 240.

offended at him—accomplishing the prediction by Simeon, 'Behold, this *child* is set for the fall,' &c. . . . 'and for a sign which shall be spoken against,' Lu. ii. 34, § 4, p. 26—their neighbourhood, or near relationship, could not profit them as being offended in him, Mt. xi. 6, § 29, p. 223; xii. 46—50, § 31, p. 240.

4. *A prophet, &c.—see* Lu. iv. 24, § 15, p. 104.

NOTES.

[Mk. vi. 2. *Whence hath this* man *these things?* The sense is, 'Whence have these talents fallen to the lot of this man; and what is this wisdom given him from above; insomuch that [not only he teaches us the way of salvation, but] even such *miracles* [as we have heard related] are performed by him?' Δια των χειρων, by the hands, &c., Hebraism (like ידי ב) by the hand, for δι' αὐτου.—*Bloomfield.*]

3. *Is not this the carpenter.* The word translated 'carpenter,' signifies worker in iron, wood, or stone, that is, an artificer; but when used alone, without an adjective, in Scripture, it uniformly signifies a carpenter. That our Lord should have been taught *some* handicraft occupation the Jewish law required. And what was so likely as that he should be brought up to the trade of his reputed father; which, though lowly, was not degrading? Their most distinguished Rabbia exercised a trade.—*Comp.* Jno. vi. 42, § 43, p. 330.

Mt. xiii. 55. *And his brethren, James, and Joses, &c.* —*See* ADDENDA, p. 290, '*On the brethren of our Lord.*'

56. *Whence then hath this* man *all these things?* —*See on* Mk. vi. 2, *supra.*

57. *They were offended in him.* εσκανδαλιζοντο εν αὐτῳ. They were *scandalized at him.* This is one of the few instances in which the English verb *scandalize* expresses better the sense of the Greek than any other in the language. To be *scandalized*, is to be offended on account of something supposed criminal or irreligious. This was the case here. Their knowledge of the meanness of our Lord's birth and education, made them consider him as guilty of an impious usurpation, in assuming the character of a prophet, much more in aspiring to the title of the Messiah.

A prophet is not without honour, &c. A proverbial sentiment, importing, that 'one whose endowments

PRACTICAL REFLECTIONS.

2—4 *ver.* The natural man seeks to account for spiritual things by mere natural causes; and, in place of being convinced, he is offended with that which proves that He who was called Jesus of Nazareth is indeed '*the Sent of the Father.*'

3 *ver.* Let us admire the condescension of Jesus, who, although the great Architect that built the heavens and the earth, yet condescended to work with his hands at the homely occupation of a *carpenter.* Those who despise the ministry of poor mechanics should remember that they despise the very condition of life in which our Lord appeared, and that had they lived at that time, their portion would probably have been with unbelievers.

Let us beware of despising men because of the seeming mean condition of themselves or their relations. The Son of God, who is 'KING OF KINGS, AND LORD OF LORDS,' appeared as the son of Mary, and as having brethren and sisters among the poor inhabitants of a poor Galilean village. Most true it is, that he who '*despiseth the poor, reproacheth his Maker.*'

[4 *ver.* Let us seek to divest ourselves of prejudice; and let us endeavour to judge impartially with re-

* *See* ADDENDA, p. 290, '*On the brethren of our Lord.*'

MATT. xiii. 58.	MARK vi. 5, 6.
country,[e] and in his own house.	[e] and among *his own* kin, and in his own house.[f]
58 [f]And he did not many mighty works there because of their unbelief.[g]	And he could there do no mighty work, 5
[Ch. xiv. 1, § xl. p. 304.]	[g] save *that* he laid *his* hands upon a few sick ἀρρωστοις *folk*, and healed *them*. And he marvelled because of their unbelief. 6

SCRIPTURE ILLUSTRATIONS.

Mk. vi. 4. *among his own kin.*—'his friends went out to lay hold on him: for they said, He is beside himself,' ch. iii. 21, § 30, p. 233—Jesus, although 'the truth' itself, Jno. xiv. 6, § 87, suffered the punishment appointed to a false prophet, and might well speak of the wounds wherewith he was wounded in the house of his friends: 'And *one* shall say unto him, What *are* these wounds in thine hands? Then he shall answer, *Those* with which I was wounded *in* the house of my friends,' Zec. xiii. 6.

5, 6. *because of their unbelief.*—He was 'grieved for the hardness of their hearts,' ch. iii. 5, § 25, p. 197—At the curing of the lunatic, he lamented the unbelief of his disciples, which had prevented their effecting that cure, Mt. xvii. 16—20, § 51.

NOTES.

enable him to instruct others is in general nowhere so little held in honour as among his townsmen and immediate connexions.'

Mk. vi. 5. *And he could there do no mighty work, &c.* Our Saviour *could not*, not because he wanted *power*, but that the subjects of it were unbelieving, and therefore wanted the *condition* on which alone it was fit he should heal them. He could not, consistently with the rules on which he invariably acted in performing miracles, namely, to require faith in his Divine mission of those who sought them. It was neither fit nor convenient to perform any more works, since they were offended with what had already been done. Had he performed ever so many, their prejudices would have prevented any good effect they might otherwise have had.—*See* ADDENDA, p. 292.

PRACTICAL REFLECTIONS.

gard to those that are more nearly connected with us, and in comparing whom with ourselves, emulations and envies are most likely to arise. Let him that is spiritual seek the honour that cometh from God only. Let him be contented to be as his Lord.]

5, 6 *ver.* Unbelief not only robs God of the glory of what he hath done, but deprives us of the good he would do for us in the performance of his mighty works. Jesus gave the Nazarenes repeated opportunities of receiving blessing, but he would not multiply evidences of his Divine mission, which only gave occasion for increasing their guilt.

GEOGRAPHICAL NOTICE.

NAZARETH, p. 286.

NAZARETH.—*See* Sect. vi. p. 43. Dr. Wilson, in his work, '*The Lands of the Bible Visited and Described*,' page 91, Vol. II., says, 'At the foot of the hills of Nazareth, we overtook our luggage, which had come through the valley of Esdraelon, by the straight road from Jenin. We made the ascent of the hills together, keeping our seats on our horses the whole way. The road which we took is rough and winding. It was the one which lies furthest to the west. The other, which was to our right hand, follows the course of a deeper and more distinct gash in the hills, leading down from Nazareth itself. . . . . We passed close to the village of Yafa, or JAPHIA, near a cistern, where we found the villagers watering their flocks. This village is referred to, along with the two villages CHISLOTH-TABOR and DABERATH, in Joshua, xix. 12, in which it is said of the border of Zebulun, that it "*turned from Sarid eastward toward the sunrising unto the border of Chisloth-tabor, and then goeth out to Daberath, and goeth up to Japhia*;" a description remarkably correspondent with its present position. We had hitherto had no view of NAZARETH; but in a few minutes, when we had turned the shoulder of the hill, we found it to our left, ensconced in a lovely little dell or basin, surrounded on all sides by hills, to which we had not very far to descend, as it has itself a very considerable elevation. The view, as we went downwards, and approached the village, became very contracted in dimensions, though not certainly so in the interest of its associations. We had before us the very scene which would be most familiar to the Saviour during the greater part of his sojourn in this sinful world.

'NAZIRAH, or NAZARETH, stands on the western side of the basin in which it is situated. Though not so mean as some other villages in the country, there is nothing very striking in its appearance. The conventual buildings of the Franciscan monks, including the Latin church of the Annunciation, with their different enclosures surrounded by strong walls; the Casa Nuova, or house built by the convent for the accommodation of travellers; and the Muhammedan mosque, are the erections which principally attract the attention of the visiter.'—*See* Sect. ii. p. 14.

Dr. Richardson, describing the valley of Nazareth, says, 'It seems as if fifteen mountains met to form one enclosure for this delightful spot; they rise around it like the edge of a shell to guard it from intrusion. It is a rich and beautiful field in the midst of barren mountains.'

Dr. Robinson, in '*Biblical Researches*,' Vol. III. p. 183, says, 'The houses stand on the lower part of the slope of the western hill; which rises steep and high above them, and is crowned by a Wely called Neby Ismu'il. Towards the north the hills are less high; on the east and south they are low. In the south-east the basin contracts, and runs out narrow, and winding apparently to the great plain. Various roads pass out of the basin; on the north to Sefurieh and 'Akka; in the north-east, to Kefer Kenna and Tiberias; towards the east, to mount Tabor and Tiberias; and in the south-west, to Yafa and the plain of Esdraelon. The population—

Greeks	160	families, or 260	taxable men.
Greek Catholics .	60	— 130	—
Latin Ditto .	65	— 120	—
Maronites . . .	40	— 100	—
Muhammedans .	120	— 170	—
Total . . .	445	— 780	—

This implies about 3000 souls.

Dr. Wilson, in Vol. II., p. 92, says, 'We left our lodgings in an early part of the day, that without disturbance or interruption we might engage in social worship and communion on the top of the hill, on the western flank of which the village is principally situated. We were sorry to observe the villagers, three-fourths of whom are professing Christians, of different denominations, paying very little regard to the sanctity of the sabbath. As far as we could see, it was marked only by the shutting of the shops. Many people were at work as masons. Several were engaged in cutting grass in the fields. Crowds of women, tittering, and laughing, and jesting, were filling their pitchers at what is called the "*Fountain*

MERCY AND TRUTH SHALL BE TO THEM THAT DEVISE GOOD.—Proverbs xiv. 22.
THE EYES OF THE LORD ARE IN EVERY PLACE, BEHOLDING THE EVIL, ETC.—Prov. xv. 3.

of the Virgin," to which they think it is particularly meritorious to repair for water. The children were heartily engaged in their every day amusements.'

Dr. Robinson, in *Biblical Res.*, says, Vol. III., p. 188: —'Later in summer the fountain dries up, and then water is brought from more distant fountains. The source itself is under the Greek church of the Annunciation, eight or ten rods further north; and thence the little stream is conducted by a rude aqueduct of stone, over which at last an arch is turned, where it pours its scanty waters into a sculptured marble trough, probably once a sarcophagus. The church is built over the source, at the spot where the Greeks say the Virgin was saluted by the angel Gabriel; it is very plain outside, but gaudy and tawdry within, and has a subterranean grotto arranged as a chapel.'

The same author continues, 'After breakfast I walked out alone to the top of the hill over Nazareth, where stands the neglected Wely of Neby Isma'il. Here, quite unexpectedly, a glorious prospect opened on the view. The air was perfectly clear and serene; and I shall never forget the impression I received, as the enchanting panorama burst suddenly upon me. There lay the magnificent plain of Esdraelon,* or at least all its western part; on the left was seen the round top of Tabor over the intervening hills, with portions of the Little Hermon and Gilboa, and the opposite mountains of Samaria, from Jenin westwards to the lower hills extending towards Carmel. Then came the long line of Carmel itself, with the convent of Elias on its northern end, and Haifa on the shore at its foot. In the west lay the Mediterranean, gleaming in the morning sun; seen first far in the south on the left of Carmel; then interrupted by that mountain; and again appearing on its right, so as to include the whole bay of 'Akka, and the coast stretching far north to a point north 10° west. 'Akka itself was not visible, being hidden by intervening hills. Below, on the north, was spread out another of the beautiful plains of northern Palestine, called el-Buttauf; it runs from east to west, and its waters are drained off westwards through a narrower valley, to the Kishon (el-Mukutta'), at the base of Carmel. On the southern border of this plain, the eye rested on a large village near the foot of an isolated hill, with a ruined castle on the top; this was Sefurieh, the ancient Sepphoris or Diocæsarea. Beyond the plain el-Buttauf, long ridges running from east to west rise one higher than another; until the mountains of Safed overtop them all, on which that place is seen, "*a city set upon a hill.*" Further towards the right is a sea of hills and mountains, backed by the higher ones beyond the lake of Tiberias, and in the north-east by the majestic Hermon with its icy crown.

'Carmel presented itself in the west to great advantage, extending far out into the sea, and dipping his feet in the waters. The southern end of the proper ridge, as here seen, bore south 80° west, and the highest point south 86° west. Thence it declines gradually northwards, until at the convent, according to Schubert, it has an elevation of only 582 Paris feet above the adjacent sea. The same traveller estimates the highest point at 1200 feet, which seems to me relatively too high. The northern extremity bore north 58° west. Towards the south-east Carmel is connected with the mountains of Samaria, by the broad range of low wooded hills, separating the great plain of the more southern coast from that of Esdraelon. Here large trees of the walnut are said to be prevalent. The middle point of this connecting range bore south 64° west. The same appearance of bushes and trees is seen on many parts of Carmel, which thus presents a less naked aspect than the mountains of Judæa.

'Seating myself in the shade of the Wely, I remained for some hours upon this spot, lost in the contemplation of the wide prospect, and of the events connected with the scenes around. In the village below, the Saviour of the world had passed his childhood; and although we have few particulars of his life during those early years, yet there are certain features of nature which meet our eyes now, just as they once met his. He must often have visited the fountain near which we had pitched our tent; his feet must frequently have wandered over the adjacent hills; and his eyes doubtless have gazed upon the splendid prospect from this very spot. Here the Prince of Peace looked down upon the great plain, where the din of battle so oft had rolled and the garments of the warrior been dyed in blood; and he looked out too upon that sea, over which the swift ships were to bear the tidings of his salvation to nations and to continents then unknown. How has the moral aspect of things been changed! Battles and bloodshed have indeed not ceased to desolate this unhappy country, and gross darkness now covers its people; but from this region a light went forth, which has enlightened the world and unveiled new climes; and now the rays of that light begin to be reflected back from distant isles and continents, to illuminate anew the darkened land where it first sprung up."—Vol. III. p. 189—91.

'The Maronite church, which Dr. Clarke thinks was the one referred to at Luke iv. 29, (§ 15, p. 105,) stands quite in the south-west part of the town, under a precipice of the hill, which here breaks off in a perpendicular wall forty or fifty feet in height. There are several other similar precipices in the western hill, around the village. Some one of these, perhaps that by the Maronite church, may well have been the spot whither the Jews led Jesus, "*unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them went his way.*"

'The monks have chosen for the scene of this event the Mount of the Precipitation, so called; a precipice overlooking the plain of Esdraelon, nearly two miles south by east of Nazareth. Among all the legends that have been fastened on the Holy Land, I know of no one more clumsy than this; which presupposes, that in a popular and momentary tumult, they should have had the patience to lead off their victim to an hour's distance, in order to do what there was an equal facility for doing near at hand. Besides, the hill on which Nazareth stands is not a precipice overlooking the plain of Esdraelon; but it is the western hill, a good hour distant from that plain. Indeed, such is the intrinsic absurdity of the legend, that the monks themselves now-a-days, in order to avoid it, make the ancient Nazareth to have been near at hand on the same mountain. The good friars forget the dilemma into which they thus bring themselves; for if the ancient Nazareth lay near the precipice overhanging the plain, what becomes of the holy places now shewn in the present town?

'That precipice was doubtless selected, because it forms a striking object as seen from the plain; but the legend seems not to go further back than the time of the crusades. It is not mentioned by Antoninus Martyr, who particularly describes the holy places then shewn at Nazareth; nor by Adamnanus, nor St. Willibald, nor Sæwulf, who was here about A.D. 1103. But the crusaders cherished Nazareth, and raised it to a bishop's see; and then, apparently, this precipice was selected, as the brow of the mountain. Phocas first mentions it slightly in A.D. 1185, and then Brocardus more fully; and since their day it has been noticed by most travellers.

'From the days of our Saviour we hear no more of Nazareth, until Eusebius, in the fourth century, again describes it as a village, fifteen Roman miles eastward from Legio (Lejjun), and not far from Tabor. Epiphanius relates, in the same century, that until the time of Constantine Nazareth was inhabited only by Jews; from which at least it would appear, that Christians dwelt there in his day. It would seem, however, not then to have become a regular place of pilgrimage; for Jerome mentions it only incidentally, and makes Paula on her journey merely pass through it without stopping. Nor was it made a bishopric; for the name is not found in any of the ecclesiastical Notitiæ before the time of the crusades. Yet it must early have been visited by pilgrims; for

* 'Bounded by the picturesque mountains of Samaria, the "great plain," the battle field of the country both in ancient and modern times, and probably the real or typical site of the battle of Armageddon.'—*Dr. Wilson, 'Lands of the Bible,'* Vol. II., p. 93.

towards the close of the sixth century, Antoninus describes in it the ancient synagogue and a church. Arculfus, a century later, found here two churches; one over the fountain, and the other covering the house where Mary had lived. St. Willibald, in the eighth century, mentions but one church. About A.D. 1103, Sæwulf describes the place as having been totally destroyed by the Saracens; though a noted monastery still served to mark the place of the Annunciation.

'After the crusaders had got possession of Jerusalem, the country of Galilee, extending from Tiberias to Haifa, was given by Godfrey of Bouillon as a fief to the noble leader Tancred. He immediately subdued Tiberias; administered the province with justice and equity; erected churches at Nazareth, Tiberias, and on mount Tabor, and richly endowed them; so that his memory was long cherished in this region. In the new ecclesiastical arrangements of the country, the see of Scythopolis, the former metropolitan seat of Palæstina Secunda, was transferred to Nazareth; which then first became a bishopric, and remains so nominally in the Greek church to the present day.* When this transfer took place, we are not informed; but it must have been at an early period; for in A.D. 1111 a strife already existed, between the bishop of Nazareth and the convent founded by the Benedictines of Cluguy on mount Tabor, respecting the jurisdiction of the bishop over the latter. The matter was adjusted by Gibelin, patriarch of Jerusalem, in an assembly of the bishops and clergy, with the consent of the king and barons, to the satisfaction of both parties. The consecration of the abbot and monks, and also of the larger church, was to depend only on the patriarch; while the bishop of Nazareth was to exercise all other episcopal rights over the convent.

'The fatal battle of Hattin, in A.D. 1187, was followed by the subjugation of almost the whole land by Saladin, and of Nazareth and Sepphoris among other places. At what time Nazareth again passed into the hands of the Christians is uncertain; but in A.D. 1229, king Louis of France made a pilgrimage from 'Akka thither, and to mount Tabor; and in A.D. 1263, the town of Nazareth and the noble church of the Annunciation, as also the church of the Transfiguration on mount Tabor, were laid in total ruins by the Sultan Bibars. Nazareth appears afterwards to have been neglected, and the church not to have been again built up until after several centuries; although the nominal succession of Latin bishops, or rather archbishops, was long continued in the Romish church. Brocardus, in the thirteenth century, says nothing of the state in which Nazareth then was; but writers of the fourteenth, describe it as a small village, with a church wholly in ruins, and a fountain; and make bitter complaint of the Muslim inhabitants.† In the fifteenth century, Nazareth seems hardly to have been visited by pilgrims. About the middle of the sixteenth, Belon describes here the chapel of the Annunciation as a grotto below ground, surrounded by the ruins of an ancient church; the village was inhabited only by Muhammedans.‡ Cotovicus, at the close of that century, confirms this account, describing the people as the worst he had seen; there being only two or three Christian inhabitants. The former church still lay in ruins. His party were here treated only with insult.§

'It was in A.D. 1620 that the Franciscan monks first obtained permission from the celebrated Fakr ed-Din, then master of this region, to take possession of the grotto, and rebuild the church in Nazareth, with which they naturally connected a monastery. The circumstances are fully related by Quaresmius, as they happened in his time; but the buildings appear not to have been completed for many years. Doubdan, some thirty years later, speaks of the place as a miserable village, almost ruined and deserted, with eight or ten monks residing there from the convent in Jerusalem.‖ Surius, a few years before, found in the village only four Maronite and two Greek families of Christians.¶ At the close of the century, Maundrell describes the monks as being shut up in their convent for fear of the Arabs. About A. D. 1720—30, the church and convent were repaired and enlarged. Since that day, the number of Christians in Nazareth has been greatly augmented; and the character of the place has undergone an entire change. Even in the time of Korte, there were here only one hundred and fifty families in all; but the Christian population is said to have increased greatly under the noted Sheikh Dhaher, of 'Akka, about the middle of the century.'

* Will. Tyr. xxii. 16. Jac. de Vitr. 56. p. 1077. Marinus Sanutus, p. 176. The present titular Greek bishop of Nazareth resides at Jerusalem—*see Robinson*, Vol. II. p. 90.

† 'According to Brocardus, the Saracens had endeavoured to fill up the fountain; and had polluted the ruined church as far as possible, by making it a receptacle for the dead bodies of asses, camels, cattle, and dogs.'

‡ Belon, Obs. Paris, 1588, p. 327. § Cotov. Itin. pp. 349, 50.—*Comp.* Sandys's Travels, p. 160.

‖ Quaresmius, Elucid. II. p. 837, seq. Doubdan, p. 569. ¶ Surius Pelerin, p. 305, seq.

** *See* Greswell, Vol. II. Diss. xvii. pp. 108—34, 'On the brethren of Christ.'

ADDENDA.

ON THE BRETHREN OF OUR LORD, p. 287.**

'At Jno. ii. 12, (§ 11, p. 78,) Mt. xii. 46, [Mk. iii. 31,] (§ 31, p. 240,) Lu. viii. 19, (§ 33, p. 262,) Jno. vii. 3, 5, 10, (§§ 54, 5,) Ac. i. 14, mention occurs of the *brethren*—οἱ ἀδελφοὶ—of our Lord; and Mt. xiii. 55, 6, [Mk. vi. 3,] (p. 287,) of his *brethren* and of his *sisters* both; and this at times, and on occasions, which synchronize with the beginning, with the middle, and with the very end of his ministry. The parties alluded to in all these instances were obviously persons, whether male or female, arrived at maturity. . . . What kind of relationship is thus implied, except the natural one in the ordinary sense of the term, it is not easy to say. The use of the term ἀνὴρ leads directly to that one conclusion. They could not be the children of any other Mary, distinct from the mother of our Lord—at least exclusively—because it is always Mary the mother of our Lord, and not any other Mary, who is mentioned along with them, who was obviously living with them, and making one of some family with them; which it is not probable she would make with any family but her own.

'It may be said, however, that these might be the children of Joseph, but by some former, or at least some different wife; in which case they might still be called the ἀδελφοὶ, or ἀδελφαὶ, of our Lord, and Mary might possibly be living with them. . . . If any such other wife of Joseph had once existed, still, before the commencement of our Saviour's ministry, that is, before Jno. ii. 12, at least, she must have been dead. It seems equally clear that Joseph himself was not then alive, any more than she. It would follow, therefore, that these sons and daughters, the fruit of a distinct marriage, were all older, instead of being all younger, than our Saviour.

'Mt. xiii. 55, Mk. vi. 3, (p. 287,) the names of these ἀδελφοὶ of our Lord are specified as follows: James and Joses, Simon and Jude, or Jude and Simon. Now Jno. vii. 5, (§ 54,) at a point of time which coincides with the third feast of Tabernacles, his ἀδελφοὶ, it is said, did not believe in him; and Mk. iii. 21, (§ 30, p. 233,) Mt. xii. 46, [Mk. iii. 31,] (§ 31, p. 240,) Lu. viii. 19, (§ 33, p. 262,)—all relating to a point

of time one year earlier than the notice in St. John—implicitly confirm St. John. Yet Ac. i. 14,[a] they must have become believers *after* the resurrection, and *before* the descent of the Holy Ghost; and 1 Co. ix. 5,[b] they must have become, in due time, evangelists of Christianity itself. If then they continued unbelievers up to the time of the last passover, and yet were converted before the day of Pentecost ensuing, it is probable they were converted by the fact of the resurrection between those dates. It would be, consequently, in the unbelieving state that our Saviour, Jno. xix. 25–7, (§ 91,) committed his mother, in his dying moments, to the care, not of these his brethren, but of St. John. And this is the best reason why he might pass over them, even though they had been present. Not but that commentators, both ancient and modern, have supposed some relationship between the Virgin and St. John; which, if the fact of this relationship could be made out, might conspire to produce the same effect. The relationship in question is that of a nephew of the Virgin: Salome the mother of St. John, and Mary the mother of our Lord, being supposed to have been sisters. Be this, however, as it may, still with respect to the unbelief of our Lord's family, the gospel accounts are not inconsistent with each other. They all shew, either directly or by implication, that up to the close of his public ministry his brethren, or some at least who are called by that name, were not believers as yet; but none of them implies that they did not become so afterwards.

a "*These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.*"

b "*Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?*"

'Now, among those who, even in the lifetime of Christ, were not merely believers, but already disciples, and already apostles, of our Lord, Mt. x. 3, Mk. iii. 18, Lu. vi. 15, (§ 27, p. 207,) Ἰάκωβος ὁ τοῦ Ἁλφαίου is invariably mentioned as one: and if this James was James the first bishop of Jerusalem, then, Ga. i. 19, (*"But other of the apostles saw I none, save James the Lord's brother."*)—and even *Joseph. Ant.* xx. ix. 1—this James was undoubtedly known and denominated as the ἀδελφὸς τοῦ Κυρίου, or τοῦ Χριστοῦ. There was one, then, even in the lifetime of Christ, known as an ἀδελφός, or brother of Christ, who believed in him; and there were others, known by the same relation, who did not believe in him.

'Now, according to the Hebrew idiom, the relation of son is extended to every direct remove, however distant, from the original head; and, on the same principle, the relation of brother or sister to every collateral, equally remote. In proof of this idiom, the very subject under discussion supplies a case in point. Mt. xxvii. 56, Mk. xv. 40. (§ 92,) xvi. 1, (§ 93,) Lu. xxiv. 10, (*ib.* :) the Mary there spoken of is described as Mary the mother of James; concerning which James, I may take it for granted, he is James the apostle, the son of Alphæus. But in the parallel place of Jno. xix. 25, (§ 91,) she is described as the ἀδελφὴ or sister of Mary the mother of Jesus; from both which descriptions we may argue as follows—

'If this Mary was really the *sister* of the Virgin, their children would be simply *cousins;* and, consequently, James, the son of this Mary, could not be really *the brother* of Jesus, the son of the other Mary: and therefore ἀδελφὸς τοῦ Κυρίου, as applied to him, cannot mean the *brother* of the Lord. But if she was not really the *sister* of Mary, then, ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, as applied to her, does not mean the *sister* of his mother. In either case it will follow that ἀδελφὸς, or ἀδελφὴ, do not strictly denote the relation of a brother or a sister, but at the utmost of a male or a female cousin. The term therefore in a given instance, agreeably to the Jewish usage, may imply no more than this. Nor is it possible even partially to escape this conclusion, except by contending that this Mary was really the *sister* of the Virgin, and really the *wife* of Joseph; in which case two uterine sisters must have both borne the name of Mary; must have both been married to Joseph; and have been living in marriage with him at the same time; which is, I think, directly repugnant to Le. xviii. 18, and Joseph himself must have borne the other name of Alphæus. All these suppositions are very incredible, and open to the greatest objections. Besides which, Mary is called in the same passage, Jno. xix. 25, (§ 91,) ἡ τοῦ Κλωπᾶ, which must be understood with the ellipsis of γυνὴ, agreeably to the Latin idiom—*Agrippina Germanici, Plin.* Ep. iii. 5—*Agrippina Germanici*, Plin. H. N. vii. 11—*Antonia Drusi*, ib. vii. 18—*Verania Pisonis*, Plin. Ep. ii. xx.—in all which there is the same ellipsis of *uxor*. So common is this ellipsis, both in Latin and in Greek, that Eckhel, vi. 259, considers it a great singularity to find the word γυνὴ expressed on some of the coins of Agrippina the younger, consort of Claudius. Now Cleopas, if Hegesippus (Eus. E. H. iii. 11) is to be believed, was himself the brother of Joseph. But, Lev. xviii. 16, except in the case provided by the law, to marry with the wife of a brother, even after his death, (Jos. Ant. Jud. xvii. xiii. 1,) was forbidden. δύο ἀδελφὰς ἄγεσθαι τὸν αὐτὸν ὁμοῦ ἀπέρησεν, οὐδ' ἂν τὴν αὐτὴν, οὔτ' ἐν ὑφεσεῖ τὸν αὐτὸν ὄντα ἀπέρησεν, κἂν τὴν τῆς ἤδη προάγματον ἀπεκομένος (Philo. ii. 303, l. 44, De Special. Legibus.)

'We are at liberty, then, to assume that the name of ἀδελφὸς, among the Jews, might be applied indifferently to the relation of brother, or to the relation of cousin. Hence, it may be so applied, Mt. xiii. 55, and Mk. vi. 3, (p. 267:) that is, some of the persons there mentioned by name may be strictly the brethren, and the rest may be merely the cousins, of our Lord. But how are we to discriminate them asunder? I observe that the two first are called James and Joses; the two last Simon and Jude, or Jude and Simon. I observe also, and it is a critical observation, that Mary, the ἀδελφὴ or cousin of the Virgin, who is called, Mk. xvi. 1, and Lu. xxiv. 10, (§ 93,) Mary the mother of *James*, is called, Mt. xxvii. 56, and Mk. xv. 40. 7, (§ 92,) Mary the mother of *James* and *Joses*. It is an obvious and natural inference that this James and this Joses, who are here described as the children of Mary, are the same James and the same Joses who were described above, Mt. xiii. 55, Mk. vi. 3, as among the ἀδελφοὶ of our Lord. I observe, too, that Mary is never called the mother of Simon and Jude, or of Jude and Simon; and, therefore, I cannot assume these were her children also. One of our Saviour's apostles, besides Judas Iscariot, was certainly called Jude, Jno. xiv. 22, (§ 87.) Lu. vi. 16, (§ 27, p. 207,) Ac. i. 13, the same who, Mt. x. 3, Mk. iii. 18, (§ 27,) is also called Lebbæus, or Thaddæus; and whom Lu. vi. 16, *ib.*, Ac. i. 13, twice describes by a certain relation to James, which his own Epistle, Jude 1, proves to be rightly pronounced the relation of brother. This Jude, then, as well as James, must have been a son of Alphæus; but this Jude is never called, like James, a son of Mary, or consequently a brother, in any sense, of our Lord. I infer that he was no such son of Mary, though he might be the son of Alphæus; and I assign thereby a reason which no commentator, so far as I know, has yet been able satisfactorily to do, why he should call himself the *brother* of James, but not the brother of Christ.* Alphæus, whosoever

* On this we may remark—A higher relationship than that according to the flesh was, more especially after his resurrection, known to subsist between Christ and his disciples. Then was he '*declared* to be *the Son of God with power*,' Rom. i. 4. He said unto Mary Magdalene, '*I ascend unto my Father, and your Father*,' Jno. xx. 17, (§ 53;) and speaking of the disciples generally, he said, '*Go tell my brethren that they go into Galilee, and there shall they see me*,' Mt. xxviii. 10, (§ 95.) He had, indeed, during his personal ministry, distinctly declared, '*My mother and my brethren are these which hear the word of God, and do it*,' Lu. viii. 21, (§ 33, p. 262;) but it was not until the promised outpouring of the Spirit, consequent upon the resurrection and ascension of our Lord, that his words appear to have been truly understood. Up to that point we hear of the mother and brethren of Jesus, Ac. i. 14, but thereafter the disunction appears to have been greatly lost sight of, so that even his mother is never once mentioned. The disciples seem then to have said, '*He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more*,' 2 Co v. 15, 16. They knew him no more according to earthly relationship, because they knew him to be in a higher sense brother to them all.

It is true, that Paul, when vindicating himself and his doctrine against those who were prone to trust in

THE HIGHWAY OF THE UPRIGHT IS TO DEPART FROM EVIL: HE THAT KEEPETH HIS WAY PRESERVETH HIS SOUL.—Prov. xvi. 17. BETTER IT IS TO BE OF AN HUMBLE SPIRIT WITH THE LOWLY, THAN TO DIVIDE THE SPOIL WITH THE PROUD.—Prov. xvi. 19.

he was, was married to two wives; one, the mother of Jude the apostle—the other, Mary, the cousin of the Virgin, and mother of James and Joses, and, consequently, ἀδελφοί of Christ.

'That Alphæus was no uncommon name, among the Jews, may be collected from Mk. ii. 14, (§ 22, p. 167,) where Levi is called the son of Alphæus—unless, what is not probable, this Levi also (in other words, St. Matthew the apostle,) was the brother of James and Jude. Hence, if Alphæus is not another name for Cleopas, which also, Lu. vi. 15, (§ 27, p. 207,) *comp. with* ch. xxiv. 18, (§ 94,) shews not to be probable, at the time of our Lord's crucifixion, when, Jno. xix. 25, (§ 91,) this Mary is called the wife of Cleopas, Alphæus was dead; and Mary also had been twice married, once to Alphæus, and again to Cleopas. Nor is it unlikely that the marriage at Cana of Galilee, Jno. ii. 1, (§ 11, p. 76,) only three years before, ch. xix. 25, (§ 91,) was this very marriage of Cleopas and Mary; especially if Mary was the sister or cousin of the Virgin, and Cleopas the brother or cousin of Joseph; for both our Lord and his mother were present at it—which proves it was the marriage of relations—and St. John, who alone mentions this marriage, mentions also alone the consequent relation of Mary to Cleopas.

'If now Mary, the mother of James and Joses, was married to Alphæus about the same time when Mary the Virgin was espoused to Joseph; the apostle James would be about the same age with our Saviour; as we may presume that all or most of his apostles were, at the time when he entered on his ministry. Nor is there any reason to suppose the apostle Jude would be much older or much younger than James. It will follow, however, that this Jude, the brother of James, the disciple and apostle of our Lord, as well as he, is a different person from Jude, who is mentioned along with Simon, as one of the other two ἀδελφοί or brethren of Christ. He could not be one of that number, and not a son of Mary, the cousin of the Virgin, and yet a believer in, and an apostle of, Christ. For the same reason, neither can the other, Simon, be the same with that Simon, also an apostle, who is denominated in every catalogue of the apostles as Simon the Cananite, or Simon the Zealot. . . . .

'Those, who are called, Mt. xiii. 56, Mk. vi. 3, (p. 287,) the sisters of our Lord, might be either his sisters, or merely his cousins, as they were the children of Mary the Virgin, or of Mary the mother of James. But I incline to the latter supposition; because, at the time of this visit to Nazareth, these ἀδελφαί are said all to be *there*, i.e., living there; but no such thing is implied of the ἀδελφοί also; and in fact, they who are called by this name, Mk. iii. 21, (§ 30, p. 233,) and iii. 31, (§ 31, p. 240,) only a day or two before this visit, are seen to have been in Capernaum; and if we *comp.* Jno. vii. 3, (§ 54,) the scene of which is Capernaum, they were actually settled there, and the mother of our Lord was living with them. This, then, is a strong proof of the distinctness of families; that those who are called the ἀδελφοί of our Lord, with his mother, were living in Capernaum, at the very time when those, who are called his ἀδελφαί, were living without her at Nazareth. And it is in unison with this distinctness that, Jno. ii. 12, (§ 11, p. 78,) though our Lord, his mother, and his brethren, are all said to have gone down to Capernaum, his sisters are not. Mary the wife of Cleopas, and her husband, might possibly be inhabitants of Nazareth: the latter in particular, if he was a kinsman of Joseph, might even be a native of it. His wife, on the contrary, might have been a native, before her marriage with him, and an inhabitant of Cana; and that might be the reason why, though Cleopas lived at Nazareth, their marriage was celebrated there. It was the custom of the Jews to celebrate a marriage among, and with, rather the friends of the female, than those of the male.'—*Greswell*, Vol. II. Diss. xvii. p. 111—21, 133, ..4.

'OF THEIR UNBELIEF.'—Sect. xxxvii. p. 288.

Unbelief is either *negative* or *positive*. Negative unbelief belongs to such as have not heard the gospel: and so heathens are called *unbelievers*, or *infidels*, 1 Co. vi. 6, (*'But brother goeth to law with brother, and that before the unbelievers?'*) 2 Co. vi. 14, (*'Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?'*) Positive unbelief is the case of those *unbelievers*, who, though they hear the gospel, and profess to regard it, yet believe not with their heart the record of God, offering his Son, and whole salvation, to them in particular. Unbelief is either with respect to a particular declaration of God; as when Zacharias discredited God's promise of a son to him, Lu. i. 20, § 1, p. 5; or universal, with respect to the whole declarations of God. It is either partial, importing some degree of distrust, Mk. ix. 24, (*'And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief;'*) or total, where there is no trust at all, 1 Ti. i. 13, (*'Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief.'*) The Jews who came out of Egypt *could not enter into Canaan because of unbelief*; on account of their distrusting God's power and kindness, and of his promise to bring them in; and for their rebellion and murmuring, it was inconsistent with the Divine honour and purpose to admit them, He. iii. 19, (*'So we see that they could not enter in because of unbelief.'*) Christ *could not do many mighty works* in his own country, *because of their unbelief*: their distrust and contempt of his miracles rendered them unfit subjects to have miracles wrought upon or among them, Mk. vi. 5, 6. The apostles' distrust of Christ's promise of enabling them to cast out devils rendered them incapable to cast one out, Mt. xvii. 16—20, § 51; and Peter's distrust of his Master's power occasioned his sinking into the water, Mt. xiv. 30, .1, § 41, p. 320. Paul was forgiven his blasphemy and persecution of the saints, as he did it ignorantly and in *unbelief*, before he knew the truth concerning Jesus, or felt the drawings of his Spirit, 1 Ti. i. 13. But the case of those is indeed evil who, after having had the truth revealed to them, indulge in an evil heart of unbelief.

He. iii. 12, *'Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.'*

1 Jno. v. 10, .1, *'He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.* 11, *And this is the record, that God hath given to us eternal life, and this life is in his Son.'*

He. x. 26—31, *'For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,* 27, *but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.* 28, *He that despised Moses' law died without mercy under two or three witnesses:* 29, *of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?* 30, *For we know him that hath said, Vengeance* belongeth *unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.* 31, *It is a fearful thing to fall into the hands of the living God.'*

the flesh, speaks of '*James the Lord's brother*,' Ga. i. 19—conceding, it may be, to James, a title claimed for him by those Judaizing teachers with whom the apostle of the Gentiles had so strongly to contend. But it is to be observed, that James, in his Epistle, takes to himself no such title. He calls himself simply, refrains from claiming any distinction on account of his being the brother of Christ according to the flesh. It was enough that he should call himself '*the servant of Jesus Christ, and brother of James*,' ver. 1. The latter designation may have been needful to distinguish him from others of the same name.

REBELLION IS AS THE SIN OF WITCHCRAFT, AND STUBBORNNESS IS AS INIQUITY AND IDOLATRY.—1 Sam. xv. 23.

IF A MAN THINK HIMSELF TO BE SOMETHING, WHEN HE IS NOTHING, HE DECEIVETH HIMSELF.—Gal. vi. 3.

SECTION 38.—(G. 25.)—JESUS' THIRD GENERAL CIRCUIT OF GALILEE.*

INTRODUCTION AND ANALYSIS.

Matt. ix. 35. Mark vi. 6. Jesus goes about all the cities and villages, teaching in the places set apart for religious instruction, and also more publicly proclaiming the good news of the kingdom; and accompanying the word with the evidence of Divine power, in conferring temporal blessing, by '*healing every sickness and every disease among the people.*'

No. 38. *See Line from Nazareth going through Galilee.*

Matt. ix. 35.	Mark vi. 6.
[Ver. 34, § xxxvi. p. 285.]	
35 And Jesus went-about all the cities and villages, teaching in their synagogues, and preaching the gospel of-the kingdom, and healing every sickness and every disease μαλακιαν among the people.	And he-went-round-about κυκλῳ the villages, teaching. 6

SCRIPTURE ILLUSTRATIONS.

Mt. ix. 35. *went about &c.*—Jesus is supposed to have already made two circuits of Galilee; the *first*, ch. iv. 23, § 18, p. 115; the *second*, having the twelve with him, and certain women, which ministered to him of their substance, Lu. viii. 1—3, § 30, p. 232.

teaching, &c.—expounding the Scriptures, as in the synagogue at Nazareth, Lu. iv. 14—27, § 15, p. 102.

preaching, &c.—as to the multitudes by the sea of Galilee, ch. xiii. § 32, p. 242.

gospel of the kingdom—' To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ,' &c., 2 Th. i. 7—10.

healing, &c.—the apostles received commandment to do the same, ch. x. 8, § 39, p. 296—*see also* the promise, Mk. xvi. 17, .8, § 98—we are to do good unto all *men*, as we have opportunity, Ga. vi. 10—To shew kindness to the afflicted, is one of the most essential parts of pure and undefiled religion, Ja. i. 27.

NOTES.

Mt. ix. 35. *Went about all the cities, &c.* This was Jesus' *third* general circuit.

Teaching in their synagogues. The office of reading or expounding the law, and of admonishing, was not always performed by ministers appointed for the purpose, but might be done by any person of talent and respectability, with leave from the ἀρχισυνάγωγος, the chief teacher or scribe of the place.

Preaching the gospel of the kingdom. The kingdom was about to be proclaimed for the last time before the enthronement of the King, the Son of God, upon the holy mount—*comp.* Mt. xvi. 28, § 50; xvii. 1—5, § 51; 2 Pe. i. 16—.8.

PRACTICAL REFLECTIONS.

Mt. ix. 35. Having begun at home, Jesus went abroad over the whole country, through villages as well as cities, '*teaching in their synagogues*,' as well as proclaiming more publicly, the good news of the kingdom; and at the same time that he was thus engaged in benefiting the souls of men, he was equally attentive to their bodies, '*healing every sickness and every disease among the people.*' In all this diversity of occupation, there was the most perfect unity of purpose. He gave an example of his own great law of love. Let us be followers of Him of whom it was most truly said, '*He went about doing good.*'

SECTION 39.—(G 26.)—THE TWELVE APOSTLES, HAVING FIRST RECEIVED A CHARGE FROM JESUS, AND POWER TO WORK MIRACLES OF A CERTAIN KIND, ARE SENT OUT IN COMPANIES OF TWO AND TWO, TO TEACH AND TO PREACH IN HIS NAME. Matt. ix. 36—.8; x. 1, 5—xi. 1. Mark vi. 7—13. Luke ix. 1—6.—CAPERNAUM.

INTRODUCTION AND ANALYSIS.

Mt. ix. 36—.8. Jesus directs his disciples to pray that labourers may be sent into the harvest.

— x. 1, 5—.8. Mk. vi. 7. Lu. ix. 1, 2. Power given to the twelve disciples; they are sent forth to preach and heal.

— x. 9, 10. — vi. 8, 9. — ix. 3. Provision for their journey.

— x. 11. — vi. 10. — ix. 4. With whom they are to lodge.

— x. 12, .3. ——— ——— Not to enter a house, but in the spirit of peace.

— x. 14, .5. — vi. 11. — ix. 5. Not to take even the dust from the streets of those who refuse to receive them and their testimony.

— x. 16—.8. The treatment they are to expect from men.

— x. 19, 20. To trust God for their defence.

— x. 21, .2. To expect persecution from their nearest relatives, and hatred from all.

— x. 23. Not to court, but rather avoid, persecution.

— x. 24, .5. May expect to meet with the same reproach as their Master.

Mt. x. 26, .7. Seeing that all will be brought to light, they are boldly to proclaim the truth.

— x. 28—31. As knowing their Father's omnipotence and omniscience, and tender regard for them, they are not to fear men.

— x. 32, .3. Only those who confess Jesus will be confessed by him before the Father.

— x. 34—.6. The dissensions in families the truth may be expected to occasion.

— x. 37—.9. No earthly attachment must be allowed to interfere with our union to Christ.

— x. 40. The kindness shewn to his messengers, Jesus regards as rendered to himself.

— x. 41. He who receives the prophet, is to share the prophet's reward.

— x. 42. The smallest kindness shewn to the least disciple, as such, will not fail of reward.

——— Mk. vi. 12, .3. Lu. ix. 6. The apostles go forth preaching, &c.

Mt. xi. 1. Jesus also departs to teach and to preach in their cities.

* For the immediate motive, *see* Greswell, Vol. II. Diss. xxiii. p. 340.

UNTO THEE LIFT I UP MINE EYES, O THOU THAT DWELLEST IN THE HEAVENS.—Psalm cxxiii. 1.
OUR HELP IS IN THE NAME OF THE LORD, WHO MADE HEAVEN AND EARTH.—Psalm cxxiv. 8.

(G. 26,) No 39. *The twelve apostles are sent out in companies of two and two. Jesus departs also on his second partial circuit.—From Capernaum.*

Matt. ix. 36—8; x. 1, 5—xi. 1.	Mark vi. 7—13.	Luke ix. 1—6.
36 [a] But when he saw the multitudes, he was moved with compassion on περι them, because they fainted εκλελυμενοι, and were scattered abroad ερριμμενοι, as 37 sheep having no shepherd. Then saith he unto his disciples, The harvest truly *is* plenteous, but the labourers *are* few; 38 pray ye δεηθητε therefore the Lord of the harvest, that he will send forth εκβαλῃ labourers into his harvest.		[Ch. viii. 56, § xxxvi. p. 285.]
Ch. x. 1 And when he had called unto *him* his twelve disciples, he gave them power [b] εξουσιαν	7 And he called unto *him* the twelve,	1 Then he called his twelve disciples together, *and* gave them power δυναμιν [b] and authority εξουσιαν

SCRIPTURE ILLUSTRATIONS.

Mt. ix. 36. *moved with compassion*—this Jesus manifested by providing that the people should be healed and taught by his disciples throughout many localities, ch. x. 7, 8, 40—*see on* Mk. i. 41, § 21, p. 100

as sheep, &c.—the Lord directed Moses to set Joshua over the congregation—'that the congregation of the Lord be not as sheep which have no shepherd,' Nu. xxvii. 15—8—the prophet Micaiah saw 'all Israel scattered upon the hills, as sheep that have not a shepherd,' &c., 1 Ki. xxii. 17—'All we like sheep have gone astray,' Is. liii. 6. . . .—'And they were scattered, because *there is* no shepherd,' &c., Eze. xxxiv. 5, 6. . . .—The diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, because *there was* no shepherd,' Zec. x. 2—'Ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls,' 1 Pe. i. 1; ii. 25.

37. *the harvest, &c.*—'The fields . . . are white already to harvest,' Jno. iv. 35, § 13, p. 95—the former dispensation was near its close, and the fruits thereof were about to be required—*see* the parable of the vineyard let out to husbandmen, Mt. xxi. 33—46, § 84.

38 *pray ye therefore*—they were commanded to ask of God the accomplishment of that work to which themselves had been called, Jno. iv. 38, § 13, p. 96.

send forth—'Behold, I send you forth as sheep in the midst of wolves,' ch. x. 16, p. 298—'As *my* Father hath sent me, even so send I you,' Jno. xx. 21, § 96—*see* their great commission, Mt. xxviii. 16—20, § 96—on the great predicted sending forth of the word, *see* Ps. lxviii. 11; Rev. xiv. 6, 7.

x. 1. *twelve*—Moses sent twelve men of the twelve tribes of Israel, to search the land, and to bring of the fruits thereof, Nu. xiii. 1—20—*comp.* Rev. xxi. 12, 14.

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Mt. ix. 36. *And were scattered abroad, &c.* 'Exposed to continual danger, having no pastor after God's own heart.'

37. *The harvest truly* is *plenteous, &c.* Another beautiful image. A waving field of golden grain invites many reapers, and demands haste. By the harvest, here, he meant that the multitude of people that flocked to his ministry was great. The people expected the Messiah. Few were engaged in instructing the multitude. He directed the disciples, therefore, to pray to the Lord of the harvest.

38. *Labourers into his harvest.* A minister of Christ is represented as a *day-labourer*; he comes into the harvest, not to become *lord* of it, not to live on the labour of others, but to *work*, and labour *his day*. Though the work may be very *severe*, yet the wages that he will receive will abundantly recompense him; and the day, though *hot*, is but a *short* one.

[x. 1. *His twelve disciples.* Twelve was the original number of apostles ordained, as recorded Mk. iii. 14, 5, § 27, p. 206, '*that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils.*' They were ambassadors of Christ to the twelve tribes of Israel. To this number Matthias was afterwards added, to supply the place of Judas, Ac. i. 26. And Paul was afterwards especially called to be an apostle to the Gentiles, Rom. i. 1; xi. 13; 1 Co. xv. 8, 9; Ga. i. 1. So that there were in all fourteen apostles.]

He gave them power. This is the grand distinction between the miraculous powers of Christ and those

PRACTICAL REFLECTIONS.

[Mt. ix 36. Jesus, now that he is exalted as our High Priest in heaven, hath not ceased to have compassion upon the multitudes that are scattered abroad '*as sheep having no shepherd*;' and he desires that the same compassion for them that are ignorant and out of the way should be felt and manifested, prayerfully, by the members of his body upon earth.]

37, 38 *ver.* The Lord gives his people to discern their need of the blessing he intends to bestow, and their dependence upon his grace for its bestowment.

38 *ver.* We are earnestly to desire that the work of God may go forward, whether by the instrumentality of ourselves or by others.

[We are not to attempt to accomplish that by our own strength, which can only be done by the power of God; but let us be willing that the power of God may work freely for the good of many, that they may be saved.]

[Let the disciples of Jesus remember that ONE is the Lord of the harvest, unto whom they are in all things to submit; and that it is into His harvest that we are to desire labourers may be sent forth.]

Matt. x. 1; 5, 6.	Mark vi. 7.	Luke ix. 2.
against-unclean spirits,		over all devils,
[e] to cast- them -out,		
and to-heal		and to-cure
all *manner of* sickness and all *manner of* disease. [d]		diseases.
[Ch. x. 2—4, § xxvii. p. 206.]	and began to-send- them - [e] forth *by*-two and-two; [f] and gave them power over- unclean spirits;	[d] And he-sent them [e] 2
		[f] to-preach the kingdom of God, and to-heal the sick. [g]
5 [g] These twelve Jesus sent-forth, *and*-commanded them, saying, Go not into the- way of-the-Gentiles, and into *any* city of- 6 the-Samaritans enter-ye not: but go rather to the lost sheep of-the-house of-		

SCRIPTURE ILLUSTRATIONS.

Mk. vi. 7. *two and two*—the men sent by Moses, in returning, brought of the fruit, and 'they bare it between two upon a staff,' Nu. xiii. 23—Joshua also sent two to report upon Jericho, Jos. ii. 1—23. . . . —9, 'Two *are* better than one; because they have a good reward for their labour. 10, For if they fall, the one will lift up his fellow: but woe to him *that is* alone when he falleth; for *he hath* not another to help him up. 11, Again, if two lie together, then they have heat: but how can one be warm *alone*? 12. And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken,' Ecc iv. 9—12—'The testimony of two men' was reckoned valid according to the law, Jno. viii. 17, § 55—and it was also desirable that the testimony through the prophets should be by 'two or three,' 1 Co. xiv. 27—9—There were two, 'Moses and Elias,' who appeared with Jesus on the holy mount, Mt. xvii. 3, § 51—the seventy, Lu. x. 1—17, § 60.

Mt. x. 5. *the way of the Gentiles*—this advice they had already in substance received, ch. vi. 31, 2, § 19, p. 135—avoiding the way of the Gentiles, who seek first the things belonging to the present life, they were to seek 'first the kingdom of God, and his righteousness,' ver. 33, § *ib.* p. 136.

city of the Samaritans—they were not to make sinful compliances, such as seem to have been required of our Lord, when he could obtain admission only upon the terms of being dissociated from the worship of God at Jerusalem, Lu. ix. 53, § 59—when no such terms were demanded, he entered into a city of the Samaritans, Jno. iv. 40, § 13, p. 96—one of the first missions from Jerusalem, after the resurrection, was that of Peter and John, to Samaria, Ac. viii. 14.

6. *but go rather, &c.*—avoiding the two great evils, worldly-mindedness and sectarianism, they were to make it their object to gather into one the children of God which were scattered abroad—that for which Christ died, Jno. xi. 51, 2, § 58—the present mission of the apostles appears to have been in minature that which was afterwards to be carried out beyond the bounds of Judea, 'unto the uttermost part of the earth,' Ac. i. 8, § 98—but which was still under the direction of the Spirit, xvi. 6—12—from the east, Rev. vii. 2—for sealing the election of Israel, ver. 3, 4.

the lost sheep, &c.—see on ch. xv. 24, § 45—the word is especially sent to the twelve tribes which are scattered abroad,' Ja. i. 1—as had been predicted, Je. iii. 11—5, . . . Eze. xxxiv. 11—6. . . . —but the first Christians seem not to have comprehended for some time the extent of their mission; and even when scattered abroad by persecution, went 'preaching the word to none but unto the Jews only,' Ac. xi. 19.

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of his apostles. The one was inherent in himself; the other was expressly communicated by him, and was never employed but as *his power*, not as theirs who exercised it. Christ thus of his own proper choice and will, delegated power to his disciples to perform miracles by invocation of his name. This is an instance superior to that of every other appointment of the kind; of Moses to Joshua, or of Elijah to Elisha; and strongly manifests his Divine origin.

Mk vi. 7. By *two and two*. In order that they might *support* and *encourage* each other in their work—*see* 'Script. Illus.' Jesus here, as in all the work of religion, consulted at the same time the *happiness* and *usefulness* of his disciples; nor are they ever separated. Whatever contributes to the *usefulness* of his people, promotes also their happiness; or, in other words, the secret of being happy, is to be *useful*.

[Mt. x. 5. *Way of the Gentiles*. They were to preach the gospel to every creature, Mk. xvi. 15, § 98; they were to disciple all nations, Mt. xxviii. 19, § 96; but while among the Gentiles, on the Lord's errand, they were carefully to avoid being carried away by their example.—*See* 'Scrip. Illus.']

[*Into* any *city of the Samaritans enter ye not*. The history of the *Samaritans* is sufficiently known from the Old Testament. Properly speaking, the inhabitants of the *city* of Samaria should be termed Samaritans; but this epithet belongs chiefly to the people sent into that part of the promised land by Shalmaneser, king of Assyria, about A. M. 3283, when he carried the Israelites that dwelt there captives beyond the Euphrates, and sent a mixed people to dwell in their place. These were altogether heathenish at first; but they afterward incorporated the worship of the true God with that of their idols—*see* the whole account, 2 Ki. xvii. 5, &c., p. (94). From this time they feared Jehovah, and served

PRACTICAL REFLECTIONS.

Mk. vi. 7. Two are better than one. Let the disciples of Jesus seek to have fellowship one with another in the work to which he hath called them.

Lu. ix. 2. Let us never forget, that to proclaim the kingdom of God, and to heal the sick—to bring glory to God, and manifest good will to men, were the special objects of the apostles' mission.

Mt. x. 1. Jesus gave his disciples the power of effecting good for the souls and the bodies of men; and we may not think that the work of God can go fully forward, without a merciful regard being had to the whole man.

[6 *ver*. The mission of Jesus, as being especially to the lost sheep of the house of Israel, was not to be superseded, but only farther carried out, by that of the apostles.]

BLESSED IS EVERY ONE THAT FEARETH THE LORD: THAT WALKETH IN HIS WAYS.—Psalm cxxviii. 1.
THEY THAT TRUST IN THE LORD SHALL BE AS MOUNT ZION, WHICH CANNOT BE REMOVED, BUT ABIDETH FOR EVER.—Psa. cxxv. 1.

MATT. x. 7—10.	MARK vi. 8, 9.	LUKE ix. 3.
7 Israel. And as-ye-go, preach, saying, The kingdom of heaven is-at-hand		
8 ηγγικεν. Heal *the*-sick ασθενουντας, cleanse *the*-lepers, raise *the*-dead, cast-out devils : freely ye-have-received, freely δωρεαν give.[h]	8 and commanded them that they-should-take nothing for *their* journey, [i] save a-staff only ;[k]	[h] And he-said unto them, 3 Take nothing for *your* journey,[l] neither staves,
9 [k] Provide κτησησθε neither gold, nor silver, nor brass in your purses,		
10 nor scrip for *your* journey, neither two coats, neither shoes,[l]	no scrip, no bread, no money in *their* purse: 9 [l] but *be*-shod-with sandals ;[m]	nor scrip, neither bread, neither money ;

SCRIPTURE ILLUSTRATIONS.

7. *at hand*—the time was drawing near when the Lord would set his King upon his holy mount—*see* after, on the transfiguration, ch. xvi. 28, § 50 ; xvii. 1—5, § 51 ; *and comp.* Ps. ii. 6—12. . . . *with* 2 Pe. i. 16—.8.

8. *heal the sick, &c.*—*see on* ch. ix. 35, § 38, p. 293.

freely give—so Elisha acted when he had cured Naaman, 2 Ki. v. 16—*see* Peter to Simon Magus, when the latter proposed to purchase 'the gift of God' with money,' Ac. viii. 20—Paul could say, 'I have coveted no man's silver, or gold, or apparel,' &c., xx. 33—5—*see* the different gifts to be freely exercised, Rom. xii. 6—8 —yet, were those, who for the name's sake of Jesus went forth taking nothing of the Gentiles, to be helped forward by the brethren, 3 Jno. 5—8—and Paul himself received occasional help in temporal things, Ph. iv. 14—6 ; and says, 'Let him that is taught in the word communicate to him that teacheth in all good things,' Ga. vi. 6—*see also* 1 Co. ix. 3—14.

9. *provide neither gold, &c.*—same direction given to the seventy, Lu x. 4, § 60—they were saved anxiety about the morrow, God being their provider—*see* Mt. vi. 24—34, § 19, pp. 134—..6—he did provide for them, Lu. xxii. 35, § 87.

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other gods, till after the Babylonish captivity. From Alexander the Great, Sanballat, their governor, obtained permission to build a temple on mount Gerizim : the Jews conceiving this to be in opposition to their temple at Jerusalem, hated them with a perfect hatred, and would have no fellowship with them. A poor remnant of this people is still found at *Naplouse*, the ancient *Shechem* ; but they exist in a state of very great poverty and distress.—*See* ADDENDA, § 13, p. 98, '*The Samaritans.*']

[7. *And as ye go, preach.* For the import of the word κηρυσσετε, *see* the NOTE on Mt. iii. 1, § 7, p. 50. Probably the disciples were to make this *proclamation* with a *loud voice* as they passed through the streets of the towns to which they went ; as Jonah delivered his message to Nineveh—*see* Jon. iii. 4. . . . From this commission we learn what the grand subject of apostolic preaching was, 'THE KINGDOM OF HEAVEN IS AT HAND!' This was the great message. They *preached*, says pious *Quesnel*, to establish the faith ; *the kingdom*, to animate the hope ; *of heaven*, to inspire the love of heavenly things, and the contempt of earthly ; which *is at hand*, that men may prepare for it without delay.]

8. *Heal, &c.* To confirm and recommend their doctrine.

[*Freely ye have received, freely give.* A sort of proverbial saying, which must, as appears from Lu. x. 7, § 60, be confined to what went just before, namely, the dispensing of miraculous gifts ; and therefore cannot be drawn into an argument against the maintenance of Christian ministers. All that is meant is, that they were not to make a *trade* of their miraculous gifts, as the Jewish exorcists did of their pretended power to cast out devils.]

9. *In your purses*—i. e., for your travelling expenses. The *original* word, ζωνας, expresses the custom they had of carrying *money* in a kind of *fob-pocket*, or *purse*, which was made in the duplicature of their *girdles*, and still exists in the east and in Greece.—*Comp* Lu. xxii. 35, § 87.

10. *Nor scrip.* This was a kind of leathern pouch or wallet which travellers in the eastern countries usually hung about their necks, and in which they carried their victuals. The shepherds, and many labourers in our own country, use a similar kind of bag for that purpose.

[*Neither two coats, neither shoes, nor yet staves.* Dr. Campbell says, that the word δυο equally belongs to all the three articles here conjoined, *coats, shoes*, and *staves*. And as it would be absurd to represent it as Christ's order, *take not with you two shoes* ; and as the Hebrew word, rendered by the Seventy ὑποδηματα, is, Am. ii. 6, and viii. 6, properly translated '*a pair of shoes*,' being according to the *Masora*, in the dual number, the word δυο would perhaps be more correctly rendered *spare*, (i. e., such as ye are not using at present) for by this means the impropriety is avoided, and the sense exactly hit in them all.]

It is doubtful, however, whether the disciples were at all to have shoes ; but from Mk. vi. 9 it appears that they were permitted to 'be *shod with sandals*.' The sandal was a piece of strong leather or wood fastened to the sole of the foot with strings, which they tied round the foot and ancle ; but the shoe was a kind of short boot, that covered the foot and part of the leg, and was a more delicate piece of dress than the sandal—*comp* De. xxix. 5, '*And I have led you forty years in the wilderness : your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.*'

Nor yet staves. So necessary in these countries was a staff or walking-stick on a journey, that it was a usual thing for a person under going a long journey to take a *spare staff* with them, lest one should fail.

PRACTICAL REFLECTIONS.

7, 8 *ver.* The disciples of Jesus are freely to labour for the welfare of both the bodies and the souls of others, without looking for their reward from man.

9, 10 *ver.* Those who are sent upon any work by God, are to go forward in simple dependence upon him ; trusting that He for whom they labour, will, as occasion requires, provide what is necessary.

THE EARTH, O LORD, IS FULL OF THY MERCY : TEACH ME THY STATUTES.—Psalm cxix. 64.
THE LAW OF THY MOUTH IS BETTER UNTO ME THAN THOUSANDS OF GOLD AND SILVER.—Psalm cxix. 72.

Matt. x. 11—3.	Mark vi. 10.	Luke ix. 4.
nor-yet staves:	and not put-on two coats.	neither have two coats apiece.
for the workman is worthy of-his meat τροφης.		
11 And into whatsoever city or town ye-shall-enter, enquire εξετασατε who in it is worthy; and-there abide till ye-go-thence.	10 And he-said unto-them, In-what-place soever ye-enter into an-house, there abide till ye-depart from-that-place.	And whatsoever house ye-enter into, there abide, and thence depart. 4
12 And when-ye-come into an house, salute it.		
13 And if the house be worthy, let your peace come upon it: but if it-be not worthy, let your peace return επιστραφητω to you.		

SCRIPTURE ILLUSTRATIONS.

10. *nor yet staves*—so Lu. ix. 3, p. 296—yet they might have one staff, Mk. vi. 8, p. *ib.*

for the workman, &c.—they were to work for God, and look to him for necessary sustenance, Mt. vi. 22—.7, § 19, p. 134—*comp.* with Ps. cxxiii. 2—(*see border.*)

11. *enquire*—they were to make their choice as to who should entertain them, and be careful not to identify their Master's cause with those who were unworthy—*see* the advice of Paul, 'But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.' I Co. v. 11—Lydia claimed the privilege of entertaining the apostles, upon the supposition of her being judged faithful: 'And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us,' Ac. xvi. 15.

12. *salute it*—'Into whatsoever house ye enter, first say, Peace *be* to this house,' Lu. x. 5, § 60—*see* Boaz and his reapers—'And, behold, Boaz came from Bethlehem, and said unto the reapers, The LORD *be* with you. And they answered him, The LORD bless thee,' Ru. ii. 4.

13. *let your peace come upon it*—'Seek the peace of the city, . . . and pray unto the LORD for it: for in the peace thereof shall ye have peace,' Je. xxix. 7.

but if it be not worthy, &c.—*see* the unworthiness, on account of which the prophet was commanded not to pray for the peace even of the house which was called by the name of the Lord, Je. vii. 8—16. . . . . —Abraham had to cease his intercession for Sodom, Ge. xviii. 32, .3.

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In all these, Christ had regard to the customs of the people of the east, who, by way of precaution, took all these things among their packages, on long journeys.

The workman is worthy of his meat. A proverbial expression occurring also in Le. xix. 13, and De. xxiv. 14, .5, importing, 'You may cheerfully trust the providence of God to take care of you while engaged in such a cause; and you may reasonably expect to find sustenance among those for whose benefit you labour.'

They are forbidden to load themselves with any articles of raiment beside what they were wearing, or with money to purchase more, because they would be entitled to a supply from those on whom their labours were bestowed; and money would be but an incumbrance.

11. *Enquire who in it is worthy.* Anciently they had not houses of entertainment, as we have; but it was common for persons of benevolent dispositions, such as our Lord here calls αξιους, *worthy persons*, to entertain strangers according to their ability.—*See* Ju. xix. 5—21.

There abide. 'Be content with what they give you, and do not seek for other quarters.'

12. *Salute it.* Meaning the *family*, as in the next verse, and as the word is often used in Scripture; and includes all the customary tokens of courtesy, suitable to all, each according to their age and station. The common Jewish salutation was, '*Peace* be *to this house.*'—*See* Lu. x. 5, § 60.

13. *If the house be worthy.* 'If the family be hospitable;' or, be willing to receive you as my disciples.

Let your peace come upon it. This is one of the many passages in which (as the *grammarians* say) the *imperative* is put for the *future*; i. e., *let it come*, for *it shall come*; so I Co. xvi. 22.

Let your peace return. Prayer not answered is said to return into the bosom.

PRACTICAL REFLECTIONS.

11 *ver.* Although Christians are to labour for the good of the most debased and wretched, yet are they to seek generally to associate with those that are worthy.

12, .3 *ver.* Christians are to observe the ordinary courtesies of life, and to pray for the peace of those among whom they labour.

[Although men will not receive from us the blessing of peace, we are not to allow them to deprive us of that peace which belongs to us, as being humble followers of the Lamb; we may for an instant be disturbed and disheartened by the experience of human perversity and folly, but our peace is to return to us again.]

MATT. x. 14—7.	MARK vi. 11.	LUKE ix. 5.
14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.	11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them.	And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them. [Ver. 6, p. 303.]
15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.	Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city [Ver. 12, p. 303.]	
16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless ἀκέραιοι as doves.		
17 But beware of men: for they will deliver you up to		

SCRIPTURE ILLUSTRATIONS.

14. *shake off the dust, &c.*—'The very dust,' Lu. ix. 5—same to the seventy, x. 10, 11, § 60—Paul and Barnabas, upon being expelled from the coasts of Antioch in Pisidia, by the Jews, 'shook off the dust of their feet against them, and came unto Iconium,' Ac. xiii. 50, 51—Abram would not take even a thread belonging to the king of Sodom, lest he should have the shadow of a claim upon him, saying, 'I have made Abram rich,' Ge. xiv. 22, 23—'Depart ye, depart ye, go ye out from thence, touch no unclean *thing*; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD,' Is. lii. 11.

Mk. vi. 11. *more tolerable for Sodom, &c.*—*see on* Mt. xi. 24, § 29, p. 227—Lot courteously received the angels of the Lord at Sodom, Ge. xix. 1—3—and was delivered, ver. 12—6, whilst the men of the city who would have evil entreated the strangers, ver. 4—11, were left to perish, ver. 23—5—The prophet lamented over Jerusalem, which stoned them that were sent unto it, saying, 'The punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was overthrown as in a moment,' Lam. iv. 6.

Mt. x. 16. *behold, I send, &c.*—*see* Lu. x. 3, § 60.

wise as serpents, &c.—this is explained by the apostle, 'I would have you wise unto that which is good, and simple concerning evil,' Ro. xvi. 19—'See . . . that ye walk circumspectly, not as fools, but as wise,' Eph. v. 15—'Walk in wisdom toward them that are without,' Col. iv. 5.

harmless, &c.—'In malice be ye children, but in understanding be men,' 1 Co. xiv. 20—'Blameless and harmless, the sons of God, without rebuke,' &c., Ph. ii. 15—'The wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be intreated,' &c., Ja. iii. 17.

17. *but beware of men: for, &c.*—the like forewarning is given, Mk. xiii. 9—13, § 86—the apostles had

NOTES.

Mt. x. 14. *Shake off the dust.* Our Saviour would have his disciples not take even the dust from the streets of those that refused the gospel, as a sign that they would take nothing from those who refused their message. He would have his cause without the reproach of covetousness.

Mk. vi. 11. *It shall be more tolerable for Sodom, &c.* The people of those cities never sinned against such extraordinary light, and such singular favours, as they who reject the gospel now, as preached with plainness and power by you, and attested by such miracles.

Mt. x. 16. *As sheep in the midst of wolves.* I. e., I send you, innocent and harmless, into a cold, unfriendly, and cruel world. *A sheep* is a most cleanly, patient, harmless, useful, and exposed kind of animal.

Wolves are crafty, greedy, ravenous, fierce, and of a quick smell; they abide in forests, and are great enemies to cattle: they howl instead of barking: they can bear hunger long, but are then exceedingly fierce, and will fall on either man or beast that comes in their way, or even upon one another. Hence in the evening, when they come hungry out of their holes, they are most fierce and dangerous, Je. v. 6; Hab. i. 8. I send you forth, as meek, harmless, and unable to defend yourselves among furious and implacable men. Behave, therefore, with the utmost prudence, never giving any causeless provocation, nor needlessly exposing yourselves to danger; and be inoffensive, sincere, and meek, that ye may win upon some, and turn away the wrath of others.

Be . . . . wise as serpents. Serpents have been always an emblem of wisdom and cunning, Ge. iii. 1. The Egyptians used the serpent in their hieroglyphics as a symbol of wisdom. Probably the thing in which Christ here directed his followers to imitate the serpent, was its caution in avoiding danger. No animal equals it in the rapidity and skill which it evinces in escaping danger. To be sharp-sighted as a serpent was a proverb both among Greeks and Romans.

And harmless as doves. There is a beauty in this saying which is seldom observed: doves are, and always have been, a striking emblem of innocence. Most men would be disposed to destroy a serpent, be it ever so harmless; yet few are so hard-hearted as to kill a dove. The serpent is represented as prudent to excess, being full of cunning, Ge. iii. 1; 2 Co. xi. 3; and the dove is simple, even to stupidity, Ho. vii. 11; but Jesus Christ corrects here the *cunning* of the *serpent*, by the *simplicity* of the *dove*; and the *too great simplicity* of the *dove*, by the *cunning* of the *serpent*.—*See on* Lu. iii. 22, § 8, p. 59.

17 *Beware of men, &c.* The Jews, as distinguished from the Roman wolves. By councils are here to be understood the provincial tribunals which existed in most towns, and even villages. And that synagogues must be taken in like manner, is plain from the parallel passages in Mark and Luke.

PRACTICAL REFLECTIONS.

Lu. ix. 5. The Christian is not to force himself upon those who, upon trial, will not receive him; and he is not to take even the dust off the streets from those who refuse to receive his words.

Mt. x. 16. Although we are not needlessly to provoke opposition, we are not to be surprised when it comes upon us in our peaceably striving to do good to men.

MATT. x. 18—22. MARK. LUKE.

the-councils, and they will-scourge you in their synagogues;
18 and ye-shall-be-brought before governors and kings for-my
19 sake, for a-testimony against-them and the Gentiles. But
when they-deliver-you-up, take-no-thought how or what
ye-shall-speak: for it-shall-be-given you in that-same hour
20 what ye-shall-speak. For it-is not ye that speak, but the
Spirit of your Father which speaketh in you.
21 And the-brother shall-deliver-up the-brother to death, and
the-father the-child: and the-children shall-rise-up against
22 *their* parents, and cause-them-to-be-put-to-death. And ye-
shall-be hated of all *men* for my name's-sake: but he that-
endureth to-the-end shall-be-saved.

SCRIPTURE ILLUSTRATIONS.

soon the words fulfilled in their case: 'And to him they agreed: and when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go,' Ac. v. 40—and Paul, in pointing to the marks of his apostleship, could say, 'Of the Jews five times received I forty *stripes* save one,' 2 Co. xi. 24—Paul, before his conversion, had himself been active in beating 'in every synagogue them that believed,' Ac. xxii. 19; xxvi. 11.

18. *for a testimony*—Peter and John thus nobly improved their opportunity when brought before the Jewish rulers, &c., Ac. iv. 5—22; and again, v. 29—32—and Paul, before the highest court at Athens, xvii. 19—31—at Jerusalem, xxii. 1—21; xxiii. 1—11—and at Cæsarea, before Felix, xxiv. 10—25—before Agrippa, xxvi. 1—23, 29, &c.—and when carried to Rome, he had to say, 'The things *which happened* unto me have fallen out rather unto the furtherance of the gospel; so that my bonds in Christ are manifest in all the palace, and in all other *places*,' &c., Ph. i. 12—.4.

19. *when they deliver you up, &c.*—the like direction given, Lu. xii. 11, .2, § 63; Mk. xiii. 11, § 86.

in that same hour, &c.—the Old Testament prophets were generally taught beforehand what they should say—so Moses and Aaron, Ex. iv. 29, 30. . . . vii. 1, 2, 14—8. . . —and Jeremiah: 'Thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak,' Je. i. 7—the apostles were given in the same hour what they should speak, Ac. iv. 8, &c.

21. *the brother, &c.*—'Take ye heed every one of his neighbour,' &c., Je. ix. 4—'The son dishonoureth the father,' &c., Mi. vii. 6—so the disciples were again forewarned, Mk. xiii. 12, § 86.

22. *hated, &c.*—*see* Lu. xxi. 17, § 86—this state of things recognised, ver. 22—36—had been predicted, Mi. vii. 2—7.

endureth to the end—ch. xxiv. 13, § 86.

NOTES.

Scourge you in their synagogues. According to some learned men, there was in every synagogue a council of three judges, who had the power of ordering the punishment of scourging. In our Saviour's time the penalty of scourging was inflicted in the synagogues, and not confined to the judicial tribunals—*comp.* Mt. xxiii. 34, § 85; and Ac. xxii. 19. Scourging, or *whipping*, is often mentioned in the New Testament as a part of punishment. The person who was sentenced to scourging was formerly laid upon the ground, and the blows inflicted on his back in the presence of the judge. Afterwards, the criminal was tied to a low post. Scourging is still practised in the east; but the blows are commonly inflicted on the soles of the feet. It is called the *bastinado*.—The instrument formerly used was a *rod*. Afterwards they employed thongs or lashes attached to the rod. To make the blow severe and more painful, they sometimes fastened sharp points of iron, or pieces of lead, in the thongs. These were called *scorpions*, 1 Ki. xii. 11. The law of Moses directed that the number of stripes should not exceed forty, but might be any number less, at the discretion of the judge, De. xxv. 2, 3. The Jews, to secure the greater accuracy in counting, used a scourge with three lashes, which inflicted three stripes at once. With this the criminal was struck thirteen times, making the number of blows thirty-nine. Paul was five times scourged in this way—*see* 2 Co. xi. 24. The Romans did not feel themselves bound by the law of the Jews in regard to the *number* of stripes, but inflicted them at pleasure.—For 'Synagogue,' *see* § 15, ADDENDA, p. 106.

[18. *And ye shall be brought before governors and kings.* By governors and kings, we may understand the Roman pro-consuls, governors of provinces, and the kings who were tributary to the Roman government; and the emperors themselves, before whom many of the primitive Christians were brought.—This prediction was completely and abundantly fulfilled, Ac. v. 26, .7; xii. 1—4; xxiii. 33; xxvi. 1, 28, 30. Peter is said to have been brought before Nero, John before Domitian, Roman emperors; and others, before Parthian, Scythian, and Indian kings. They were to stand there to bear a testimony *against* them; or, as it might be rendered, *to them*, i. e., they were to be *witnesses to them* of the great facts and doctrines of the Christian religion; and if they rejected Christianity, they would be witnesses *against* them in the day of judgment.]

19. *Take no thought how or what ye shall speak.* Μὴ μεριμνήσητε, 'be not anxiously solicitous.' Persons of so low an education as the *apostles* generally were, might have been much *terrified* at the thought of appearing before such great personages; and might have feared, lest, in the hurry of their spirits, they should have been betrayed into any *impropriety* of language or behaviour, by which the *cause of the gospel* might have suffered; so that nothing could have been more suitable than the *promise* which our Lord here makes them, which was sufficient to prevent a thousand anxious apprehensions.

[*It shall be given you in that same hour, &c.* This clause is wanting in two MSS., some Versions, and several of the Fathers; but it is found in Mk. xiii. 11, § 86, without any *various reading*; and in substance in Lu. xii. 11, .2, § 63.]

[20. *It is not ye that speak, but the Spirit, &c.* The sense is, 'For ye are not to be the speakers, but the

PRACTICAL REFLECTIONS.

21, .2 *ver.* Let the Christian be fully prepared for the most deadly enmity from the nearest and dearest relations, as well as from strangers; but let him see that it is indeed for the name's sake of Christ he is hated, and verily he shall not lose his reward.

22 *ver.* Let us never stop short with what we have already done or suffered for the truth's sake. It is *he that endureth to the end that shall be saved.*

MATT. x. 23—.7. MARK. LUKE.

23 But when they-persecute you in this city, flee-ye into another: for verily I-say unto-you, Ye-shall-not-have-gone-over τελεσητε the cities of Israel, till the Son of man be-come.
24 The-disciple is not above *his* master, nor the-servant above
25 his lord. It-*is*-enough for-the disciple that he-be as his master, and the servant as his lord. If they-have-called the master-of-the-house Beelzebub, how-much more *shall they call* them of-his household?
26 Fear them not therefore: for there-is nothing covered, that shall-not-be-revealed; and hid, that shall-not-be-
27 known. What I-tell you in darkness, *that* speak-ye in light: and what ye-hear in the ear, *that* preach-ye upon the house-

SCRIPTURE ILLUSTRATIONS.

23. *flee ye into another*—so Joseph was directed to flee with the young child Jesus, and his mother, into Egypt, ch. ii. 13, § 5, p. 34.—*see* examples of obedience to this command, Ac. ix. 24, 5; xiv. 5, 6; xvii. 13, 4.

not have gone over, &c.—they returned, Lu. ix. 10, § 40, p. 309, previous to the transfiguration, ver. 28, 9, § 51; which seems to be identified with the Son of man coming in his kingdom, Mt. xvi. 28, § 50.

till the Son of man be come—a short time after this, and just before his appearance in glory upon the holy mount, Jesus said to his disciples, 'Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom'—*see* Mt. xvi. 28, § 50.

24. *the disciple, &c.*—Lu. vi. 40, § 27, p. 209.

25. *if they have called, &c.*—and they had done so, Mk. iii. 22, § 31, p. 235; Lu. xi. 15, § 62.

26, .7. *nothing covered, &c.*—the same consideration which leads to boldness in speaking and acting according to truth, is to produce carefulness in avoiding hypocrisy, Lu. xii. 2, 3, § 63.

NOTES.

Spirit of your Father [is to be] that which speaketh [*i. e.*, the speaker] in you.' 'The apostles,' observes Dr. Henderson, 'were to employ human language; but this was not to be the fruit of their own mental operations: it was to result from the supernatural influences of the Holy Spirit prompting, controlling, and guiding those operations.']

22. *Ye shall be hated of all men.* Not only of your own people, but also of the Gentiles.

He that endureth to the end, &c. 'He who perseveres to the end of his trials, in the ordeal of persecution, shall escape the destruction of the Jewish people here, as well as God's wrathful judgment hereafter.' This passage seems to be of the same nature as several in ch. xxiv.—*see* NOTE on xxiv. 13, § 86.

[23. *But when they persecute you in this city, flee ye into, &c.* It is prudence and humility (when charity or righteousness obliges us not to the contrary) to avoid persecution. To deprive those who are disposed to do evil of the opportunities of doing it; to convey the grace which they despise to others; to accomplish God's designs of justice on the former, and of mercy on the latter; are consequences of the flight of a persecuted minister of Jesus Christ. This flight is a *precept* to those who are highly necessary to the church of Christ; an *advice* to those who might imprudently draw upon themselves persecution; and an *indulgence* for those who are weak.]

Ye shall not have gone over the cities. ου μη τελεσητε τας πολεις, 'Ye shall not end or finish the cities,' *Marg.* 'Ye shall not have accomplished your mission,' &c.—*Watson.*—*See* 'Scrip. Illus.,' *supra.*

Till the Son of man be come. Εως αν ελθη ὁ Υἱος του ἀνθ' 'Until, or unto, up to the time when,' &c.

24. *The disciple is not above his master.* Meaning, he cannot expect better treatment than his master.

25. *If they have called . . . . Beelzebub.* They called Christ, in fact, a devil—a chief devil, which was not so much a name of jeering contempt, as of deep malignant blasphemy.

26. *Fear them not therefore.* In other words, 'Fear not them that shall persecute you, and speak evil of you falsely, for my sake; for God shall be with you, and make your righteousness to be manifest as the light, and the truth for which you suffer to be a light to lighten the whole world.'

27. *What I tell you in darkness, &c.* i. e., *in secret*, in *private*, in *confidence*. The private instructions which I give you while with me, do you proclaim publicly.

[*Hear in the ear.* This allusion is to a practice in the Jewish synagogues: after the return from the captivity, the pure Hebrew was no longer the vernacular tongue of the Jews, yet the law continued to be read in that language; and, as the doctor read it in a soft voice, the interpreter of the synagogue, called Targumista, pronounced it aloud in the common dialect.]

Upon the housetops. The flat roof was a public and conspicuous place—*see* 2 Sa. xvi. 22; *see also* NOTE, Mk. ii. 4, § 22, p. 165. The Jewish houses had flat roofs, from which proclamations were made to the people. Our Lord intimates, a public official proclamation was to be made of the gospel.

[The following passages of Scripture will shew to what a variety of uses these housetops were assigned: De. xxii. 8; Jos. ii. 6, . . . Ju. ix. 51; Ne. viii. 16; 2 Sa. xi. 2; 2 Ki. xxiii. 12; Is. xv. 3; Je. xxxii. 29; and Ac. x. 9.]

PRACTICAL REFLECTIONS.

[23 *ver.* Christians require not only to be led of the Spirit, but sometimes driven by persecution to the accomplishment of their mission. The great preaching of the gospel to the lost sheep of the house of Israel was to be after the Lord's departure, and previous to his return as the Son of man.]

24, .5 *ver.* The disciples of Jesus are not to expect better treatment from the world than that with which their Lord and Master met. They are to stand prepared both for persecution and slanderous reproach.

[26 *ver.* The Christian being aware that his Lord knows, even by experience, all the unjust reproach under which he is called to lie, need fear nothing. All shall be brought to light by Him who knows all. Then shall the righteous be brought forth to the light, and the calumniator be covered with shame.]

[27 *ver.* The great Dispenser of light knows when, and to whom, his light should shine forth; and he hath bid it be freely dispensed to all. The disciples of Jesus should obey his command, and leave the result with God.]

[If we would have light to dispense to others, we must seek it for ourselves in the night season, by prayerful communion with God, and earnest meditation upon his word.]

MATT. x. 28—35. MARK. LUKE.

28 tops. And fear not them which kill the body, but are not able to-kill the soul: but rather fear him which is able to-
29 destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall on the
30 ground without your Father. But the very hairs of your
31 head are all numbered. Fear ye not therefore, ye are of more value than many sparrows.
32 Whosoever therefore shall confess ὁμολογησει εν me before men, him will I confess ὁμολογησω εν also before my
33 Father which *is* in heaven. But whosoever shall deny me before men, him will I also deny before my Father which *is* in heaven.
34 Think not that I am come to send peace on earth: I came
35 not to send peace, but a sword. For I am come to set a-

SCRIPTURE ILLUSTRATIONS.

28. *which kill the body*—Lu. xii. 4, § 63.

29—31. *for a farthing*—and for two farthings five might be had, Lu. xii. 6, § *ib.*—Surely those who have been redeemed at such a costly price as the 'precious blood' of God's dear Son, 1 Pe. i. 18, .9, will be much more cared for than the fowls, which are fed and cared for by God, Mt. vi. 26, § 19, p. 135; Lu. xii. 6, 7, § 63.

32. *confess, &c.*—Lu. xii. 8, § 63—'If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation,' Ro. x. 9, 10.

before men—'I will speak of thy testimonies also before kings, and will not be ashamed,' Ps. cxix. 46—'Perer and John answered and said unto them [the chief priests and rulers], Whether it be right in the sight of God to hearken unto you more than unto God, judge ye,' Ac. iv. 19.

before my Father—the like promise to him that overcometh (Sardis), Rev. iii. 5.

33. *deny, &c.*—'If we deny *him*, he also will deny us,' &c., 2 Ti. ii. 12, .3—*see* Lu. ix. 26, § 50.

34, .5. *think not, &c.*—*see* Lu. xii. 49, 51—.3, § 63—purity must precede peace, Ja. iii. 17—*comp. with* Rev. vi. 4.

NOTES.

28. *Fear him.* It is not *hell-fire* we are to fear, but *God*; without the stroke of whose justice, hell would be no punishment; and whose frown would render heaven itself insupportable.

[29. *Are not two sparrows sold for a farthing?* 'Ασσάριον. A Roman AS was one-tenth of a DENARIUS, which was about *seven pence-halfpenny*; so that the value of the AS was about *three farthings* of English money.]

Two sparrows. Thought to allude to the two birds used in cleansing the lepers, Le. xiv. 4 one was killed, and the other let loose.

30. *The very hairs of your head are all numbered.* Thus 1 Sa. xiv. 45; Lu. xxi. 18, § 86; and Ac. xxvii. 34. The import is, Fear ye not the rage of men, for ye are under the special and immediate protection of God. Here we have that most important and comfortable doctrine of *a particular providence* plainly and clearly laid down.

[That He who erected the immense and magnificent fabric of the universe, will continue to regard and to preserve the work of his own hands, and maintain what is called the *general* order of nature, and the *ordinary* course of human affairs, is so consonant to reason and common sense, that few even of the pagans who believed the being of a God, entertained any doubt of this *general* superintendence of the Deity over the worlds he has created, and the inhabitants he has placed in them. But when we descend from this comprehensive view of things, to the several constituent parts of the general system, and to every individual of every species of animated beings dispersed throughout the whole; when we reflect how very inconsiderable a place this globe that we inhabit holds amongst the celestial bodies, how very small a portion it occupies of unbounded space, and how infinitely minute and insignificant every human creature must appear in the vast mass of created beings; we can hardly think it possible that the care of the Supreme Being should extend to ourselves; we cannot help fearing that we shall be lost and overlooked in the immensity of creation, and that we are objects far too small and minute to fall within the sphere of our Maker's observation. The more we reason on this subject, the more ground we shall find for these apprehensions. Here, then, is one of those many instances in which we have no certainty, no solid ground for the sole of our foot to stand upon, but in the gospel of Christ. These very strong instances are plainly chosen on purpose to quiet all our fears, and to banish from our minds every idea of our being too small and insignificant for the care and protection of God.]

32. *Confess me before men.* There is unspeakable majesty in this article of our Lord's discourse; for although he was now in the lowest state of humanity, yet he declared that his confessing or owning us before God, is the greatest happiness; and his denying us, the greatest misery that can possibly befall us.

[34. *Think not that I am come to send peace, &c.* The meaning of this passage will be plain, when we consider the import of the word *peace*, and the *expectation* of the Jews. It may be remarked, that the word שלום *shalom*, rendered by the Greeks εἰρήνη, was used among the Hebrews to express all possible blessings, temporal and spiritual, but especially the former. The *expectation* of the Jews was, that when the Messiah should come, all temporal prosperity would be accumulated on the land of Judæa; therefore, τὴν γῆν, in this verse, should not be translated *the earth*, but *this land*. That the word often signifies *some particular land*, and especially *Judæa*, rather than the whole earth, is undeniably plain—(*comp.* Mt. xxiii. 35, § 85; and Lu. iv. 25, § 15, p. 104.) The import of our Saviour's teaching

PRACTICAL REFLECTIONS.

[28 *ver.* Although we are to avoid all involving of others unnecessarily in the guilt of rejecting God's message, yet we are to have no personal fear in the delivery thereof, but to make every effort which truth and love can warrant, for saving men from destruction.]

29—31 *ver.* To whatever trials or dangers for the truth's sake the Christian is exposed, he need not fear his being forgotten of God, who knows all things. He cannot even lose a hair of his head without its being noted in heaven.

[32, .3 *ver.* Let a regard to the honour that cometh from God, overcome the desire of retaining the praise of man; and let the fear of suffering disgrace in the day of the Lord, overcome the dread of being now subjected to reproach because of our faithfulness to Christ.]

man's-at-variance διχασαι against his father, and the-daughter against her mother, and the-daughter-in-law against her-
36 mother-in-law. And a-man's foes *shall be* they of-his own-
37 household. He that-loveth father or mother more-than me is not worthy of-me: and he that-loveth son or daughter
38 more-than me is not worthy of-me. And he-that taketh not
39 his cross, and followeth after me, is not worthy of-me. He that-findeth his life shall-lose it: and he that-loseth his life for-my sake shall-find it.
40 He that-receiveth you receiveth me, and he that-receiveth
41 me receiveth him that-sent me. He that-receiveth a-prophet in the-name εις ονομα of-a-prophet shall-receive a-prophet's

SCRIPTURE ILLUSTRATIONS

36. *a man's foes, &c.*—'a man's enemies *are* the men of his own house,' Mi. vii. 6. [illegible]—'Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up *his* heel against me,' Ps. xli. 9—so it was to the Lord himself, Jno. xiii. 18, § 87.

37. *more than me—see* Lu. xiv. 26, § 67.

38. *his cross*—ch. xvi. 24, § 50.

39. *his life, &c.*—ch. xvi. 25, § *ib.*; Lu. xvii. 33, § 72; Jno. xii. 25, § 82.

40. *he that receiveth you*—and not the apostles only, but even a child received in his name, Lu. ix. 48, § 52; Mt. xviii. 5, § 53—Jesus reckons that as done to himself which is done to one of the least of his brethren, xxv. 40, .5. § 36—*see also* in his address to the seventy, Lu. x. 16, § 60—*and on* Jno. xiii. 20, § 87.

41. *a prophet's reward*—the widow woman at Zarephath having supplied Elijah with a little bread and water, had thereafter fulfilled to her the promise, 'The barrel of meal shall not waste, neither shall

NOTES.

here, is this:—Do not imagine, as the Jews in general vainly do, that I am come to *send forth* (by *forcing* out the Roman power) that *temporal prosperity* which they long for; I am not come for this purpose, but to send forth (βαλειν) the Roman *sword*, to cut off a disobedient and rebellious nation, the cup of whose iniquity is already full, and whose crimes cry aloud for speedy vengeance.]

35. *I am come to set a man at variance, &c.* Our Lord expresses not the design of his coming, but what would be the event and consequence of it; that manifestation of the spirit of rebellion against the Lord's Anointed, in the persecution of his faithful followers, which was to bring upon Immanuel's land the great—the Roman sword.

37. *He that loveth father or mother, &c.* The meaning of this is clear. Christ must be loved *supremely*, or he is not loved at all.

38. *He that taketh not his cross.* There is an allusion here to the custom of the Romans, who obliged criminals to bear the cross, on which they were to suffer, to the place of execution. The cross here stands for death in its most frightful and ignominious forms, but includes all other minor sufferings to be endured for the truth; the words had, therefore, probably, a prophetic reference to the manner of Christ's death, and implied that those who would not follow him to die for the truth were not worthy of him.—*Watson* and *Bloomfield*.

[37—9. And he that is not willing to incur hatred and persecution, even from his nearest relations, for the sake of my doctrines and institutions, and that he may follow my example, cannot be justly owned as one of my disciples, or expect a share in my eternal glory. He, who through the fear of man preserves his life and temporal advantages at the expense of his religion, his conscience, and regard to me, shall lose the blessing and true comfort of these, if not the things themselves, and shall fall short of eternal happiness; but he who risks or loses his temporal life, or the enjoyments of it, through his conscientious adherence to the truth, shall find real happiness and comfort therein, and be graciously rewarded with everlasting life in the world to come.]

40—2. *He that receiveth you, &c.* In all these three illustrations Christ meant to teach substantially the same thing—that he that would entertain kindly, or treat with hospitality, his disciples, or himself, a prophet, or a righteous man, would shew that he approved their character, would shew attachment to them, and should not fail of proper reward. To receive in the *name of* a prophet, is to receive *as* a prophet; to do proper honour to his character; and to evince attachment to the cause in which he was engaged.

[Whatever kind reception your persons and doctrines meet with, shall be accounted as given to me and my Father: and whatever kindness is done to any of my ministers or disciples, *as such*, from faith in and regard to me, shall be richly and graciously rewarded in the present, and especially in the eternal state.]

41. *A prophet's reward.* A reward proportioned to the office which is held by him who is received, and

PRACTICAL REFLECTIONS

[34—6 *ver.* Let no man withdraw himself from the spiritual warfare, through the pretended exercise of Christian charity, and love of living at peace. Christ came not to give peace in ignorance, error, and sin; but to send forth on the earth the sword of the Spirit, which is the word of God; but if men will oppose this, they must expect the sword of judgment.]

We must allow no quarter to sin, the enemy of God and man. The nearer and the dearer the relation, the more earnest should we be to bring such into subjection to Jesus.

[The greatest hindrances to the triumphs of Christianity are those which may be found at home, within the house of God; yea, within the believer himself.]

37 *ver.* Let our love to Christ and his cause, have in due subordination all other desires and affections, however otherwise laudable. Any object, however dear, let us be willing to part with for Christ's sake.

38 *ver.* We must not only be willing to part with what we love, but also to endure shame and suffering for the sake of Christ, if we would be found worthy of his service here, and of enjoying his glory hereafter.

[39 *ver.* True wisdom regards not only the present, but provides for the future; and he that finds his enjoyment in the world now, is making but a bad provision for eternity: whilst he who is willing to deny himself now for the sake of Christ, shall live for ever in the enjoyment of the world to come.]

40 *ver.* Let Christians recollect their high calling in Christ. They are one with Him, who is one with the Father; and as in Christ men are to know the Father, so in Christians men are to see reflected the image of Christ.

[41 *ver.* Let us see that he whom we receive as a prophet is really a prophet, and as such received;

MATT. x. 42.

reward; and he that-receiveth a-righteous *man* in the-name of-a-righteous *man* shall-receive a-right-
42 eous *man's* reward. And whosoever shall-give-to-drink-unto one of-these little-*ones* a-cup of-cold *water* only in the-name of-a-disciple, verily I-say unto-you, he-shall-in-no-wise-lose *ου μη απολεση* his reward.[a]

MARK vi. 12, 13

[Ver. 11, p. 298.]
12 And they-went-out, *and*-preached [b] that *men* should-repent.
13 And they-cast-out many devils, and anointed with-oil many *that were* sick *αρρωστους*, and healed *them* [c]

LUKE ix. 6.

[Ver. 5, p. 298.]
[a] And they-departed, *and*-went through the towns, preaching-the-gospel,[b]

and healing every-where.

Ch. xi. 1, [c] And it-came-to-pass, when Jesus had-made-an-end of-commanding his twelve disciples, he-departed thence to-teach and to-preach in their cities.
[Ch. xi. 2, § xxix. p. 222.]

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the cruse of oil fail. . . . And she, and he, and her house, did eat *many* days,' 1 Ki. xvii. 8—16.

a righteous man's reward—'bread shall be given him; his waters *shall be* sure,' Is. xxxiii. 15, 16. . . . —'and having food and raiment let us be therewith content,' 1 Ti. vi. 8.

42. *give to drink, &c.—see on* Mk. ix. 41, § 52—'God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister,' He. vi. 10.

Mk. vi. 12. *repent—see on* Mt. iii. 2, § 7, p. 50.

Lu. ix. 6. *gospel—see on* Mk. i. 1, § *ib.* p. 49.

every-where—see on Mt. x. 5, 6, p. 295.

Mk. vi. 13. *anointed with oil*—same means of healing the sick appointed to the elders among the twelve tribes scattered abroad, Ja. v. 14.

Mt. xi. 1. *to teach and to preach*—having freed himself in part from the labour and inconvenience occasioned by such multitudes coming to him for the healing of the body, Jesus could more unreservedly devote himself to the work of an instructor and evangelist. Thus afterwards the apostles desired to be set free from serving tables, that they might give themselves 'continually to prayer, and to the ministry of the word,' Ac. vi. 2—4.

NOTES.

which he that receives, honours. The allusion may be to the benefits derived by some from the visits of Elijah and Elisha; not to similar rewards, but still great ones.

42. *These little* ones. By these are clearly meant his disciples. They are called '*little ones*,' to denote their want of wealth, rank, learning, and whatever the world calls *great*. They were *little* in the estimation of the world, and in their own estimation; and they made no pretensions to what attracts the admiration of mankind.

Mk. vi. 12. *Preached that men should repent.—See* the nature of repentance explained in Lu. iii. 3, § 7, p. 50.

13. *And anointed with oil, &c.* Anointing with oil was in common use among the Jews in cases of sickness.

PRACTICAL REFLECTIONS.

and that he whom we receive as a righteous man is really a righteous man, and is as such received. So let us be one with them in obedience, according to the voice of the one, and the acting of the other, and verily we shall with them share the reward.]

42 *ver.* Let us, in whatever way we can, seek to help forward the servants of God in their work, knowing that the reward is not calculated according to the largeness of the gift, but according to the circumstances of the giver, and the motive from which the gift proceeds.

[Lu. ix. 6. Soon may that great and universal preaching of the gospel take place throughout all the cities of Israel, of which the preaching by the twelve was an example. The cities that belong to Israel have not yet been gone over by the preachers of the gospel in the ministry here described.]

Mt. xi. 1. Jesus himself gave an example of that faithful service in the gospel which he requires from his disciples. And let these be all equally diligent to exemplify in their conduct the instructions which, from Him, they communicate to the people.

SECTION 40.—(G. 27, .8.)—THE FAME OF JESUS REACHES HEROD THE TETRARCH OF GALILEE. PARTICULARS OF THE DEATH OF JOHN THE BAPTIST. UPON THE RETURN OF THE APOSTLES, THEY ARE TAKEN BY JESUS APART TO THE DESERT OF BETHSAIDA, IN DECAPOLIS; THE MULTITUDES FOLLOW THEM THITHER: FIVE THOUSAND MEN, BESIDE WOMEN AND CHILDREN, ARE FED WITH FIVE LOAVES OF BREAD AND TWO FISHES. Matt. xiv. 1—21. Mark vi. 14—44. Luke ix. 7—17. John vi. 1—13.—CAPERNAUM, AND DESERT OF BETHSAIDA, IN DECAPOLIS.

INTRODUCTION AND ANALYSIS. *

Mt. xiv. 1, 2. Mk. vi. 14—6. Lu. ix. 7—9. Herod hears of the fame of Jesus, and is perplexed; some reporting him to be Elias, and others John the Baptist risen from the dead. To this last opinion Herod himself seems inclined to give currency.

— xiv. 3, 4. — vi. 17, .8. Herod was interested in this matter. He had put John in prison for reproving him on account of his having married Herodias, the wife of his brother Philip.

— xiv. 5. — vi. 19, 20. Induced by Herodias, he would have put John to death, but was prevented, not only because of the general esteem in which John was held as a prophet, but also because of a personal regard he had for him on account both of his character and teaching.

— xiv. 6, 7. — vi. 21—.3. But upon Herod's birthday, when many of his great men were assembled to supper, the daughter of Herodias so delighted him with her dancing, that he rashly swore he would give her whatever she should ask.

Mt. xiv. 8. Mk. vi. 24, .5. Having been instructed by her mother, she immediately asked the head of John the Baptist.

— xiv. 9. — vi. 26. The king was exceedingly sorry; yet because of his oath, and, it would appear, being urged thereto by his associates, he gave commandment that it should be as requested.

— xiv. 10, .1. — vi. 27, .8. An executioner was accordingly sent to behead John in prison; and the adulteress, who had hunted for the precious life, was presented with the head by her daughter.

— xiv. 12. — vi. 29. The disciples of John came and took up his body, '*and buried it, and went* and *told Jesus.*'

(G. 27,) No. 40. *The fame of Jesus reaches Herod the tetrarch of Galilee: particulars of the death of John the Baptist.— Capernaum.*

MATT. xiv. 1—12. [Ch. xiii. 58, § xxxvii. p. 288.]	MARK vi. 14—29.	LUKE ix. 7—9.
1 [a]At that time καιρῳ Herod the tetrarch heard-of the fame ακοην of-Jesus,[b]	14 And king Herod heard *of him;*	Now Herod the tetrarch heard- 7
	[c](for his name was spread-abroad φανερον:)[d]	[b] of all that was-done by him:[c]
		[d] and he-was-perplexed διηπορει, because

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Mt. xiv. 1. *Herod—see* Lu. iii. 1, § 7, p. 49.

fame—Jesus had often commanded that his good deeds should not be spoken of, as Mk. v. 43, § 36, p. 285; Mt. ix. 30, § *ib.*; but still his fame was spread abroad, 26, 31, § *ib.*

Lu. ix. 7. *John was risen*—Herod appears to have himself come to this conclusion, Mk. vi. 14, *which see.*

NOTES.

Mt. xiv. 1. *Herod the tetrarch.* This was Herod Antipas, the son of Herod the Great. *Tetrarch* denotes a *prince* or *king* *who reigns over the fourth part of a former kingdom.* Thus, by the will of Herod the Great, ratified, as to the main substance of it, by Augustus Cæsar, Herod's kingdom was divided among his sons; *Archelaus* had one half, or two fourths of it; *Herod Antipas* (the person spoken of in this verse), one fourth, consisting of *Galilee* and *Perræa*; and *Philip* the remaining fourth, consisting of *Trachonitis, Auranitis,* (by Luke, ch. iii. 1, § 7, p. 40, called *Ituræa,*) &c. Thus Josephus, speaking of Augustus' determination upon Herod's will, says, 'One half of the kingdom he gave to *Archelaus*; and dividing the remaining half into two *tetrarchies*, he gave them to the two other sons of Herod, viz., Philip, and Herod Antipas.'—*See* Mt. ii. 22, § 5, p. 35; Lu. iii. 1, § 7, p. 49.

Grotius says, that the name of Tetrarch had its origin from Galatia; the three divisions of which had each four princes or governors: hence applied in other countries to those who ruled over any part or division of them. Among the Romans it was a title of the fourth rank of dignity. The name of king is also sometimes given to tetrarchs—*see* ver. 9, *infra.* Herod Antipas was a Sadducee, and denied the resurrection, yet his fears now overcame his doubts. Herod Antipas was afterwards deposed, and banished into Spain, with his wife, through the false accusations of his nephew, Herod Agrippa.

Heard of the fame. That Herod had not heard it before, can only be accounted for by the disregard which persons in high rank shew to the concerns of religion.—*Scott.*

Lu. ix. 7. *Perplexed.* Διηπορει. Strongly expresses a mixture of doubt and fear.

PRACTICAL REFLECTIONS.

Lu. ix. 7. It is one thing to hear, like Herod, of the fame of Jesus, and be perplexed respecting him; and it is another thing to hear, so as to trust in HIS NAME, and rejoice in the prosperity of his cause.

There are many thoughts about Jesus that fall far short of the truth. Let us not rest contented with mere reports or conjectures respecting Christ, but seek to know him for ourselves, in the power of his saving grace.

* This is an Analysis of the first part of Sect. 40, Matt. xiv. 1—12; Mk. vi. 14—29; Lu. ix. 7—9; being LESSON xxxix. in the 'Graduated Simultaneous System.'

A GOOD NAME IS BETTER THAN PRECIOUS OINTMENT; AND THE DAY OF DEATH THAN THE DAY OF ONE'S BIRTH.—Eccl. vii. 1.
HAPPY IS THE MAN THAT FEARETH ALWAY: BUT HE THAT HARDENETH HIS HEART SHALL FALL INTO MISCHIEF.—Prov. xxviii. 14.

MATT. xiv. 2, 3.	MARK vi. 15—.7.	LUKE ix. 8, 9.
		that it-was-said of some, that John was-risen from the-dead; and of some, that 8 Elias had-appeared; and of-others, that one of-the old prophets was-risen-again. And Herod said, John have-I-beheaded: 9 but who is this, of whom I hear such-things?[e] [Ch ix. 10, p. 309.]
2 [e] and said unto his servants, This is John the Baptist; he is-risen from the dead; and therefore mighty-works do-shew-forth-themselves *ενεργουσιν* in him.[f]	and he-said, That John the Baptist was-risen from the-dead, and therefore mighty-works do-shew-forth-themselves *ενεργουσιν* in him.	[f] And he-desired to-see him.[g]
	15 [g] Others said, That it-is Elias. And others said, That it-is a-prophet, or as one of-the prophets.	
	16 But when Herod heard *thereof*, he-said, It-is John, whom I beheaded: he is-risen from the-dead.	
3 For Herod had-laid-hold-on John, and-bound him, and put *him* in prison for Herodias'-sake, his brother Philip's wife.	17 For Herod himself had-sent-forth *and*-laid-hold-upon John, and bound him in prison for Herodias'-sake, his brother Philip's wife: for he had married her.	

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8. *Elias*—who had been promised to come before 'the great and dreadful day of the LORD,' Mal. iv. 5, and in the power of whom John was predicted to come, Lu. i. 17, § 1, p. 4—*see on* Mt. xvii. 11, § 51.

Mk. vi. 14. *John the Baptist*—his preaching, Mt. iii. § 7, pp. 49—54—testimony of Jesus respecting him, xi. 7—15, § 29, pp. 224, ..5.

therefore mighty works—It was said, that previously 'John did no miracle,' Jno. x. 41, § 57.

15. *others said, &c.*—*see* much the same reported to Jesus of himself, by his disciples, Mt. xvi. 14, § 50.

16. *When Herod, &c.*—considering the esteem which Herod had for John, ver. 20, and the pain with which he had acquiesced in his murder, ver. 26, the opinion the tetrarch appears to have formed may have greatly tended to his allowing Jesus so much liberty in Galilee till his ministry there was completed: 'Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain,' Ps. lxxvi. 10.

Mt xiv. 3. *For Herod had . . . bound him*—the same is noticed at Lu. iii. 19, 20, § 7, p. 55.

NOTES.

[Mt. xiv. 2. *And therefore mighty works.* Αἱ δυνάμεις. Rather, angels, heavenly powers, do act by him since his resurrection. 'And hence the miracles [we hear of] are wrought by him.']

3. *Put* him *in prison.* Where it is calculated he lay a year and a half.

[*For Herodias' sake.* This princess was the granddaughter of Herod the Great, by his son Aristobulus, and had formerly been married to her uncle, Herod Philip, the son of her grandfather by Mariamne. Some time after that marriage, Herod Antipas fell passionately in love with her, and made an offer of marriage to her. She accepted his addresses, deserting her husband, who was only a private person, that she might share with the tetrarch in the honours of a crown. Herod Antipas, to make way for her, divorced his wife, the daughter of Aretas king of Arabia, who, in consequence of the injury done to his daughter, resolved to make war on him; the two armies met, and that of Herod was cut to pieces by the Arabians; and this, Josephus says, was supposed to be a judgment of God on him for the murder of John the Baptist.—*See the account in Josephus, Antiq. lib.* xviii. *c.* 7.]

[*Philip.* Herod Philip, the son of Herod the Great, and Mariamne, daughter of Simon the high-priest (not of the Asmonean Mariamne). He is called Herod in Josephus, Antiq. lib. xviii. c. 7, to distinguish him

PRACTICAL REFLECTIONS.

Mt. xiv. 2. We should beware of deserving the accusings of an evil conscience; which, as in the case of Herod, makes even good news painful.

Lu. ix. 9. God can bring good out of evil: the self-reproach of Herod at having murdered a just and holy man, may have made him more careful as to what he did with regard to Jesus; so that although '*that fox*' desired to see Him, he seems to have made no violent effort to interrupt our Lord's proceedings.

[Mk. vi. 15. Men are for restricting the power of God to their former experience of his working, but He is not limited to the instruments he has already been pleased to use. He can do more than he has done, and that by instruments altogether new.

17 *ver.* Let us beware of tampering with sin. Most true it was with regard to Herod, that '*when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death,*' Ja. i. 15.

[Men should beware of allowing to themselves the exercise of unjust power, in restraining the liberty of others. Had Herod not previously sent forth and laid hold upon John, he would not have been in the same temptation of committing this farther crime.]

In Herod we may see the danger of possessing despotic power. In England, even the highest in authority would be under little or no temptation of acting like the tetrarch of Galilee.

Let us see the safety of obscurity. Had John been spared the honour of having such an illustrious dis-

Matt. xiv. 4—6.	Mark vi. 18—22.	Luke.
4 For John said unto-him, It-is-not-lawful for-thee to-have her.	18 For John had-said unto Herod, It-is-not-lawful for-thee to-have thy brother's wife.	
	19 Therefore Herodias had-a-quarrel* εἶχεν against-him αὐτῷ, and would have-killed him; but she-could not:	[* Marg. or, *an inward grudge.*]
5 And when-he-would have-put-him-to-death, he-feared the multitude, because they-counted him as a-prophet.	20 for Herod feared John, knowing that-he *was* a-just man and an-holy, and observed† συνετήρει him; and when-he-heard him, he-did many-things, and	[† Marg. or, *kept him*, or, *saved him.*]
6 But when-Herod's birthday-was-kept, the daughter of	21 heard him gladly ἡδέως. And when-a-convenient εὐκαίρου day-was-come, that Herod on his birthday made a-supper to his lords, high-captains, and 22 chief *estates* of Galilee; and when-the daughter-of-the said	

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4. *not lawful*—Herod, as professing obedience to the Mosaic law, was bound by what was written, 'Thou shalt not uncover the nakedness of thy brother's wife: it *is* thy brother's nakedness.' Le. xviii. 16—'If a man shall take his brother's wife, it *is* an unclean thing: he hath uncovered his brother's nakedness; they shall be childless,' xx. 21.

Mk. vi. 19. *Herodias had a quarrel—see* how Josephi's mistress plotted his ruin when reproved by his refusal to participate in her guilt, Ge. xxxix. 14—20—'But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom Jezebel his wife stirred up,' 1 Ki. xxi. 25.

but she could not—It appears that Herod would have gratified her, notwithstanding his scruples, had he not been prevented by his regard to popularity, Mt. xiv. 5.

20. *Herod feared John*—John had maintained the dignity becoming a messenger of God, such as was commanded the prophet, Eze. ii. 5—7.

just man and an holy—such as was his father Zacharias, Lu. i. 6, § 1, p. 3.

observed [or, *kept*, or, *saved*] *him*—so Reuben, while having Joseph cast into a pit, would have preserved him from being killed, Ge. xxxvii. 21, .2.

heard him gladly—Herod appears to have been a very stony ground hearer, Mk. iv. 16, .7, § 33, p. 253; or, like those in whom lusts choke the word, and it becometh unfruitful, 18, .9, p. 256—like Israel in the time of Moses: 'They believed they his words; they sang his praise. 13, They soon forgat his works; they waited not for his counsel: 14, but lusted exceedingly in the wilderness, and tempted God in the desert,' Ps. cvi. 12—.4—and of the prophets: 'And they come unto thee as the people cometh, and they sit before thee *as* my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, *but* their heart goeth after their covetousness. And, lo, thou *art* unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not,' Eze. xxxiii. 31, .2.

21. *a convenient day*—for the cherished purpose of Herodias, intimated ver. 19—*see* the character of such women: 'The mouth of strange women *is* a deep pit: he that is abhorred of the LORD shall fall therein,' Pr. xxii. 14; xxiii. 27, .8.

birthday—see an early instance of this kind of royal feasts when was decided the case of Pharaoh's chief butler and chief baker, Ge. xl. 20, .2—at Belshazzar's feast his own case was decided by the Great and Just Judge, Da. v. 1—5, 18—28.

NOTES.

from his half-brother, Philip the tetrarch of Trachonitis, and the son of Herod and Cleopatra. It was customary for the Jews to have two names. In this instance, Herod was the family name, but Philip was that by which this person was distinguished from the rest of his brethren. A like example we have, Ac. xii., where Luke, speaking of one of the first Herod's grandchildren, who was eaten up of worms, calls him Herod by the family name. Whereas Josephus, speaking of the same person, calls him by his proper name, Agrippa.—*See* more examples of persons who had two names, Mt. x. 2, 3, § 27, pp. 206, .7; Jno. xi. 16, § 58; and Ac. xiii. 1.]

4. *It is not lawful for thee to have her.* As it appears from Josephus, that this action was perpetrated during the life of her husband, it was a complication of the crimes of incest and adultery. There is only one case wherein a man might lawfully marry his brother's widow, which was when he died childless. But Herodias had a daughter by her husband.

[Mk. vi. 19. *Had a quarrel.* Should rather be, 'bore a grudge against him.' 'Ενέιχεν (equivalent to ἔσχεν) signifies to harbour, (literally, 'have in mind,') κότον, a grudge or resentment against any one.]

Mt. xiv. 6. *Herod's birthday.* Either the day on which he *was born*, or the day of his accession to the dignity of tetrarch—*see* 1 Sa. xiii. 1. Bishop Pearce thinks that this festivity was made on the latter occasion, since Jos. con. Apion. ii. 25, says, that *Moses forbade the Jews to make feasts on the births of their children.* Therefore, if it was against their law to have feasts then, it is probable that they would not be allowed to keep the anniversary day of their births with festivals. Josephus also says, that

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ciple as Herod the tetrarch, he might have been spared his life, as he would not have had the same occasion to interfere in the proceedings of a profligate court.

[20 *ver.* Let us, in this case, see how far a man may go in discipleship, and yet in the end prove the murderer of his guide to eternal life. Herod feared John; he knew him to be both just and holy, and he seems to have protected him; and was not only a hearer, but in many things was a doer of that which he heard. And all this, not from a mere sense of duty, but '*he heard him gladly.*']

MATT. xiv. 7—9.	MARK vi. 23—.6.	LUKE
Herodias danced before *them*, and pleased Herod.	Herodias came-in, and danced, and pleased Herod and them that-sat-with *him*, the king said unto-the damsel, Ask-of me whatsoever thou-wilt, and I-will-give *it* thee.[h]	
7 [h] Whereupon he promised with an-oath to-give her whatsoever she-would-ask.[i]	23 [i] And he-sware unto-her, Whatsoever thou-shalt-ask-of me, I-will-give *it* thee, unto the-half of my kingdom.	
	24 And she went-forth, *and*-said unto her mother, What shall-I-ask? And she said, The head of-John the Baptist.[k]	
8 [k] And she, being-before-instructed προβιβασθεισα of her mother,[l] said, Give me here John Baptist's head in a-charger.	25 And she-came-in straightway with haste unto the king, and-asked, saying, I-will that thou-give me by-and-by in a-charger the head of-John the Baptist.	
9 And the king was-sorry: nevertheless for the oath's-sake,	26 And the king was exceeding-sorry; *yet* for *his* oath's-sake,	

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22. *danced, and pleased Herod*—*see* a remarkable description of such people: 'Their children dance,' &c., Job xxi. 7—21.

23. *half of my kingdom*—so Ahasuerus to Esther, previous to her asking for the life of her people, Est. v. 6, vii. 2.

Mt. xiv. 8. *being before*—not previous to her dancing, but before presenting her request, as noticed, Mk. vi. 24, *supra*.

instructed of her mother, &c.—like Ahaziah, whose father had to wife a daughter of Jezebel, she had in her mother a 'counsellor to do wickedly,' 2 Chr. xxii. 3.

Mk. vi. 25. *by and by*—an expression intimating instantly, or without delay, as Mt. xiii. 21, § 33, p. 256; Lu. xvii. 7, § 70; xxi. 9, § 86—the same haste is intimated, Mt. xiv. 8, 'Give me here'—the occasion was considered convenient, Mk. vi. 21.

26. *exceeding sorry*—so was Darius, when he had in his pride given forth a decree which required him to sacrifice Daniel to the will of his enemies, Da. vi. 13, 14—Judas also was sorry when he saw that his covetousness would lead to the death of his Master, Mt. xxvii. 3—5, § 89—'When lust hath conceived,' &c., Ja. i. 15, 16—*see* p. 305, PRACT. REFL. ver. 17.

oath's sake—*see*, in the case of Jephthah, the danger of vowing rashly, Ju. xi. 30—5.

NOTES.

the first Herod was accustomed to keep, as a festival, the day of his accession to the throne; and probably this Herod Antipas did the same. We find also Herodotus, in ix. 109, reporting the same thing of Xerxes the Persian king. That the day of a king's accession to his throne was, in the eastern style, sometimes called his birthday, appears further from Ps. ii., where, when it is said, ver. 6, '*I have set* [Heb. 'anointed'] *my king*,' &c., it is added in the next verse, '*this day have I begotten thee*.'

Danced before them. ΕΝ ΤΩ ΜΕΣΩ, 'in the midst.' This was a shameless gloryings of Herod and his unlawful wife in their infamy, Salome being the offspring of Philip, whom she had deserted.

Mk. vi. 23. *Half of my kingdom.* A way of speaking used by princes, when they give full power to persons to ask what they will of them, and to express their great munificence and liberality.—*See* 'Script. Illus.' *supra*.

Mt. xiv. 8. *Being before instructed.* According to Hesychius, προβιβάσαν signifies *instigare, incitare, impellere, to urge, excite*, or *impel*, and consequently supposes reluctance in the person urged. It is very probable that Salome might at first scruple to comply with the ferocious request of her mother.

Give me here John Baptist's head in a charger. It is well known that it was and is customary with princes in eastern countries to require the *head* of those they order to be executed to be brought to them, that they may be assured of their death. The Grand Signior does it to this day. It is recorded of Mark Antony, that he caused the heads of those he had proscribed to be brought to him even while he was at table, and that he entertained his eyes a long time with that sad spectacle. Η ΚΕΦΑΛΗ signifies a large dish in which meat is brought to the table.

[**Mk. vi. 26.** *And the king was exceeding sorry.* περίλυπος γενόμενος. Though it *might* be rendered, 'he was chagrined.' The feeling was doubtless a mixed one; chiefly *sorrow* (on his own account most), and *chagrin*, not without *anger*, at being thus taken advantage of; nay, even alarm; for he could not but feel apprehensive of the consequences of so unpopular an action. In short, great must have been the fluctuation of Herod's mind, occasioned by various contending passions and feelings in his bosom, which are well described by Grotius. Διὰ τοὺς ὅρκους, i. e., 'out of a scruple to break his oath before his guests;' for at entertainments there was a delicacy in refusing requests. So Josephus, Ant. xvii. 3, 3, ἀκὶ τῷ πιστῷ τοῦ ὅρκου.]

Mt. xiv. 9. *For the oath's sake.* Herod felt that he was bound by this oath. But he was not. The oath should not have been taken. But *being* taken, he could not be bound by it. No oath could *justify* a man in committing murder. The true principle is, that Herod was bound, by a *prior* obligation, by the law of God, *not* to commit murder: and no act of his, be it an *oath*, or anything else, could free him from the obligation.

A FOOL UTTERETH ALL HIS MIND: BUT A WISE MAN KEEPETH IT IN TILL AFTERWARDS.
IF A RULER HEARKEN TO LIES, ALL HIS SERVANTS ARE WICKED.—Prov. xxix. 11, 12.

Matt. xiv. 10—.2.	Mark vi. 27—.9.	Luke.
and them which-sat-with *him at meat*,	and *for* their *sakes* which-sat-with *him*,	
he-commanded *it* to-be-given *her*.	he-would not reject ἀθετῆσαι her	
10 And he-sent,	27 And immediately the king sent an-executioner* σπεκουλάτορα, *and*-commanded his head to-be-brought:	[* Marg. '*one of his guard.*']
and	and he went *and*-	
"beheaded John in the prison.	beheaded him in the prison,	
11 And his head was-brought in a-charger, and given to-the damsel: and she-brought *it* to her mother."	28 and brought his head in a-charger, and gave it to-the damsel: and the damsel gave it to her mother.	
12 And his disciples	29 "And when-·his disciples·-heard-of *it*,	
came, *and*-took-up the body, and buried it,	they-came and took-up his corpse, and laid it in a tomb."	
° and went *and*-told Jesus.		

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which sat with, &c.—'Fools make a mock at sin: but among the righteous . . . favour,' Pr. xiv. 9—Herod had not chosen to let wisdom enter into his heart, nor did he choose that discretion should preserve him, Pr. ii. 10, .1; and so he fell under the influence of both the evil man, ver. 12—5, and of the strange woman, 16—.9—'He that walketh with wise *men* shall be wise: but a companion of fools shall be destroyed,' xiii. 20.

27. *immediately—see on* ver. 21, .5, pp. 306, .7.

beheaded him—see 2 Chr. xxxvi. 16, 'But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till *there was* no remedy'—Mt. xxi. 35, .6, § 84.

NOTES.

And them which sat with him at meat. This was the strongest reason why Herod murdered John. He had not firmness enough to obey the law of God, and to follow the dictates of conscience, against the opinions of wicked men. He was afraid of the charge of cowardice, and want of spirit; afraid of ridicule, and the contempt of the wicked. This is the principle of *the laws of honour*. This is the foundation of *duelling*. It is not so much *for his own sake* that one man murders another in a duel; for the offence is often a mere trifle, a *word*, or *look*, that never would injure him. It is because the *men of honour*, as they call themselves, his companions, would consider him a coward, and laugh at him. Those companions may be unprincipled, perhaps dissipated; and contemners of the laws of God and man. And yet the duellist, against his own conscience, against the laws of God and man, against the good opinion of the virtuous part of the world, seeks by deadly aim to *murder* another, merely to gratify his dissolute companions. And this is the law of honour! This is the secret of duelling! This the source of that remorse that settles in awful blackness, and that thunders damnation around the duellist in his dying hours! It should be added, this is the source of much *youthful* guilt. We are led along by others. We have not *firmness* enough to follow the teachings of a father, and of the law of God. Young men are afraid of being called *mean*, and *cowardly*, by the wicked; and they often sink in vice, never to rise again! The love of pleasing is a very insufficient motive for persevering in consistency of moral conduct. Herod's regard to popularity had hitherto prevented him from destroying John; and now, when he was surrounded by those who approved of the deed, the same principle of action led him to imbrue his hands in the blood of the innocent.

[10. *And he sent, and beheaded John in the prison.* From the circumstance of John's head being brought and given to Salome during the festivity of Herod's birthday, it would seem that the prison in which the Baptist was confined was at hand in Tiberias, where Herod kept his court, and not in *Machærus castle*, as Josephus affirms; for *Machærus* was upon the frontier of Perea towards Arabia, and the distance of two days' journey from the capital.]

[The speedy termination of the Baptist's ministry and life was, according to St. Chrysostom, designed by Providence, that the people might not be divided in opinion between him and Jesus Christ. Our Lord's forerunner was wantonly sacrificed to the licentious fascinations of a young woman, instigated by the implacable vengeance of her mother, and to the rash oath of a worthless and merciless prince. How mysterious is the providence which left the life of so good a man in such infamous hands! which permitted it to be sacrificed to the malice of an abandoned harlot, the petulancy of a vain girl, and the rashness of a foolish, perhaps drunken prince, who made the prophet's head the reward of a dance! But we are sure the Almighty will recompense his faithful servants in another world for whatever they suffer in this.]

PRACTICAL REFLECTIONS.

21—.8 *ver.* Let us pity the misery of those of the great, whom custom has doomed to pass their time in luxurious indulgence, or childish amusements, in the hotbeds of wantonness and crime.

Let us beware of rash oaths, and let us promise no more than we intend and have a right to perform.

How truly was the character fulfilled in Herodias, '*I find more bitter than death the woman, whose heart* is *snares and nets, and her hands as bands*,' Ec. vii. 26.

(G. 28.)* UPON THE RETURN OF THE APOSTLES, THEY ARE TAKEN BY JESUS APART TO THE DESERT OF BETHSAIDA;† THE MULTITUDES FOLLOW THEM THITHER; FIVE THOUSAND MEN, BESIDE WOMEN AND CHILDREN, ARE FED WITH FIVE LOAVES OF BREAD AND TWO FISHES. Matt. xiv. 13—21. Mark vi. 30—44. Luke ix. 10—.7. John vi. 1—13

INTRODUCTION AND ANALYSIS.

Mt. ——— Mk. vi. 30. Lu. ix. 10. The apostles return, and give to Jesus an account of their mission.

— xiv. 13. — vi. 31, .2. — ix. 10. Jno. vi. 1. Jesus invites them to a place of retirement, for rest and refreshment: they accordingly depart '*by ship privately, over the sea of Galilee,*' to the neighbourhood of a city called Bethsaida.

— xiv. 13. — vi. 33. — ix. 11. — vi. 2. Many seeing Jesus and his disciples depart, follow on foot, out of the cities bordering on the lake, and are ready to receive him on his landing.

— xiv. 14. — vi. 34. — ix. 11. ———
Jesus has compassion on the multitude, and teaches them many things, instructing them in '*the kingdom of God*;' he also heals those that have need of healing.

——— ——— ——— — vi. 3, 4.
Jesus goes up into a mountain, and there sits with his disciples.

——— ——— ——— — vi. 4.
To prepare for the ensuing discourse, (*see* § 43, p. 325,) we are reminded that the passover is near.

——— ——— ——— — vi. 5—7.
Jesus asks Philip whence bread might be procured for feeding the multitude. Philip supposes that it would be difficult to purchase enough to let each have even a little.

Mt. xiv. 15. Mk. vi. 35, .6. Lu. ix. 12. Jno. ——
As it draws toward evening, the twelve become urgent to have the people sent away, that they may procure lodging and victuals in the surrounding villages.

— xiv. 16. — vi. 37. — ix. 13. ———
Jesus answers that the people need not depart, and commands the twelve to supply them with food.

— xiv. 17. — vi. 37, .8. — ix. 13. — vi. 8, 9.
While they deem two hundred pennyworth too little, they have only five barley loaves and two fishes. Andrew, Simon Peter's brother, has discovered a lad with this quantity of provisions.

— xiv. 18, .9. — vi. 39—41. — ix. 14—.6. — vi. 10, .1.
Jesus directs that the people be seated by companies, fifty in a row, upon the grass; and taking the five loaves and two fishes, he gives thanks, looking up to heaven: and breaking the loaves, he gives to the disciples to distribute among the multitude.

— xiv. 20, .1. — vi. 42—.4. — ix. 17. — vi. 12, .3.
The people having been all sufficiently supplied, Jesus directs that the fragments be gathered up; and twelve baskets are filled, after '*five thousand men, beside women and children,*' have been fed.

No. 40 *continued.* *Line crossing the lake from Capernaum to the desert of Bethsaida in Decapolis.*

MATT. xiv. 13—21. [Ver. 12, p. 308.]	MARK vi. 30—44. [Ver. 29, p. 308.]	LUKE ix. 10—.7. [Ver. 9, p. 305.]	JOHN vi. 1—13. [Ch. v. § xxiii. p. 175.]
	30 And the apostles	[a] And the apostles, 10 when-they-were-returned,[b]	
	[b] gathered-themselves-together unto Jesus, and told απηγγειλαν him all *things*, both what they-had-done, and what they-had-taught.	told διηγησατο him all-that they-had-done.	

SCRIPTURE ILLUSTRATIONS.

Mk. vi. 30. *the apostles*—First called by that name when appointed to be sent forth, as described, Lu. vi. 13, .4, § 27, p. 206—Paul and Barnabas were called apostles, as being sent forth from the church at Antioch, Ac. xiii. 2, 3; xiv. 4, 14, unto which they returned, and gave an account of their mission, ver. 26, .7.

gathered themselves, &c.—They had been dispersed 'two and two,' ch. vi. 7, § 39, p. 295—but now when the murder of John had taken place so unexpectedly, ver. 27, p. 308, a sense of danger may have arrested them in the course of their separate ministry, and made them run together to their Master, notwithstanding the manner in which he had forewarned them, as Mt. x. 16—25, § 39, p. 298—it appears they were not greatly prepared to meet danger until after Pentecost; at Jesus' apprehension, 'they all forsook him and fled,' Mk. xiv. 50, § 88—and again—'the doors were shut where the disciples were assembled for fear of the Jews,' Jno. xx. 19, § 95. Yet the killing of John, which seems now to have alarmed them, may have conduced to their not being interfered with by Herod's government.—*See* pp. 304—.8.

told him all—this may be taken to shadow out a more important reckoning—'for we shall all stand before the judgment seat of Christ . . . So then every one of us shall give account of himself to God,' Rom. xiv. 10—.2. 'They [the pastors] watch for your souls, as they that must give account,' He. xiii. 17.

NOTES.

Mk. vi. 30. *And the apostles gathered themselves together.* i. e., those whom he had sent out two and two, ver. 7, § 39, p. 295. Having either travelled their circuit, or been arrested therein by the news of John's murder, they returned, and met the Saviour at Capernaum.

PRACTICAL REFLECTIONS.

Mk. vi. 30. Let us be prepared to give an account of the manner in which we have executed the commission entrusted to us by the LORD. Teachers are not less responsible now, than were the apostles then.

* Lesson xl. in the System of Graduated Simultaneous Instruction.

† 'This is the *first* occasion upon which there is any proof that our Lord visited the dominions of Philip; and the *second*, upon which he appears to have crossed the lake'—(*see* § 31, p. 265).—*Greswell*, Vol. II. Diss. xxiii. p. 315.—*See* ADDENDA, p. 316, '*On the local position of the feeding of the multitude.*'

CAN THE RUSH GROW UP WITHOUT MIRE? CAN THE FLAG GROW WITHOUT WATER?—Job viii. 11. WHERE SHALL WISDOM BE FOUND? AND WHERE IS THE PLACE OF UNDERSTANDING?—Job xxviii. 12.

MATT. xiv. 13, &c.	MARK vi. 31—44.	LUKE ix. 11.	JOHN vi. 1, 2.
	31 And he said unto them, Come ye yourselves apart into a desert place, and rest a-while: for there were many coming and going, and they had no leisure *ευκαιρουν* so much as to eat.		
13 When Jesus heard of *it*, he departed thence by ship	32 And they departed	And he took them, *and* went aside privately *κατ' ιδιαν*	[a] After these *things* 1 Jesus went *απηλθεν* over the sea of Galilee, *which is the sea* of Tiberias. [a]
into a desert place	into a desert place	[d] into a desert place belonging to the city called Bethsaida. [e]	
apart: and when the people had heard *thereof*, they followed him on foot out of the cities.	[e] by ship privately. 33 And the people saw them departing, and many knew him, and ran a foot thither out of all cities, and outwent them and came together unto him. [f]	And the people, when they knew *it*, followed him	11 And a great 2 multitude followed him,
			[f] because they saw his miracles which he did on them that were diseased. [g]
14 And Jesus went forth, *and* saw a great multitude,	34 [g] And Jesus, when he came out, saw much people		

SCRIPTURE ILLUSTRATIONS.

31. *Come ye yourselves apart*—'He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. 2, I will say of the Lord, *He is* my refuge and my fortress: my God; in him will I trust. 3, Surely he shall deliver thee from the snare of the fowler, *and* from the noisome pestilence. 4, He shall cover thee with his feathers, and under his wings shalt thou trust: his truth *shall be thy* shield and buckler.' Ps. xci. 1—4—'*Even they were* alone, he expounded all things to his disciples,' Mk. iv. 34, § 32, p. 249.

so much as to eat—so ch. iii. 20, § 30, p. 233.

32. *by ship*—from Capernaum, a city at the north-west angle of the lake—'over the sea of Galilee, which *is the sea* of Tiberias,' Jno. vi. 1—'into a desert place belonging to the city called Bethsaida,' (at the north east angle,) Lu. ix. 10, and Mk. viii. 22, § 49.

33. *ran a-foot thither*—as if fore-shadowing the time when 'unto him *shall* the gathering of the people *be*,' Ge. xlix. 10—it might be said, 'Ye did run well,' Ga. v. 7—for a time they seemed 'swift to hear,' Ja. i. 19.

NOTES.

31. *Coming and going.* Coming to be healed, and retiring.

Mt. xiv. 13. *When Jesus heard of* it, *he departed, &c.* He retired to a place apart from Herod's jurisdiction, where he could be safe from Herodias' malice: and herein he gives us an example to avoid irritating unbelievers. Others think, from Mk. vi. 31, *supra*, that it was simply as a respite and refreshment for himself and the apostles.

Jno. vi. 1. *Went over the sea of Galilee.* The disciples found Jesus at Capernaum. Matthew and Mark simply state Jesus' departure '*into a desert place by ship privately.*' Luke specifies it as '*belonging to the city called Bethsaida.*' John expressly says that '*Jesus went over the sea of Galilee, which is the sea of Tiberias.*' There was a city called BETHSAIDA, of Decapolis, on the north-eastern shore of the sea of Galilee, near to where this sea is entered by the Jordan. It was enlarged and adorned by Philip the tetrarch, who called it Julias, in honour of his wife, a daughter of the emperor Augustus.—*See* GEOG. NOTICE, p. 315, '*Bethsaida.*' This is the first instance of all the Gospels uniting to narrate the same history.

[Mt. xiv. 13. *On foot.* *πεζῇ*, with an ellipsis of *ἀπῆλθε*; not *on foot*, as it is translated, but *by land*, opposed to *ἐν πλοίῳ*, by ship. Jesus had just completed his third circuit of Galilee, and '*his name was spread abroad,*' Mk. vi. 14, 5, § 39, p. 304.]

Jno. vi. 2. *Because they saw his miracles, &c.* They saw that he had the power to supply their wants and heal their diseases, and they therefore followed him—*see* ver. 26, § 43, p. 325; *see also* Mt. xiv. 14, *supra*.

PRACTICAL REFLECTIONS.

[31 *ver.* Relaxation from labour is equally the command of Christ to his disciples, as active devotedness. They must seek in retirement, and communion with him, that renewal of strength which is necessary for his more public service.]

34 *ver.* Let us, after the example of Jesus, not refuse to shew compassion for those who may require our assistance, even at a time, and in a place, where we may have sought retirement and refreshment for ourselves.

GOD PRIVILEGES THE CHRISTIAN TO WORK, AND THEN MEETS HIM IN IT. A SAINT MAY SUFFER WITHOUT SINNING, BUT HE CANNOT SIN WITHOUT SUFFERING.

I AM THE LORD, I CHANGE NOT; THEREFORE YE SONS OF JACOB ARE NOT CONSUMED.—Mal. iii. 6.

FOR HE DOTH NOT AFFLICT WILLINGLY NOR GRIEVE THE CHILDREN OF MEN.—Lam. iii. 33.

MATT. xiv. 15.	MARK vi. 35.	LUKE ix. 12.	JOHN vi. 3—7.
and was-moved-with-compassion toward them,	and was-moved-with-compassion toward them, because they-were as sheep not having a-shepherd: and he-began to-teach them many-things. [k]	and he-received them, [k] *and*-spake unto-them of the kingdom of God, and healed them that had need of-healing. [c]	
and he-healed their sick.			
			[3] And Jesus went-up *ανηλθε* into a mountain, and there he-sat with his disciples. And the [4] passover, a feast of-the Jews, was nigh.
			When-Jesus then-lifted-up [5] *his* eyes, and saw *θεασαμενος* a-great company come unto him, he-saith unto Philip, Whence shall-we-buy bread *αρτους*, that these may-eat? And this he-said to-prove *πειρα-* [6] *ζων* him: for he-himself knew *ηδει* what he-would do. Philip [7] answered him, Two-hundred pennyworth-of bread *αρτοι* is-not-sufficient *αρκουσιν* for-them, that every-one of-them may-take a-little. [c]
15 [k] And when-it -was evening, [l] his disciples came-	35 And when-the-day-was now far-*spent*, [l] his disciples came-		And when- [c] 12 the day-began to-wear-away *κλινειν*, then came the twelve,

SCRIPTURE ILLUSTRATIONS.

34. *was moved with compassion*—Jesus had come hither for retirement, ver. 31, p. 310—but he 'pleased not himself,' Rom. xv. 3.

as sheep, &c.—*see on* Mt. ix. 36, § 39, p. 294.

Jno vi. 4. *the passover, &c.*—there had already been two passovers before this, since our Lord commenced his public ministry, Jno. ii. 13, § 12, p. 81, and v. 1, § 23, p. 175.—*See* NOTE.

6. *to prove him*—so the Lord proved his people in the wilderness, and fed them with manna, De. viii. 2, 3, 16.

NOTES.

Mt. xiv. 14. *Moved with compassion.* 'Εσπλαγχνίσθη, he was moved with *tender compassion*; so the word should in general be translated. It always intimates, that motion of the bowels, accompanied with extreme tenderness and concern, which is felt at the sight of the miseries of another. Mk. vi. 34, says he '*was moved with compassion toward them, because they were as sheep not having a shepherd.*' A shepherd is one who takes care of a flock. It is his duty to feed it; to defend it from wolves and other wild beasts; to take care of the young and feeble. In eastern countries this is a principal employment of the inhabitants. When Christ says the people were as sheep without a shepherd, he means that they had no *teachers* and *guides* who cared for them, and took pains to instruct them. The scribes and Pharisees were haughty and proud, and cared little for the common people; and when they *did* attempt to teach them, they led them astray by unsound doctrine.

Jno. vi. 4. *The passover, a feast of the Jews.* This, the *third* passover in our Lord's ministry, he does not seem to have attended in Jerusalem.—*See* ADDENDA, § 6, pp. 43, 4, '*The passover.*' Much of the ensuing discourse may be illustrated by a reference to this approaching festival.—*See* § 43, p. 325—.34, Jno. vi. 25—71.—*See* ADDENDA, p. 316, '*On the time of the year of the feeding of the five thousand.*'

PRACTICAL REFLECTIONS.

[Mk. vi. 34, Jno. vi. 2. It is when the people shall go forth to seek Jesus, as having faith in his power and mercy, that they may expect to have his shepherd care exercised over them. Jesus desires that the people should not remain ignorant, or be given the knowledge of only one truth. He taught '*them many things*,' and is both able and willing to do so still, for those who are made willing to receive his instructions.]

Lu. ix. 11. It is the will of the '*good Shepherd*,' that the people should especially be instructed concerning '*the kingdom of God*;' and that whilst they are taught to prepare for the world to come, their welfare in the present state should not be neglected. He '*healed them that had need of healing.*'

Jno. vi. 3—6. Whilst we ourselves seek to eat bread, let us have due consideration for the wants of others, and hear the Lord asking us for the means of supplying their necessities.

[7 *ver.* The Lord allows us sometimes to see our own insufficiency, that we may the more truly experience that our sufficiency is in him.]

MATT. xiv. 16, .7.	MARK vi. 36—.8.	LUKE ix. 13.	JOHN vi 8, 9.
to him, saying, This-is a-desert place, and the time is-now-past;	unto him, *and*-said, This-is a desert place, and now the-time *is* far *passed:*	and-said unto-him,	
send-the multitude away, that they-may-go into the villages,	36 send-them-away, that they-may-go [m] into the-country round-about, and *into* the-villages,	Send-the multitude-away, that they-may-go [m] into the towns and country round-about,	
and-buy themselves victuals βρωματα.	[n] and-buy themselves bread αρτους: for they-have nothing to-eat."	*and* lodge," and get victuals επισιτισμον	
		[o] for we-are here in a-desert place.[p]	
16 [p] But Jesus said unto-them, They-need not depart; give ye them to-eat.[q]	37 He answered *and*-said unto-them, Give ye them to-eat.	But he-said unto them, Give ye them to-eat.	13
17 And they say unto-him,	[q] And they-say unto-him, Shall-we-go *and*-buy two-hundred penny-worth of-bread, and give	And they said,	
	38 them to-eat? He saith unto-them, How-many loaves have-ye? go and see. And when-they-knew,[r]		
	they-say,		[r] One of his disciples, 8 Andrew, Simon Peter's brother, saith unto-him,
We-have here but five loaves, and two fishes.	Five, and two fishes.	[s] We have no more but five loaves and two fishes;	There-is a lad here, 9 which hath five barley loaves, and two small-fishes but what are they among so-many?[s]
		except we should-go *and*-	

SCRIPTURE ILLUSTRATIONS.

Mk. vi. 36. *for they had nothing to eat*—they had come hastily, ver. 35—were long detained, while he taught them 'many things,' ver. 34—and healed their sick, Lu. ix. 11—they were thus, as it were, taken by surprise in 'a desert place,' ver. 35.

37. *give ye them to eat*—He who gave the word, gave power to do what was commanded, ver. 41—as when he directed the man with the withered hand to stretch it forth. Mt. xii. 13, § 25, p. 197, &c.—and as when he gave comm. to the apost. x. 8, § 30, p. 206.

38. *How many loaves have ye?*—It is in the right and liberal, yet careful use of what we have, that God is pleased to give more—so it was with the widow of Sarepta, 1 Ki. xvii. 8—16.

Five, and two fishes—Andrew appears to have been quick and minute in observing, and ready in reporting. Jno. i. 40, .1. § 10, p. 71; xii. 22, § 82—he noticed not only the number, but the kind of loaves, and size of the fishes, Jno. vi. 8, 9.

NOTES.

6. *To prove him.* To try him, to see if he had faith in Jesus' power to supply what was needful for them.

Lu. ix. 12. *Day began to wear away.* Drew towards evening.

[Mt. xiv. 15. *When it was evening.* οψιας γενομενης, i. e., the *first* evening, which commenced at three o'clock. Nor, considering the aptitude of the place, and the time of year, a little before the passover, is this inconsistent with the expression of Lu. ix. 12, ἡ δὲ ἡμερα ἠρξατο κλινειν, for the day is there quite on the wane. That mentioned further on at Mt. xiv. 23, § 41, p. 318, is the *second* evening, which commenced at sunset.]

The time is now past. 'The time for supper,' the chief meal, which in that country was commonly after the heat of the day.

Lu. ix. 12. *And lodge.* Ἱνα καταλυσωσι, i. e., 'that they may seek καταλυματα, or lodgings;' as ch. xix 7, § 96, and Ge. xxiv. 23 (Sept.) The figure is derived from travellers unloading their beasts, and nightling themselves.

[*And get victuals.* ἐπισιτισμόν. 'May *procure* food for themselves.' Επισιτ. is properly a *military* term, literally signifying a *provisioning.*]

Mk. vi. 37. *Two hundred pennyworth.* In the original it is two hundred *denarii.* These were Roman coin, amounting to about sevenpence each. The whole two hundred, therefore, would have been equal to about 5*l.* 16*s.* 8*d.* In the view of Philip this was a great sum; a sum which twelve poor fishermen were by no means able to provide.

Jno. vi. 9. *Five barley loaves.* Barley was a cheap kind of food, scarcely one-third the value of wheat, and was much used by poor people.

PRACTICAL REFLECTIONS.

[Mk. vi. 35—.8. Let us not limit the power of God to our ability, but do what he directs, looking to him for the blessing. Let us '*seek first the kingdom of God, and his righteousness,*' and all things necessary the Lord will add thereunto. Let us not think that we have acted as the disciples of Christ, if we have sent the people away in want of the common necessaries of life, without an effort on our part to supply their wants.]

O THOU THAT ART NAMED THE HOUSE OF JACOB, IS THE SPIRIT OF THE LORD STRAITENED? ARE THESE HIS DOINGS? DO NOT MY WORDS DO GOOD TO HIM THAT WALKETH UPRIGHTLY?—Micah ii. 7.

MATT. xiv. 18, 19.	MARK vi. 39—41.	LUKE ix. 14—16.	JOHN vi 10, 1.
		buy meat for all this people. For they were about five-thousand men.	14
18 [a] He said, Bring them hither to-me			
19 And he-commanded the multitude to-sit-down	39 And he-commanded them to-make-all-sit-down by-companies *συμποσια συμποσια*	[u] And he-said to his disciples, Make-them-sit-down by fifties in-a-company [v] *κλισιας ανα πεντεκοντα.*	And Jesus said, Make the men sit-down. 10
on the grass,	[r] upon the green grass, [w]		[w] Now there-was much grass in the place. So the men sat-down, [x]
	40 And they-sat-down [x] in-ranks *πρασιαι πρασιαι,*	And they-did so, and	15
	by hundreds, and by fifties. [y]	made-them-all-sit-down.	[y] in-number about five-thousand. [z]
and took the five loaves, and the two fishes, *and*	41 [z] And when-he-had-taken the five loaves and the two fishes, [a]	Then he-took the five loaves and the two fishes, *and-*	16 And Jesus took the loaves ; [a] and when-he-had-given-thanks, [b] 11
looking-up to heaven, he blessed, and brake,	he-looked-up to heaven, *and*-blessed, and brake [c] the loaves, [d]	[b] looking-up to heaven, he-blessed them, and brake, [c]	
[d] *and* gave the loaves to his disciples,	and gave *them* to his disciples	and gave to-the disciples	he-distributed to-the disciples,

SCRIPTURE ILLUSTRATIONS.

Lu. ix. 13. *except we should go and buy, &c.*—like their fathers, who said, 'Can God furnish a table in the wilderness?' . . . 'Can he give bread also?' the disciples seem to have been in danger of limiting 'the Holy One of Israel,' Ps. lxxviii. 19, 20, 41—He who provided wine at the marriage in Cana, Jno. ii. 1—11, § 11, p. 76, was able now to fulfil his promise, 'Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you,' Mt. vi. 33, § 19, p. 136.

Mk. vi. 40. *by hundreds, and by fifties*—Israel also, for their better management, had been by Moses divided into hundreds and fifties, De. i. 15—'God is not *the author* of confusion, but of peace, as in all churches of the saints,' 1 Co. xiv. 33—'Let all things be done decently and in order,' ver. 40—disciples had not only to be assembled to Jesus, but 'set in order,' Tit. i. 5, for the better ministration to them not only of the bread of life, but also of temporal blessing, Ac. vi. 1—4.

41. *when he had taken, &c.*—'*Be* content with such things as ye have:' not forgetting the cause of contentment; 'for He hath said, I will never leave thee, nor forsake thee,' He. xiii. 5—'A little that a righteous man hath is better than the riches of many wicked,' Ps. xxxvii. 16—with the blessing of the Lord, that little can enlarge to the occasion, like the widow's pot of oil, 2 Ki. iv. 1—7.

NOTES.

[**Mk. vi. 39.** *By companies.* *συμποσιον,* signifies, 'a company of guests at a table;' but *κλισια,* the word in Luke, denotes properly, as many of them as reclined on one bed, according to the eastern manner of eating. The members of each company might be placed in two rows of fifty each, the one row with their faces towards those of the other, as if a long table had been between them. The first company of a hundred being thus set down, the second was to be placed beside the first in a like form, and the third by the second, till all were set down, the direction of the ranks being up the hill. And as the two ranks of every division were formed into one company, by being placed with their faces towards each other, so they were distinguished from the neighbouring companies, by lying with their backs turned to their backs; and the whole body, thus ranged, would resemble a garden-plot divided into seed-beds, which is the proper signification of *πρασιαι,* ranks, from *πράσον,* an old word, signifying an *onion-bed,* and thus any plot of ground of a regular form, as square or parallelogram.]

Mt. xiv. 19. *He blessed.* Christ blessing the food is called a giving of thanks, ch. xv. 36, [Mk. viii. 6,] § 45; and in this very instance, Jno. vi. 11, *ηυχαρ.* Lu. ix 16 adds, '*He blessed them,*' i.e., the loaves: He probably blessed God as the donor also, and called down upon the provisions that singular blessing by which they were to be multiplied in the distribution.

And brake. The Jewish bread was formed into *cakes;* broad, thin, and brittle, like our biscuits; and therefore required to be *broken,* rather than cut.

PRACTICAL REFLECTIONS.

Mk. vi. 39, 40. Jesus has a regard to order and beauty of arrangement, and would have the people systematically dealt with, for their greater comfort and better provision.

Mt. xiv. 19. Let us, after the example of Jesus, give thanks for what we have, and look up to heaven for the blessing which alone can truly enrich; it is that which can give the most delicious flavour to the most

MATT. xiv. 20, .1.	MARK vi. 42—.4.	LUKE ix. 17.	JOHN vi. 12, .3.
and the disciples to-the multitude.[g]	to set-before them; and [f]the two fishes divided-he among-them-all.[e]	to-set-before the multitude.	and the disciples to-them [c]that-were-set-down; and likewise[f] of the fishes [e] as-much-as they-would.[h]
20 [h]And they-did-all-eat, and were-filled [i] εχορτασθησαν:	42 And they-did-all-eat, and were-filled εχορτασθησαν.	And they-did-eat, and were-all-filled εχορτασθησαν:	17 [i] When they-were-filled, he-said unto his disciples, Gather-up the fragments that-remain, that nothing be-lost.
and they-took-up of-the fragments that remained twelve baskets full.	43 And they-took-up twelve baskets full of-the-fragments, [k]and of the fishes.[l]	and there-was-taken-up of-fragments that remained to-them twelve baskets. [Ch. ix. 18, § 50, Vol. ii.]	Therefore they-gathered-*them*-together, and filled twelve baskets with-the-fragments of the five barley loaves,[k] [l] which remained-over-and-above unto-them that-had-eaten.[m] [Ver. 14, § xli. p. 317.]
21 [m]And they that-had-eaten were about five-thousand men, beside women and [c] children.	44 And they that-did-eat of the loaves were about five-thousand men.		

SCRIPTURE ILLUSTRATIONS.

42. *and were filled*—The disciples of Jesus will yet have to say, 'Thou openest thine hand, and satisfiest the desire of every living thing,' Ps. cxiv. 16—'he hath filled the hungry with good things,' Lu. i. 53, § 2, p. 12—but the disciples were taught frugality, as well as generous distribution.

Jno. vi. 12. *Gather up, &c.*—this rule they followed afterwards, in the feeding of the four thousand with seven loaves, when seven baskets of fragments remained, Mt. xv. 37, § 46.

Mk. vi. 43. *twelve baskets full, &c.*—'The twelve,' Lu. ix. 12, p. 311, who had been ministering to the wants of the many, ver. 16, experienced the truth of the saying, 'There is that scattereth, and yet increaseth'—'The liberal soul shall be made fat,' Pr. xi. 24, .5—they might each have now a basket to himself, in place of five loaves among them all, Lu. ix. 13 p. 312—so it is also in ministering the 'bread of life'—'the liberal deviseth liberal things; and by liberal things shall he stand,' Is. xxxii. 8.

NOTES.

Jno. vi. 12. *Gather up the fragments, &c.* The injunction is not recorded by the other evangelists. It was, with reason, thought worthy of mention by St. John, as conveying, from the lips of our Lord himself, the important lesson—that no part, however small, of the bounties of Providence to man are to be wasted. And it was undoubtedly to enforce this lesson that our Lord gave the injunction; since it was the custom of the country so to do. Nay, to neglect gathering up fragments was regarded by the Rabbins on the same footing as neglect of the law or religious duty. The quantity gathered would be direct evidence to the truth of the miracle.

13. *Filled twelve baskets.*' This is an extraordinary instance of our Lord's power. These were probably large baskets, termed *cophinous* (from whence is derived our word *coffin*), and might serve with hay at this season of the year (about the time of the passover) for couches or litters, and is a different sort to the baskets mentioned at the feeding of the four thousand persons, which were 'hand baskets,' and were carried by the hand; but the first mentioned were usually slung from the shoulder. The Jews commonly carried food with them in baskets when travelling, especially among Gentiles, and to avoid eating unclean food.

PRACTICAL REFLECTIONS.

humble fare: there is an elevation of heart and soul in him who says of a crust, 'This comes to me from my heavenly Father—my God.' In the hour of extremity, God is ever present to help all that trust in him.

Jesus observed order, not only in placing the people in hundreds and fifties, as Moses had divided Israel in the wilderness; but he also used method in the distribution of the bread, giving first '*to* his *disciples, and the disciples to the multitude.*'

It is the appointment of God, that some should give, and others receive; that some should command, and others obey; but it is the duty of all to yield subjection to Jesus for the reception of blessing.

20 *ver.* Jesus can make a little go a great way. The multitudes that it seemed impossible to supply had each '*as much as they would.*' [i] *They did all eat, and were filled.*'

Jno. vi. 12. Jesus, although he gave plenty, gave nothing for waste. He teaches frugality as well as beneficence, saying, '*Gather up the fragments that remain, that nothing be lost.*'

13 *ver.* The disciples lost nothing by giving their services for the good of others, at the command of Christ. There was a basket-full for each of the twelve, after all they had given away.

GEOGRAPHICAL NOTICE.

BETHSAIDA, p. 310.

'DESERT PLACE BELONGING TO THE CITY CALLED BETHSAIDA,' Luke ix. 10.

There were two cities named Bethsaida, on the borders of the lake: one, which was the city of Andrew and Simon and Philip, on the western shore; the other on the eastern, at the northern extremity, not far from the entrance of the Jordan into the lake.

The following particulars, from Dr. Robinson's *'Biblical Researches,'* will be interesting, in connexion with the probable locality of the miracle of feeding the five thousand:—'At half-past two o'clock, after an hour and five minutes from Tell-Hum, which is situated near the north-western extremity of the lake, on a small projecting curve of the shore, we reached the banks of the Jordan, just at its entrance into the lake. The river here runs near the foot of the western hills, which next its valley are steep, but not high; while, on the other side of the stream, a fine fertile plain stretches off along the end of the lake, for an hour or more, quite to the mountains which skirt the eastern shore.

'The estuary of the Jordan here presents an unusual appearance. The strong southerly winds have driven up a bank of sand before the mouth, which now rises above the water, and, being connected with the eastern shore, extends for 15 or 20 rods S.W., forming a channel for the river for some distance along the shore on that side. We had thought of crossing the Jordan and encamping on the other bank; but as we found the stream not easily fordable with the luggage, and the ground also at this point was not favourable for encamping, we concluded to go to some tents which we saw on the western bank, eight or ten minutes higher up. An intervening marsh, occupied in part as a rice field, compelled us to make a circuit quite to the foot of the hills; and after a quarter of an hour we reached the tents and pitched for the night in their neighbourhood. Among the tents were several huts slightly built of reeds; these are common in this quarter, as well as around the south end of the Dead Sea. The Ghawarineh who dwell here have a few magazines rudely built of stone. Other similar encampments of the same people are scattered upon the plain, east of the river.

'The plain, skirted on the east by mountains which enclose the lake, is shut in also on the north by similar mountains of considerable altitude, which approach close to the Jordan higher up, and confine it to a valley of no great width. The plain has much the appearance of an alluvial deposit brought down by the Jordan; or more probably driven up by the prevailing southerly winds from the bottom of the lake.

'At the N.W. corner of the plain, a lower spur or promontory from the northern mountains runs out for some distance southwards along the river, and forms for a time the eastern wall of its valley. On its southern extremity we could distinguish ruins; the people on the spot call it simply *et-Tell*, and knew for it no other name. The plain itself bears the name of *Batihah*, signifying a low tract liable to be overflowed by streams.'

Dr. Robinson was too ill to cross the river and examine several sites of ruins which the Ghawarineh spoke of, and gives the following notices of the plain, drawn chiefly from Mr. Smith's notes:*—'Taking the best mules, and accompanied by the Shiekh on his fine mare, they forded the river below our tent near the lake, on a sand bar, where the water came halfway up the sides of the mules. Leaving the ford at five o'clock, their course lay at first about S. 40° E. along the shore. In five minutes they came to the ruins of a village of moderate size, called *el-A'raj*, consisting entirely of unhewn volcanic stones, like those along the west coast. The only relic of antiquity noticed here was a small sarcophagus of the same material.

'Proceeding still in the same direction along the coast, they reached at five hours twenty minutes the similar village of *el-Mes'adiyeh*. The houses, built of the same species of stone, are mostly in ruins; but several of them are kept in a sort of repair by the Ghawarineh, as magazines for their grain and other products.*

'The Shiekh spoke of *Dukah* as another like ruin, further down upon the coast; they went on and reached it at five hours forty-seven minutes. It occupies a slight eminence projecting a little into the lake, and is considerably larger than either of the villages already described. Like them, it is composed entirely of volcanic stones, and several of the houses are repaired as magazines. It lies within a short distance of the eastern mountains, where they come down to the sea, and give to the coast a southern direction.†

'The party had now rode, in forty-seven minutes, over nearly the full length of the plain along the lake, but at a much more rapid pace than usual, so that the whole distance may be taken at somewhat more than an hour, according to the ordinary rate of travel with mules. The average breadth they estimated at perhaps half the length. The general direction of the coast from the mouth of the Jordan to Dukah is about S. 25° E. From *Dukah* to the *Tell*, the course lay diagonally across the plain, and afforded an opportunity of examining it more closely. It is perfectly level, and a more fertile tract can scarcely be imagined. There is a striking resemblance between it and the Ghuweir, north of *Mejdel*, in form, climate, soil, and productions; yet the *Batihah* appears, if anything, to be superior. Like the other, it is given up to the Ghawarineh, who cultivate it, and rear large herds of horned cattle, among which are many buffaloes. . . . The actual existence of this animal in Palestine leaves little doubt that it is the Reem of the Hebrew Scriptures, for which both ancient and modern versions have substituted the apparently fabulous unicorn, Nu. xxiii. 22; De. xxxiii. 17; Job xxxix. 9, 10; Ps. xxii. 21; xxix. 6; xcii. 10. The Reem is several times coupled with, or compared to, the ox—*see* especially, Job l. ch. . . .

'The plain is irrigated by three perennial streams besides the Jordan. . . .

'The Ghawarineh were encamped all along the shore, mostly in small huts made of reeds and rushes, though a few had tents of black cloth. They never live in houses: there were probably 150 of these temporary dwellings. The people, for the most part, were sitting listless in and around their open tents and huts, exposing themselves fully to the strong lake-breeze, under the temperature of 90° F., and apparently enjoying themselves in their indolent mode of life. . . .

'The party reached *et-Tell* at six hours forty minutes. It is the largest of all the ruins around the plain, and is considered as a sort of capital by the Ghawarineh; although they have lost the ancient name, and now occupy in it only a few houses as magazines. The *Tell*, as we have seen, extends from the foot of the northern mountains southwards, near the point where the Jordan issues from them. The ruins cover a large portion of it, and are quite extensive; but, so far as could be observed, consist entirely of unhewn volcanic stones, without any distinct trace of ancient architecture.

'In returning, they forded the Jordan not far from the *Tell*, when the water reached no higher than the bellies of the mules. They regained our tent at twenty minutes past seven o'clock.

'This *Tell* and the ruins upon it above described are probably no other than the site of the ancient *Bethsaida of Gaulonitis*, afterwards called *Julias*; which Pliny places on the east of the lake and the Jordan, and Josephus describes as situated in lower Gaulonitis, just above the entrance of the Jordan into

* The following bearings were taken here:—Tiberias, S. 39° W.; A'raj, N. 40° W.; et-Tell, N. 5° E.; Dukah, about S. 25° E.

† From Dukah, Tiberias bore S. 54° W.; Kurun Hattin, S. 70° W.; et-Tell, N. 5° W.

the lake. *Bethsaida* was originally only a village; but was built up and enlarged by Philip the tetrarch, not long after the birth of Christ, and received the name of *Julias*, in honour of Julia, the daughter of Augustus. Philip would seem to have made it in part his residence; here he died, and was buried in a costly tomb. This is doubtless the *Bethsaida* near to which Jesus fed the five thousand on the east of the lake; and probably also the same where the blind man was healed. There seems to be no later historical notice of the place whatever.'—*Robinson's Biblical Itesearches*, Vol. III. pp. 301—3.*

The desert country is described by the evangelist (John vi. 10, p. 313) as having '*much grass in the place*:' it must have extended to the lake; for when Jesus left the ship, '*he saw much people*.' The city, probably, was one of the ten which made up the district Decapolis.

Dr. Robinson continues: 'The Jordan, as we saw it here, is less broad, less deep, and less rapid, than where we had come upon it near the Dead Sea. I estimated the breadth at about two-thirds of what it is at Jericho; that is, from 60 to 75 feet. It is a sluggish stream, turbid, but not clayey; winding between low alluvial banks, from which it washes off portions in one place to deposit them in another: so that the channel would seem to be continually changing. There are many bars and shallows, where the river may be occasionally forded; in other parts the water has considerable depth, but no strength of current. Many neat cattle and buffaloes may be seen swimming the river. The latter require somewhat deep water in order to swim, as only a small part of the head appears above the surface.'—*Ibid.* p. 309.

ADDENDA.

ON THE TIME OF THE YEAR OF THE FEEDING OF THE FIVE THOUSAND.

'The sixteenth of April, U.C. 782, was the day of the Jewish Passover; and, consequently, the day of that passover, which, according to the Gospel of St. John, vi. 4. (p. 314,) must have ensued next upon the first instance of the miraculous feeding. The time of this miracle is marked out by two criterions—one that there was much grass at the time; the other, that the passover was near at hand, (Jno. vi. 4, 10,) and both these concur to the beginning of the month of Nisan, which in this instance is the beginning of the month of April. The period during which grass was most abundant in Judæa was from the first of Adar to the middle of Nisan; which being understood of a rectified year would be, as in the present instance, from the beginning of March to the middle of April. At the beginning of April, then, in any year, it was morally certain that there would be abundance of grass, especially in the places devoted to pasture, such as the desert in the neighbourhood of Bethsaida, where this miracle took place: and yet the passover, as in the present instance, might still be to come. And this coincidence is a strong presumptive argument that the passover of the year in question is rightly to be assigned to the sixteenth of April, and not to any earlier date. To fall on any earlier day, it must have fallen on the seventeenth or eighteenth of March.

'If, now, the sixteenth of April, or the fourteenth of Nisan, fell this year on the Monday, the twelfth of April, or the tenth of Nisan, fell on the Thursday, and we may take it for granted that the miracle, however near to the passover it might have been wrought, could not have been wrought so near to it as the tenth of Nisan. If so, the miracle could not have been wrought on Thursday, the twelfth of April. But it might have been wrought a week before that, that is, on Thursday, the fifth of April: and if it was then wrought, it would be wrought on the day of our Saviour's birth. The bread, with which the people were at that time fed, was typical of the spiritual food which his own body and blood was to supply to the souls of mankind; and if the people were fed this year with the *one*, as the *other* was sacrificed for the whole world in the next, on the *same* day—and that, the day of the *birth* of Christ—the correspondence of the type and the antitype becomes so much the more enhanced.

'One thing at least is certain—that the people were fed on this day in the year, U.C. 782, exactly at the same time on which Christ expired in the next; viz., between the first Jewish evening and the second; the middle point of which is the ninth hour of the day. It makes in favour of the same conclusion that, as the people were fed at Bethsaida on the evening or afternoon of this day, so they are seen to have followed our Saviour at Capernaum on the morning of the day but one after, (vi. 22, .5, 59, § 42, .3, pp. 322, ..5.) When they rejoined him, it was in the synagogue, whence we may reasonably infer it was also on the sabbath day. If so, they had been fed on the Thursday before; and, consequently, either upon Thursday, the fifth of April, or Thursday, the tenth of Nisan. It could not be on Thursday, the tenth of Nisan: it must therefore have been on Thursday, the fifth of April.'—*Greswell*, Vol. I. Diss. xii. pt. 406—..8.

* ON THE LOCAL POSITION OF THE MIRACLE OF THE FEEDING OF THE MULTITUDE, Mr. Greswell, in Vol. II. Diss. viii. p. 315, *first edition*, has the following remarks:

'It is distinctly affirmed by St. Mark, ch. vi. 33, (p. 310,) that the multitude saw our Lord and his disciples setting out; and . . . . that they ran before in great numbers, to be ready to meet them on the opposite side. Capernaum and Bethsaida were contiguous to the northern extremity of the lake, and not very far from each other, Jos. Ant. xviii. ii. 1; Bell. ii. ix. 1; iii. x. 7 . . . . Vita, 72, with the Jordan only between them, the breadth of which at this part of its course could be nothing considerable; and though it might require a great effort of speed, yet if both parties set out from Capernaum at the same time, early in the morning, they might both meet at the other side of the lake again before it was noon, or by the middle of the day.

'When Jesus arrived . . . . both St. Matthew and St. Mark affirm that he beheld the multitudes; that is, he found many of them on the spot; and by this unexpected spectacle he was so touched that he was moved with compassion; and his original purpose of conveying himself from them . . . . was changed into . . . . ministering to their spiritual wants. . . . .

'Though Jesus had left Capernaum that very morning, yet the business of teaching the people, and performing miracles on such as needed it, might evidently be over by the ninth hour of the day: the period of ὀψία ὥρα—in opposition to sunset, the period of ὀψία ἡμέρα. At this time the day might strictly be said to have begun to decline, and Lu. ix. 12 (p. 311) would be critically in unison with Mt. xiv. 15, Mk. vi. 35, (*ib.*); the usual supper-hour, too, or at least the season of the evening's repast, among the Jews, would not be far off.'

Mr. Greswell, in the *second edition* of his 'Dissertations,' Vol. II. p. 344—..6, gives many reasons for believing that the scene of the miracle was nearer to the southern extremity of the lake, on the eastern side. In the absence of positive proof, we have retained the first locality as chosen in all *the charts of our Lord's life and ministry*, viz., '*the desert place belonging to the city called Bethsaida*,' and which city Josephus places at the point where the Jordan enters the lake, and at a furlong's distance from the shore, nearly over against Capernaum.—*See* GEOGRAPHICAL NOTICE, '*Bethsaida*,' p. 315, *supra*.

LET NONE OF YOU IMAGINE EVIL IN YOUR HEARTS AGAINST HIS NEIGHBOUR; . . . LOVE NO FALSE OATH: FOR ALL THESE ARE THINGS THAT I HATE, SAITH THE LORD.—Zech. viii. 17.

SECTION 41.—(G. 29.)—JESUS DISMISSES HIS DISCIPLES TO CAPERNAUM: WALKS UPON THE WATER; AND EMPOWERS PETER TO DO THE SAME: THE SHIP IN WHICH THE DISCIPLES ARE, IS MIRACULOUSLY TRANSPORTED ACROSS THE LAKE. Matt. xiv. 22—33. Mark vi. 45—52. John vi. 14—21.

INTRODUCTION AND ANALYSIS.

Mt. ——— Mk. ——— Jno. vi. 14. The men who had seen the miracle of feeding the five thousand with five barley loaves and two fishes, conclude that Jesus is '*that prophet that should come into the world.*'

— xiv. 22. — vi. 45. ——— Jesus constrains his disciples '*to go before him,*' by ship, '*unto the other side.*'

— xiv. 23. — vi. 46. — vi. 15. Having perceived that the people would '*take him by force, to make him a king,*' he separates himself from them, and goes '*into a mountain to pray.*'

— xiv. 24. — vi. 47. — vi. 16—8. It is night, and the ship into which the disciples have entered, is tossed amid darkness and storm.

Mt. xiv. 25—.7. Mk. vi. 48—50. Jno. vi. 19, 20. Jesus comes to them '*walking on the sea.*' The disciples are alarmed at the appearance, but Jesus says to them, '*Be of good cheer: it is I; be not afraid.*'

— xiv. 28, .9. ——— ——— Peter asks, and obtains leave from Jesus, to walk to him on the water.

— xiv. 30, .1. ——— ——— The faith of the forward disciple begins to fail, but he is upheld by Jesus.

— xiv. 32. — vi. 51, .2. — vi. 21. The disciple and his Master are received into the ship.

— xiv. 33. Jesus is, by those in the ship, confessed to be '*the Son of God.*' The recent deliverance makes a more powerful impression on their minds than did the preceding mercy.

No. 41. *Jesus dismisses his disciples to Capernaum.*

MATT. xiv. 22—.4.	MARK vi. 45—.7.	JOHN vi. 14—.7.
		[c] Then those men, when they 14 had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.[b]
22 [b] And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side,[c] while he sent the multitudes away.	45 And straightway he constrained his disciples to get into the ship, and to go to the other side before [c] unto Bethsaida, while he sent away the people.[d]	[d] When Jesus therefore 15 perceived that they would

SCRIPTURE ILLUSTRATIONS.

Jno. vi. 14. *of a truth, &c.*—*see* again ch. vii. 40, § 55, 'Of a truth this is the Prophet'—Jesus had before produced ample evidence to the truth of his Messiahship, ch. v. 32—47, § 23, pp. 179, .80—and had particularly adverted to his works, as of themselves bearing sufficient witness, ver. 36—and *see on* Lu. vii. 16, § 29, p. 222.

that prophet—the prophet spoken of by Moses, who was to be, in respect to the new covenant, what Moses himself was with regard to the old, De. xviii. 15—.8—'that prophet,' which the Baptist was not, but of whom he testified, Jno. i. 21—.7, § 10, pp. 68, .9, 'of whom Moses in the law, and the prophets, did write,' ver. 45—*see* 'Scrip. Illus.' § 10, p. 72—*see* Ac. iii. 22, .3. *that should come*—as by Moses, whose writings occupy the beginning of the Old Testament, the Messiah had been promised as 'a prophet'—*see above*—so by Malachi, the last of the Old Testament prophets, Christ is spoken of as he that should come, ch. iii. 1, 2—*see on* Mk. i. 2, 3, § 7, p. 49. 'Behold, I send,' &c., Jno. iv. 25, § 13, p. 94, and *on* Lu. iv. 43, 'therefore am I sent,' § 18, p. 115—'Art thou he that should come?' Mt. xi. 3, § 29, pp. 222, .3—'He that cometh in the name of the Lord'—'the prophet of Nazareth of Galilee,' ch. xxi. 9—11, § 82.

Mt. xiv. 22. *constrained his disciples, &c.*—he thus took measures to prevent their being led into the temptation of joining with the multitudes in disorderly efforts to make him a king—*see on* Jno. vi. 15.

NOTES.

Jno. vi. 14. *That prophet.* The wonderful works that were done by Jesus, and which they had lately witnessed in his ministry among them, not only in Galilee, but in the desolate region where they had seen him provide for the fainting multitude—all that he did, convinced them that he must indeed be '*that prophet*' spoken of by Moses—*see* 'Scripture Illustrations,' *supra*. The phrase is one by which the expected Messiah was commonly designated.

Mk. vi. 45. *To the other side before unto Bethsaida.* 'Jesus was still in the desert place belonging to the city called Bethsaida, on the eastern side of the sea, and he dismissed his disciples unto the other side, *i.e.*, to Bethsaida in Galilee: the site of which was in the region of Gennesaret, between Capernaum and the southern extremity of the lake. The time of their departure would not be earlier than the second φύλη, or δεύτερα φύλακη, as not merely St. John, ver. 16, but St. Matthew, ver. 23, and St. Mark, ver. 47, also, clearly imply that it was. Meanwhile our Lord himself withdrew to the mountain; and either persuaded the assembled people to retire, or would be speedily concealed from their observation by the shades of night.'—*Greswell*, Vol. II. Diss. xxiii. p. 349.

Jno. vi. 15. *When Jesus therefore perceived, &c.* They were satisfied by the miracle that he was the King, foretold in the prophets, that should sit upon the throne of his father David. Jesus knew that he must first suffer and enter into his glory, and his hour was not yet come. Christ had come into the world for a very different purpose than to be a king such as these men expected, an earthly sovereign seeking mainly worldly advantages for his subjects.

Matt. xiv. 23, 24.	Mark vi. 46, 47.	John vi. 16, 17.
23 [a]And when he had sent the multitudes away [f] *απολυσας*, he went up into a mountain apart to pray: and when the evening was come, he was there alone.	46 And when he had sent them away *αποταξαμενος*, he departed into a mountain [g] to pray. [h]	[f] he departed again into a mountain himself alone. [g]
24 [i]But the ship was now in the midst of the sea, tossed *βασανιζομενον* with waves: for the wind was contrary. [k]	47 And when even was come, the ship was in the midst of the sea,	[h] And when even was now come, his disciples went down unto the sea, and entered into 17 a ship, *and* went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them. [i]
	[k] and he alone on the land.	

SCRIPTURE ILLUSTRATIONS.

Jno. vi. 15. *by force*—Jesus would not that Peter should use force even in his defence, Mt. xxvi. 52, 53, § 88—and he said unto Pilate, 'My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence,' Jno. xviii. 36, § 90—and the Apostle of the Gentiles saith, 'The weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, [or, *reasonings*,] and every high thing that exalteth itself against the knowledge of God,' 2 Co. x. 4, 5.

make him a king—it was to this end he was born, ch. xviii. 37, § 90—it was promised to Mary when his birth was foretold, 'the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end,' Lu. i. 32, 33, § 2, p. 10—but it was on account of worldly advantage that these men sought to make him king—it was because they 'did eat of the loaves, and were filled'—*see* Jno. vi. 26, § 43, p. 325—and 'the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost,' Rom. xiv. 17—Our Lord stated the order in which things are to be sought: it is the reverse of that of these men—'Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you,' Mt. vi. 33, § 19, p. 136—the manifestation of the 'sons of the living God,' and the acknowledgment of Christ as the King of Israel, are connected events—'it shall come to pass, *that* in the place [or, *instead of that*] where it was said unto them, Ye *are* not my people, *there* it shall be said unto them, *Ye are* the sons of the living God. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great *shall be* the day of Jezreel,' Ho. i. 10, 11, ...—Christ came not to head men in rebellion against God, and in enmity to one another, but to 'reconcile both unto God in one body by the cross,' Eph. ii. 16—and by his example to teach us forgiveness and love, iv. 32; v. 1, 2—His type Melchisedec, 'first being by interpretation King of righteousness, and after that also King of Salem, which is King of peace,' He. vii. 2.

into a mountain himself alone—'he was there alone,' Mt. xiv. 23—'alone on the land,' Mk. vi. 47—he had previously gone up 'into a mountain, with his disciples,' Jno. vi. 3, § 40, p. 311.

Mt. xiv. 23. *apart to pray*—this was our blessed Lord's usual practice—as before the transfiguration, Lu. ix. 28, § 51—*see on* Lu. iii. 21, § 8, p. 59, and Mk. i. 35, § 18, p. 114—thus he taught his disciples, Mt. vi. 6, § 19, p. 131—the Son is invited to ask his kingdom of the Father, Ps. ii. 7, 8. . . . .as the Son of man, and as coming in the clouds of heaven, he will be given possession of a universal and an everlasting dominion, Da. vii. 13, 14.

24. *tossed with waves*—a fit representation of popular instability, as contrasted with the throne estab-

NOTES.

Jno. vi. 15. *Into a mountain.* το ορος. Not '*a* mountain,' but *the* mountain,—namely, that mountain on which he had lately fed the five thousand, in the same desert of Bethsaida, a part of that range by which the lake of Gennesaret is encircled on all sides.

16. *And when even was now come.* The words οψιας δε γενομενης sometimes import the time from the declining of the sun, and sometimes the time beginning at sun-setting, or when it began to be dark; the one was called *the first evening*, the other *the latter evening*, when the sun is setting. What is said, Mt. xiv. 15, § 40, p. 311, denotes no more than that it was about three; what is said here implies, that it was after sunset. At the first of these evenings the disciples desire Jesus to dismiss the multitude, for the day was declining, ηρξατο κλινειν, *it began to decline*, Lu. ix. 12, § 46.; in the second of them Jesus is left alone, and his disciples were got to sea.

17. *Toward Capernaum.* This agrees with Mk. vi. 45, '*to the other side before unto Bethsaida*;' for these places were contiguous, and on the western shore of the lake.—*See on* Mk. vi. 45, p. 317.

PRACTICAL REFLECTIONS.

[Mt. xiv. 23; Jno. vi. 14, 15. It is not enough that Jesus is acknowledged as a Prophet; he must be seen as the Priest, before he will allow himself to be proclaimed the King of Israel.]

Let us follow the example of our Lord, who would not allow his more active engagements in ministering blessing to others to prevent his private communion with the Father.

[Mt. xiv. 24; Mk. vi. 47. The disciples of Jesus, after having experienced his goodness and power in providing for them, are not unfrequently subjected to the trial of their faith, and are tossed with the waves, while Jesus does not come to them; but let them endure unto the end, and they will doubtless experience his delivering power.]

*Jesus walks upon the water; and empowers Peter to do the same: the ship in which the disciples were is miraculously transported across the lake.**

MATT. xiv. 25—33.	MARK vi. 48—52.	JOHN vi. 18—21.
		[a]And the sea arose διηγε- 18 ρετο *by reason* of-a-great wind that-blew.[b]
	48 [b]And he-saw them toiling βασανιζομενους in rowing; for the wind was contrary unto-them:[c]	
		[c]So when-they-had-rowed 19 about five-and-twenty or thirty furlongs,[d]
25 And in-the-fourth watch of-the night Jesus went unto them, walking on the sea.	[d]and about the-fourth watch of-the night[e] he-cometh unto them, walking upon the sea,	[e]they-see Jesus walking on the sea, & drawing nigh-unto the ship:[f]
	[f]and would have-passed-by them.[g]	
26 [g]And when-the disciples saw him walking on the sea, they-were-troubled, saying, It-is a-spirit φαντασμα; and they-cried-out for fear.[h]	49 But when-they saw him walking upon the sea, they-supposed it-had-been a-spirit φαντασμα, and cried-out: 50 [h]for they all saw him, and were-troubled.[i]	and they-were-afraid.

SCRIPTURE ILLUSTRATIONS.

lished in truth, Ps. xciii. . . . . 'The LORD reigneth,' &c.—the multitudes who had desired Christ for their king, afterwards proved themselves to be only as children 'tossed to and fro, and carried about with every wind of doctrine,' Eph. iv. 14—'clouds . . . . without water, carried about of winds,' Jude 12 —*see* Jno. vi. 66, &c., § 43, p. 334—The disciples had previously been tossed with the waves, when Jesus was with them in the vessel, but asleep, Mt. viii. 24, 5, § 34, p. 266—now they had greater trial of their faith, for 'Jesus was not come to them,' Jno. vi. 17—but in both instances, it was as following the command of their Lord, they had been led into difficulties, and so they had no occasion to fear, Mk. iv. 35, 40, Lu. viii. 22, § 34, pp. 264—..7; Mk. vi. 45, &c., p. 317.

Mk. vi. 48. *saw them toiling, &c.*—'the eyes of the LORD *are* upon the righteous, and his ears *are open* unto their cry,' Ps. xxxiv. 15—'Like as a father pitieth *his* children, so the LORD pitieth them that fear him. For he knoweth our frame; he remembereth that we *are* dust,' ciii. 13, .4

walking upon the sea—He 'treadeth upon the waves of the sea,' Job ix. 8—'Thy way *is* in the sea, and thy path in the great waters, and thy footsteps are not known,' Ps. lxxvii. 19—'He set his right foot upon the sea, and *his* left *foot* on the earth,' Rev. x. 2.

would have passed by them—so after his resurrection, when he talked with the two disciples on their way to Emmaus, 'they drew nigh unto the village, whither they went: and he made as though he would have gone further. But they constrained him,' Lu. xxiv 29, &c., § 94—*see also* with regard to the two angels who came to Sodom, and by whom Lot was delivered from the destruction that befell *the* wicked and inhospitable inhabitants, Ge. xix. 2, &c.

Mt. xiv 26. *It is a spirit*—so when he appeared to them after his resurrection, 'they were terrified and affrighted, and supposed that they had seen a spirit,' Lu. xxiv. 37, § 95.

Mk. vi. 50. *were troubled*—so was Zacharias at the appearance of Gabriel, who had come to him with glad tidings, foretelling the birth of a son, Lu. i.

NOTES.

Jno. vi. 19. *Five and twenty or thirty furlongs.* This would be probably about the centre of the lake; the wind being contrary, they toiled hard in rowing, yet could make but little progress.

Mt. xiv. 25. *The fourth watch.* Anciently the Jews divided the night into *three* watches, consisting of four hours each. The *first*, or '*beginning of the watches*,' is mentioned in Lam. ii. 19; the '*middle watch*,' in Ju. vii. 19; and the '*morning watch*,' in Ex. xiv. 24. These three watches are also mentioned by various profane writers.

During the time of our Saviour, the night was divided into *four watches*; a fourth watch having been introduced among the Jews from the Romans, who derived it from the Greeks. The four are all distinctly mentioned in Mk. xiii. 35, § 86. Here the *first* watch began at six o'clock in the evening, and continued till nine; the *second* commenced at nine, and ended at twelve, or midnight; the *third* lasted from twelve to three and the *fourth* or *morning* watch closed at six.

Walking on the sea. To walk upon the sea is made the property of God, '*which alone spreadeth out the heavens, and treadeth upon the waves of the sea*,' Job ix. 8. Feet-walking on the sea was the Egyptian hieroglyphic for impossibility.

[26. *It is a spirit.* φαντασμα. A verbal from the third person perf. pass. of φαντάζομαι; for which φάσμα was often used by the classical writers, though φάντασμα occurs in Plato. The Jews, like the ancients

PRACTICAL REFLECTIONS.

Mk. vi. 48; Jno. vi. 19. Although the disciples of Jesus may be '*toiling in rowing*,' amid the raging sea, while the wind is contrary unto them, yet let them not despair; their Lord sees it all, and at length they see him '*walking on the sea, and drawing nigh unto the ship*.'

[Mk. vi. 48. If we would have the help of Jesus, we must be awake, to watch his way in the sea, and his footsteps in the mighty waters, and not allow him to pass by us unheeded.]

49, 50 *ver.* That which when beheld at a distance occasions alarm, is not unfrequently found, upon nearer approach, to be for deliverance; and hath in it a voice, saying, '*Be of good cheer: it is I; be not*

* Greswell, Vol. II. Diss. xxiii. p. 349.

Matt. xiv. 27—31.	Mark vi. 50.	John vi. 20.
27 But straightway Jesus spake unto-them, saying, Be-of-good-cheer; it-is I *εγω ειμι*; be-not-afraid.	And immediately he-talked with them, and saith unto-them, Be-of-good-cheer: it-is I *εγω ειμι*; be-not-afraid	But he 20 saith unto-them, It-is I *εγω ειμι*; be-not-afraid.
28 And Peter answered him *and*-said, Lord, if it-be thou, bid me come unto thee on		
29 the water. And he said, Come. And when-Peter-was-come-down out-of the ship, he-walked on the water, to-go to		
30 Jesus. But when-he-saw the wind boisterous *ισχυρον*, he-was-afraid; and beginning to-sink *καταπονιζεσθαι*, he-cried,		
31 saying, Lord, save me. And immediately Jesus stretched-forth *his* hand, *and*-caught him, and said unto-him, O-thou-		

SCRIPTURE ILLUSTRATIONS.

12, .3, § 1, p. 4, who should 'go before the face of the Lord,' ver. 76, § 3, p. 18—and Mary, when the same angel had come to her, saluting her as the woman of whom the Messiah himself should be born, ver. 28, .9, § 2, p. 9—so the shepherds, when an angel had come to proclaim to them the Saviour's birth, ch. ii. 8—11, § 4, p. 20.

be of good cheer—so did he say unto Paul when in prison, after the apostle had been nearly torn to pieces amid the storm of conflicting parties at Jerusalem, Ac. xxiii. 11—and to the beloved disciple, when our Lord appeared to him, during his banishment to Patmos, he said, 'Fear not; I am the first and the last: *I am* he that liveth, and was dead; and, behold, I am alive for evermore,' Rev. i. 17, .8—*see on* Lu. i. 13, § 1, p. 4—'the Lord *is* with thee,' 'fear not,' &c., ver. 28, 30, § 2, p. 9—*and on* Mt. ix. 2, § 22, p. 165.

Mt. xiv. 27. *it is I, &c.*—'Fear thou not; for I *am* with thee: be not dismayed; for I *am* thy God:' &c., Is. xli. 10, .3, .4. . . .—'Fear not: for I have redeemed thee, I have called *thee* by thy name; thou *art* mine. When thou passest through the waters, I *will be* with thee,' &c., xliii. 1, 2. . . .—'Therefore my people shall know my name: therefore *they shall know* in that day that I *am* he that doth speak: behold, *it is* I,' ch. lii. 6.

28. *bid me come, &c.*—we may, without doubting, do whatever the Lord commands, trusting to his promise, 'As thy days, *so shall* thy strength *be*,' De. xxxiii. 25—of the truth of which promise, Paul had experience, being able to say, 'I can do all things through Christ which strengtheneth me,' Ph. iv. 13—at the same time we are not to pray to be led into temptation, but rather the contrary, Mt. vi. 13, § 19, p. 133—*see* again Peter's impetuosity, Jno. xxi. 7, § 97.

30. *saw the wind boisterous, &c.*—the Christian, amid the storms of life, should be less occupied with these, than as 'looking unto Jesus the author and finisher of *our* faith,' He. xii. 2—we should remember that 'the LORD on high *is* mightier than the noise of many waters, *yea, than* the mighty waves of the sea,' Ps. xciii. 4.

Lord, save me, &c.—so the disciples cried, when in a previous storm they awoke Jesus, Mt. viii. 25, § 34, p. 266—*see* the prayer of Jonah, ch. ii. 1—9. . . . and of the psalmist, 'Save me, O God; for the waters are come in unto *my* soul. I sink in deep mire, where *there is* no standing: I am come into deep waters, where the floods overflow me,' Ps. lxix. 1, 2—'Send thine hand from above; rid me, and deliver me out of great waters, from the hand of strange children,' cxliv. 7.

31. *stretched forth* his *hand, &c.*—this was He, of whom David had sung, 'He sent from above, he took me; he drew me out of many waters,' 2 Sa. xxii. 17; and to whom it can most rightfully be said, 'Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them,' Ps. lxxxix. 9. . . .—this is He for whom the inquiry will yet be made, 'Where *is* He . . . that led *them* by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name?' That led them through the deep, as an horse in the wilderness, *that* they should not stumble?' Is. lxiii. 11—3. . . . —*and see on* ver. 2, *supra*.

of little faith, &c.—so, before, to the disciples generally, 'Why are ye fearful, O ye of little faith?' ch. viii. 26, § 34, p. 266.

NOTES.

universally, believed in the existence of spirits clothed in human form, to which were applied the names *φάντασμα, φάσμα*, and *εἴδωλον*. The term may here be rendered *spectre*, or *apparition*. That the Jews had then an opinion of hurtful spirits walking in the night, is evident from the LXX, who render 'from the pestilence walking in darkness,' *ἀπὸ πράγματος πνεθματος διαπορευομένου ἐν σκότει, from the fear of the devils that walk in the night*, καὶ ἀπὸ δαιμονίου μεσημβρινοῦ, *and from the* 'noon-day devil,' that which is in the Hebrew *from the destruction at noon-day*, Ps. xci. 6.]

28—31. *And Peter answered, &c.* Here is an instance of the characteristic ardour and rashness of Peter. He had less *real* faith than he supposed: more ardour than his faith would justify. He was afraid, therefore, when in danger, and sinking, cried again for help. Thus he was suffered to learn his own character, and his dependence on Jesus; a lesson which all Christians are permitted to learn by dear-bought experience.

28. *If it be thou.* Or, rather, 'since it is thou.' Peter did not doubt of his being his Master, or his request would have been most absurd.

31. *O thou of little faith, wherefore didst thou doubt?* This reproof was well calculated to convince Peter that it was according to the degree of his faith that he must rise or sink. And what he says to Peter, he says to all who waver in their belief.

PRACTICAL REFLECTIONS.

afraid.' Let us at length learn to dismiss all slavish and superstitious fears, and with rejoicing place entire confidence in the Lord.

Mt. xiv. 28, .9. Let us not attempt to place ourselves in uncalled-for danger, even as going unto Jesus: but we may safely leave the vessel, to walk upon the water, when Jesus bids us come.

[30, .1 ver. Let us less regard the boisterous wind, than the power of Him whose word we obey. Let us be strong in faith; but, that we may realize our entire dependence upon Him, it is sometimes necessary that he not only put forth strength in us, but that he put forth his hand to extricate us from danger.]

MATT. xiv. 32, .3. of little-faith, wherefore didst-thou-doubt εις τι εδιστασας ? [k]

MARK vi. 51, .2.

JOHN vi. 21.

[k] Then they-willingly ηθελον 21 received him into the ship : [l]

32 [l] And when-they were-come into the ship, the wind ceased εκοπασεν.[m]

51 And he-went-up unto them into the ship ; and the wind ceased εκοπασεν ;

[m] and immediately the ship was at the land whither they-went.[n]

33 [n] Then they *that were* in the ship came *and*-worshipped him, saying, Of-a-truth thou-art the-Son of-God.[o]

[o] and they-were-sore-amazed λιαν εκ περισσου in themselves beyond-52 measure, and wondered. For they-considered not *the miracle* of συνεκαν επι the loaves : for their heart was hardened πεπωρωμενη.

SCRIPTURE ILLUSTRATIONS.

wherefore didst thou doubt—'Let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed,' &c., Ja. i. 6.

Jno. vi. 21. *willingly received him*—they seem to have been afraid of him, till now that he had made himself known to them, and that in his saving power, Mt. xiv. 26—31, p. 320.

Mk. vi. 51. *and the wind ceased*—so on a previous occasion, when he 'rebuked the wind, and said unto the sea, Peace, be still,' ch. iv. 39, § 34, p. 266. Now were literally fulfilled the words of the psalmist, 'He maketh the storm a calm, so that the waves thereof are still,' Ps. cvii. 29.

Jno. vi. 21. *the ship was at the land, &c.*—'Then are they glad because they be quiet ; so he bringeth them unto their desired haven,' Ps. cvii. 30.

Mt. xiv. 33. *Of a truth—the Son of God*—of whom it had been predicted, 'I will set his hand also in the sea, and his right hand in the rivers. He shall cry unto me, Thou *art* my Father, my God, and the Rock of my salvation. Also I will make him *my* firstborn, higher than the kings of the earth,' Ps. lxxxix. 25—7, ... The people had just before said, 'This is of a truth that prophet that should come into the world,' Jno. vi. 14, p. 317. Now the disciples confess Jesus to be the 'Son of God' described in the above Psalm as the 'Wonderful,' ver. 5—13—the 'Counsellor,' 14—.8—'The mighty God,' 19—25—'The everlasting Father,' 26—33—'The Prince of Peace,' 34—.7—they might well worship him, and that as addressing him in the words of the same Psalm, 'Thou rulest the raging,' &c., lxxxix. 9—*see on* ver. 31, p. 320, *supra*. —*See on* 'Great,' Lu. i. 32, § 2, p. 10—'Son of God,' 35, *&c.* ; Mk. i. 1, § 7, p. 49 ; Jno. i. 34, § 10, p. 70—*see also* ch. v. § 23, p. 175.

Mk. vi. 52. *considered not, &c.—see again* ch. viii. 17—21, § 48. Like ancient Israel, 'They soon forgat his works,' Ps. cvi. 13.

> 'The ox knoweth his owner,
> And the ass his master's crib :
> *But* Israel doth not know,
> My people doth not consider,' Is. i. 3.

hardened—even after his resurrection, Jesus had to upbraid them for 'their unbelief and hardness of heart,' ch. xvi. 14, § 95—and the disciples of Christ still require to watch and strive against hardness of heart—' Harden not your hearts,' &c., He. iii. 8—13.

NOTES.

Jno. vi. 21. *Immediately, &c.* This was as much a miracle as when he said, '*Peace, be still. And the wind ceased, and there was a great calm,*' Mk. iv. 39, § 34, p. 267

Whither they went. i. e., whither he had despatched them '*before*,' which place they were unable to reach, but through his guidance and power. Bethsaida was in the region of Gennesaret, and there they landed—*see* Mt. xiv. 34, [Mk. vi. 53,] § 42, p. 322.

[Mk. vi. 51. *Sore amazed in themselves beyond measure, &c.* The words in the original are still stronger ; indeed so strong, that it is impossible for the English language to express all their force. In comparison with this miracle, even that of the loaves and fishes seems to have appeared nothing in the eyes of the disciples ; for St. Mark informs us, that '*they considered not* the miracle *of the loaves : for their heart was hardened* ;' but at the act of walking to them on the sea for their deliverance, they were amazed beyond measure ; they were overwhelmed and overcome with this astonishing display of divine power, therefore they instantly fell at the feet of Jesus, and worshipped him : exclaiming, with devout awe, '*Of a truth thou art the Son of God.*']

PRACTICAL REFLECTIONS.

After all the experience we have had of the kindness and power of our divine Redeemer, it may well be said to us, as being ready to sink, '*O thou of little faith, wherefore didst thou doubt ?*'

Let the eye of the believer, when in danger, be steadily fixed upon Jesus. When Peter looked into the boisterous sea, he began to sink ; but by looking unto Jesus, and crying unto him for help, he was upheld.

[Let us not seek to make a vain display of the strength of our faith, lest its weakness should, like Peter's, be thereby made apparent, and bring upon us reproach.]

Jno. vi. 21. Although our Lord may occasionally give extraordinary means of conveyance, as well as of sustenance, yet these are not to prevent the use of ordinary means upon ordinary occasions. Jesus could give Peter power to walk upon the waves ; yet he used the ship in bringing him and his other disciples to land.

Mt. xiv. 32, .3 ; Mk. vi. 51, .2. How wonderfully forgetful men are of the deliverances the Lord effects ; and of the provision he makes for them !

[It is frequently thus with the disciples of Christ now. The Lord's marvellously sustaining them by dealing out to them from his bounriful hand their daily bread, has less power to bring them on their knees than his outstretched arm, as delivering them from imminent peril. They require occasionally to be brought into straits, in order that they may see more distinctly the hand by which all their wants are hourly supplied.]

Let us pray that we may be led into due consideration, and that our hearts be not hardened amid the displays of his goodness and power.

Let us remember the mercies of the Lord which are new every morning, and be thankful for the peace in which we are preserved ; so that he may have the less occasion to awaken us to consideration by painful alarms, in which we are forced to look at the hand which alone can deliver

THE LORD IS MY ROCK, AND MY FORTRESS, AND MY DELIVERER ; MY GOD, MY STRENGTH, IN WHOM I WILL TRUST ; MY BUCKLER, AND THE HORN OF MY SALVATION, AND MY HIGH TOWER.—Psalm xviii. 2.

SECTION 42.—(G. 30.)—JESUS RETURNS THROUGH THE REGION OF GENNESARET TO CAPERNAUM: THE MULTITUDE, WHICH HAD BEEN LEFT ON THE OTHER SIDE OF THE LAKE, ALSO RETURN TO CAPERNAUM, IN QUEST OF JESUS.*

INTRODUCTION AND ANALYSIS.

Mt. xiv. 34—.6. Mk. vi. 53—.6. Jno. ——— They come into the land of Gennesaret, where Jesus is known, and the people gather to him those that are diseased; and all that touch '*the border of his garment*' are '*made whole.*'

Jno. vi. 22—.4. The people who had been fed find opportunity of following, to Capernaum, by boats from Tiberias, coming, on their passage to Capernaum, near to the place where the five thousand had been miraculously fed.

MATT. xiv. 34—.6.	MARK vi. 53—.6.	JOHN vi. 22—.4.
34 And when-they-were-gone-over, they-came into the land of-Gennesaret.	53 [a]And when-they-had-passed-over, they-came into the land of-Gennesaret, and drew-to-the-shore.	[d]The day-following, when 22 ·-the people which stood on-the-other-side-of-the sea·-saw that there-was none other boat there,
	54 And when-·they·-were come out-of the ship,[b] straightway they-knew him	save that one whereinto his disciples were-entered, and that Jesus went-·not·-with his disciples into the boat, but *that* his disciples were-gone-away alone;
35 [b]And when-·the men of-that place ·-had-knowledge-of him, they-sent-out into all that country-[c]		{howbeit there-came other 23 boats from Tiberias nigh-unto the place where they-did-eat bread, after-that-·the Lord·-had-given-thanks:)
round-about, and brought-unto him all that-were diseased;	55 [c]*and*-ran-through that whole region-round-about, *and*-began to-carry-about in beds those that-were sick, where they-heard he-was.	when the people therefore 24 saw that Jesus was not there, neither his disciples, they also took shipping, and came to Caper-
	56 And whithersoever he-entered, into villages, or cities, or country, they-laid the sick in the streets,	

SCRIPTURE ILLUSTRATIONS

Mk. vi. 53. *Gennesaret*—must have been on the west side of the lake, and near to Capernaum—*see* Jno. vi. 17, § 41, p. 318—the sea of Galilee is called 'the lake *of* Gennesaret,' Lu. v. 1, § 20, p. 153.

Mt. xiv. 35. *had knowledge of him*—knew of his being among them—his healing power was already well known, Mk. iii. 7—11, § 26, p. 200; Mt. ix. 35, § 38, p. 293—in the neighbourhood of the sea of Galilee were 'the cities wherein most of his mighty works were done,' but the goodness of God had not led them to repentance—*see* Mt. xi. 20—.4, § 29, p. 227.

brought unto him, &c.—so to Peter, and with the like success, Ac. v. 15, .6.

Mk. vi. 56. *border of his garment, &c.*—the first remarkable example of this was that of the woman who sought for healing thus, without formally asking, ch. v. 25—34, § 36, p. 280.

Jno. vi. 22. *the people . . . on the other side*—some of those who had eaten of the loaves at the miraculous feeding of the five thousand; and from whom our Lord had sought escape, when he saw they would 'take him by force, to make him a king'—*comp.* Jno. vi. 15, 26, § 41, p. 318; § 43, p. 325.

none other boat, &c.—Jesus and his disciples had sailed to that other side; but the people had gone there on foot, Mk. vi. 32, .3, § 40, p. 310.

that Jesus went not—thus probably were the people prevented from immediately following in a body.

23. *boats from Tiberias*—these boats, in their passage up the lake, were probably by the same wind which was contrary to the disciples, Mk. vi. 48, § 41, p. 319, driven near to the place where Jesus had fed the multitudes, and where those of the people who had kept together still remained.

24. *saw that Jesus was not there, &c.*—the cause of their being detained on the other side was thus, it would appear, the expectation of still finding Jesus there.

NOTES.

Mt. xiv. 34. *Gennesaret.* Meaning *Garden of the Prince*, was the name of a small district of Galilee, about six miles in length, south of Capernaum. It was extremely fertile, and abounded in fruits of different climates. The country in this neighbourhood was very populous.—*See* GEOG. NOTICE, p. 323.

Mk. vi. 55. *In beds.* A sort of mats, mattresses, or common carpets, carried upon hurdles.

Mt. xiv. 36. *Only touch, &c.* The virtue was not in the garment, but the touching of it was an act of faith, and it was rewarded.

Jno. vi. 22. *The day following*, i.e., the day after the feeding of the five thousand, and the same day on which Jesus '*came into the land of Gennesaret.*'

24. *Took shipping.* Finding that Jesus was not there, they followed him to the city where most of his mighty works were done, viz., to Capernaum, which was the ordinary place of his residence.

These men had hurriedly followed him from their homes, Mk. vi. 33, § 40, p. 310; they had long remained with him, while he taught them many things, ver. 34, § *ib.* p. 311; they had remained with him in a desert place, without the ordinary means of sustenance, ver. 36, .7, § *ib.* p. 312; yea, after he had left them, they had waited for him all night, Jno. vi. 22, and that a night of storm, the wind probably blowing upon them from the lake, Mt. xiv. 24, § 41, p. 318; and in the morning they seize the earliest opportunity of following Jesus, Jno. vi. 23, .4—one would think that these were true seekers; and yet they were such as did not come to Jesus in the way in which he could receive them, ver. 26, 37, 44, 65, § 43, pp. 325, .5, .30, .3—and soon they went back, and walked no more with him, ver. 66, § *ib.* p. 334. From their case let us see the necessity of looking narrowly into our motives for following Jesus.

* Greswell, Vol. II. Diss. xxiii. p. 350.

MATT. xiv. 36.	MARK vi. 56.	JOHN vi. 24.
36 and besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole	and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole	naum, seeking for Jesus. [Ver. 25, § xliii. p. 325.]
διεσωθησαν.	εσωζοντο.	
[Ch. xv. 1, § xliv. Vol. ii. p. 4.]	[Ch. vii. 1, § xliv. Vol. ii. p. 4.]	

PRACTICAL REFLECTIONS.

Mk. vi. 53—5. Let us not rest contented with receiving benefit for ourselves from Jesus, but seek to bring others to the good Physician, that they also may experience his healing power.

[56 *ver.* It is only Jesus that can make us '*perfectly whole;*' and we have salvation from him, as laying hold upon the skirts of his garment, and seeking salvation and acceptance in his name.]

Jno. vi. 22—4. Let us be willing to make much exertion in seeking for Jesus; but that our seeking be satisfactory, let us have right views of the character and mission of Him whom we seek.

GEOGRAPHICAL NOTICE.

THE LAND OF GENNESARET, p. 322.

'There was a city and district of the name of *Chinnereth*, Jos. xix. 35, on the borders of the lake, from which it appears to have derived its name—*see* Sect. xx. p. 155. The name *Ginnereth* might easily pass into Gennesareth; which name, as applied to the lake, is expressly declared by Josephus to have been derived from an adjacent district; which district seems to have bordered on, if it did not include, Tiberias. The Jewish writers tell us that the district itself took its name from the delightful gardens and paradises which were there. Some make them royal gardens, deducing the name from גני שרים, *geni sarim*; "so that," says Lightfoot, "by the Jews' etymology, the name was taken from some royal gardens that lay upon it; which may very well be, since Herod's palace was at Tiberias, and as from the royalty of that city the sea was called 'the sea of Tiberias;' so, possibly, from the orchards and gardens upon it, it might be called '*Genesar*,' or the place of princely gardens."'—*Kitto's Pict. Pal* Vol. II. p. clxiv.

Josephus says, 'Such is the fertility of the soil, that it rejects no kind of plant; and they who cultivate it have left no sort unplanted there; and such is the temperature of the climate, that it suits the most different wants of nature. In addition to palm trees, which thrive best by heat, and figs and olives in their vicinity, which require a milder air, nut trees, the hardiest of plants, flourish there in the utmost abundance. It might be said that nature had been purposely ambitious of forcing herself to collect upon one spot discordant principles—*see* 'Note,' *infra*—and that the seasons, with a salutary conflict, each as it were challenged exclusively the possession of the country; for not merely does it so unaccountably nourish the different productions of as many different periods of the year, but it also preserves what it nourishes. The noblest of the kind, such as grapes and figs, it supplies for ten months without ceasing; and fruits of every other description, growing old on the trees round about, are supplied for the whole year.

'For besides the temperature of the air, it is watered by a very fertilizing spring, which the natives call Capharnaum. . . . . In length the region extends along the lake, which is called by the same name, as far as thirty stades; and in breadth as far as twenty.' —Bell. iii. x. 8. And *see* Sect. xx. p. 156, *third par.*

Dr. Robinson,* in describing the country on the western side of the lake, says, 'From Tiberias hither, (to *El-Mejdel*,†) or rather from beyond the hot baths, the general direction of the coast is about from S.E. to N.W. But from this point onwards, the coast trends off towards the N.N.E., while the hills retire in a curve, leaving a beautiful plain an hour in length, and about twenty minutes in breadth, in the form of an irregular parallelogram, verging almost to a crescent.‡ On the S.W. the mountain forming the ridge or step between this plain and the plain *Sahil Hattin* is steep, § and not less than three or four hundred feet high. The *Wady el-Hamam* breaks down through it a quarter of an hour W. of *Mejdel*, and its bed runs to the lake just N. of that village. On the W. and N. the hills are lower, and rise less abruptly from the plain. At the northern extremity of the plain lies the ruined *Khan Minyeh*; while *Mejdel* is quite at the S.E. corner. . . . . Half an hour W. of Mejdel, in the high perpendicular cliff forming the N.W. side of *Wady el-Hamam*, are situated the singular remains of *Kulat Ibn Maan*, the "*Arbela of Galilee*," where Herod obtained great renown by exterminating the band of robbers who sheltered themselves in the caverns there.

'The plain upon which we now entered, from *Mejdel*, is at first called *Ard el-Mejdel*, but further on takes the name of *el-Ghuweir*, "*Little Ghor*," which strictly perhaps includes the whole. It is unquestionably the Gennesareth of Josephus . . .

* Bib. Res. Vol. III. p. 277

† The 'Magdala' of the New Testament.

‡ In 'A Narrative of a Mission to the Jews,' 1839, pp. 286, .7, we have the following account of the plain as entered from the north:—'We crossed over a pleasant hill to the S.E., and came down into the fertile plain of Gennesareth, near a fountain, *Ain el-Tin*, "the fig-tree fountain," supposed by some to be "the fountain of Capernaum" mentioned by Josephus. . . . . The land of Gennesareth is a beautiful little plain, extending along the shore nearly four miles. . . . . It is in the shape of a bow and string at full stretch; and there is a gentle slope from the hills to the water's edge all round. It seems highly probable that part of the hills which enclose it may have been included in the territory of Gennesareth in the days of its splendour. Gardens and orchards could not find a better soil than these declivities; and it must have been on the different steps of this amphitheatre that the variety of trees yielding the fruits of different seasons found each its appropriate climate, as described by Josephus. Moving on southward, we crossed a fine stream flowing through the plain, the same which we had seen gushing from its fountain among the hills below *Saphet*. Its banks were adorned with the oleander and other flowers. A fine flock of goats were watering here, and a rich crop of dhura was springing green and beautiful. The reeds and thistles were growing to an amazing height beside the water. Soon after we crossed another stream from the mountains, full and rapid. On the left bank upon the height there were the remains of an ancient tower, in no way interesting. . . . . In the midst of the stream stood an unused mill. Many tortoises were seen dropping into the water as we approached. The plain opens out considerably, affording spots of pasturage, where we observed several Bedouins feeding their horses; but still there was a vast profusion of reeds and shrubs, and thorny plants, the most common being the *Nubk*. In almost an hour from *Ain el-Tin* we came to *Mejdel*, at the southern extremity of the plain. Such is the present land of Gennesareth, once a garden of princes, now a wilderness.'—*See* Geog. Notice, Sect. xx. p. 156, par. 3, 4.

§ 'On the high uneven plain, extending southward between the Tell or *Kurun Hattin* and *el-Lubieh*, took place, on the 5th of July, A.D. 1187, the celebrated and fatal battle of *Hattin*. This was the great and decisive battle of the crusaders; between the flower of the Christian strength and chivalry on the one side, with the sovereign at their head; and on the other, the eager gathering of the Muhammedan might, led on by Sultan Saladin in person. It resulted in the almost total annihilation of the Christian host; and to

THE LORD TRIETH THE RIGHTEOUS: BUT THE WICKED AND HIM THAT LOVETH VIOLENCE HIS SOUL HATETH.—Psalm xi. 5.
CONSIDER AND HEAR ME, O LORD MY GOD: LIGHTEN MINE EYES, LEST I SLEEP THE . . . DEATH.—Psalm xiii. 3.

'We took a path along the inner side of the plain, at the foot of the western hills. . . . Our course was about N. by W. At nine hours forty-five minutes we were opposite to *Wady el-Hamam*, as it breaks down through two lofty ledges of rock. . . We soon struck an artificial water course coming down from before upon us, in which was a considerable brook, irrigating this part of the plain; this we followed up, and found it scattering its rills and diffusing verdure in all directions. At ten hours ten minutes we reached a large and beautiful fountain, rising immediately at the foot of the western line of hills.

'The fountain bears the name of "*Ain el-Mudauwarah*," "Round Fountain." It is enclosed by a low circular wall of mason work, forming a reservoir nearly 100 feet in diameter; the water is perhaps two feet deep, beautifully limpid and sweet, bubbling up and flowing out rapidly in a large stream to water the plain below. After a stop of twenty minutes we proceeded on the same course along the foot of the hills, and in ten minutes (at ten hours forty minutes) reached the opening of *Wady er-Rhubudiyeh*, coming down from the N.W. The hills are here low and gentle; the wady brings down a very copious stream of pure water, which is scattered over the plain in all directions, by means of small canals and water courses. Here is a deserted mill, and also the remains of two or three others. Upon a slight eminence on the north side are the remains of a village called *Abu Shusheh*; but it has no traces of antiquity. A wely with a white dome marks the spot. From *Abu Shusheh*, *Mejdel* bore S. 8° E., and *Khan Minyeh* N. 62° E.

'From this point, as well as from the hill over the *Round Fountain*, there was a fine prospect of the beautiful plain as it lies along the sea. It is exceedingly fertile and well watered; the soil, on the southern part at least, is a rich black mould, which in the vicinity of *Mejdel* is almost a marsh. Its fertility indeed can hardly be exceeded; all kinds of grain and vegetables are produced in abundance, including rice in the moister parts, while the natural productions, as at Tiberias and Jericho, are those of a more southern latitude. Indeed, in beauty, fertility, and climate, the whole tract answers well enough to the glowing though exaggerated description of Josephus.

'Excepting a portion round *Mejdel*, this plain is not tilled by the Fellahs, but is given up entirely to the Arabs dwelling in tents, the Ghawarineh; who seem here and further north to be an intermediate race, between the Bedawin of the mountains and deserts and the more southern Ghawarineh. A Sheikh was riding about upon a fine horse, entirely naked except his loins; and two or three others were lazily opening a water course, to carry the water to a different point of the plain.

'Thus far we had followed one of the roads from *Tiberias* to *Safed*, which hence proceeds up *Wady er-Rhubudiyeh*. We now turned N. E. still along the foot of the hills, in a direct course to *Khan Minyeh*. Setting off at eleven hours ten minutes, we passed, after a quarter of an hour, a limestone column lying alone in the plain, about twenty feet long, and at least two feet in diameter; we could discern no trace of any site or ruins in the vicinity. The northern part of the plain is less abundantly watered than the southern; in some parts the ground was dry and parched, and thorny shrubs were growing thickly. At eleven hours thirty minutes, the dry bed of a wady crossed our path, coming down from the western hills, and called *Wady el-Amud*, probably from the column we had passed.

'We reached *Khan Minyeh*, not far from the shore at the northern extremity of the plain, at eleven hours fifty minutes, having thus occupied one hour and a half in passing from *Mejdel* around the inner side of the plain, while the distance along the shore is reckoned at one hour.' . . . *See* GEOG. NOTICE, Sect. xi. p. 75, '*Khan Minyeh*.'

Dr. Robinson gives the following estimate of the extent of the Sea of Galilee:—'The extent of the lake has sometimes been greatly overrated. We had now travelled along its western shore for nearly its whole length, and the results afford a means of forming an estimate approaching more nearly to the truth. The distances are as follows:—

	h.	m.
'From the southern end of the lake to		
1. The warm baths	1	0
2. Tiberias	0	35
3. Mejdel	1	10
4 Khan Minyeh	1	0
5. Tell Hum	1	5
6. Entrance of the Jordan	1	5
Whole length of the western coast	5	55

'This distance of six hours is equivalent to about fourteen and a half geographical miles along the western coast. But as the latter forms a deep curve at *Mejdel*, the distance in a straight line from the entrance of the Jordan in the north, to its exit in the south, cannot be more than eleven or twelve geographical miles; and the same result is also obtained from the construction of the map. The greatest breadth opposite to *Mejdel* is about half the length, or not far from about six geographical miles, while the breadth opposite Tiberias is about five miles.'—*Bib. Res.* Vol. III. pp. 313, .4.

followed by the immediate subjugation of nearly all Palestine, including Jerusalem, to the Muslim yoke. The power of the Franks in the Holy Land was thus broken; and although the monarchs and princes of Europe undertook expeditions thither for more than seventy years after this event, yet the Christians were never able to regain a footing in Palestine.'—*Robinson's Bib. Res.* Vol. III. p. 241.

A truce concluded the preceding year (A. D. 1186) between the Christians and the Sultan Saladin was broken by the reckless Raynald of Chatillon, then lord of Kerak. Saladin prepared to avenge this breach of faith.

The Christians encamped at the fountain of *Seffurieh*. The Hospitallers and Templars came with troops from their various castles, and many barons, with their knights and followers, from Neapolis, Cæsarea, Sidon, and Antioch. The king (the weak-minded Guy of Lusignan, who had lately usurped the crown of Jerusalem,) was present with a multitude of knights and hired troops. The army thus collected amounted to 2,000 knights and 8,000 foot soldiers, besides large bodies of light-armed troops, or archers. The holy cross, also, was brought from Jerusalem into the camp, by the bishops of Ptolemais and Lydda.

The hosts of Saladin broke in like a flood upon the land, and took possession of Tiberias.

The fickle-minded Guy, contrary to the advice of his barons, prepared to give the enemy battle. Saladin harassed the Christian troops upon their march, and posted his main army along the high ground above the lake, between Tiberias and Tell Hattin. In the afternoon of the same day, the Christian army reached the open ground around el-Lubieh. . . .

The night was passed in dreadful suspense by the Christians, and the morning brought them no consolation. Wherever the Christians pressed forward in masses, there the Saracens gave way at once. It was the policy of Saladin to let the Christian warriors weary themselves out by a series of fruitless charges. . . .

The king directed the conflict to cease, and the knights to encamp around the cross. The bishop of Ptolemais, who bore the cross, was slain, surrounded by the foe; the knights of Count Raymond raised the cry of '*Sauve qui peut*' . . . , and put their horses to full speed over the bodies of their fallen brethren, and with the count himself escaped in the direction of Tyre. The king withdrew to the height of Tell Hattin; three times the Saracens attempted to storm the height—at length they got possession of it, and the Christians were either made prisoners, or driven headlong down the steep precipice on the northern side. Among those who surrendered was King Guy himself; the Grand Master of the Templars, Raynald of Chatillon; and the bishop of Lydda, the last bearer of the holy cross. The cross itself had already fallen into the hands of the enemy. Two hundred of the captive knights, both of the Hospital and of the Temple, were beheaded without mercy, in cold blood. The king and captive princes were transferred to Damascus.

Saladin was not slow to follow up his victory, and the power of the Christians in Palestine was fully broken by the capitulation of the Holy City, which took place on Oct. 3, A.D. 1187, three months after the battle of Hattin.—*Abridged from Robinson's Biblical Researches*, Vol. III. pp. 242—.9.

— *see* GEOGRAPHICAL NOTICE, Sect. xxxii. p. 250, par. 5, 6, for Dr. Clarke's description of the country as he approached the lake of Gennesareth from the W

SECTION 43.*—(G. 31.)—DISCOURSE WHICH ENSUED WITH THE MULTITUDE IN THE SYNAGOGUE OF CAPERNAUM: MANY OF THE DISCIPLES BEING OFFENDED THEREBY, JESUS TRIES THE FAITH OF THE TWELVE; AND, A YEAR BEFORE THE EVENT, FORETELS HIS OWN BETRAYAL BY ONE OF THEM.—John vi. 25—71.

INTRODUCTION AND ANALYSIS.

John vi. 25. **Those who had been miraculously fed find Jesus at Capernaum.**

— vi. 26, .7. They have sought him, less because of his being a Teacher come from God, than because of their having received from him earthly good; and he intimates that his miraculously bestowing upon them the means of temporal support, was chiefly to be regarded as evidence of his having more enduring blessing to bestow, and which was the one thing worthy of being sought after, and for which they should labour.

— vi. 28, .9. They ask what they should do to '*work the works of God.*' Jesus, in answer, declares that the work of God is that men should believe on Him whom the Father hath sent.—*See* NOTE, p. 327, *infra*.

— vi. 30—.3. They begin to depreciate the evidence of his being '*that Prophet,*' and insinuate that Moses wrought a greater miracle in giving the manna. Jesus' answer implies, that He who really gave the manna was now himself, given of the Father to give '*life unto the world.*'

— vi. 34—.7. They ask that themselves may evermore be given this bread; upon which Jesus answers, '*I am the bread of life;*' but intimates that they are not in a fit state to enjoy the blessing: they had seen, but not believed; and they had not come as having learned of the Father, else they would not have met with the repulse.

— vi. 38—40. Jesus states the purpose of his coming from heaven; and what the will of the Father is with regard to all who come to him—'*that every one which seeth the Son, and believeth on him, may have everlasting life.*' such will be raised up '*at the last day.*'

— vi. 41, .2. The Jews murmur; and shew their ignorance of Jesus, as to whence he came, and what he came to do, by speaking of him as if he were only a man.

— vi. 43—8. Jesus alludes to what he had said, ver. 39, 40, and tells them that he had come to fulfil the promise, '*They shall be all taught of God,*' ver. 45; and that it was only thus, and through him, that men can be nourished up unto everlasting life.

— vi. 49—51. He draws a contrast between this bread, and that of which their fathers did partake in the wilderness: and says that the bread of life is free to any man to eat thereof and live for ever. He refers to his coming down from heaven, and also to his death, '*for the life of the world.*'

John vi. 52. The Jews, who are still only thinking of food for the body, cannot understand him.

— vi. 53, .4. Jesus shews that the eating his flesh is connected with the present possession of eternal life, and that he will give to those who thus feed upon him, a resurrection of the body at the last day: thus shewing clearly, that the eternal life now received is spiritual life, and that the bread is of a kind with the life it nourishes.—*See* ADDENDA, p. 335, '*Except ye eat,*' &c.

— vi. 55—.8. Jesus still more clearly identifies the life he speaks of, and contrasts the means of its nourishment, with the manna, which for a time supported the bodies of the Israelites in the wilderness.

— vi. 59. 60. Many now question whether he can be That Prophet whom they were to hear in all things. They say, '*This is an hard saying; who can hear it?*'

— vi. 61—.3. Jesus points his disciples to the grand evidence which was yet to be given them of his Messiahship—his resurrection and ascension:—tells them that the Spirit is the agent, and his words the means of conveying spiritual life.

— vi. 64, .5. Jesus evinces his knowledge of their state, and the need they had of the preparative work of the Father, of which he had before spoken, ver. 29 and 44, pp. 327, .30.

— vi. 66—.9. Many disciples go back, and walk no more with Jesus. He asks the twelve, '*Will ye also go away?*' Peter's answer implies a knowledge of the great purport of the discourse, even that we must feed upon the words of eternal life, ministered by, and concerning Christ Jesus. The confession which he is the same with that immediately before the transfiguration, Mt. xvi. 16, § 50.

— vi. 70, .1. Jesus, by implication, warns his disciples not to trust in any outward profession or privileges whatever. Even among the twelve, chosen by the Lord himself, was one that should betray him, and of whom, even thus early, he says, '*one of you is a devil.*'

*** It may facilitate the study of this Section, to recollect that the discourse of our Lord which it contains was, in part at least, delivered in the synagogue at Capernaum, ver. 59, about the time of the passover, ver. 4, § 40, p. 311. There seem to be allusions to the paschal sacrifice, especially near the close of the discourse. And the frequent allusions to the words of Isaiah may be accounted for by supposing that the portion of the Prophets read in the synagogue that day lay somewhere between Is. lii. . . . which speaks of the sacrifice of Christ, and ch. lvi. 1—8. . . . where new covenant blessing is freely presented to the stranger, or world, as well as to Israel. To ch. lv. 1—4. . . . there appears to be a reference in Jno. vi. 27—.9, p. 326; and perhaps to Is. lv. 13. . . . . in Jno. vi. 30, p. 327: to is. lv. 13. . . . there is a direct reference in Jno. vi. 45, p. 330, and the connection is more or less obvious throughout.

No. 43. JOHN vi. 25—71. *At Capernaum.*

25 And when they had found him on the other side of the sea, they said unto him, Rabbi,
26 when camest thou hither? Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves,

SCRIPTURE ILLUSTRATIONS.

Jno. vi. 25. *when camest thou hither?*—Jesus had literally fulfilled the words, 'Thy way *is* in the sea, and thy path in the great waters, and thy footsteps are not known,' Ps. lxxvii. 19.

26. *not because ye saw the miracles, &c.*—they followed Jesus, not because they saw the evidences of his being 'That Prophet that should come into the world,' ver. 14, § 41, p. 317, but because they did eat of the loaves, &c.—*see* ver. 8—13, § 40, p. 312.

NOTES.

26. *Ye seek me, not &c.* Our Lord, observing that the multitude which flocked to him were influenced, in the question they put, by idle curiosity, and a desire, not for spiritual improvement, but for worldly advantage, takes occasion, from the natural and earthly bread with which he had supplied them, to advert to their need of spiritual and celestial nutriment.

PRACTICAL REFLECTIONS.

Jno. vi. 26. Let us examine ourselves. If we seek after Jesus, only for temporal good—for an earthly living, we must not expect to be acknowledged by Christ as his disciples.

* This is Lesson 42 in the System of 'Graduated Simultaneous Instruction.'

John vi. 27.

27 and were-filled. Labour ἐργαζεσθε not for-the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall-give unto-you: for him hath-God the Father-sealed.

SCRIPTURE ILLUSTRATIONS.

26. *and were filled*—this appears to have been a conspicuous feature of the miraculous feeding; it is noticed by all the four evangelists, and three of them use the same words, 'and they did all eat, and were filled'—*see* Mt. xiv. 20, &c., § 40, p. 314.

27. *Labour not, &c.*—they seem to have made much exertion to get to Jesus, ver. 24, § 42, p. 322; but chiefly, it would appear, through a regard to the meat that perisheth, ver. 25, 6. p. 325. It is likely our Lord refers to the words of the prophet, Is. lv. 2, 'Wherefore do ye spend money for *that which is* not bread? and your labour for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness;' the meaning of which passage is much brought out in the succeeding discourse, which, for the most part, is upon eating the word of God.

endureth, &c.—'The word of the Lord endureth for ever,' 1 Pe. i. 25.

the Son of man, &c.—he who thus calls himself 'the Son of man' had just before been acknowledged as 'the Son of God,' Mt. xiv. 33, § 41, p. 321.

him hath God the Father sealed—the allusion here seems to be to sealed credentials; Jesus was the fully accredited ambassador from the God of heaven and earth, sent to treat with his rebellious subjects, and call back to their allegiance those who had been given the high privilege of having committed to them the oracles of God—'What advantage then hath the Jew? or what profit *is there* of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God,' Rom. iii. 1, 2—if they would not receive the offers of free grace presented by the Son of God, then were they to be disinherited—'Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof,' Mt. xxi. 43, § 81—he that believeth not on the Son, to whom the Father hath borne the fullest testimony, Jno. xv. 24, § 87, says in effect, that God hath given his name to a lie, 1 Jno. v. 10 (*see the border*)—but 'he that hath received his testimony hath set to his seal that God is true,' Jno. iii. 33, § 13, p. 90.

Upon Jesus entering on his public ministry, 'John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him,' ch. i. 32, § 10, p. 70. This was the sign, or sealing, which the Father had promised to give the Baptist, that Jesus was the true Baptizer, ver. 33, 'He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost'—ver. 34, 'And I saw, and bare record that this is the Son of God'—By the Spirit, the sons of God are sealed in Christ: 'in whom also... after that ye believed, ye were sealed with that Holy Spirit of promise,' Ep. i. 13—and the exhortation to them is, 'Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption,' iv. 30—it is for the purpose of accomplishing the sealing of the hundred and forty and four thousand of all the tribes of the children of Israel, that the preaching of the gospel has come westward, Rev. vii. 2—4.

Jesus had before directed attention to the fulness of evidence with which his commission was sealed, Jno. v. 32—47—*see* Introduction to Sect. xxiii. p. 179. The commission to which he was sealed seems adverted to Is. lv. 4; where there is a call to look unto Jesus, as being *given* of the Father: a fact which is repeatedly pointed out in the succeeding discourse, as ver. 32, 37—Jesus, as being the Christ, was given to exercise the office of a Prophet, or that of 'a witness to the people;' and the office of Priest, or that of 'a leader,' introducing us to the Father, through his death, and through his intercession, as being the firstborn from the dead; his third office is that of a King, a 'commander to the people'—*comp.* Is. lv. 4 with Rev. i. 5, where he whom the Father hath sealed is described as a Prophet, 'the Faithful Witness;' a Priest, 'the First-begotten of the dead;' and King, 'the Prince of the kings of the earth.' Not only did the Father bear ample witness to the Son, at his coming into the world, but from the Apocalypse may be seen, that he hath been so overruling the affairs of nations ever since, as to make even the utmost strivings of his enemies bear witness to the truth, that Jesus is indeed the Sent of God. *See* the opening of the seven seals, Rev. vi., &c. The angel which shewed the book to John said, 'I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy,' Rev. xix. 10.

NOTES.

27. *Labour not, &c.* This does not mean that we are to make *no effort* for the supply of our temporal wants—*comp.* 2 Th. iii. 10, '*For even when we were with you, this we commanded you, that if any would not work, neither should he eat*;' but that we are not to manifest undue anxiety; we are not to make this the main or supreme object of our desire—*see* Note, Mt. vi. 25, § 19, p. 135.

[*That meat which endureth, &c.* The speaking of spiritual food as meat and drink is familiar to eastern nations, and frequent in Scripture—*see* Pr. ix. 5, '*Come, eat of my bread, and drink of the wine* which *I have mingled*;' Isa. lv. 2, '*Wherefore do ye spend money*,' *&c.*—*see* 'Scrip. Illus.' *supra*.]

'*Sealed.* ἐσφράγισεν. 'Hath confirmed, authorized, commissioned, as it were, with the witness of a seal,' with which privileges and orders were sealed; *miracles* were to his doctrine what *a seal* is to a written instrument.—*See* Note, Jno. iii. 33, § 13, p. 91.

[The expression points out Christ's commission as a Prophet or Priest. As a person who wishes to communicate his mind to another at a distance, writes a letter, seals it with his own seal, and sends it directed to the person for whom it was written; so Christ, who lay in the bosom of the Father, came to interpret the Divine will to man; bearing the image, superscription, and seal of God, in his holiness, doctrine, and miracles.]—*See* 'Scrip. Illus.'

PRACTICAL REFLECTIONS.

[27 *ver.* If men labour to obtain food for the body, much more should the Christian be diligent in searching the Scriptures, to obtain that which nourishes the soul unto everlasting life—*see* Is. lv. 2, 'Scrip. Illus.' *supra*. Although we are to labour to obtain the precious word of God, in order to feed thereon, yet we are not to consider ourselves worthy of such reward for our labour; we are to receive it as being given to us of God in Christ Jesus. Although the knowledge of God's word is freely given to us of Jesus, yet we must not expect the increase of this knowledge without labour. God uses the instrumentality of the creature in opening that evidence which is sealed. We have each need to pray, '*Open thou mine eyes, that I may behold wondrous things out of thy law*,' Ps. cxix. 18. Jesus is the fully accredited Messenger of the Father; and in him the fulness of the Godhead is treasured up. Let us earnestly seek to have opened unto us the treasures of wisdom and knowledge, which are hid in Christ.]

JOHN VI. 28—31.

28 Then said-they unto him, What shall-we-do, that we-might-work ἐργαζωμεθα the
29 works of God? Jesus answered and said unto-them, This is the work of God, that ye-
believe on him-whom he hath-sent.
30 They-said therefore unto-him, What sign shewest [ποιεις, *doest, performest*] thou
31 then, that we-may-see, and believe thee? what dost-thou-work ἐργαζῃ? Our fathers
did-eat manna in the desert; as it-is written, He-gave them bread from heaven to-eat.

SCRIPTURE ILLUSTRATIONS.

28. *What shall we do? &c.*—the Lord, by the prophet, had already told what they should do, Is. lv. 2, 'Hearken diligently,' &c.—*see on* ver. 27, p. 326—ver. 3, 'Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of David;' and then, as if pointing to the Son, whom he hath sealed, he saith, ver. 4, 'Behold, I have given him *for* a witness to the people, a leader and commander to the people.' The commission of Jesus extended to other nations beside those with which he was conversant in the days of his flesh, ver. 5. . . . . The terms of reconciliation, and the urgency of accepting, without delay, the offers of grace—*see* ver. 6, 7. The wondrous discovery of Divine wisdom and goodness, the abundance of all blessing, when the testimony is in truth received, ver. 8—13.

30. *What sign, &c.*—they seem here to allude to the close of the same portion of prophecy as that to the beginning of which our Lord had referred in ver. 27. The great sign to the world that Jesus is indeed the Sent of the Father, is that which is presented in the word prospering in the thing whereto it was sent—'It shall be to the Lord for a name, for an everlasting sign *that* shall not be cut off,' Is. lv. 11—3. . . . —this sign it is likely these Jews did not understand, any more than they understood that part of the same chapter which invites to eat that which is good.

31. *manna*—upon which the children of Israel were fed forty years in the wilderness, Ex. xvi. 35. . . . —the description is given in ver. 14, 31—*see* NOTES—on the sixth day enough was to be gathered for two days, that the seventh might be kept holy, ver. 23, 30—there was a pot of manna laid up in the most holy place: 'which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant,' He. ix. 4—those who overcome are promised the hidden manna: 'To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth *it*,' Rev. ii. 17—'When the children of Israel saw *it*, they said one to another, It *is* manna [or, *What is this?*]: for they wist not what it *was*. And Moses said unto them, This *is* the bread which the Lord hath given you to eat,' Ex. xvi. 15—a like inquiry to that which is expressed in the name of the bread from heaven, '*What is this?*' was made by Moses when the Redeemer of Israel appeared to him in the bush, Ex. iii. 13, 'And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What *is* his name? what shall I say unto them?'—a like inquiry was made by the father of Samson, Ju. xiii. 17, 18, 'And Manoah said unto the angel of the Lord, What *is* thy name, that when thy sayings come to pass we may do thee honour? And the angel of the Lord said unto him, Why askest thou thus after my name, seeing it *is* secret?' [or, *wonderful*]—this question is also asked in the Psalms, xxiv. 8, &c. . . . . 'Who *is* this King of glory? The Lord strong and mighty, the Lord mighty in battle'—and again, ver. 10, 'Who is this King of glory? The Lord of hosts, he *is* the King of glory'—so in the Proverbs, xxx. 4, 'Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what *is* his name, and what *is* his son's name, if thou canst tell?'—the question is also asked by the prophets, as Is. lxiii. 1, 'Who *is* this that cometh from Edom, with dyed garments from Bozrah?'—it was asked by Herod, when he heard of the fame of Jesus, 'Who is this, of whom I hear such things?' Lu. ix. 9, § 40, p. 305—by the Pharisees it was demanded of the man who had been born blind, and whose eyes Jesus had opened, 'What sayest thou of him, that he hath opened thine eyes?' Jno. ix. 17, § 55—and when Jesus entered Jerusalem as predicted, 'Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he *is* just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass,' Zech. ix. 9. . . . . all the city was moved, saying, Who is this? And the multitude said, This is Jesus, the prophet of Nazareth of Galilee,' Mt. xxi. 10, 11, § 82—shortly after we hear the people saying to Jesus, 'We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?' Jno. xii. 34, § *ib.*—it is with this question, 'What think ye of Christ? whose son is he?' that Jesus reduced his opposers to silence—*see* Mt. xxii. 41—6, § 85—*see* the questions, Mt. xvi. 13, 4, § 50.

as it is written, &c.—Ps. lxxviii. 22—4—it is remarkable that these cavillers should so pointedly refer to a portion of Scripture so strikingly descriptive of their own case—the psalmist is describing the

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29. *This is the work of God, &c.*—Our first duty is to credit the Divine testimony, and listen with humility, and earnest prayerful attention, to the terms our offended Sovereign hath been pleased to make known for our acceptance.

[God hath from the beginning been working one grand work, in testimony to the truth that Jesus is the Christ; and man's first and great duty is to examine the evidence to which Jesus had more particularly directed attention, ch. v. § 23, p. 175. It is to search the Scriptures, and see that they are they which testify of Jesus; and that, seen in their light, the works of creation and of providence do the same. It may be observed, that Jesus tells his hearers what they are to do, by pointing them to the great purpose of the Divine working. By whatever instrumentality God had been giving forth his words, they all go to form one harmonious whole in testimony to the Son of God, who is himself '*the Word*.' This, surely, is a sufficient intimation to man of the *one* work in which he should be engaged. If the Father hath done so much to draw our attention to Jesus, it certainly is our duty, and it is no less our privilege, so to learn of the Father, as to come unto the Son, in whom alone we can possess everlasting life.]

[31. *Did eat manna. τὸ μάννα.* Render '*the* manna.' The derivation of this word has been disputed. Some think it is from the Hebrew מָן הוּא. *What is this?*

PRACTICAL REFLECTIONS.

29 *ver.* This is spoken of in Isa. lv. 3—*see* 'Ser. III.' ver. 28, *supra*. We are to present ourselves to God, as clay in the hands of the potter, that he may work his will in us, for his glory, by working faith in us, thus making with us an everlasting covenant. We cannot work this faith in ourselves, but if we seek, by an unprejudiced examination of evidence, to know the truth that we may do it, God will not fail to '*work in you* (*us*) *both to will and to do of* his *good pleasure*,' Ph. ii. 13. We shall know that he hath been working, and doth work, to produce in us faith in '*him whom he hath sent*.' And we shall with gratitude acknowledge, that '*his work* is *honourable and glorious: and his righteousness endureth for ever*,' Ps. cxi. 2, 3.

JOHN VI. 32—.6.

32 Then Jesus said unto-them, Verily, verily, I-say unto-you, Moses gave you not that
33 bread from heaven; but my Father giveth you the true bread from heaven. For the-
bread of God is he which-cometh-down from heaven, and giveth life unto-the world.
34 Then said-they unto him, Lord, evermore give us this bread. 35, And Jesus said
unto-them, I am the bread of life: he that-cometh to me shall-never-hunger; and he
36 that-believeth on me shall-never-thirst. But I-said unto-you, That ye-also-have-

SCRIPTURE ILLUSTRATIONS.

unbelief and taunting rebelliousness of ancient Israel in the wilderness, who, like these Jews, tempted God in their heart, by asking meat for their lust, ver. 19, 'Yea, they spake against God; they said, Can God furnish a table in the wilderness?' 22, 'Because they believed not in God, and trusted not in his salvation: 23, though he had commanded the clouds from above, and opened the doors of heaven, 24, and had rained down manna upon them to eat,' &c.—*see also* ver. 29, 'So they did eat, and were well filled: for he gave them their own desire'—and *comp.* with Mt. xiv. 20, &c., § 40, p. 314.

32. *Moses gave you not*—it was the Son of God himself, the Angel, the Redeemer of Israel, who was with Moses in the wilderness, Is. lxiii. 9. 'In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old'—it was he who by the hand of Moses wrought those very miracles which they wished to magnify over those of Jesus; who was not now merely granting temporal nourishment and deliverance, but was come down to be himself the bread of life, ver. 48—51, p. 331.

bread from heaven—Jesus does not deny that bread from heaven was given to the Israelites; this the Scriptures expressly testify was the case: 'had rained down manna upon them to eat, and had given them

of the corn of heaven. Man did eat angels' food: he sent them meat to the full.' Ps. lxxviii. 24, .5—'and gavest them bread from heaven for their hunger,' Ne. ix. 15—that which Jesus denies is, that it was Moses who gave them the manna—he, however, not only contrasts the Giver with Moses; but also the true bread from heaven with the manna, which was only the perishing shadow of Him who is both the Giver and the gift—*see* ver. 50, .1. p. 331.

my Father giveth you the true, &c.—*see again* ver. 49—51, p. 45.—'For God so loved the world, that he gave,' &c. Jno. iii. 16, § 12, p. 86.

34. *Lord, evermore give us this bread*—so the Samaritan woman, 'Sir, give me this water,' ch. iv. 15, § 13, p. 93.

35. *I am the bread of life*—'I AM THAT I AM,' &c., Ex. iii. 14.

he that cometh to me, &c.—he that comes to Christ, knowing what is testified of him by the Father, comes to learn of him, as a scholar comes unto a teacher to be taught, Mt. xi 28, .9, § 29, p. 228—those that in truth come thus unto Christ will be plentifully supplied with the knowledge of God, of his word, and of his works, whereby they may be abundantly edified, Is. lv. 2, 3. . . . Pr. viii.

he that believeth on me, &c.—this implies the possession of that knowledge of Christ which is obtained by coming unto him as disciples—there is then a heart-

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the expression of surprise at its first falling; others from מָנָה, to *measure*, or *prepare*. To this day, there is a kind of manna produced in Poland, Calabria, Dauphine, Lebanon, and Arabia. That of Calabria, in Italy, is a juice proceeding from ash-trees about the dog-days; but that in Arabia is found on leaves of trees, or herbs, or even on the sand; but its quality is rather purgative than nourishing, and for that effect is now used in medicine. Besides the nourishing virtue of the manna that sustained the Hebrews in the desert, it was altogether miraculous on other accounts. It fell on six days of every week, not on the seventh. It fell in such prodigious quantities around the Hebrew camp, as to sustain almost three millions of men, women, and children. According to Scheuchzer, they consumed 94,466 bushels in a day, and 1,379,293,600 bushels in forty years. It fell in double quantities on the sixth day, that there might be enough for the seventh. It fell round about their tents. It remained fresh all the seventh day, but at any other time bred worms and stank if kept over night. It constantly continued for forty years, and ceased as soon as the Hebrews had access to eat of the old corn of Canaan. Since these circumstances must be allowed to be miraculous, how foolish must it be to dispute the supernatural origin of the whole!]

He gave them, &c. This was regarded as a miraculous interference in their behalf, and an attestation of the Divine mission of Moses.

32. *Moses gave you not, &c.* It was not Moses, but the Angel Jehovah, who was with Moses in the wilderness, that fed the Israelites with manna. Jesus does not directly say that it was he who had fed their fathers; but he presses upon them the greater evidence of his love, in his having come to give himself for man's redemption.

My Father giveth you, &c. In the gift of his Son.

The true bread. Christ is the *true*, not only in opposition to the mere supply of *temporal* wants, but also in opposition to all false doctrine and false religion which deceives and destroys the soul.

33. *Giveth life unto the world.* Not merely by sustaining for a season the natural life of one nation; but by conveying eternal life to all of every nation, who by faith feed upon him—an extension of blessing far from agreeable to the Jews, Ac. xxii. 21, .2.

[34. *Lord, evermore give us this bread.* This request of the Jews was altogether selfish. Our Saviour had spoken of giving life unto the world. This, in place of gratifying their benevolence, may have stirred up their selfishness; so that fearful of losing the advantages, such as they were, which they had from Christ being among them, they cry out, '*Lord, evermore give us this bread.*']

35 *I am the bread of life.* I am the *support* of spiritual life.

[*Never hunger . . . never thirst.* i. e., 'Never want anything necessary to his eternal happiness.' The important truths primarily intended to be inculcated were these; that to hear and believe were the great requisites on the part of men, and that spiritual sustenance, even unto life eternal, would be the correspondent gift on the part of God. And thus, as far at least as the 51st verse, this discourse may be considered as an amplification, by means of a constant allusion to the bread of life, of what Christ had taught on another occasion, ch. v. 24, § 23, p. 177.]

36. *But I said unto you, &c.* As when he said at the very commencement of this interview, ver 26, p. 325, '*Ye seek me, not because ye saw the miracles*,' &c. Not because they were convinced of his Divine mission, but for temporal advantages.

PRACTICAL REFLECTIONS.

[30—.2 *ver.* Let us beware of magnifying past displays of Divine power and goodness, to the undervaluing of the present manifestations of his love, and which especially call for our gratitude. Let us not rest satisfied with the shadows of good things to come, but prize the substance—the Son of God, given of the Father, for the life of the world.]

33 *ver.* Let us earnestly desire that the mission of Christ may be accomplished, by his truth being universally fed upon; and by his giving life, not merely to a few scattered individuals, but to the world.

34, .5 *ver.* Let us know that Jesus is the bread of life, and see that we are really made alive by Him; otherwise we cannot give evidence of being partakers of his grace.

HEAR; FOR I WILL SPEAK OF EXCELLENT THINGS; AND THE OPENING OF MY LIPS SHALL BE RIGHT THINGS. COUNSEL IS MINE, AND SOUND WISDOM: I AM UNDERSTANDING; I HAVE STRENGTH.—Prov. viii. 6, 14.

JOHN vi. 37—40.

37 seen me, and believe not. All that παν ὁ the Father giveth me shall-come to me; and
38 him that-cometh to me I-will-in-no-wise-cast out. For I-came-down from heaven,
39 not to do mine-own will, but the will of-him that-sent me. And this is the
Father's will which-hath-sent me, that-of all which παν ὁ he-hath-given me I-should-
40 lose nothing, but should-raise-it-up-again at the last day. And this is the will of-him
that-sent me, that every-one which seeth the Son, and believeth on him, may-have ever-
lasting life: and I will-raise-him-up at-the last day.

SCRIPTURE ILLUSTRATIONS.

reliance upon him as the all-sufficient Saviour, so as to experience the truth of the promises made to those who so believe in Christ, as that they trust themselves to his guidance—this is further opened up in the next chapter, ch. vii. 38, 39, § 55, 'He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive.)'

37. *all that the Father, &c.—see* Is. liii. 12. . . . . 'In the LORD shall all the seed of Israel be justified, and shall glory,' xlv. 25. . . . . 'Thy people also *shall be* all righteous,' lx. 21, &c.

will in no wise cast out—this is a clear intimation that he did not regard those he was now addressing as having come to him, for he not only had separated himself from them when they would have taken him by force to make him a king, ver. 15, § 41, p. 317; but he now delivered to them such discourse as he knew was calculated to drive them away, ver. 52, 53, p. 331; ver. 64, 66, p. 333—although it is well fitted to make the true disciple cling to him the more closely, ver. 68, 69, p. 334.

38. *I came down from heaven, &c.*—this he had intimated in general terms before, ver. 33—but he now proceeds to specify more particularly the purposes to be served by his incarnation; these were, *first*, his doing the will of the Father; and, *secondly*, his suffering, his giving his flesh 'for the life of the world,' ver. 51, p. 331—He that had come thus far, and was willing to do and suffer so much for man, would certainly not reject those who came unto him with anything like a true knowledge of his character and mission.

39. *that of all which he hath given me, &c.*—the whole, therefore, and not a portion, of those that belong to Christ, are to be raised up to enjoy in fellowship the blessing of Messiah's reign—*see again*, ver. 40, 44, 54, pp. 330, 2.

should . . . . at the last day—this expression occurs four times in the discourse—*see above*—and by it our Lord seems emphatically to point the attention of his auditors beyond any temporal advantages which they might have expected to enjoy in the case of their being successful in making Christ a king, ver. 15, § 41, p. 317—they were to look to the eternal state, and more especially to that period called the last day, or day of the Lord: 'For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 17, then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 18, Wherefore comfort one another with these words.' 1 Th. iv. 16—8—'For yourselves know perfectly that the day of the Lord so cometh as a thief in the night,' ch. v. 2—the day of rest to the people of God: 'And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels.' 10, 'When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day,' 2 Th. i. 7, 10—immediately succeeding the resurrection of the saints, and more particularly described, Rev. xx. 4—6, 'And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. 5, But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection. 6, Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years'—*see also* Jno. xi. 24, § 58, 'I know that he shall rise again in the resurrection at the last day.'—*See* NOTES.

40. *seeth the Son, and believeth on him, &c.*—they had seen, and had not believed, ver. 30, p. 327—our Lord

NOTES.

37. *Shall come.* ἥξει, 'will come,' signifying the certainty of the event. Coming to Christ is the same as believing in him.

[*I will in no wise cast out.* ου μη εκβαλω εξω, 'by no means cast out.' The expression is extremely beautiful and emphatic. It represents an humble supplicant as coming into the house of a great person to cast himself upon his care. He might fear his petition would be rejected, and he *thrust* out of doors; but our Lord assures him to the contrary. There are two negatives, 'I will not; no, I will not.' —*See* 'Scrip. Illus.']

38. *For I came down, &c.* Our Lord shews the credibility of what he has said by adverting to the *purpose* of his coming; *q. d.*, How indeed *should* I reject any coming unto me in truth; since for this end came I from heaven, that I might save them?

39. *The Father . . . hath given me.* Christ is the gift of God to the perishing sinner, and the repentant sinner is the gift of God to his Son.

Lose nothing, &c.—See on ch. xvii. 12, § 87.

[40. *Which seeth the Son.* ὁ θεωρων τον υἱον, 'who views the Son with an attentive eye'—*comp.* Mt. xxvii. 55, § 92; Lu. x. 18, § 60; xxi. 6, § 86; Jno. xvii. 24, § 87; Ac. iii. 16; He. vii. 4. Alludes perhaps to the brazen serpent—*see* Jno. iii. 14, 15, § 12, p. 85.]

I will raise, &c.—Whenever the subject of resurrection is brought forward among the ancient Jews, we must always understand it of the resurrection of the blessed to eternal life, and this is what Christ here intends.

At the last day. At the day of judgment. The Jews supposed that the *righteous* would be raised up

PRACTICAL REFLECTIONS.

36 *ver.* It is not outward nearness that can profit us. There were those who were present with Jesus, when he was upon earth, who saw his miracles, and partook of the bread he had miraculously provided for them, yet did not really believe in him, as the Sent of God, and who consequently remained unprofited by his coming.

[37 *ver.* Although the Jews generally remained unprofited by Jesus, yet '*all Israel*,' the people whom the Jews thought to be cast away, Ezc. xi. 15, 6, '*the fatherless*,' who in God were to find mercy, Ho. xiv. 3—8. . . . these were given to him of the Father; and the purpose of God is, that '*in the* LORD *shall all the seed of Israel be justified, and shall glory*,' Is. xlv. 25. He who takes the Lord as his portion, and in the Lord looks for that which is promised, shall in nowise be cast out of the inheritance. There can be no title to possession, but what is found in Christ, who is the Heir of all things; the title in Him is sure.]

38 *ver.* Let us feel like Him whose steps we profess to follow. Let us know that we are placed in this world, not to do our own will, but the will of the Father.

39, 40 *ver.* Let us ever remember the Father's love for the people of whom he hath said, '*I have chosen*

LET THE WICKED FORSAKE HIS WAY, AND THE UNRIGHTEOUS MAN HIS THOUGHTS: AND LET HIM RETURN UNTO THE LORD, AND HE WILL HAVE MERCY UPON HIM; AND TO OUR GOD FOR HE WILL ABUNDANTLY PARDON.—Isaiah lv. 7.

JOHN VI. 41—.5

41 The Jews then murmured at him, because he said, I am the bread which came-down
42 from heaven. And they-said, Is not this Jesus, the son of-Joseph, whose father and
43 mother we know? how *is it* then *that* he saith, I-came-down from heaven? Jesus
44 therefore answered and said unto-them, Murmur not among yourselves. No-man
can δύναται come to me, except the Father which hath-sent me draw ἑλκύσῃ him: and
45 I will-raise-him-up at-the last day. It-is written in the prophets, And they-shall-be all
taught διδακτοὶ of God. Every-man therefore that hath-heard, and hath-learned of

SCRIPTURE ILLUSTRATIONS.

had, ver. 39, referred to the redeemed collectively, as being given to him of the Father; and as being made partakers of everlasting life, now as to their souls, and resurrection life hereafter as to their bodies. He now, ver. 40, refers to the redeemed individually, pointing to that whereby they come to be partakers of the blessing: faith in the Son of God. It is not only the general cause of God which is to enjoy a revival—the individual believer is to be given a resurrection in the last day—*see* ver. 39, 44, 54, pp. 329, 32.

41. *the Jews then murmured, &c.*—the occasion of their stumbling was the intimation of his pre-existence and pre-eminence. He whom they thought would be flattered by being made a temporal sovereign to them, had come down from heaven, and was in truth what his miracles had proved him to be, the Son of God—*see* ver. 42.

42. *Is not this? &c. How is it then? &c.*—*see* on manna, ver. 31, p. 327—the same question was asked in the synagogue, at Nazareth, Lu. iv. 22, § 15, p. 104—*see also* Mt. xiii. 55, § 37, p. 287—Jesus himself puts a question which, like this, can only be answered by a reference to the two natures of Christ—*see on* Mt. xxii. 45, § 85.

43. *among yourselves, &c.*—they should, upon so serious a subject, have addressed themselves to God for enlightenment and direction—'Good and upright *is* the LORD: therefore will he teach sinners in the way. 9, The meek will he guide in judgment: and the meek will he teach his way.' 14, 'The secret of the LORD *is* with them that fear him; and he will shew them his covenant,' Ps. xxv. 8, 9, 14. Men are brought to submit to God the Father, before they are brought to know the fulness of blessing in the Son. So was it with the first Gentile converts: 'Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God,' Ac. x. 33.

45. *it is written, &c.*—in Is. liv. 13. . . . 'And all thy children *shall be* taught of the LORD; and great *shall be* the peace of thy children'—these words are in the chapter immediately following that which describes the sufferings of Christ, and before that which had been so especially referred to, ver. 27—30, pp. 326, ..7.

taught of God—a similar sentiment is found in Mic. iv. 2, 'And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem'—and Jer. xxxi. 33. . . . 'But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they' &c.

that hath heard—see NOTES, *infra*.

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at the appearing of the Messiah (*see* Lightfoot). Jesus directs them to a *future* resurrection, and shews who will be raised at the *last* day. It is also supposed that they did not believe that the *wicked* would be raised. Hence to speak of being raised up in the last day was the same as to say that one was righteous, or it was spoken of as the peculiar privilege of the righteous. In accordance with this Paul says, '*If by any means I might attain unto the resurrection of the dead,*' Ph. iii. 11.

42. *Is not this Jesus, &c.* They did not know his heavenly origin; and judging of the meanness of his earthly condition, they could not receive his doctrine.

[44. *No man can come, &c.* Jesus does not deny that these things appeared difficult; and hence he said that if any man believed, it was proof that God had inclined him. It was not to be expected that *of themselves* they would embrace the doctrine. The difficulty in this case was not a want of natural faculties, but erroneous opinions, pride, obstinacy, self-conceit; which prevented their attending to the evidence given by the Father to the truth of Jesus' Messiahship. This word *cannot* is often used to denote a strong and violent opposition of the *will*. Thus it is said, Ge. xxxvii. 4, of the brethren of Joseph, that they '*hated him, and could not speak peaceably unto him.*' Thus, Mt. xii. 34, § 31, '*How* can *ye, being evil, speak good things?*'—*see* Lu. xiii. 33, § 66.]

Except . . . draw him. We cannot see the truth as it is in Jesus, unless we are given a somewhat truthful state of mind, Ps. xii. 3—7. Some regard to the justice, truth, and holiness of God, as well as to his wisdom and power, must be had, before we can see the value of the atonement, or appreciate the evidence that Jesus is the Christ, Ga. iii. 24, .5,

'*Wherefore the law was our schoolmaster* to bring us *unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster.*' The Father delivers from the power of darkness, and translates into the kingdom of his dear Son, Col. i. 12—4, '*Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:* 13, *who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:* 14, *in whom we have redemption through his blood,* even *the forgiveness of sins.*' We must be as little children, Jno. iii. 3, § 12, p. 83; Mt. xviii. 3, § 53. Humbly submitting ourselves to the drawings of the Father, we are led into the privileges of the sons of God, to be fully realized in the resurrection, at the appearing of the Son of God in glory, 1 Jno. iii. 1, 2, '*Behold,*' &c.

Draw him. In the conversion of the sinner, God enlightens the understanding, inclines the will, and influences the mind by motives. So that while God inclines him, and will have all the glory, man yields without compulsion; the obstacles are removed, and he becomes a willing servant of God.

45. *Taught of God.* διδακτοὶ τοῦ Θεοῦ. Be the 'disciples or scholars of God.' Shall humbly sit down, as it were, at his feet, and receive instruction from him—*see* 'Script. Illus.'

[*That hath heard.* Had heard the words of God as spoken from Sinai, when he delivered to the children of Israel the law of the ten commandments; and when he promised to raise them up a Prophet like unto MOSES, by whom they should be more familiarly instructed, De. xviii. 15—.9.]

[*And hath learned, &c.* Not only did the Father speak to them more immediately from Sinai; but by

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thee, and not cast thee away,' Is. xli. 8, 9, p. (41). The Father's choosing of one . . . . . people, does not prevent the display of his grace to other individuals.

[41 *ver.* Men sometimes ask for that, which when granted, they refuse. The Jews had said, '*Lord, evermore give us this bread;*' and yet when Jesus was presented to them as that bread, they murmured at him.]

JOHN vi. 46—53.

46 the Father, cometh unto me. Not that any-man hath-seen the Father, save he which-is
47 of God, he hath-seen the Father. Verily, verily, I-say unto-you, He that-believeth on
48 me hath everlasting life. I am that bread of life. 49, Your fathers did-eat manna in
50 the wilderness, and are-dead. This is the bread which cometh-down from heaven, that
51 a-man may-eat thereof, and not die. I am the living bread which came-down from
heaven: if any-man eat of this bread, he-shall-live for ever εις τον αιωνα: and the bread
that I will-give is my flesh, which I will-give for the life of-the world.
52 The Jews therefore strove εμαχοντο among themselves, saying, How can this-man
53 give us *his* flesh to-eat? Then Jesus said unto-them, Verily, verily, I-say unto-you,
Except ye-eat the flesh of-the Son of man, and drink his blood, ye-have no life in you.

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46. *not that any man hath seen, &c.*—although men must be drawn by the Father in their coming to Christ, yet it is only in the Son that they can become truly acquainted with the Father: 'No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*,' ch. i. 18, § 7, p. 48; Mt. xi. 27, § 29, p. 228.

49. *your fathers did eat, &c.—see on* ver. 31, p. 327. The manna, although a lively emblem of the bread of life, had not the life-giving properties of the 'true bread from heaven.'

50. *cometh down from heaven, &c.*—referring to his being the Son of God, who had come from the Father —'for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. 28, I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father,' ch. xvi. 27, 28, § 87.

and not die—not be cut off by judgment, as were those fathers who died in the wilderness, but live for ever in the enjoyment of the Divine favour—'that they might set their hope in God, and not forget the works of God, but keep his commandments: 8, and might not be as their fathers, a stubborn and rebellious generation; a generation *that* set not their heart aright, and whose spirit was not stedfast with God,' Ps. lxxviii. 7, 8.

51. *the bread that I will give is my flesh, &c.*—referring to the sacrifice which, as having taken to him our nature, the Son of God was to offer, in order to procure life for the world, Heb. ii. 14—8; x. 10.

52. *how can this man? &c.*—so when Jesus discoursed of the new birth, Nicodemus asked, 'How can these things be?' ch. iii. 9, § 12, p. 84.

53. *eat the flesh, &c.*—a lively representation of the same truth was afterwards given at the last supper, when, 'as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body,' &c., Mt. xxvi. 26, § 87.

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the instrumentality of the prophets he, according to the rule placed before them in the Decalogue, was ever, more and more, instructing them, in preparation for the teaching of the Son of God.]

[*Cometh unto me.* The law was a schoolmaster to train disciples for Christ, by whom they were more fully to be taught of God; be led into the spirituality of the law, and the meaning of the types; and be given a better understanding and a perfect confirmation of the words of the prophets, in preparation for the farther teaching of the Holy Ghost, the Comforter.—*See* Sect. xix., 'The Sermon on the Mount,' pp. 119—52.]

[Those who had not only heard the words of promise, so as to expect a Messiah; but had become so acquainted with the teaching of God, by Moses and the prophets, as to be able to appreciate evidence on the subject;—those who, being humble and sincere before God, had profited by the means of grace enjoyed under the Old Testament dispensation, were the best prepared for receiving the enlargement to be given under the New.]

When the Father's voice is listened to, there is simplicity of mind before God, submission to the sovereignty of the Father; there is a coming to the Son, that through him there may be access to the Father; and there is a supplicating the aid of the Holy Spirit, whereby conformity may be had unto the will of the Father: so as to enjoy that great blessing of peace consequent upon the Divine teaching, spoken of by the prophet, Is. liv. 13—. . . . A free invitation to this peace the Saviour had before given, Mt. xi. 28—30, § 29, p. 228, '*Come unto me*,' &c.

46. *Save he which is of God.* Jesus here evidently refers to himself as the Son of God. He is '*the only begotten Son, which is in the bosom of the Father*,' Jno. i. 18, § 7, p. 48; '*the brightness of* his *glory, and the express image of his person*,' He. i. 3; '*over all, God blessed for ever*,' Rom. ix. 5.

Hath seen. Hath intimately known or perceived him. He knows his nature, character, plans.

48. *I am that bread of life.* My doctrine, and the benefit of my mediation, are that *real* support, of spiritual life, of which the manna in the wilderness was the faint emblem—*see* ver. 32, 33, p. 328.

[51. *I am the living bread.* Here our Lord declares, in *literal* expressions, what he had in the preceding verse couched in *figurative* ones, and adds something further. From the use of the figure in the preceding verses, it is plain that by *eating the flesh* of Christ here is metaphorically meant *believing* in the *sacrifice* of the death of Christ as the means of salvation.]

The bread that I will give, &c. Alluding to the death which he was to suffer for human redemption.

Life of the world. That the world might, by his atoning sacrifice, be pardoned, be reconciled to God, and be brought to eternal life. The same word which in Hebrew means *bread*, in the Syriac and Arabic means also *flesh*.

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[44—6 *ver.* Let us seek to manifest the Father unto those whom we endeavour to bring unto Jesus. Neither the previous work of the Father, nor the subsequent work of the Spirit, should be disregarded by those who would profit by the work of the Son. We may not despise the teaching of the Father: men must '*be taught of God*:' men must '*learn of the Father*,' in order to be brought unto Christ. And yet we can only know the Father in truth, as having him made known to us by the Son.]

47—50 *ver.* He that feeds upon Jesus, must believe that he came down from heaven; and that he is not only Divine, but also truly a partaker of our nature; and that, as God-man, he hath given his flesh for the life of the world.

[52—4 *ver.* As a dead man cannot manifest life, so neither can he who is not made alive through the dying of the Son of God, produce the actual phenomena of spiritual life. Let us be both present

JOHN vi. 54—61.

54 Whoso eateth τρωγων my flesh, and drinketh my blood, hath eternal life: and I will-
55 raise-him-up at-the last day. For my flesh is meat βρωσις indeed αληθως, and my
56 blood is drink ποσις indeed. He that-eateth my flesh, and drinketh my blood, dwelleth
57 in me, and-I in him. As the living Father hath-sent me, and-I live by the Father: so
58 he that-eateth me, even-he shall-live by me. This is that bread which came-down from
heaven: not as your fathers did-eat manna, and are-dead: he that-eateth-of this bread
shall-live for ever εις τον αιωνα.
59 These-things said-he in the-synagogue, as-he-taught in Capernaum. 60, Many there-
fore of his disciples, when-they-had-heard *this*, said, This is an-hard σκληρος saying;
61 who can hear it? When-Jesus-knew in himself that his disciples murmured at it, he-

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54. *eateth my flesh*—he afterwards explains that this, in the mere literal sense, would profit nothing, and that feeding upon his words is that which is to be understood—*see* ver. 63, p. 333.

eternal life, &c.—*see* ver. 27, 40, 63, pp. 326, .9, .33; ch. iv. 14, &c., § 13, p. 93.

55. *meat indeed, &c.*— Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart,' Jer. xv. 16.

56. *dwelleth in me*—not only was the flesh of the passover eaten by the children of Israel, but alone within their blood-sprinkled 'dwellings was safety. Ex. xii. 7, 13, 22, .3. . . .—the covering of the ark (which held the law of the ten commandments) was sprinkled with the blood of atonement, Le. xvi. 14; Ile. ix. 3—7—It is by keeping his commandments that the believer gives evidence of being in Christ Jesus: 'And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us,' 1 Jno. iii. 24—'hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit,' iv. 13—and this is made to appear by confessing the truth and manifesting love, ver. 15, 'Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God'—ver. 16, 'And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.'

I in him—this was the object of the Redeemer's request for his disciples, 'I in them, and thou in me,' ch. xvii. 23, § 87—and of the apostle's prayer, 'that Christ may dwell in your hearts by faith,' Eph. iii 17.

57. *hath sent me*—'As *my* Father hath sent me, even so send I you,' &c., ch. xx. 21, § 95.

so he . . . shall live by me—he that is given life in Christ, is to manifest that life—*see on* ch. vii. 37, .8, § 55.

58. *that bread*—*see* ver. 49—51, p. 331.

not as your fathers, &c.—they procured death for themselves by their lust: 'while their meat *was* yet in their mouths, the wrath of God came upon them, and slew the fattest of them,' &c., Ps. lxxviii. 30, .1—so Zech i. 4—6, 'Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the LORD of hosts; Turn ye now from your evil ways, and *from* your evil doings. but they did not hear, nor hearken unto me, saith the LORD. 5, Your fathers, where *are* they? and the prophets, do they live for ever? 6, But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? and they returned and said, Like as the LORD of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.'

59. *in the synagogue, as he taught, &c.*—when Jesus taught in the synagogue at Nazareth, his text was in the prophet Isaiah, and his illustrations from the historical Scriptures, with an application to the then

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56. *Dwelleth in me.* The blood of the paschal lamb was sprinkled upon the door posts of the dwellings of Israel. The believer, trusting entirely in Christ's atoning blood, is given shelter from darkness and death in Him who is the Light and the Salvation of Israel—*see* ch. xvii. 21, .3, .6, § 87.

And I in him. For sanctification, for life, enabling him to live unto God.

[57. *And I live by the Father, &c.* Christ's living by the Father seems to relate to his life as man and Mediator; because it is here spoken of as the consequence of the Father's sending him; and a believer's living by him is represented as being an analogy to Christ living by the Father.]

[59. *Eateth . . . shall live for ever.* The eating here spoken of cannot relate to a sacramental, much less to a corporeal and carnal eating and drinking the real body and blood of Christ; for these things were said a year, at least, before the Lord's supper was instituted, and were then spoken of in the present tense, as necessary to eternal life.—*See* ADDENDA, p. 335, '*Except ye eat,*' *&c.*]

[60. *Hard saying.* σκληρός. Some explain this, 'hard to be understood' (and so Stobæus, ἀκουστὸν οὗτος ὁ λόγος καὶ σκληρός); others, 'offensive.' Either sense may be admitted, and, indeed, both may have place. That it should have appeared so is not strange, if we consider that Christ used such language of himself as no prophet had ever done, and took higher ground than even Moses had ever ventured to do; which must have made what he said at once unacceptable to some, and, from its touching on the most mysterious and experimental parts of religion, little intelligible to others.]

Who can hear it? These disciples seem here to withdraw from their former confession, '*Thou art of a truth that prophet,*' &c., ver. 14, § 40, p. 317; of which Prophet the Father had said, '*I . . . will put my*

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partakers of eternal life, and expectant of being raised up in '*the last day.*' There is not only a quickening of the soul now, but a raising up of the body hereafter.]

The being raised up in the last day; the being made partakers of the first resurrection from the dead, '*according to the eternal purpose which he purposed in Christ Jesus our Lord,*' Eph. iii. 11; the being caught up to meet the Lord at his coming, is the great object of hope to the Christian, 1 Th. iv. 17, .8.

55—.7 *ver.* Let us, by a living faith, be found dwelling in Christ, and let him be in us, to regulate and direct that life, which we are given in Him.

Let us seek to live in as close communion with Christ, as Christ enjoys with the Father.

[58 *ver.* It was corporeally, and with murmuring, that the fathers partook of manna in the wilderness; but it is not as the fathers did eat, that the bread of life is to be partaken of. According to the nature of the life which has to be sustained by it, must the partaking be. Let us, with thanksgiving, feed by faith upon Christ unto life everlasting.]

[59 *ver.* Jesus availed himself of the privilege of

JOHN vi. 62—.5.

62 said unto-them, Doth-this-offend you? 63 ascend-up where he-was before *το προτερον*? profiteth nothing: the words that I speak 64 But there-are some of you that believe not. 65 they-were that believed not, and who [*εστιν ὁ*] should-betray him. And he-said, Therefore said-I unto-you, that no-man can come unto me, except it-were given unto-him of my Father.

What and-if ye-shall-see the Son of man It-is the Spirit that quickeneth; the flesh unto-you, *they* are spirit, and *they* are life. For Jesus knew from the-beginning who

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present circumstances—*see* Lu. iv. 14—27, § 15. p. 102—the scripture expounded in the present discourse is another portion of the same prophet, Is. liii. . . . iv. . . . lv. . . .—and the illustrations are much from the festival of the season, the Passover, ver. 4, § 40. p. 311—*see* 'INTRODUCTION,' p. 325—the result of the discourse at Nazareth was, that all they in the synagogue were filled with wrath, and attempted his destruction, Lu. iv. 28, .9, § 15, p. 105—the result of the present discourse was, that 'many of his disciples went back, and walked no more with him'—*see* ver. 66.

62. *if ye shall see the Son of man, &c.*—Jesus had given them many proofs of his being the Messiah—*see* ch. v. § 23, pp. 175—.80—the grand concluding evidence was yet to be given, in his resurrection and ascension into heaven—to this sign he had pointed forward from the beginning, ch. ii. 18—22, § 12, pp. 81, .2—So sure as Jesus should ascend up where he was before, would full proof be given of his Messiahship, in his being shewn that it is the Spirit that quickeneth, Jno. xv. 26: xvi. 7, &c., § 87, not his carnal ordinances, He. vii. 18, but by the words of Jesus, Jno. xiv 26; xv. 7, 8; xvi. 8, &c.—The fact of his resurrection was that to which abundant testimony was borne, in the promised bestowment of the Holy Ghost. It was the great

subject of Peter's discourse on the day of Pentecost, Ac. ii. 32, .3, 'This Jesus hath God raised up, whereof we all are witnesses. 33, Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.'

where he was before—'He that came down from heaven, . . . the Son of man which is in heaven,' ch. iii. 13, § 12, p. 85—his prayer was answered, 'And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was,' ch. xvii. 5, § 87—'He was received up into heaven, and sat on the right hand of God,' Mk. xvi. 19, § 98—*see also* Ac. i. 9, § ib.; vii. 56—'When he ascended up on high, he led captivity captive, and gave gifts unto men.' Eph. iv. 8.

63. *the words that I speak, &c.*—the same words which appear to have been 'the savour of death unto death' to the unbelievers, are to those that believe 'the savour of life unto life,' 2 Cor. ii. 15, .6.

that believe not—*see* ver. 26, 36, pp. 325, .8.

64. *knew from the, &c.*—*see* ch. ii. 24, .5, § 12, p. 82.

betray, &c.—the same noticed ch. xiii. 11, § 87.

65. *Therefore said I, &c.*—*see* ver. 37, 44, .5, pp. 329, 30.

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words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him,' De. xviii. 18, .9. In place of attending to the evidence that Jesus was that Prophet whom they were to hear in all things, they make themselves judges of what he should speak; and, in place of inquiring into the true import of his words, they make their own ignorance the ground of rejecting him.

63. *It is the Spirit that quickeneth, &c.* To those who remained to hear the conclusion of this discourse, our Lord here gives a key to the whole:—It is by the Spirit applying the truth respecting the atonement of Christ, that men are profited thereby. The flesh of the passover lamb did not necessarily confer life upon him that partook thereof, nor indeed would the flesh of Him whom it prefigured; but he who through that sign, or by simply hearing that word, contemplated Christ our Passover, and was led to trust in him alone for salvation, having no confidence in the flesh, was made partaker of everlasting life. Ph. iii. 3, 20, .1, '*For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.*' 20, '*For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ*: 21, *who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.*'

[*It is the Spirit.* The general meaning of the passage has been represented, by Macknight and others, thus: 'Do ye revolt at this declaration, that my flesh is the bread which came down from heaven, and that you must eat my flesh and drink my blood in order to attain salvation? What if ye shall see the Son of man ascend up into heaven *corporeally* where he was before? Surely this will convince you that I did really come down from heaven; and that I never meant you should eat my flesh after a corporeal and carnal manner. That would profit you nothing. In so speaking I intended not a *literal* sense. It is my words taken in a spiritual sense that are the life-giving food of your souls: wherens, in a carnal acceptation, they are unavailing. The life-giving power of my Spirit it is that is imparted to my words, by which ye will be quickened and nourished unto life eternal.']

65. *Except it were given, &c.* Here our Lord refers to what he had said in ver. 37, 44, pp. 329, .30, and from a comparison of those verses with this, it is clear that by the Father's *giving* men, is meant his *drawing* them to him by shewing them his covenant. He leads them into a knowledge of the truth respecting his dear Son, so that men may come and be taught

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teaching truth in the Jewish synagogue, although the national worship had then become greatly corrupted, and the ordinary teaching went to make void the commandments of God, by human tradition.

[The Divine and human natures of Christ, ver. 50, .1; the atonement he was to make for sins, ver. 53, .4; the necessity of knowing him as having been foreshadowed by the Mosaic types; and of having present communion with him, and assimilation to him; the doctrine of the future resurrection of the body, ver. 39, 40, .4, 54; and of our being indebted for all to the free grace of God, ver. 38, .9; to the enjoyment of which all are welcome who are willing to partake thereof, ver. 40: these were the truths which Jesus, of old, taught in the Jewish synagogue, at the risk of being misunderstood, and of giving offence. In the midst of corruption, the TRUTH uttered his voice; and that in the view of desertion, and in the prospect of his betrayal and death.]

62 *ver.* Jesus, as the Son of man, is ascended to where he was before. He was one with the Father before he appeared upon earth, Eph. iv. 9, 10, '*Now that he ascended, what is it but that he also descended first into the lower parts of the earth?* 10, *He that descended is the same also that ascended up far above all heavens, that he might fill all things.*' What, if we should neglect so great salvation, attested, not only by the fact of the Lord's ascension up where he was before, but by all that hath happened to his people since?

63 *ver.* It is not by feeding upon Christ corporeally that we can be profited by him. His *words* we are to feed upon: 'they *are spirit, and* they *are life.*'

64 *ver.* Men are not truly the disciples of Christ who do not believe in him as having come down from heaven to give himself for the life of the world.

65 *ver.* It is not as being taught the traditions of men, but as being instructed of the Father, that we can come unto Christ.

IF THERE COME ANY UNTO YOU, AND BRING NOT THIS DOCTRINE, RECEIVE HIM NOT INTO YOUR HOUSE, NEITHER BID HIM GOD SPEED: FOR HE THAT BIDDETH HIM GOD SPEED IS PARTAKER OF HIS EVIL DEEDS.—2 John 10, .1.

JOHN vi. 66—71.

66 From that *time* many of his disciples went back εις τα οπισω, and walked no-more
67 with him. Then said Jesus unto-the twelve, Will ye also go-away? 68, Then Simon
Peter answered him, Lord, to whom shall-we-go? thou-hast the-words of-eternal life.
69 And we believe πεπιστευκαμεν and are-sure εγνωκαμεν that thou art that Christ, the Son
70 of-the living God. Jesus answered them, Have- not I -chosen you twelve, and one of
71 you is a-devil? He-spake-of Judas Iscariot *the son* of-Simon: for he *it was that* should
ημελλεν betray him, being one of the twelve.

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66. *went back, &c.*—'they that forsake the LORD shall be consumed,' Is. i. 28—*so* Zeph. i. 6, 'And them that are turned back from the LORD; and *those* that have not sought the LORD, nor enquired for him'—*see* Lu. ix. 62, § 59—'Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him,' He. x. 38.

67. *the twelve*—the twelve disciples 'whom also he named apostles,' Lu. vi. 13—6, § 27, p. 206—and had lately sent forth to preach, &c., x. 1, § 39, p. 294—they had just returned from their mission before the feeding of the five thousand, ix. 10—7, § 40, p. 309.

will ye also go away?—although not now offended to the same degree as the multitude, the night came when they were all offended in him: 'they all forsook him, and fled,' Mk. xiv. 27, 50, §§ 87, 88.

68. *thou hast the words of eternal life*—he was convinced that Jesus was that Prophet spoken of by Moses, *see* ver. 14—having the words of the everlasting covenant, *even* the sure mercies of David, Is. lv. 3—'the words of this life,' Ac. v. 20.

69. *we believe and are sure, &c.*—their experience of Jesus confirmed the testimony they had at first believed—so the Samaritans, ch. iv. 42, § 13, p. 96.

that Christ—the Prophet, Priest, and King, spoken of, Is. lv. 4, ...—*see* Peter's first introduction to Jesus by Andrew, Jno. i. 41, § 10, p. 71.

the Son of the living God—the confession of Nathanael at the beginning was, 'Thou art the Son of God,' ch. i. 49, § 10, p. 73—this confession had just before been made by those in the ship, Mt. xiv 33, § 41, p. 321—was again made by Peter, xvi. 16, § 50.

70. *chosen*—'He called *unto him* his disciples: and of them he chose twelve, whom also he named apostles,' Lu. vi. 13, § 27, p. 206.

a devil—so to those who did not understand his speech because they could not hear his word. 'Ye are of *your* father the devil,' &c., ch. viii. 43, .4, § 55—of anti-Christian Babylon, in answer to her claim to infallibility and apostolic succession, it is said, Rev. xviii. 1, 2, 'Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.'

71. *Judas Iscariot*—'a thief,' ch. xii. 6, § 81—'Satan entered into him,' ch. xiii. 21—30, § 87—he betrayed his Master with a kiss, Mt. xxvi. 48, .9, § 88—and *see* § 27, pp. 214, .7.

NOTES.

by Jesus—may not only be taught his words, but learn to follow his example, and that as reposing their whole confidence in him—as receiving through him the powerful aid of his Holy Spirit, whereby they are enabled to serve the Father with gratitude and gladness of heart.

66. *Many of his disciples.* The word *disciple* means *learner*. It was applied to the followers of Christ, because they were *taught* by him. It does not imply of necessity that those to whom it was given were real Christians; but simply that they were under his *teaching*, were professed learners in the school of Jesus—*see* Mt. xv. 16, § 50; Mk. ii. 18, § 22, p. 169; Jno. ix. 28, § 55; Mt. x. 24, § 30, p. 300.

Went back. Turned away from him and left him.

68. *Thou hast, &c.* The meaning of this is, *Thou teachest the doctrines which lead to eternal life.* Jesus is '*the way, the truth, and the life*,' ch. xiv. 6, § 87. And if the sinner betakes himself to any other way, he will wander and die.

69. *We believe, &c.* Or, we believe and know, that is, we not only have believed that thou art the Messiah, and so, as disciples, have followed thee; but since we believed, we have had abundant and increased experience '*that thou art that Christ, the Son of the living God*.' Peter, after the recent scene upon the lake, might well make this acknowledgment, which had in substance been made by those in the ship, Mt. xiv. 33, § 41, p. 321.

70. *Have not I chosen you twelve?* There is much emphasis in these words. Have not I—I, the Saviour, the Messiah, *chosen* to the apostolic office, conferred on you marks of peculiar favour?

One of you is a devil. And that one, he who came the nearest to eating his flesh—except indeed in that sense in which our Lord had intimated his words were to be understood. At the very next passover, Judas, after eating the passover, from the very hands of his Master, went and sold him to his enemies. Thereafter, first in the soldiers who came to apprehend Jesus, and next and more fatally in Judas himself, and afterward in the Jewish nation generally, were the words fulfilled, '*When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell*,' Ps. xxvii. 2—*comp.* Jno. xviii. 6; Ac. i. 18; Rom. xi. 10—.2.

71. *He spake of Judas, &c.* There is no evidence that Jesus *designated* Judas so that the disciples *then* understood that it was he. It does not appear that the apostles suspected Judas, as they continued to treat him afterwards with the same confidence; for he carried the *bag*, or the purse containing their little property, (ch. xii. 6, § 81; xiii. 29, § 87.) At the table, when Jesus said that one of them would betray him, the rest did not suspect Judas until Jesus pointed him out particularly, ver. 26, § *ib.* Jesus spoke of *one*, to put them on their guard, to check their confidence, and to lead them to self-examination.

PRACTICAL REFLECTIONS.

67 *ver.* When we see others turn back, and walk no more with Jesus, let us be warned by their case, and hear the Lord saying unto us, '*Will ye also go away?*' Who would have thought that even the twelve also would all forsake him? and yet such was the case.

68, .9 *ver.* Before we allow ourselves to be stumbled by the difficulties in our Christian career, let us ask with Peter, '*To whom shall we go?*' Nowhere else can we have that which can alone give true comfort in this life, and nourish us up unto eternal life.

Peter was taught of God to discern the truth of what Jesus had said respecting the bread from heaven, when he said, '*Thou hast the words of eternal life*,' and '*we believe and are sure that thou art that Christ, the Son of the living God*.'

[70, .1 *ver.* Let no external advantage, as to calling or office in the Christian church, or evil report when others fall away, allow us to dream of security from coming temptation. The betrayer was among those few—the twelve whom Jesus himself had chosen to be apostles.]

ADDENDA.

'EXCEPT YE EAT,' ETC.—John vi. 53, p. 331.

Our Lord is evidently speaking of something which might be, and which ought to be, performed at the time of his speaking. The language is appropriate, if we consider him speaking of himself as the Lamb slain from the foundation of the world, and represented by the paschal lamb, of which the Jews were about to partake—*see* ver. 4, § 40, p. 311. Jesus takes care so to lead the thoughts of his hearers, as that those who were rightminded among them could scarcely fail, in the immediately approaching festival, to connect the anti-typical sacrifice which they were to feed upon by faith, with the typical passover, whereby their bodies were nourished. If we look at the matter in this light, we can see the propriety of our Lord's saying, "*Except ye eat*," that is, "*Except ye do now eat*," as if he were speaking of something which could then be done. He is therefore not referring to the Eucharist, to a sacrament afterwards to be instituted: in place of this, he is directing to the right use of the symbols then made use of, in the passover; and to the duty and the privilege of the believer, throughout all dispensations—of receiving nourishment from "*The Word*." This was true of Abel and of Abraham; and it will be true of the last among Adam's race who is made a child of God. This truth is recognised by Peter, when he says, in answer to the question of Jesus at the conclusion of the discourse, "*Lord, to whom shall we go? thou hast the words of eternal life.*" The multitudes might feed upon the passover, or upon the bread with which Jesus had provided them in the wilderness, and they might thereafter remain as dead as before; and this appears to have been too much the case. Nay, even of those twelve in whose hands five loaves had, under the Divine blessing, increased to the fully satisfying five thousand,—of those even who were admitted to the institution of the Lord's supper, there might be one who was known to be a devil. If the sacramental bread were literally the body of Christ, as the Romanists say; and if the eating of that were what was required by our Lord, with the assurance, ver. 56, "*He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him*,"—then it might be objected that the words of Jesus were ill-timed, as requiring the people to partake then of a sacrament which was not instituted till afterwards; that they were also grossly inconsistent with fact, he promising to the eater eternal life, and declaring that he should ever retain possession of Christ; and yet one such eater was possessed by a devil, and was eminently "*the son of perdition*." Admit that not the sacrament, but Christ himself, as received by faith, is that which is spoken of, and all becomes clear.

It is to be noticed, that not only does our Lord require an eating of his flesh, but drinking of his blood. The words are equally express with regard to the one as the other, so that he who drinketh not the blood hath no life in him. This, according to the Roman Catholic understanding of the words, as applying to the Eucharist, cuts off the whole body of their laity from the enjoyment of eternal life: the cup, according to this view, containing the blood, which only the priests are permitted to drink, and from which the people are wholly debarred; they do not, according to their own view of the case, drink the blood. If salvation depend upon eating the flesh in the Eucharist, it also depends upon drinking the blood in the Eucharist, which none of the people, but only the priests, are allowed to do. Thus the Romish priesthood leave the whole of their followers in death. It is true, that the priests apologize, saying, the laity are given the blood along with the bread; the bread, they say, is the body, containing both flesh and blood. But this suppositition as eating of blood does not at all answer the requirement of the text. The eating of bread is certainly no drinking of blood in any sense, and without the drinking of blood there is no life.

Those who pretend to take these words in their literal acceptation are therefore the farthest from doing so. In place of exercising faith by spiritual acts, as apprehending spiritual objects, they exert it in blind credulity, contradicting sense and reason, and turning the words of God into the grossest absurdity. But surely, if they do indeed believe that the words, "*Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you*,"—surely, if they do believe these words to refer to the Eucharist, they would not stop short with eating the flesh, and thus most obviously come short of salvation. They would also drink the cup, of which the Saviour said at the last supper, "*Drink ye all of it*."

It is obvious, however, that our Lord here refers, not to that which could only afterwards be done. He refers to that which might be done at the time he spake, and which was requisite to the true observance of the passover, the festival of the season in which the words were spoken.

THIS IS THE WORK OF GOD,' ETC.—John vi. 29, p. 327.

This is spoken of in Isa. lv. 3—that portion of Isaiah which is so frequently referred to in Jno. vi. ch.—*see* 'Scr. Illus.' ver. 28, p. 327. We are to present ourselves to God, as clay to the hand of the potter, that he may work his will in us, and fashion us for his glory; and this he will do, by working faith in us; thus making with us an everlasting covenant. We cannot work this faith in ourselves; but let us divest our minds of prejudice, and direct them to the impartial and earnest examination of evidence, with a simple desire to know the truth, that we may do it. When we are thus before God, he will not fail to work in us, both to will and to do of his good pleasure. We shall know that he doth indeed give witness to his Son; that he hath been working, and doth work, to produce in us faith in Him whom he hath sent; and we shall with gratitude acknowledge, that 'HIS WORK IS HONOURABLE AND GLORIOUS: AND HIS RIGHTEOUSNESS ENDURETH FOR EVER,' Ps. cxi. 2, 3.

'With this discourse, mysterious, figurative, and interesting as it is, ... the particulars of our Lord's ministry, to the end of the second year, are obviously to be brought to a close. And now, at the termination of this discourse, the first distinct allusion, anywhere on record, to the future treachery of Judas, is found to occur (ver. 70, .1); and so exactly a year before its completion; that it is seen to have been now predicted on Saturday, the seventh of April, as it will be found hereafter to have been consummated on Friday, the fifth of April.'—*Greswell*, Vol. II. Diss. xxiii. p. 351.

END OF OUR LORD'S SECOND YEAR'S MINISTRY.

APPENDIX.

'HE SHALL BE CALLED A NAZARENE.'—Matt. ii. 23, § 5, p. 35.

CHRIST is spoken of by the prophets as the 'BRANCH.'—There are, in the Hebrew, seven different words of this signification, supposed to be used to designate the Saviour, the second of which is *Natzer*, the same as that from which the word *Nazareth* is derived. It more particularly expresses a branch, slip, or sprout which is tender, and requires careful preservation. The 'NAZARENE' is predicted by all the larger prophets. Thus—ISAIAH *speaks of Christ as a* 'Rod out of the stem of Jesse,' *and a* 'BRANCH' *out of the roots of David*, ch. xi. 1.—*So again*, ch. liii. 2, *he was* 'as a TENDER PLANT, and as a ROOT out of a dry ground:' *despised of men, although the beloved of the Father.*—JEREMIAH *speaks of* a 'RIGHTEOUS BRANCH,' ch. xxiii. 5, 6, 'Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. 6, In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS,' and in ch. xxxiii. 14—6, 'THE BRANCH OF RIGHTEOUSNESS:' 14, Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. 15, In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. 16, In those days shall Judah be saved, and Jerusalem shall dwell safely: and this *is the name* wherewith she shall be called, The LORD our righteousness.' EZEKIEL *speaks of him as* 'THE HIGH-EST BRANCH of the High Cedar;' *as a* 'TENDER ONE' *cropped from* 'the top of his young twigs,' *planted in* 'the mountain of the height of Israel,' ch. xvii 22—24. 22, Thus saith the LORD GOD; I will also take of the highest branch of the high cedar, and will set *it*; I will crop off from the top of his young twigs a tender one, and will plant *it* upon an high mountain and eminent: 23, In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. 24, And all the trees of the field shall know that I the LORD have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the LORD have spoken and have done it.'—*See* THE TRANSFIGURATION, Mt. xvii. 1, 2, &c., 51, p. 52, vol. ii.—In ZECHARIAH, 'The Lord of hosts' *first speaks of him as* 'My servant the BRANCH,' ch. iii. —10. 8, Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they *are* men wondered at: for, behold, I will bring forth my servant the BRANCH. 9, For behold the stone that I have laid before Joshua; upon one stone *shall be* seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day. 10, In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig tree.' *By the same prophet He is afterwards spoken of as* 'the man whose name is the BRANCH,' and who 'shall bear the glory,' ch. vi. 9—15. '9, And the word of the LORD came unto me, saying, 10, Take of *them of* the captivity, *even* of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah; 11, then take silver and gold, and make crowns, and set *them* upon the head of Joshua the son of Josedech, the high priest, 12, and speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name *is* The BRANCH, and he shall grow up out of his place, and he shall build the temple of the LORD; 13, even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both. 14, And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the LORD. 15, And they *that are* far off shall come and build in the temple of the LORD, and ye shall know that the LORD of hosts hath sent me unto you. And *this* shall come to pass, if ye will diligently obey the voice of the LORD your GOD.' *He is the Root of David, who hath prevailed and unto whom the praise for redemption is due.* Rev. v. 5—10. '5, And one of the elders saith unto me, Weep not: behold the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. 6, And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. 7, And he came and took the book out of the right hand of him that sat upon the throne. 8, And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. 9, And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; 10, and hast made us unto our God kings and priests: and we shall reign on the earth.'

ALL THE WHILE MY BREATH IS IN ME, AND THE SPIRIT OF GOD IS IN MY NOSTRILS:

MY LIPS SHALL NOT SPEAK WICKEDNESS, NOR MY TONGUE UTTER DECEIT.—Job xxvii. 3, 4.

VOLUME SECOND.

THE GOSPEL TREASURY, ETC.,

FROM THE END OF THE SECOND YEAR OF THE MINISTRY OF JESUS CHRIST, TO HIS ASCENSION INTO HEAVEN.

"TO THE ONLY WISE GOD OUR SAVIOUR, BE GLORY AND MAJESTY, DOMINION AND POWER, BOTH NOW AND EVER. AMEN."—Jude, ver. 25.

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SECTION XLVIII.—LEAVEN OF THE PHARISEES AND OTHERS.

Matthew xvi. 4—12. Mark viii. 13—21. pp. 31—.4.

No 48.—[*Lesson 46, continued.*]—*Jesus returns to Bethsaida; and on the way cautions his disciples against the leaven of the Pharisees, &c.*
Line from Dalmanutha across the lake to Bethsaida in Decapolis.

Jesus departs again by ship, &c. . . .	16. 4	8. 13	—	—	
The disciples forget to take bread . . .	— 5	— 14	—	—	
'Beware of the leaven of the Pharisees,' &c.	— 6	— 15	[12. 1]	—	Mt. 23. 5; 1 Co. 5. 6-8.
Vain reasoning of the disciples . . .	— 7	— 16	—	—	
Jesus says to them, 'O ye of little faith,' &c.	— 8, 9	— 17 [.8]	—	—	— 6. 30.
Reminds them of the two miracul. feedings	— 9, 10	— 19, 20	—	—	— 14. 14-20; 15. 32-.7.
What is meant by the leaven, &c. . . .	— 11, .2	— 21	—	—	

SECTION XLIX.—JESUS HEALS A BLIND MAN.—Mark viii. 22—.6. p. 34.

No. 49.—[*Lesson 46, continued.*]—*At Bethsaida, in Decapolis.*

Jesus gives sight to a blind man . .	—	8. 22—.6	—	—	

SECTION L.—JESUS MAKES PROMISE TO PETER OF THE KEYS OF THE KINGDOM, AND IMMEDIATELY BEGINS TO TELL HIS DISCIPLES OF HIS APPROACHING SUFFERINGS AT JERUSALEM, AND ALSO OF HIS SECOND AND GLORIOUS ADVENT. —Matthew xvi. 13—28. Mark viii. 27—ix. 1. Luke ix. 18—27. Coasts of Cæsarea Philippi. pp. 35—50.

No. 50.—[*Lesson 47.*]—*Jesus visits the vicinity of Cæsarea Philippi; he inquires of his disciples, first, whom the people, and then whom they themselves, considered him to be; Peter answers in the name of the rest: confessing Jesus to be the Christ. Jesus promises them a further opening into this great* FOUNDATION TRUTH: *until which they are to tell no man that he is the Christ.*

Matt. xvi. 13—20. *Mark* viii. 27—30. *Luke* ix. 18—21. *pp.* 35—40.

Jesus enters the coasts of Cæsarea Philippi	16. 13	8. 27.	—	—	
Prays privately with his disciples . .	—	—	9. 18	—	[Lu. 5. 16.]
'Whom do men say that I the Son of m. am?'	— 13	— 27	— 18	—	
'Some say John the Baptist: some, Elias,' &c.	— 14	— 28	— 19	—	
'Whom say ye that I am?'	— 15	— 29	— 20	—	
Peter's confession [Jno. 1. 41-.9; 6. 69; 11. 27]	— 16	— 29	— 20	—	Ps. 2. 7; He. 1. 2, 5.
Jesus answers, 'Blessed art thou, Simon,' &c.	— 17	—	—	—	Mt. 11. 6; 25-.7.
Peter, a stone, Christ the Rock, &c. . .	— 18	—	—	[1. 42]	1 Co. 3. 11; Eph. 2. 20.
The keys of the kingdom promised . .	— 19	—	—	[20. 23]	
Of binding and loosing . . [Mt. 18. 18]	— 19	—	—	—	
The disciples not yet to make him known .	— 20	— 30	— 21	—	Lu. 4. 41; Mk. 3. 12.

From this time forward Jesus begins to foretell his sufferings and death, circumstantially, to the disciples: Peter expostulates with him, and is sharply rebuked: Jesus takes occasion thence to discourse both to his disciples and to the people on the duty of self-denial and taking up the cross, and proceeds to speak of the glory, promising a view of the coming kingdom.

Matt. xvi. 21—.8. *Mark* viii. 31—ix. 1. *Luke* ix. 22—.7. *pp.* 40—.4.

Jesus foretells his sufferings the *first* time .	16. 21	8. 31	9. 22	—	Mt. 17. 22, 23.
Peter's ignorance of this key of the kingdom	— 22	— 32	—	—	
Is rebuked by Jesus	— 23	— 33	—	—	
Christ our example . [Mt. 10. 38; Lu. 14. 27]	— 24	— 34	— 23	—	

(*The disciples instructed with regard to his second advent.*
Matt. xvi. 25—.8. *Mark* viii. 35—.8; ix. 1. *Luke* ix. 24—.7.)

Who shall save his life . . [Mt. 10. 39]	16. 25	8. 35	9. 24	[12. 25.]	Rev. 20. 4.
'What is a man profited,' &c. . . .	— 26	— 36, .7	— 25	—	Job 27. 8; Lu. 12. 19-21.
Christ's coming in glory . [Mt. 25. 31; 26. 64]	— 27	— 38	— 26	—	
Promises a sight of his kingly glory . .	— 28	9. 1	— 27	—	Mt. 17. 1-8; 2 Pe. 1. 16-.8.

* Lesson 46 embraces Sections 47, .8, .9.

SECTION LI.—Jesus is transfigured on the Holy Mount. Discourses on the coming of Elias. Heals a demoniac.

Matthew xvii. 1—21. Mark ix. 2—29. Luke ix. 28—42. Mount Hermon. pp. 51—69.

No. 51.—[*Lesson* 48.]—*Jesus is transfigured on a certain mountain, in the presence of Peter, James, and John.—Matt.* xvii. 1—8. *Mark* ix. 2—8. *Luke* ix. 28—36. *pp.* 51—.6.

	MATT.	MARK.	LUKE.	JOHN.	ILLUSTRATIONS.
Jesus takes the three up into a mountain	17. 1	9. 2	9. 28	——	
Is transfigured before them	— 2	— 2, 3	— 29	[1. 14]	Rev. 1. 16; 2 Pe. 1. 18.
The two witnesses, Moses and Elias	— 3	— 4	— 30	——	De. 34. 5, 6; 2 Ki. 2. 11.
Subject of their conversation	——	——	— 31	——	
Peter, &c., heavy with sleep	——	[14.37-42]	— 32	——	
Peter's proposal to build three tabernacles	— 4	— 5, 6	— 33	——	
A bright cloud overshadows them	— 5	— 7	— 34	——	Ex. 40. 34; 1 Ki. 8. 10, 1.
The Father acknowledges Jesus as the Christ	— 5	— 7	— 35	——	[Mt. 3. 17; Mk. 1. 11;
The King, 'My beloved Son'	— 5	— 7	— 35	——	(Lu. 3. 22.]
The Priest, 'In whom I am well pleased'	— 5	— 7	— 35	——	Is. 42. 1.
The Prophet, 'Hear ye him'	— 5	— 7	— 35	——	De. 18. 15, .8, .9.
The disciples 'sore afraid'	— 6	——	——	——	
Bid to arise and not be afraid	— 7	——	——	——	Rev. 1. 17.
Jesus is found alone	— 8	— 8	— 36	——	
The disciples silent on the subject	——	——	— 36	——	

The next day, as they are coming down from the mountain, Jesus discourses with the three disciples on the coming of Elias.
Matt. xvii. 9—13. *Mark* ix. 9—13. *Luke* ix. 37. *pp.* 57, .8.

Jesus speaks of the rising from the dead	17. 9	9. 9,10	——	——	[Mt. xxviii. 7.]
They ask about the coming of Elias	— 10	— 11	——	——	
'Elias truly shall first come, and restore,' &c.	— 11	— 12	[1. 16, .7]	——	Mal. 4. 5, 6; Ac. 3. 20, .1.
Had begun to come in John the Baptist	— 12, .3	— 13	[— 76, .8]	——	
Jesus is met by much people	——	——	9. 37	——	

Jesus heals a demoniac, which his disciples in his absence had not been able to do.
Matt. xvii. 14—.8. *Mark* ix. 14—27. *Luke* ix. 38—42. *pp.* 58—61.

The scribes found questioning the disciples	——	9. 14-.6	——	——	
Who have failed to cast out a dumb spirit	17. 14-.6	— 17, .8	9. 38-40	——	
'O faithless and perverse generation'	— 17	— 19	— 41	——	De. 32. 20.
The demoniac brought to Jesus	——	— 20	— 42	——	
His father describes the case	——	— 21, .2	——	——	
Jesus says, 'If thou canst believe,' &c.	——	— 23	[17. 6	11. 40]	
The parent's prayer, 'Help thou,' &c.	——	— 24	——	——	
The child is healed	— 18	— 25-.7	— 42	——	

Jesus in private explains his disciples' inability.—Matt. xvii. 19—21. *Mark* ix. 28, .9. *p.* 61.

The disciples ask, 'Why could not we,' &c.	17. 19	9. 28	——	——	
Jesus speaks of the power of faith	— 20	——	——	——	
Faith removes mountains	— 20	——	——	——	[Mt. xxi. 21; Mk. 11. 23.]
Usefulness of prayer and fasting	— 2[illegible]	— 29	——	——	[— — 22—.4.]

SECTION LII.—Jesus again forewarns his disciples of his sufferings. He pays tribute. The disciples dispute about precedence. Jesus describes the manner in which they should follow him.—Matthew xvii. 22—.7 [xviii. 1—9]. Mark ix. 30—50. Luke ix. 43—50. John vii. 1. From Hermon to Capernaum. pp. 70—81.

No. 52.—[*Lesson* 49.]—*Jesus journeys and resides in Galilee; and again plainly foretells his sufferings, &c.*
Matt. xvii. 22, .3. *Mark* ix. 30—.2. *Luke* ix. 43—.5. *John* vii. 1. *pp.* 70—.2.

Jesus walks through Galilee	17. 22	9. 30	——	7. 1	
While all are amaz. at his mighty power, &c.	——	——	9. 43	——	
He again predicts his death and resurrection	— 22, .3	— 31	— 44	——	
The disciples understand not, &c.	— 23	— 32	— 45	——	

The disciples dispute among themselves. The collectors of the tribute money make application to Peter.—Matt. xvii. 24—.7. *Luke* ix. 46. *pp.* 72, .3.

The disciples dispute among themselves	——	——	9. 46	——	Lu. 22. 24.]
Peter directed to pay tribute	17. 24-.7	——	——	——	

The disciples ask Jesus, 'Who is the greatest?' &c. Jesus questions them about their dispute; and, upon their making no answer, he proceeds, both by a significant action and by word of mouth, to instruct them in humility, and to avoid causing offence.
Mark ix. 33—50. *Luke* ix. 46—50. *pp.* 74— 9.

Jesus quest. the disci. concern. their dispute	[20.26,.7]	9. 33, .4	[22.24-30]	——	
Jesus sets a child in the midst of them	[18. 2-5]	— 35-.7	9. 47, .8	——	
The disciples' intolerance	——	— 38	— 49	——	Nu. 11. 28.
Jesus says, 'Forbid him not: for,' &c.	[26. 10]	— 39, 40	— 50	——	
Cup of water given in Christ's name	[10. 42]	— 41	——	——	
Of offending one of the little ones	[18. 6]	— 42	——	——	
Better to part with right hand, &c.	[5. 30]	— 43, .4	——	——	
——— foot	[18. 8]	— 45, .6	——	——	
——— eye	[5. 29]	— 47, .8	——	——	
Every sacrifice must be salted	——	— 49	——	——	Le. 2. 13; Eze. 43. 24.
Salt is good, &c. Have peace, &c.	[— 13]	— 50	——	——	Rom. 12. 18.

SECTION LIII.—Of offences, reconciliation, forbearance, and forgiveness. Matthew xviii. 1—35. At Capernaum. pp. 82—.6.

No. 53.—[*Lesson* 50.]—*The disciples agree to refer their dispute to Jesus; he discourses to them upon the subject as before.—Matt.* xviii. 1—22. *pp.* 82—.4.

	MATT.	MARK.	LUKE.	JOHN.	ILLUSTRATIONS.
Who is greatest in the kingdom of heaven? .	18. 1—4	[9. 33..7	9. 46..8]	——	
Of receiving and of offending the little ones.	— 5, 6	[— 38, .42	— 47, .8]	——	
Exercise self-denial rather than cause offence	— 7-9	[— 43..8]	——	——	Lu. 9. 25.
Reasons for not despising these little ones, ver. 10—.4.					
1. Their ang. have ready access to the Father	18. 10	——	——	——	Ac. 12. 15.
2. The Son hath come to save the lost . .	— 11	——	[9. 56	3. 17]	1 Ti. 1. 15.
3. Rejoicing over the lost when found . .	— 12, .3	——	[15. 4—6]	——	
4. Not the Father's will that one should perish	— 14	——	——	[10. 28]	2 Pe. 3. 9.
Means for recovering an erring brother, ver. 15—.7.					
1. Tell him his fault privately . . .	18. 15	——	——	——	
2. If he refuse, take one or two *witnesses* .	— 16	——	——	[8. 17]	2 Co. 13. 1.
3. If still careless, tell it to the church .	— 17	——	——	——	2 Th. 3. 6, 14.
In seeking to reform others, exercise self-watchfulness, ver. 18—20.					
As ye do, it will be done to you [Mt. 16. 19]	18. 18	——	——	——	2 Co. 2. 10.
Unity in prayer	— 19	——	——	——	Ja. 5. 16; 1 Jno. 5. 14.
Christ in their midst . . [— 28. 20]	— 20	——	——	——	
To forgive 'Until seventy times seven' .	— 21, .2	——	[17. 4]	——	Da. 9. 24.

Parable of the king and his servants.—Ver. 23—35. *pp.* 84, .5.

The servant who owed 10,000 talents . .	18. 23..7	——	——	——	2 Ki. 4. 1; Ps. 78. 38.
His fellow-servant who owed him 100 pence .	— 28 30	——	——	——	
Binding his fellow-serv., he is himself bound	— 31..4	——	——	——	
The warning as before suggested, ver. 18 .	— 35	——	——	——	Pr. 21. 13.

SECTION LIV.—Upon the approach of the Feast of Tabernacles, Jesus' brethren advise him to shew himself in Jerusalem. John vii. 2—9. At Capernaum. pp. 87—90.

No. 54.—[*Less.* 51 *embraces Sect.* liv., *and part of Sect.* lv.—*John* vii. 2—viii. 1.] *pp.* 87, .8.

Jesus' breth. bid him shew himself in Jerusal.	——	[3. 21]	——	7. 2-5	
Jesus' answers, 'My time is not yet come' .	——	——	——	— 6-9	[Jno. 2. 4; 8. 20.]

SECTION LV.—Jesus sets out to go to Jerusalem. He teaches in the temple.—John vii. 10—x. 21. At Jerusalem. pp. 90—120.

No. 55.—[*Lesson* 51, *continued. See Sect.* liv.]—*After the departure of his brethren, Jesus sets out to go to Jerusalem. Opinions of the Jews as to the character of Jesus, and the probability of his coming to the feast. John* vii. 10—.3. *p.* 91.

Goes up as it were in secret	——	——	——	7. 10	
Different opinions respecting him . . .	[31. 46]	——	[7. 16]	— 11-.3	Jno. 9. 16; 11. 56.

About the middle of the feast Jesus appears in the temple, and teaches. Ver. 14—30. *pp.* 91—.4.

Jesus teaches publicly in the temple . .	——	——	——	7. 14	
The Jews marvel at his learning . . .	[13. 54	6. 2	4. 22]	— 15	Ac. 2. 7.
Jesus declares his teaching to be of God .	——	——	——	— 16	Jno. 14. 10—.24.
How men may discover it to be so . . .	——	——	——	— 17	
The true mess. seeks glory of him who sent .	——	——	——	— 18	
Jesus charges the Jews with seek. to kill him	[12. 14	3. 6]	——	— 19	
Denying this, they proceed to blasphemy .	——	——	——	— 20	
Charge him with sabbath breaking . .	——	——	——	— 21-.4	
Jesus recognised by some belong. to Jerusal.	——	——	——	— 25	
They reject him as knowing whence he is .	——	——	——	— 26..7	*See the rule*, ver. 17.
Yet they do not know . . . from whom he is	[11. 27]	——	——	— 28..9	Jno. 1. 18.
Some seek to take Jesus	——	[11. 18	19. 47]	— 30	

Particulars of the last day of the feast, the twenty-first of the Jewish Tisri. John vii. 31.—viii. 1. *pp.* 94—.7.

Many believe Jesus to be the Christ . .	——	——	——	7. 31	
Officers sent to take him	——	——	——	— 32	Jno. 11. 47.
His time of leaving is not yet	——	——	——	— 33	— 16. 16.
'Ye shall seek me, and,' &c.	——	——	——	— 34	Ho. 5. 6; Jno. 13. 33.
The Jews ask, 'Whither will he go,' &c. .	——	——	——	— 35, .6	Is. 11. 12; Ja. 1. 1.
Jesus earnestly invites to the Fountain of life [Jno. 6. 35]	——	——	——	— 37..9	Le. 23. 36; Joel 2. 28; (Is. 44. 3; 55. 1; 58. 11.
'This is the Prophet' . . [— 1. 21]	[11. 3]	——	——	— 40	De. 18. 18; Ac. 7. 37.
Others 'the Christ,' but some obj., *comp.* v. 27	[2. 5	——	2. 11]	— 41, .2	Ps. 132. 11; Mi. 5. 2; (Jno. 1. 46; 4. 42; 6. 69.
The people are divided	——	——	——	— 43, .4	
The officers report—'Never man spake,' &c.	[7. 29	——	4. 22]	— 45, .6	
The Pharis. ask, 'Have any of the rulers,' &c.	——	——	——	— 47..9	Ja. 5. 4, 5.
Nicodemus pleads for a fair investigation .	——	——	——	— 50, .1	Pr. 18. 13—*see margin.*
The sneer, 'Art thou also of Galilee?' .	——	——	——	— 52	
They go each to his own home . . .	——	——	——	— 53	
And Jesus to the mount of Olives . . .	——	——	[21. 37]	8. 1	

PARTICULARS OF THE FOLLOWING DAY, TISRI THE TWENTY-SECOND, AFTER JESUS RETURN TO THE TEMPLE.—John viii. 2—x. 21. pp. 98—120.

[*Lesson* 52.]—*The adulteress released. Jesus the light of the world. Abraham's seed, &c. John* viii. 2—59. *pp.* 98—108.

	MATT.	MARK.	LUKE.	JOHN.	ILLUSTRATIONS.
Jesus teaches in the temple	—	—	—	8. 2	
An adulteress brought before him	—	—	—	— 3-6	
Jesus answers her accusers	—	—	—	— 7-9	Rom. 2. 22.
Says to her, 'Go, and sin no more'	—	—	[9. 56]	— 10, 11	[Jno. 5. 14]; 3. 17.
His followers shall not walk in darkness	—	—	[2. 32]	— 12	Is. 49. 6.
Accused of witnessing of himself	—	—	—	— 13	
Adverts to the witness of the Father	—	—	—	— 14–18	Jno. 16. 32; Mt. 3. 17.
His answer to 'Where is thy Father?'	—	—	—	— 19	[— 5. 18; 14. 6, 7, 9; (16. 3; 17. 25.
'In the treasury,' 'his hour' not yet come	—	—	—	— 20	
'Whither I go ye cannot come'	—	—	—	— 21	[— 13. 33]; Pr. 14. 32.
'Will he kill himself?' (*see Note*)	—	—	—	— 22	
Intimates whence he is, and warns	—	—	—	— 23, 24	[— 3. 31.]
The question, 'Who art thou?'	—	—	—	— 25–27	[— 5. 17-30; He. 13. 8.
The Son of man, to be lifted up	—	—	—	— 28	[— 3. 14]; 5. 19, 30;
Contrasts his case with theirs	—	—	—	— 29	(Rom. 1. 4.
Many believe on him	—	—	—	— 30	[— 11. 45.]
Tells who are his disciples indeed	—	—	—	— 31	Rom. 2. 7; Col. 1. 23;
The truth makes free	—	—	—	— 32	Ho. 6. 3. (He. 10. 36, 39.
'We be Abraham's seed,' &c.	—	—	—	— 33	1 Co. 7. 22.
Their bondage spiritual	—	—	—	— 34–8	
Not in the best sense children of Abraham	—	—	—	— 39, 40	
They claim to have God for their Father	—	—	—	— 41	
Jesus shews who is their Father	—	—	—	— 42–4	Is. 63. 16; 64. 8; Mal. 1. 6.
Exposes the ground of their unbelief	—	—	—	— 45–7	Jno. 10. 26, 27.
The Jews begin to blaspheme	—	—	—	— 48	
Jesus' reply, 'I have not a devil,' &c.	—	—	—	— 49, 50	— 5. 41–4.
They become confident in their blasphemy	—	—	—	— 51–3	
True honour, Jesus' knowledge of the Father	—	—	—	— 54, 55	— 5. 41; Ac. 3, 13.
Abraham's knowledge of Jesus	—	—	[10. 24]	— 56	
Their ignorance of his Divinity	—	—	—	— 57	
Jesus declares that he is 'I AM'	—	—	—	— 58	Ex. 3. 14; Is. 43. 13.
Escapes from being stoned	—	—	[4. 30]	— 59	Jno. 11. 8; [10. 31–9].

Jesus heals a blind man, and delivers the parable of the Good Shepherd.
John ix.—x. 21. pp. 108—117.

[*Lesson* 53.]—*Jesus heals a blind man.*—*John* ix. *pp.* 109—113.

A man blind from his birth, why?	—	—	[13. 2, 3]	9. 1-3	Jno. 11. 4; Ac. 28. 4.
Jesus speaks of approaching darkness, &c.	—	—	—	— 4, 5	
Anoints the eyes of the blind man	—	—	—	— 6	
Sends him to the pool of Siloam	—	[8. 23]	—	— 7	2 Ki. 5. 10; Ne. 3. 15.
The man being questioned by the Jews	—	—	—	— 8-12	
Confesses Jesus to be a prophet	—	—	—	— 13–7	[Jno. 3. 2.]
His parents questioned	—	—	—	— 18-23	[— 16. 2]; Is. 26. 11.
The man's answer, 'One thing I know,' &c.	—	—	—	— 24, 25	Ps. 50. 14, 15.
'How opened he thine eyes?' &c.	—	—	—	— 26, 27	
'We are Moses' disciples,' &c.	—	—	—	— 28, 29	Ps. 103. 7; He. 3. 5.
The man bears testimony for Jesus	—	—	—	— 30–3	[Jno. 10. 3]; Job 27. 9.
Is reproached and cast out	—	—	—	— 34	
Jesus further reveals himself to him	—	—	—	— 35–8	[— 4. 26.] (Rom. 2. 19.
The blind made to see, the seeing made blind	—	—	—	— 39-41	[— 3. 19]; Is. 5. 21;

(*Jesus intimates that this case of the man born blind may be taken to express the result of his coming into the world, by which the nations born blind have been made to see, whilst the Jews, who said, 'We see,' have been left to blindness and blasphemy.*)

Jesus delivers the parable of the Good Shepherd.—*John* x. 1—21. *pp.* 114—117.

Parable of the sheepfold &c.	—	—	—	10. 1-6	
Jesus is the door	—	—	—	— 7-9	
The thief and the Saviour contrasted	—	—	—	— 10	
The Good Sheph. contrasted with the hireling	—	—	—	— 11–5	Eze. 34. 12 23.
Other sheep than those of the Jewish fold	—	—	—	— 16	Is. 49. 6; 56. 8.
The Father's will	—	—	—	— 17, 18	Ph. 2. 8, 9; Ac. 2. 24, 32.
Disputings among the Jews for these sayings	—	—	—	— 19 21	

SECTION LVI.—AT THE FEAST OF DEDICATION, JESUS REVISITS JERUSALEM.
John x. 22—39. pp. 120—125.

No. 56.—[*Lesson* 54 *embraces Sects.* lvi., lvii.]—*Jesus distinguishes between the Jews and his sheep. Is accused of blasphemy. pp.* 120—123.

Jesus walks in Solomon's porch	—	—	—	10. 22, 23	Ac. 3. 11-26; 5. 12.
Requested to say whether he be the Christ	—	—	—	— 24	
Had already declared himself	—	—	—	— 25	Jno. 5. 36
What the characteristics of his sheep	—	—	—	— 26, 27	1 Jno. 4. 6.
Their security, and the cause thereof	—	—	—	— 28, 29	1 Pe. 1. 5; He. 7. 25.
Jesus declares his oneness with the Father	—	—	—	— 30	Jno. 17. 21–3
The Jews again take up stones to stone him	—	—	—	— 31	[— 8. 59.]
Jesus asks for his accusation	—	—	—	— 32	Ex. 4. 4.
They charge him with blasphemy	—	—	[4. 35]	— 33	Jno. 5. 17, 18.
Claims only what the scriptures warrant	—	—	—	— 34–6	[— 5. 27, 36, 37; 8. 42];
His works declare what he is	—	—	—	— 37	(Ps. 82; Is. 11. 2, 3
Enough to prove his oneness with the Father	—	—	—	— 38	
Jesus again escapes	—	—	—	— 39	

	MATT.	MARK.	LUKE.	JOHN.	ILLUSTRATIONS.
Jesus' reply	—	—	12. 14	[18. 36]	
He warns against covetousness	—	—	— 15	—	Jos. 7. 21; Ec. 11. 9;
Parable of the rich man	—	—	— 16-21	—	(Job 20. 22, &c.
Not to care for the body, but the soul	[6. 25-34]	—	— 22-31	—	Ps. 34. 10; He. 13. 5.
'Fear not, little flock,' &c.	—	—	— 32	[10. 27, .8]	Is. 40. 2.
Treasure in the heavens	[19. 21]	—	— 33, .4	—	Ac. 2. 45; 4. 34.
Waiting for the return of their Lord	[24. 43, .4]	—	— 35-40	—	Is. 11. 5; Eph. 6. 14.
The faithful and wise steward	[— 45-51]	—	— 41-.6	—	Ps. 37. 9.
Knowledge of duty enhances guilt	—	—	— 47, .8	[9. 41]	De. 25. 2; 1 Ti. 1. 13;
Jesus came 'to send fire on the earth'	—	—	— 49	—	(Ja. 4. 17.
Straitened until the predicted baptism	[20. 22	10. 38]	— 50	—	
Division in households anticipated	[10. 34-6]	—	— 51-.3	[7.43; 9.16]	Mi. 7. 6.
He reproaches for not discerning 'this time'	[16. 2, 3]	—	— 54-.6	—	
'Why even of yourselves judge ye not,' &c.	—	—	— 57	—	
To seek immediate reconciliation	[5. 25, .6]	—	— .8, .9	—	

SECTION LXIV.—The fate of the Galilæans. The barren fig tree. Luke xiii. 1—9. pp. 173—..5.

No. 64.—[*Lesson* 61 *includes Sects.* lxiv., lxv., lxvi.]—*Jesus in Galilee, forewarns the Jews of the calamities coming on them in connection with the destruction of Jerusalem.*

The Galilæans whose blood Pilate had, &c., a sign of what was about to befal them	—	—	13. 1-3	—	Ac. 5. 37; Is. 1. 11-.7.
So the eighteen and the tower in Siloam	—	—	— 4, 5	—	[Lu. 19. 42-.4.]
The fig tree which encumbered the ground	[21. 19]	—	— 6-9	—	Ex. 32. 10; Is. 5. 2.

SECTION LXV.—Jesus heals a woman. Parables.—Luke xiii. 10—21. pp. 175, ..6

No. 65.—[*Lesson* 61, *continued, see above.*]—*Jesus on the sabbath day heals a woman who had a spirit of infirmity eighteen years, and justifies the act against the ruler of the synagogue.—Luke* xiii. 10—.7. *pp.* 175, ..6.

A woman who had an infirm. 18 years, healed	—	[16. 18]	13. 10-.3	—	Ac. 9. 17.
The ruler of the synagogue is indignant	—	—	— 14	—	Ex. 20. 9.
Jesus vindicates his having liberated the wo.	—	—	— 15, .6	—	[Lu. 14. 5]; Pr. 11. 9.
His adversaries ashamed; the people rejoice	—	—	— 17	—	Is. 45. 24.

Jesus again delivers the parable of the grain of mustard seed, and also that of the leaven. Ver. 18—21. *p.* 176.

Parable of the grain of mustard seed	[13. 31, .2	4. 30-2]	13. 18, .9	—	
Parable of the leaven hid in 3 meas. of meal	[— 33]	—	— 20, .1	—	

SECTION LXVI.—Of the saved. Herod. Jesus predicts his death. Laments over Jerusalem.—Luke xiii. 22—35. pp. 177—.80.

No. 66.—[*Lesson* 61, *continued, see above.*]—*Jesus answers the question, 'Lord, are there few that be saved?'—Luke* xiii. 22—30. *pp.* 177, ..8.

Jesus journeys toward Jerusalem	—	—	13. 22	—	
Is asked, 'Are there few that be saved?'	—	—	— 23	—	
Bids them 'strive to enter in at the strait gate'	[7. 13, .4]	—	— 24	—	
Ere the door be shut	[25. 10]	—	— 25	—	Is. 55. 6.
Past misused privileges will not then avail	[7. 23]	—	— 26, .7	—	
The bitter envy and regret	[8. 12]	—	— 28	—	
Whence shall come the heirs of the kingdom	[8. 11, .2]	—	— 29	—	Rev. 7. 9, 10.
The last first, and the first last	[19 30	10. 31]	— 30	—	

Jesus is advised by certain of the Pharisees to depart out of Herod's dominions. He laments over Jerusalem.—Ver. 31—.5. *pp.* 178—.80.

Certain say, 'Depart hence: for Herod,' &c.	—	—	13. 31	—	[Lu. 3. 1; 23 7]; Am. 7. 12.
Jesus' answer, 'Go ye, and tell that fox,' &c.	—	—	— 32, .3	—	Zep. 3. 3.
Jesus' lament, 'O Jerusalem, . . which,' &c.	[23. 37]	—	— 34	—	
Desolation and blindness predicted till the time spoken of, Ps. 118. 26	[21. 9	11. 9, 10]	— 35	[12. 13]	

SECTION LXVII.—Jesus heals a man of the dropsy. Discourses on the mysteries of the kingdom, and of discipleship.—Luke xiv. pp. 181—..5.

No. 67.—[*Lesson* 62.]—*Jesus, while eating bread on the sabbath day in the house of a certain ruler, a Pharisee, heals a man of the dropsy.—Luke* xiv. 1—6. *p.* 181.

Jesus in the house of a chief Pharisee	—	—	14. 1	—	
Watched if he would heal on the sabbath day	—	[3. 2]	— 1, 2	—	Lu. 6. 7; Ps. 37. 32.
Silences the Pharisees, as at Lu. 13. 15-.7	[12. 11, .2]	—	— 3-6	—	De. 22. 4.

Jesus gives suitable advice to the guests, and also to his host; and in answer to an observation of one of the guests, delivers a parable relating to the mysteries of the kingdom. Ver. 7—24. *pp.* 182—..4.

A parable, 'When thou art bidden,' &c.	—	—	14. 7-10	—	Pr. 25. 6, 7. .
The proud shall be abased [Lu. 18. 14	23. 12]	—	— 11	—	— 15. 33; Ja. 4. 6, 10.
Advises his host whom he should feast	[25. 34]	—	— 12-.4	—	— 22. 16.
The parable of the great supper [— 22. 30	22. 2]	—	— 15-.7	—	
Those invited make various excuses	[— 5-7]	—	— 18-20	[1. 11]	1 Co. 7. 33.
Those in the streets and lanes are invited	[— 8]	—	— 21	—	Rev. 22. 17.
Those in the highways, &c.	[— 9, 10]	—	— 22, .3	—	
None that were bidden allowed to partake	—	—	— 24	—	Pr. 1. 24.

Jesus warns the multitudes, who were following him in his journeyings, what was necessary to any one desiring to become his disciple.—Luke xiv. 25—35. *pp.* 184—.6.

	MATT.	MARK.	LUKE.	JOHN.	ILLUSTRATIONS.
Self-denial necessary in Jesus' disciple	[10. 37-.9]	——	14. 25-.7	——	Ac. 20. 24; Rev. 12. 11.
Unlike him, who began to build, &c.	——	——	— 28-30	——	Pr. 24. 27.
Unlike the king going improvidently to war	——	——	— 31, .2	——	— 20. 18.
Jesus' disciple must forsake all	[16. 24	10. 21]	— 33	——	Ph. 3. 7, 8.
Of salt which has lost its savour	[5. 13	9. 50]	— 34, .5	——	

SECTION LXVIII.—Jesus' defence of himself against the Pharisees. He delivers three parables.—Luke xv. pp. 187—.95.

No. 68.—[*Lesson* 63.]—*Jesus defends himself against the exceptions of the scribes and Pharisees, for receiving and eating with publicans and sinners.* *Luke* xv. 1—10. *pp.* 187—.90 *Eastward.*

Jesus rec. publicans and sin. Phari. murmur	[9. 10-.2	2.15-.7]	15. 1, 2	——	[Lu. vi. 29.]
(*Jesus delivers three parables, illustrative of what was about to be done for the lost.*)	——	——	— 3-32	——	(119.176; 1 Pe. 2.10.25. Exe. 11.16; 34.11-.6; Ps.
1. The lost sheep	[18. 12, .3]	——	— 3-7	——	
(*Jesus speaks as if by contrast; thus, If one sheep out of a flock would be sought after, and rejoiced over when found, how much more the whole flock*)	[10. 6]	——	——	——	
2. The lost piece of silver	——	——	— 8-10	——	
(*If one out of ten pieces of silver would be sought for diligently, much more the whole ten; and the Lord accounted all the ten tribes his peculiar treasure* (Le. 20. 26; De. 14. 2—*had been lost*, 2 Ki. 17. 20-.3.)					

Jesus takes occasion from the same occurrence to deliver the parable of the elder and the younger brother; or, as it is commonly called, the parable of the prodigal son *Ver.* 11—32. *pp.* 190—..5.

3. The prodigal son	——	——	15. 11-24	——	Ps. 51. 4; Ho. 12. 1; Je. (3. 18, .9.
(*If the younger son would be received back with rejoicing, equally so, at the least, may it be expected, would the first born, the favourite son, unto whom especially the inheritance had been promised*, Je. 31. 9, 18-20.)					
Refusal of the elder son to rejoice at his brother's return. His father's entreaty	——	——	— 25-32	——	Is. 35. 10; Rom. 11. 1; (Ph. 3. 6.
(*The case of Judah, who was angry, and would not come in, and the father's gracious invitation to him also, to partake of the blessing.*)					

SECTION LXIX.—Parables—the unjust steward; and the rich man and Lazarus.—Luke xvi. pp. 196—205.

No. 69.—[*Lesson* 64.]—*Jesus delivers the parable of the unjust steward, &c.* *Luke* xvi. 1—18. *pp.* 196—..9.

(*The wisdom of providing in time for eternity.*)					(Rev. 20. 12. (1 Co. 4. 2; 1 Pe. 4. 5;
The steward who wasted his master's goods	——	——	16. 1, 2	——	Ec. 12. 14; Rom. 14.12;
Thinks to provide friends when put out, &c.	——	——	— 3-7	——	
(*This parable also is to be understood by way of contrast, for we act most justly towards our Lord, as well as most surely for ourselves, when we expend his goods for the benefit of others*)	——	——	— 8, 9	[12. 36]	1 Th. 5. 5, 8.
If men would be intrusted with true riches, they must shew themselves faithful in what is already committed to their care	[25. 21]	——	— 10, .1	——	
If not faithful in another man's, who, &c.	——	——	— 12	——	Jo. 24. 15-.9
'No servant can serve two masters,' &c.	[6. 24]	——	— 13	——	He. 12. 3.
The Pharisees being covetous, deride Jesus	[23. 14]	——	— 14	——	1 Sa. 16, .7; Ps. 7. 9.
Actions are differently viewed by God & man	[6. 5-8]	——	— 15	——	Is. 40. 8; 51. 6.
The law and prophets witnessed until John	[5. 18	13. 31]	— 16, .7	——	
The gospel requires a stricter obedience than even that demanded by the law, exemplified in the *case of divorce*	[—32;	19.9 10.11,.2]	— 18	——	Mal. 2. 14-.6.

The parable of the rich man and Lazarus.—Ver. 19—31. *pp.* 199—202.

DISCOURSE ON THE RIGHT USE OF PROPERTY.			16. 19, &c.	——	
The rich man and Laz.; their cases contrasted	——		— 19 21	——	[Lu. 12. 19]; Ac 3. 2.
Their cases in another state	——		— 22, .3	——	
Prayer to saints, its ill success, for himself	——		— 24-.6	——	Job 5. 1; 21. 13.
And also for his brethren	——		— 27, .8	——	
The sufficiency of scripture vindicated, in opposition to the voice from hell	——	——	— 29-31	——	Jno. 12. 10, .1.

SECTION LXX.—Jesus discourses on offences, forgiveness of injuries, and faith, and heals ten lepers.—Luke xvii. 1—19. pp. 206—..9.

No. 70.—[*Lesson* 65 *includes Sects.* lxx., lxxi.]—*While Jesus is discoursing on the subject of offences, and on the forgiveness of injuries, the apostles ask for increase of faith. Jesus' reply.—Luke* xvii. 1—10. *pp.* 206—..8.

	MATT.	MARK.	LUKE.	JOHN.	ILLUSTRATIONS.
Woe to them by whom offences come	[18. 6, 7	9. 42]	17. 1, 2	——	Re. 18. 21.
Brotherly forgiveness 'seven times a day'	[— 15-22]	——	— 3, 4	——	Le. 19. 17; Eph. 4. 32.
The apostles' prayer, 'Lord, incr. our faith'	——	[— 23, 4]	— 5	——	
'We are unprofitable servants:' &c. [*see* Mt.	25. 3]	——	— 7-10	——	1 Co. 13. 2. Job 22. 3; Is. 64. 6.

Jesus heals ten lepers, one of them being a Samaritan.
Ver. 11—..9. *In Galilee, before crossing into Peræa. pp.* 208, ..9.

Jesus on his journey to Jerusalem	——	——	17. 11	[4. 4	Lu. 9. 51, .2.]
Ten lepers cry to him for mercy	——	[1. 40]	— 12, .3	——	Le. 13. 46.
Jesus commands, 'Go,' &c.; they are cleansed	[8. 4]	——	— 14	——	— 14. 2; [Lu. 5. 14.]
One, 'a Samaritan' glorifies God, &c.	——	——	— 15, .6	[4. 34, 42]	
Jesus asks, 'Where *are* the nine?' &c.	——	——	— 17, .8	——	Ps. 106. 13; Eph. 2. 11-.8
'Arise, go thy way: thy faith hath made,' &c.	[8. 13	7. 29]	— 19	——	[Lu. 8. 48.]

SECTION LXXI.—Jesus passes out of Galilee into Peræa.
Matthew xix. 1, 2. Mark x. 1. p. 209.

No. 71.—[*Lesson* 65, *continued.*]—*Crossing Jordan at the ford opposite Scythopolis. South-east corner of Galilee.*

Multitudes healed by Jesus	19. 1, 2	10. 1	[6. 17	10. 40-.2]

SECTION LXXII.—When the kingdom of God should come
Luke xvii. 20—37. pp. 210—..3.

No. 72.—[*Lesson* 66.]—*Jesus answers the Pharisees concerning the coming of the kingdom of God; and addresses his disciples on the coming of the Son of man, which serves as a prelude to the prophecy afterwards delivered from mount Olivet.*
Luke xvii. 20—37. *In Peræa. East of Scythopolis.*

The kingd. of God cometh not with observa.	[17. 12]	——	— 20	[1. 11]	
Already among them (as promised, Mt. 16. 28)	——	——	— 21	——	
His forewarns his disciples of worse days	[9. 15]	——	— 22	[16. 20]	
Not to be deceived by 'See here; or,' &c.	[24. 26	13. 21]	— 23	——	
'As the lightning, so the coming of the Son of man'	[— 27]	——	— 24	——	Job 37. 3.
Must first suffer and be rejected of the Jews	[16. 21]	——	— 25	——	[Lu. 9. 22.]
As in the days of Noah	[24. 37-.9]	——	— 26, .7	——	Ge. 6. 7. (2 Th. 1. 7-10.
As in days of Lot, the d. Son of man is reveal.	——	——	— 28-30	——	— 13. 10; 19. 12-25;
Then, no time to look back	[— 17, .8	— 15, .6]	— 31, .2	——	— 19. 26.
He that seeks to save his life, shall lose, &c.	[10. 39	8. 35]	— 33	[12. 25]	
The separation that will then take place	[24. 40, .1]	——	— 34-.6	——	1 Th. 4. 17.
Wheresoever the body, thither the eagles, &c.	——	——	— 37	——	De. 28. 26; Job 39. 30.

SECTION LXXIII.—Two parables on prayer.
Luke xviii. 1—14. In Peræa. pp. 214—..7.

No. 73.—[*Lesson* 67.]—*The parable of the unjust judge and the importunate widow.* Luke* xviii. 1—8. *pp.* 214—..6.

The poor widow, an ex. of perseve.	[ch. 21. 36]	——	——	18. 1-8	——	Rom 12. 12; Eph. 6. 18; (Col. 4. 2; 1 Th. 5. 17.
'Shall he find faith on the earth'	——	——	——	— 8	——	

Jesus delivers the parable of the Pharisee and the publican, with reference to certain who accounted themselves righteous, and despised others.—Ver. 9—14. *pp.* 216, ..7.

The Pharisee boasts—					
1. His superiority to others	[Lu. 16. 15]	——	——	18. 9-11	——	Rev. 3. 17.
2. That he fasts twice in the week, &c.	——	——	——	— 12	——	
The publican relies on God's mercy	——	——	——	— 13	——	Je. 31. 19.
Each dealt with according to ch. 14. 11	[23. 12]	——	——	— 14	——	Job 22. 29; 1 Pe. 5. 5, 6.

SECTION LXXIV.—Jesus treats of divorce, and welcomes little children.
Matthew xix. 3—15. Mark x. 2—16. Luke xviii. 15—.7. In Peræa. pp. 218—..22.

No. 74.—[*Lesson* 68.]—*The Pharisees question Jesus concerning the lawfulness of divorce for every cause; his answer to them in public, and likewise to his disciples in private. Matt.* xix. 3—12. *Mark* x. 2—12. *pp.* 218—..20.

Jesus questioned regarding the law of divorce	19. 3.	10. 2	——	——	
He refers them to Moses	——	— 3	——	——	De. 24. 1-4.
Who, they think, favours this licence	[5. 31]	— 4	——	——	
The bill of div. required for their hard., &c.	— 7, 8	— 5	——	——	
Argum. agt. divorce fr. the first instit. of marr.	— 4-6	— 6-9	——	——	(Eph. 5. 31. Ge. 1. 27; 2. 24; 5. 2;

* This parable also is to be understood by way of contrast; thus, our Judge is not *unjust*, but 'the Lord our righteousness.' Our judge is he who feared God, and regarded man, so as to lay down his life for us, according to the Father's commandment. The church is not a poor widow, but his own chosen bride. Her prayers do not weary him; he is waiting to be gracious at the voice of her cry. This contrast is implied in ver. 7; Rev. 6. 10.

	MATT.	MARK.	LUKE.	JOHN.	ILLUSTRATIONS.
Crim. of divorce when prepar. to another mar.	19. 9	—	[16. 18]	—	
The same warning to his disciples privately	[5. 32]	10. 10–.2	—	—	1 Co. 7. 10, .1.
Their objection, 'It is not good to marry'	— 10	—	—	—	Pr. 21. 19; 1 Co. 7. 25–.7.
Grace necessary to keep the law	— 11	—	—	—	1 Co. 7. 2, 9, 17, 32–.4.

Jesus reproves his disciples for preventing the bringing of little children to him.
Matt. xix. 13—.5. *Mark* x. 13—.6. *Luke* xviii. 15—.7. *pp.* 220—..2.

Disciples rebuke those who bring children	19. 13	10. 13	18. 15	—	
Jesus says, 'Forbid them not,' &c.	— 14	— 14	— 16	—	1 Co. 14. 20; 1 Pe. 2. 1, 2.
How the kingdom of God is to be received	[18. 3]	— 15	— 17	[3. 3]	Ps. 131. 1, 2.
Jesus takes the little children in his arms	— 15	— 16	—	—	Ge. 48. 14, .5.

SECTION LXXV.—Jesus answers a rich young ruler. The danger of riches. Promise to the twelve, etc.

Matthew xix. 16–30. Mark x. 17–31. Luke xviii. 18–30. In Peræa. pp. 223—..30.

No. 75.—[*Lesson* 69.]—*Jesus answers the question of a rich young ruler, regarding what he should do to inherit eternal life.*
Matt. xix. 16–22. *Mark* x. 17–22. *Luke* xviii. 18–23. *pp.* 223—..6.

'Good Master, what good thing shall I do,' &c.	19. 16	10. 17	18. 18	—	[Lu. 10. 25–.8.]
Jesus asks why he calls him 'good'	— 17	— 18	— 19	—	Mi. 6. 8; 1 Tim. 3. 16.
'Keep the commandments'	— 17	—	—	—	
The ruler asks, 'Which?'	— 18	—	—	—	
Jesus directs to the second table of the law	— 18, .9	— 19	— 20	—	Ex. 20. 12–.7; Rom. 13. 9.
The ruler asks, 'What lack I yet?'	— 20	— 20	— 21	—	1 Jno. 1. 8.
Call to follow the Saviour	— 21	— 21	— 22	—	— 2. 15; 4. 9–17.
The ruler wanting in the one thing needful	22	— 22	— 23	—	

Jesus takes occasion, from the example of this young man, to speak of the danger of riches, as hindering an entrance into the kingdom of heaven. Peter, in the name of the apostles, inquires what should be their portion who had forsaken all to follow him.
Matt. xix. 23–30. *Mark* x. 23—31. *Luke* xviii. 24—30. *pp.* 226—..30.

The rich shall hardly enter the kingdom	19. 23	10. 23	18. 24	—	1 Ti. 6. 8, 9.
That trust in riches ... easier for a camel, &c.	— 24	— 24, .5	— 25	—	Ps. 49. 6, 11, .2, 16-20;
'Who then can be saved?'	— 25	— 26	— 26	—	(1 Ti. 6. 17.
Things impos. with men, possible with God	— 26	— 27	— 27	—	Je. 32. 17, .8; Rom. 8. 3, 4.
Peter says, 'We have left all,' &c.	— 27	— 28	— 28	—	
Jesus gives a special promise to the twelve	— 28	—	—	—	Rev. 20. 4; 2. 26.
Promise to the disciples generally	— 29	— 29, 30	— 29, 30	—	Ps. 37. 16; Is. 61. 7.
The 'first shall be last; and the last ... first'	— 30	— 31	[13. 30]	—	Ac. 13. 46.

SECTION LXXVI.—Parable of the labourers hired.

Matthew xx. 1–16. pp. 230—..3.

No. 76.—[*Lesson* 70.]—*In Peræa, opposite Jericho.*

The first hired at a penny a day	20. 1, 2	—	[10. 2]	—	Rev. 6. 6.
Those at the third hour on terms of free grace	— 3, 4	—	—	—	Pr. 19. 15; Ho 6. 10.
Those at the 6th, 9th, and 11th hour the same	— 5–7	—	—	—	He. 6. 12.
At evening the last are made first	— 8, 9	—	—	—	
Those first hired begin to murmur	— 10–.2	—	—	—	
The householder vindicates his conduct	— 13, .4	—	—	[17. 2]	Rom. 9. 21.
'Is thine eye evil, because I am good?'	— 15	—	—	—	De. 15. 9; Pr. 23. 6.
'So the last shall be first, and the first last'	— 16	[10. 31	13. 30]	—	Mt. 19. 30; 8. 11, .2; 22. 14.

SECTION LXXVII.—Jesus a third time predicts his sufferings, etc. He answers the two sons of Zebedee, and shews how power is to be exercised in the kingdom.—Matthew xx. 17—28. Mark x. 32—45. Luke xviii. 31—.4.

West of Jordan, near the ford opposite Jericho. pp. 234—..9.

No. 77.—[*Lesson* 71.]—*Jesus enters Judæa; and a third time predicts to his disciples the circumstances of his sufferings and death.*
Matt. xx. 17—.9. *Mark* x. 32—.4. *Luke* xviii. 31—.4. *pp.* 235, ..6.

Jesus predicts his death, &c., the third time	20. 17–.9	10. 32–.4	18. 31–.3	—	Is. 53. 5; Ac. 3. 18.
The import of the saying hid from the twelve	—	[9. 32]	— 34	—	

James and John, with Salome, their mother, petition Jesus for the privilege of sitting on his right hand and on his left in his kingdom: the ten being offended thereby, Jesus addresses a discourse to them all in common.—Matt. xx. 20—.8. *Mark* x. 35—45. *pp.* 237—..9.

Request of the mother of Zebedee's children	20. 20, .1	10. 35–.7	—	—	1 Ki. 22. 19, (8. 17.
Jesus' reply to James and John [Mt. 26. 39 42]	— 22, .3	— 38-40	—	—	Ac. 12. 2; Rev. 1. 9; Rom.
Jesus forbids his disciples to exercise domin.	— 24–.6	— 41–.3	[22. 24]	—	1 Pe. 5. 3.
The leader to be the servant of all	— 27	— 44	[— 26]	—	1 Co. 9. 19.
Christ our example	— 28	— 45	[— 27	13. 4, 5, 14]	Is. 53. 10, .1; Da. 9. 24–.6; (1 Ti. 2. 6; Tit. 2. 14.

SECTION LXXVIII.—As Jesus is approaching Jericho, he heals a blind man.—Luke xviii. 35—43. pp. 240, ..1.

No. 78.—[*Lesson* 72, *Sects.* lxxviii., lxxix.]—*East of Jericho.*

Jesus heals a blind man	[20. 29-34	10. 46-52]	18. 35-42	—	
The man follows Jesus, glorifying God	[— 34	— 52]	— 43	—	

SECTION LXXIX.—Having entered and passed through Jericho, Jesus heals another blind man.

Matthew xx. 29—34. Mark x. 46—52. Luke xix. 1. pp. 242—..5.

No. 79.—[*Lesson 72, continued.*]—*West of Jericho.*

	MATT.	MARK.	LUKE.	JOHN.	ILLUSTRATIONS.
Jesus passes through Jericho	20. 29	10. 46	19. 1	—	
Blind Bartimæus cries after Jesus	— 30, .1	— 46-.8	—	—	
Jesus speaks comfort to him	— 32, .3	— 49-51	—	—	
'Thy faith hath made thee whole'	— 34	— 52	—	—	

SECTION LXXX.—Zacchæus entertains Jesus. Parable of a nobleman and his ten servants.—Luke xix. 2—27. West of Jericho. pp. 245—..51.

No. 80.—[*Lesson 73.*]—*On the evening of the same day, the sabbath being at hand, Jesus stops at the house of Zacchæus.—Luke* xix. 2—10. *pp.* 245—..7.

Zacchæus makes great exertions to see Jesus	—	—	19. 2-4	—	
Jesus makes choice of him as his host	—	—	— 5, 6	—	
All murm. at his hav. 'gone to be guest,' &c.	[9. 11]	—	— 7	—	(Mi. 6. 8.
Zacchæus pro. to shew mercy and do justice	—	—	— 8	—	Ex. 22. 1; 2 Sa. 12. 6;
Zacchæus a 'son of Abraham'	—	—	— 9	—	Ge.3.7; Rom.4.11,.2,.6.
The Son of man come to seek and save the lost	—	—	— 10	—	Eze. 34. 11.

Jesus, in the house of Zacchæus, delivers the parable of a nobleman and his servants.
Ver. 11—27. *pp.* 247—..50.

Parable of a nobleman and his ten servants	[25. 14-30	13. 34]	19. 11-27	—	Ac. 1. 4-11.
The servant who had gained ten pounds	[— 20, .1]	—	— 16, .7	—	
" " " five "	[— 22, .3]	—	— 18, .9	—	
Zacchæus pro. to shew mercy and do justice	[— 24-.9]	—	— 20-.6	—	Job 15. 5, 6.
Those who would not he should reign, &c.	[— 30]	—	— 27	[19. 14, .5]	Is. 1. 28.

SECTION LXXXI.—The anointing of Jesus at Bethany.—Matthew xxvi. 6—13. Mark xiv. 3—9. Luke xix. 28. John xi. 55—xii. 11. Bethany in Judæa. pp. 252—..8.

No. 81.—[*Lesson 74.*]—*After the expiration of the sabbath, six days before the passover, that is, on Saturday, the evening of the ninth of Nisan, Jesus arrives at Bethany.*
Luke xix. 28. *John* xi. 55—xii. 1. *pp.* 252, ..3.

Jesus ascending to Jerusalem	—	—	19. 28	—	
The Jews ask, will he come to the feast?	—	—	—	11. 55, .6	
Measures taken for his apprehension	—	—	—	— 57	Jno. 7. 1.
Jesus reaches Bethany 6 days bef. the passover	—	—	—	12. 1	— 11. 1, 43.

Jesus is entertained at supper in the house of Simon the leper; and is anointed there by Mary, the sister of Lazarus: the disciples, and especially Judas Iscariot, taking offence thereat, are reproved by Jesus.
Matt. xxvi. 6—13. *Mark* xiv. 3—9. *John* xii. 2—8. *pp.* 253—..8.

Sits at meat in the house of Simon the leper	26. 6	14. 3	[10. 38-42]	12. 2	
The anointing by Mary of his head, &c.	— 7	— 3	[7.36,&c.]	— 3	
Indignation of the apostles at the waste	— 8, 9	— 4, 5	—	— 4, 5	
Why Judas opposed the anointing	—	—	—	— 6	1 Jno. 2. 18-29.
Jesus vindicates Mary against the apostles	— 10-.2	— 6-8	—	— 7, 8	
The universal preaching of the gospel will manif. this free bestowal of love upon Jesus	— 13	— 9	—	—	Ps. 112. 6; Ec. 7. 1.

The first day in Passion Week, Sunday, the ninth of the Jewish Nisan.

John xii. 9—11. *p.* 257.

Much people go to see Jesus and Lazarus	—	—	—	12. 9	
Chief priests consult to put Lazarus to death	—	—	—	— 10, .1	Lu. 16. 31.

The second day in Passion Week, Monday, the tenth of Nisan.

SECTION LXXXII.—Jesus' public entry into Jerusalem.—Matthew xxi. 1—11, 14—.7. Mark xi. 1—11. Luke xix. 29—44. John xii. 12—36. pp. 259—..74.

No. 82.—[*Lesson 75.*]—*Jesus goes in procession from Bethany to Jerusalem. The people meet him.—John* xii. 12, .3. *p.* 259.

Much people go to meet Jesus	—	—	—	12. 12, .3	Ps. 118. 25, 6.

Jesus sends for an ass from Bethphage.
Matt. xxi. 1—6. *Mark* xi. 1—6. *Luke* xix. 29—34. *pp.* 260—..2.

Jesus sends for an ass	21. 1-3	11. 1-3	19. 29-31	—	
That the prophecy might be fulfilled	— 4, 5	—	—	—	Zec. 9. 9.
The disciples do as they were bid	— 6	— 4-6	— 32-.4	—	

Jesus makes his public entry into Jerusalem.
Matt. xxi. 7—9. *Mark* xi. 7—10. *Luke* xix. 35—44. *John* xii. 14—.8. *pp.* 262—..5.

Preparation for Jesus' entry into Jerusalem	21. 7, 8	11. 7, 8	19. 35, .6	12. 14-.6	Ju. 10. 4; 12. 14.
He is welcomed at descent of mount Olivet	—	—	— 37, .8	—	Ps. 118. 26.
Why the people meet him	—	—	—	— 17, .8	
Is requested to rebuke his disciples	—	—	— 39, 40	—	
Hosanna to the Son of David	— 9	— 9, 10	—	—	
Jesus weeps over the city, 'If thou,' &c.	[24. 2]	—	— 41-.4	—	De. 28. 52, &c.

All the city is moved; the Pharisees displeased.
Matt. xxi. 10, .1. *Mark* xi. 11. *John* xii. 19. *pp.* 265, .6.

	MATT.	MARK.	LUKE.	JOHN.	ILLUSTRATIONS
Enters Jerusalem, all the city moved	21. 10, .1	11. 11	—	—	
Pharis. vexed, 'the world ... gone after him'	—	—	—	12. 19	

The blind and lame healed. Jesus departs from the temple.
Matt. xxi. 14—.7. *Mark* xi. 11. *p.* 266.

Blind and lame healed in the temple	21. 14	—	—	—	2 Sa. 5. 6.
'Out of the mouth of babes,' &c.	— 15, .6	—	—	—	Ps. 8. 2 (*margin*).
Jesus goes out with the twelve	— 17	11. 11	—	—	

Greeks wish to see Jesus.—John xii. 20—36. *pp.* 266—..9.

Is told that Greeks desire to see him	—	—	—	12. 20-.2	
Speaks of his glorification and passion	—	—	—	— 23, .4	1 Co. 15. 36.
Of the death and glorification of his saints	[10. 39	8. 35	17. 33]	— 25, .6	
Prayer answered by a voice from heaven	—	—	[3. 21, .2]	— 27-30	
The judgment of the world	—	—	—	— 31	
The Son of man must be lifted up	—	—	—	— 32, .3	Ch. 3. 14, .5.
'Who is this Son of man?'	—	—	—	— 34	
Jesus exhorts to walk in the light, &c.	—	—	—	— 35, .6	

Jesus goes out of the city.—Matt. xxi. 17. *Mark* xi. 11. *p.* 269

Lodges in Bethany	21. 17	11. 11	—	—	

The third day in Passion Week, Tuesday, the 11th of Nisan.

SECTION LXXXIII.—THE BARREN FIG TREE DENOUNCED. SECOND CLEANSING OF THE TEMPLE.

Matthew xxi. 18—22; 12, .3. Mark xi. 12—.9. Luke xix. 45—.8. pp. 275—.80.

No. 83.—[*Lesson* 76.]—*Jesus, in the way from Bethany to Jerusalem, causes a barren fig tree to wither.—Matt.* xxi. 18—22. *Mark* xi. 12—.4. *pp.* 275, ..6.

The barren fig tree denounced	21. 18, .9	11. 12-.4	[13. 6-9]	—	
The disciples marvel at the sudden blight	— 20	[— 20, .1]	—	—	
'If ye have faith,' &c.	— 21, .2	[— 22	17. 6]	—	[Mt. 17. 20.]

Jesus purges the temple.—Matt. xxi. 12, .3. *Mark* xi. 15—.9. *Luke* xix. 45—.8. *pp.* 276—..8.

Jesus drives out those who bought and sold	21. 12	11. 15, .6	19. 45	[2. 13-.6]	Je. 7. 11; 1 Co. 3. 17.
My house, the house of prayer for all	— 13	— 17	— 46	—	Is. 56. 7.
Different cond. of the people & their leaders	—	— 18	— 47, .8	—	— 3. 12.
Jesus goes out of the city at even	[— 17]	— 19	—	[8. 1]	

The fourth day in Passion Week, Wednesday, the 12th of Nisan.

Sects. lxxxiv.—lxxxvi. pp. 280—361.

SECTION LXXXIV.*—CONVERSATION RENEWED CONCERNING THE FIG TREE. THE JEWISH RULERS QUESTION JESUS AUTHORITY. PARABLES RESPECTING THE TRANSFERRING OF THE KINGDOM TO ANOTHER PEOPLE.—Matthew xxi. 23—xxii. 22. Mark xi. 20—xii. 17. Luke xx. 1—26. pp. 280—.99. Jerusalem.

No. 84.—[*Lesson* 77.—*Mark* xi. 20—.6. *Matt.* xxi. 23—46. *Mark* xi. 27—xii. 12. *Luke* xx. 1—19.]—*On the morning of the fourth day in passion week, Wednesday, the 12th of Nisan, as Jesus and the disciples are returning to Jerusalem, Peter renews the conversation relating to the fig tree, which had been cursed the day before. Mark* xi. 20—.6. *pp.* 281—..2.

Conversation relating to the fig tree	[21. 21, .2]	11. 20-.6	—	—	

Jesus answers the Pharisees, who demand of him by what authority he did the things before recorded.
Matt. xxi. 23—.7. *Mark* xi. 27—33. *Luke* xx. 1—8. *At Jerusalem. pp.* 282—..4

Jesus' authority called in question	21. 23	11. 27, .8	20. 1, 2	—	Ac. 4. 7-10.
'The baptism of John, whence was it?'	— 24, .5	— 29, 30	3, 4	—	
The dilemma	— 25-.7.	— 31-.3	5-8	—	

The Parable of a father and his two sons.—Matt. xxi. 28—32. *In the temple. pp.* 285, ..6.

Parable of the two sons sent to work, &c.	21. 28-30	—	—	—	Je. 3. 11; 31. 18-20.
Application of the parable, 'John came,' &c.	— 31, .2	—	—	—	

The Parable of the vineyard let out to husbandmen
Matt. xxi. 33—46. *Mark* xii. 1—12. *Luke* xx. 9—19. *pp.* 286—.91.

Parab. of the vineyard let out to husbandmen	21. 33-41	12. 1-9	20. 9-16	—	Na. 2. 2; Ac. 7. 54; Ps. 80. 8-16; Is. 5. 1-7; Je. 2. 21; Ho. 10. 1.
'The stone which the builders rejected,' &c.	— 42	10, .1	— 17	—	Ps. 118. 22, .3.
'The kingd. of God shall be taken from you'	— 43	—	—	—	Je. 3. 11-.8.
'Whosoever shall fall on this stone,' &c.	— 44	—	— 18	—	Is. 8. 14, .5; Da. 2 34, .5.
The priests fear to take Jesus	— 45, .6	12	— 19	—	

* SECT. lxxxiv. includes Lessons 77, .8.—*See* Lesson 77 above.

SING UNTO GOD, YE KINGDOMS, ETC.—Psa. lxviii. 32.

Parables on transferring the kingdom, continued. *pp.* 291—..7.

[LESSON 78.—*Matt.* xxii. 1—22. *Mark* xii. 13—..7. *Luke* xx. 20—..6.]—*Jesus delivers the parable of the marriage feast.*—*Matt.* xxii. 1—14. *pp.* 291—..4.

	MATT.	MARK.	LUKE.	JOHN.	ILLUSTRATIONS.
Marriage for the king's son	22. 1-10	—	[14. 15-24]	—	Re. 22. 17. (5. 3.
The guest without a wedding garment	— 11..4	—	—	—	Is. 61.10; Je.2.26; 2 Co.

Jesus answers the question of the Herodians concerning the payment of tribute to the Roman emperor.—*Matt.* xxii. 15—22. *Mark* xii. 13—..7. *Luke* xx. 20—..6. *pp.* 295—..7.

Conspiracy to entangle Jesus	22. 15, .6	12. 13	20. 20	—	Ps. 59. 3.
They ask, 'Is it lawful to give tribute,' &c.	— 17	— 14, .5	— 21, .2	—	
Jesus puts them to silence	— 18-22	— 15..7	— 23..6	—	Rom. 13. 7.

SECTION LXXXV.*—JESUS PUTS TO SILENCE THE SADDUCEES AND PHARISEES. Matthew xxii. 23—xxiii. Mark xii. 18—44. Luke xx. 27—xxi. 4. John xii. 37—50. pp. 300—..21.

No. 85.—[*Lesson* 79.—*Matt.* xxii. 23—46. *Mark* xii. 18—37. *Luke* xx. 27—44.]—*Jesus answers the inquiry of the Sadducees concerning the woman married to seven brethren in succession, in which was involved the question of a resurrection to come.* *Matt.* xxii. 23—33. *Mark* xii. 18—27. *Luke* xx. 27—40. *pp.* 300—..4.

The Sadducees quibble, 'Whose wife,' &c.	22. 23-.8	12. 18-23	20. 27-33	—	De. 25. 5, 6.
Jesus points out the source of their error	— 29	— 24	—	—	
Declares the resurrection state	— 30	— 25	— 34-..6	—	1 Co. 15. 42, .9, 52.
Quotes Moses in proof of resurrection	— 31, .2	— 26, .7	— 37, .8	—	Ge. 35. 12; Ex. 3. 6.
The multitude astonished at his doctrine	— 33	[— 37]	—	—	
Certain of the scribes approve	—	—	— 39	—	
The Sadducees are reduced to silence	[— 46	— 34]	— 40	—	

A certain scribe and Pharisee, whose admiration had been excited by the reasoning of Jesus, desires of him a solution of the question, Which is the first and great commandment? Jesus' answer.—*Matt.* xxii. 34—40. *Mark* xii. 28—34. *pp.* 304—..6.

The Pharisees are gathered together	22. 34	—	—	—	
'Which *is* the great commandment?'	— 35, .6	12. 28	—	—	Mk. 7. 8, 9, 13.
'Hear, O Israel'	—	— 29	—	—	De. 6. 4; Je. 7. 21, &c.
'Thou shalt love the Lord thy God,' &c.	— 37, .8	— 30	—	—	— 6. 5; 10. 12.
The second great commandment	— 39	— 31	—	—	Le.19.10..8; Rom.13.9.
On these two hang all the law, &c.	— 40	—	—	—	[Mt. 5. 17; 7. 12.]
A scribe answers discreetly	—	— 32-.4	—	—	Ho. 6. 6.
The Pharisees reduced to silence	[— 46]	— 34	—	—	

Jesus inquires of the Pharisees whose son the Christ was to be, and shews their answer to be absurd.—*Matt.* xxii. 41—..6. *Mark* xii. 35—..7. *Luke* xx. 41—..4. *pp.* 306, ..7.

'What think ye of Christ? whose son is he?'	22. 41, .2	—	—	—	
How can he be both David's son and Lord?	— 43..5	12. 35..7	20. 41..4	—	Ps.89.35-7; 110.1; 132.11.
The common people hear him gladly	—	— 37	—	—	
None dare ask him any more questions	— 46	[— 34	— 40]	—	

LESSON 80.—*Of the scribes. The poor widow. The Jews' unbelief.*—*Mark* xii. 38—44. *Luke* xx. 45—xxi. 4. *John* xii. 37—50. *pp.* 308—..12.

Jesus warns his disciples to beware of the scribes.—*Mark* xii. 38—40. *Luke* xx. 45—..7. *p.* 308.

The scribes, their ambition and rapacity	—	12. 38-40	20. 45-..7	—	

Jesus declares the widow's mite to be a greater donation than the offerings of the rich. *Mark* xii. 41—..4. *Luke* xxi. 1—4. *pp.* 308, ..9.

The poor widow's two mites	—	12. 41-.4	21. 1-4	—	2 Ki. 12. 9.

St. John the evangelist comments on the continued infidelity of the Jews: and adds a last discourse of Jesus relating to the same subject, and probably now delivered. *John* xii. 37—50. *In the temple.* *pp.* 309—..12.

Comparatively none believed	—	—	—	12. 37-41	Is. 53. 1; 6. 10.
Why those who believed did not confess	—	—	—	— 42, .3	Jno. 3. 2, 3.
Jesus describes the true believer	—	—	—	— 44-..6	
The case of him who does not believe	—	—	—	— 47, .8	
Jesus spake with authority from the Father	—	—	—	— 49, 50	

LESSON 81.—*Jesus, being about to leave the temple for the night, and at the same time to make an end of his public ministry, denounces penal retribution upon the scribes and Pharisees, in eight woes; thus warning his disciples with regard to the pride, hypocrisy, guilt, and condemnation of the scribes and Pharisees.*—*Matt.* xxiii. *pp.* 312—..21.

Those sitting in Moses' seat, say and do not	23. 1-3	—	—	—	Ne. 8. 1-4.
They impose heavy burd.—*comp.* Mt. xi. 28-30	— 4	—	[11. 46]	—	Ga. 5. 1-6.
Their love of shew and mastery	— 5-7	[12. 38, .9, 43; 20. 46]		—	De.6.4-8; Nu.15 38-40.
'Be not ye called Rabbi,' &c.	— 8-11	—	—	—	Ja. 3. 1.

* SECT. LXXXV. includes Lessons 79—81.—*See* Lesson 79 above.

	MATT.	MARK	LUKE.	JOHN.	ILLUSTRATIONS.
He who exalts himself shall be abased, &c.	23. 12	——	[14.11; 18.14]	——	Job 22. 29; Pr. 15. 33;
1. Woe upon hypocrites, who shut up the ki.	— 13	——	[11. 52]	——	(29. 23.
2. „ who devour widows' houses, &c.	— 14	[12. 40	20. 47]	——	
3. „ who make proselytes by all means	— 15	——	——	——	
4. „ skilful in unrighteousness	— 16-22	——	——	——	Mt. 5. 33, .4.
5. „ who tithe mint, and omit judgment	— 23, 4	——	[11. 42]	——	
6. „ clean without, whilst filthy within	— 25, .6	——	[— 39]	——	Rev. 17. 4; 18. 2.
7. „ like to whited sepulchres	— 27, .8	——	[— 44]	——	
8. „ build the tombs of the prophets, and manifest the spirit of those who slew them	— 29-32	——	[— 47-51]	——	(1 Th. 2. 16. 2 Chr.36.16; Ac.7 51, .2;
Serpents forewarned of damnation	— 33	——	——	——	Is. 30. 8-14; Je. 19. 11.
How they would rec. the Lord's messengers	— 34	——	[— 49]	——	
'That upon you may come all . . . blood,' &c.	— 35	——	[— 51]	——	Ge. 4. 8; 2 Chr. 24. 21.
Judgment to begin with that generation	— 36	——	[21. 32]	——	
Lament over Jerusalem, as refusing peace	— 37	——	[13. 34]	——	
Their house left desolate	— 38	——	——	——	Je. 7. 11-.5.
Not to see the Lord until his messengers are received in peace	— 39	——	[19. 41-.4]	——	

SECTION LXXXVI.—JESUS' PROPHETIC DISCOURSES ON THE MOUNT OF OLIVES. —Matthew xxiv. 1—xxvi. 1—5; 14—. 6. Mark xiii. 1—xiv. 1, 2; 10, .1. Luke xxi. 5—xxii. 1—6. pp. 322—.61.

No. 86.—[*Lesson* 82.—*This Section includes Lessons* 82, .3, .4.]—*As Jesus is leaving the temple, one of his disciples observes to him upon the buildings. Jesus' reply. The prophecy to four of the apostles, Peter and Andrew, James and John.*—*Matt.* xxiv. 1—44. *Mark* xiii. 1—37. *Luke* xxi. 5—36. *Upon mount Olivet. pp.* 323—.42.

Destruction of the temple predicted	24. 1, 2	13. 1, 2	21. 5, 6	——	1 Ki. 9. 7; Je. 26. 18.
Three questions asked by the disciples	— 3	— 3, 4	— 7	——	On the order of these answers, see Sect. 86, p. 281, note at foot.
1. When shall these things be?	——	——	——	——	
2. What the sign of thy coming?	——	——	——	——	
3. And of the end of the world?	——	——	——	——	
Beginning and end.					
Jesus warns against deceivers	— 4, 5	— 5, 6	— 8	——	Eph. 5. 6; 2 Th. 2. 3.
Of wars and rumours of wars	— 6	— 7	— 9	——	Eze. 7. 26; Ps. 112. 7.
Of the sore judgments upon Jerusalem	— 7	— 8	— 10, .1	——	— 14.17, .8; Rev.6.4-8.
The beginning of sorrows	— 8	——	——	——	
Persecution of the disciples	— 9	— 9, 10	— 12, .3	——	1 Pe.4.12-.9; Rev.6.9-11.
Promise of Holy Ghost for their defence	[10.19,20]	— 11	— 14, .5	——	Ac. 4. 13.
The disci. forewarned of offences & betrayal	— 10	— 12	— 16	——	Is. 8. 15.
Of being hated by all	[24. 9]	— 13	— 17	——	
Exhorted to patience	——	——	— 18, .9	——	
Of false prophets, iniquity abounding, &c.	— 11, .2	——	——	——	2 Ti. 3. 1-13.
He that endureth to the end shall be saved	— 13	— 13	——	——	Rev. 2. 10.
When the gospel shall be preached to all nations, then the end, &c.	— 14	——	——	——	
Signs for flight, and for gathering					
The ensign of desolation	— 15	— 14	——	——	Da. 9. 27; 12. 11.
A signal for flight	— 16	— 14	— 20, .1	——	
No time to look back	— 17, .8	— 15, .6	[17. 31]	——	Ge. 19. 17.
These the days of vengeance	——	——	— 22	——	
Woe to them that give suck, &c.	— 19	— 17	— 23	——	De. 28. 53-.7.
Pray that your flight be not in the winter, &c.	— 20	— 18	——	——	
Unprecedented tribulation	— 21, .2	— 19, 20	23	——	— 28. 60-.8.
The great captivity and long treading down	——	——	— 24	——	
False prophets and Christs	— 23-.6	— 21-.3	——	——	2 Th. 2. 11, .2.
Παρουσία of Son of man, and gather. of eagles	— 27, .8	——	——	——	
Signs in the heavens, and upon earth	— 29	— 24, .5	— 25, .6	——	Rev. 6. 12-.7.
'Sign of the Son of man in heaven'	— 30	——	——	——	Is. 64. 1-4.
His coming 'with power and glory'	— 30	— 26	— 27	——	
The gathering of the elect	— 31	— 27	——	——	1 Co. 15. 52; 1 Th. 4. 16.
The times contrasted—the one known, the other unknown.					
To look to the end, from the beginning	——	——	— 28	——	
The budding of fig tree shews summer nigh	— 32	— 28	— 29, 30	——	
So these things the kingdom to be at hand	— 33	— 29	— 31	——	Ps. 24. 7.
This generation shall not pass till, &c.	— 34	— 30	— 32	——	
'My words shall not pass away.'	— 35	— 31	— 33	——	
Be prepared to stand before the Son of man	——	[4. 19?]	— 34-.6	——	
The day and hour of 2nd advent not revealed	— 36	— 32, .3	——	——	Ac. 1. 6, 7.
Warning from the case of the flood	— 37-.9	——	[17. 26, .7]	——	1 Pe. 3. 20.
The separations at the Lord's coming	— 40, .1	——	[— 35, .6]	——	
Watch therefore	— 42	[— 33]	——	——	1 Co. 16. 13.
„ as for the Master's return	——	— 34-.6	——	——	He. 9. 28.
„ as against a thief	— 43	——	——	——	2 Pe. 3. 10; Rev. 3. 3.
Be ready, 'for in such an hour,' &c.	— 44	[— 33-.5	21. 36]	——	
'What I say . . . I say unto all, Watch'	——	— 37	——	——	1 Th. 5. 5-10.

The rest of the prophecy upon mount Olivet, as related by Matthew.

Chap. xxiv. 45—xxv. 30. pp. 343—.50.

[*Lesson* 83.—*Parables on the second advent.*—*Matt.* xxiv. 45—xxv. 30.]

The servant who beat his fellows.—*Matt.* xxiv. 45—51. *pp.* 343, .4.

The purpose for which the wise servant is given power	24. 45	——	[12. 42]	——	(1 Co. 4. 2. Je. 3. 15; Ac. 20. 28;

	MATT.	MARK.	LUKE.	JOHN.	ILLUSTRATIONS.
His reward, if obedient	24. 45, .7	—	[12. 44]	—	
The evil servant described	— 48, .9	—	[— 45]	—	Ec. 8. 11; Rev. 17. 1, 2, 6.
His surprise and portion	— 50, .1	—	[— 46]	—	He. 4. 12, .3.

The parable of the ten virgins.—Matt. xxv. 1—13. *pp.* 345—..7.

THE TEN VIRGINS	25. 1-13	—	—	— Rev. 19. 7.
Five wise and five foolish	— 2-4	—	—	—
In what they are alike	— 5-7	—	[12. 35]	— 1 Th. 4. 16.
In what they differ	— 8-12	—	—	—
Watch therefore, &c.	— 13	—	[21. 36]	—

The parable of the ten talents.—Matt. xxv. 14—30. *pp.* 347—..50.

THE TALENTS	25. 14, .5	—	[19. 12]	— Rom. 12. 6; 1 Co. 12. 11.
Conduct of the three servants	— 16–.8	—	—	—
The Lord reckoneth with them	— 19	—	—	—
Case of him that had received two	— 20, .1	—	[— 16, .7]	— 2 Ti. 2. 12; He. 12. 2.
" " " five	— 22, .3	—	[— 18, .9]	—
" " " hid his lord's money	— 24–.7	—	[— 20–.3]	— 1 Co. 9. 16.
Double reward	— 28	—	[— 24]	—
'Unto every one that hath,' &c.	— 29	—	[— 26]	—
Reward of the unprofitable servant	— 30	—	—	—

[LESSON 84.]—*Of the judgment of the nations. Conclusion of the parables. Conspiracy.—Matt.* xxv. 31—xxvi. 1—5, 14—..6. *Mark* xiv. 1, 2, 10, .1 *Luke* xxii. 1—6; xxi. 37, .8. *Mount of Olives. pp.* 351—..7.

The judgment of the nations.—Matt. xxv. 31—46 *pp.* 351—..4.

Christ at his second advent	[16. 28]	25. 31	[8. 38	—	5. 27] Da. 7 13; Ps. 8. 4-9; 2 Th.
All nations gathered before him	[13. 41]	— 32	—	—	— (1. 7; Rev. 5. 11; He. 2. 6-9.
The sheep and the goats		— 33	—	—	— Eze. 34. 17, 20.
The king's welcome	[5. 3-10]	— 34–.6	—	—	— Ps. 2. 12; Ja. 1. 12; He 13.
The righteous say, 'When saw we thee,' &c.		— 37–.9	—	—	— (2; Ja. 1. 27; 2 Ti. 1. 16.
The king's answer		— 40	—	—	— Jno. 21. 15–.7.
His address to those on the left hand		— 41–.3	—	—	— 15. 2-6; Ja. 1. 28.
They ask, 'When saw we thee,' &c.		— 44	—	—	— (Lu. 14. 12–.4
The Lord answers		— 45	—	—	— 1 Jno. 3. 16–.7; 4. 10, .1, .6;
Their different destinations		— 46	—	—	— 2 Th. 1. 9.

The approach of the passover. Jesus betrayed to be crucified. Matt. xxvi. 1, 2. *Mark* xiv. 1. *Luke* xxii. 1. *p.* 355.

Jesus foretells his betrayal	26. 1, 2	—	—	—

The council of the Jews deliberate on the mode of apprehending Jesus. Judas Iscariot covenants with them to betray him. Matt. xxvi. 3—5, 14—..6. *Mark* xiv. 1, 2, 10, .1. *Luke* xxii. 2—6. *Jerusalem. pp.* 355—..7.

Chief priests, &c., consult to take Jesus	26. 3-5	14. 1, 2	22. 2	— *Ps. 2. 2*; Ac. 4. 25, .6.
Judas covenants to betray Jesus	— 14–.6	— 10, .1	— 3-6	— Zec. 11. 12, .3.

How Jesus employed himself the last two days of his public ministry, after he first visited the temple.—Luke xxi. 37, .8. *p.* 357.

Jesus continues to teach daily in the temple	—	—	21. 37, .8	[8. 2]

The fifth day in Passion Week, Thursday, the evening of Nisan the 14th.

SECTION LXXXVII.*—THE PASSOVER. JESUS WASHES HIS DISCIPLES' FEET. THE LORD'S SUPPER, &c.—Matthew xxvi. 17—35. Mark xiv. 12—31. Luke xxii. 7—39. John xiii. 1—xviii. 1. 1 Cor. xi. 23, .4. pp. 362—411.

No. 87.—[*Lesson* 85.—*Matt.* xxvi. 17—26. *Mark* xiv. 12—22. *Luke* xxii. 7—23. *John* xiii. 1—30. *pp* 362—..72.]—*The preparation of the paschal supper.—Matt.* xxvi. 17—..9. *Mark* xiv. 12—..6. *Luke* xxii. 7—13. *pp.* 362, ..3.

Peter and John sent to prepare the passover	26. 17, .8	14. 12–.5	22. 7-12	— Ex. 12. 3, 6
They find as Jesus had said, and make ready	— 19	— 16	— 13	—

At supper time, Jesus and the twelve sit down. Matt. xxvi. 20. *Mark* xiv. 17. *Luke* xxii. 14—..8. *p.* 364.

Sits down with the twelve	26. 20	14. 17	22. 14	— Rev. 19. 9.
Partakes of the passover, but refuses the cup	—	—	— 15–.8	— Rom. 14. 17.

Jesus rises from table, and washes his disciples' feet; after which he sits down again, and explains to them what he has done.—John xiii. 1—17. *pp.* 365—..7.

Washes the disciples' feet	—	—	—	13. 1-11	Eph. 5. 25, .6; Rev. 1. 5.
Exhorts them to follow his example	[23. 8-10	—	6. 46]	— 12–.7	Ph. 2. 5-8.

INSTITUTION OF THE LORD'S SUPPER.

Jesus institutes the breaking of bread: the first part of the Lord's supper. Matt. xxvi. 26. *Mark* xiv. 22. *Luke* xxii. 19. 1 *Cor.* xi. 23, .4. *pp.* 367—..9.

Break. of bread . . this do in rememb. of me	26. 26	14. 22	22. 19	1 Co. 11. 23, .5 1 Co. 10. 16.

* SECT. LXXXVII. includes Lessons 85—90.

LET ALL YOUR THINGS BE DONE WITH CHARITY.—1 Cor. xvi. 14.

GREET YE ONE ANOTHER WITH AN HOLY KISS.—1 Cor. xvi. 20.

Jesus foretells his betrayal by one of those sitting at meat with him. What ensues thereupon until the departure of Judas Iscariot from the supper chamber.
Matt. xxvi. 21—.5. *Mark* xiv. 18—21. *Luke* xxii. 21—.3. *John* xiii. 18—30. *pp.* 369—.72.

	MATT.	MARK.	LUKE.	JOHN.	ILLUSTRATIONS.
'Behold, the hand... that betrayeth me,' &c.	[26. 21, .3]	——	22. 21, .2	——	Ps. 22; 55. 12; 41. 9.
'He that eateth bread with me hath,' &c.	——	——	——	13. 18, .9	
'He that receiveth whomsoever I send,' &c.	[10. 40	——	9. 48]	— 20	
'Verily... one of you shall betray me'	26. 21	14. 18	[22. 21]	— 21	
The disciples inquire among themselves	——	——	— 23	— 22	
'Lord, is it I?' His answer	— 22, .3	— 19, 20	[— 21	— 18]	
Woe to the betrayer	— 24	— 21	[— 22]	——	Mt. 27. 3-5; Ac. 1. 16-20.
The betrayer indicated by the sop	——	——	——	— 23-.6	Jno. 13. 18, &c.
'That thou doest, do quickly,' &c.	——	——	——	— 27-.9	Rev. 3. 15, .6.
Judas' question answered	— 25	——	——	——	
Leaves the supper chamber	——	——	——	— 30	

[LESSON 86.]—UPON THE DEPARTURE OF JUDAS, JESUS COMFORTS HIS DISCIPLES: HE FORETELLS THAT PETER WILL THRICE DENY HIM. THE DISCIPLES ARE REBUKED BY JESUS. HE AGAIN FORETELLS THAT PETER WILL DENY HIM. JESUS BIDS ALL THE DISCIPLES DRINK OF THE CUP.

Matthew xxvi. 27—.9. Mark xiv. 23—.5. Luke xxii. 20; 24—38. John xiii. 31—.8. 1 Cor. xi. 25. pp. 373—..9.

Jesus comforts his disciples; and foretells that Peter will thrice deny him.
John xiii. 31—.8. *pp.* 373—..5.

Jesus speaks of his glorification	——	——	——	13. 31-.3	
The new commandment	——	——	——	— 34, .5	Eph. 5. 2; 1 Jno. 2. 5.
Peter asks, 'Whither goest thou?'	——	——	——	— 36	
„ willing to die for Jesus' sake	[26. 33-.5	14. 29-31	22. 33, .4]	— 37	
Jesus foretells Peter will deny him thrice	——	——	——	— 38	

The apostles dispute among themselves who should be greatest, and are rebuked by Jesus. Jesus again foretells that Peter will thrice deny him.—Luke xxii. 24—38. *pp.* 375—..7.

The apostles not to exercise lordship	[20. 25	9 34]	22. 24-.7	——	Ph. 2. 7; 1 Pe. 5. 3.
A kingdom appointed unto them	[25. 34]	——	— 28-30	——	Ps. 49. 14.
Simon again forewarned	——	——	— 31-.4	——	Je. 10. 23; 1 Pe. 5. 8
To use means for provision and defence	——	——	— 35-.6	——	
Jesus numbered with the transgressors	——	[15. 28]	— 37, .8	——	Is. 53. 12.

Jesus institutes the blessing of the cup; the remaining part of the Lord's supper.
Matt. xxvi. 27—.9. *Mark* xiv. 23—.5. *Luke* xxii. 20. 1 *Cor.* xi. 25. *pp.* 378, ..9.

Jesus takes the cup, and gives to the disciples	26. 27, .8	14. 23, .4	22. 20	1 Cor. 11. 25
Promise of drinking it new in the kingdom	— 29	— 25	[— 18	Jno. 18. 36]

[LESSON 87.]—*The supper being ended, Jesus discourses with his disciples before departing from the supper chamber.—John* xiv. *pp.* 380—..6.

The disciples invited to trust in Christ	——	——	——	14. 1	Ps. 46, 1; 2 Co. 1. 9.
Jesus goes to prepare a place for them	——	——	——	— 2-4	1 Pe. 1. 4; Rev. 3. 12.
Thomas ignorant of both place and way	——	——	——	— 5	
Christ the way, &c.	——	——	——	— 6, 7	He. 10. 19, 20; 1 Jno. 1. 2,
Philip asks to be shewn the Father [Jno. 1. 18]	——	——	——	— 8	Jno. 12. 45. (5. 12.
Jesus' reply—Is one with the Father [— 10. 30]	——	——	——	— 9, 10	Col. 1. 15; He. 1. 3.
Proved by the works which he did	——	——	——	— 11	[Jno. 5. 19.]
The believer to do greater works	——	[16. 17-20]	——	— 12	
In answer to prayer in Jesus' name	——	——	——	— 13, .4	1 Pe. 4. 11.
Love to be shewn by obedience	——	——	——	— 15	1 Jno. 2. 3-5.
Promise of the Comforter	——	——	——	— 16, .7	(7-9.
Jesus will himself come to them	[6. 32]	——	——	— 18	1 Th. 4. 13-.8; 2 Th. 1.
Life through and in him	——	——	——	— 19, 20	
Promise to him that loves Christ	——	——	——	— 21	Rev. 1. 2.
Inquiry of Judas, not Iscariot	[10. 3]	——	6. 16]	— 22	
Jesus' reply—how to enjoy his presence	——	——	——	— 23	
His word is that of the Father [*see* ver. 10]	——	——	——	— 24	De. 18. 18.
Has spoken these things being present	——	——	——	— 25	
The Holy Ghost promised to teach, &c.	——	——	——	— 26	[Ch. 16. 13]; 1 Co. 2. 10-.6.
The Saviour's bequest, 'Peace,' &c.	——	——	——	— 27	Rom. 5. 1; Col. 1. 20.
Is going away and coming again	——	——	——	— 28, .9	Ph. 2. 6-11.
The prince of this world [ch. 12. 31]	——	——	——	— 30	*Comp.* Rev. 12. 3-9.
Jesus loves and obeys the Father [— 10. 17, .8]	——	——	——	— 31	Ph. 2. 8.

[LESSON 88.]—*The consolation and mutual love of Christ and his people. Comfort under hatred and persecution. The office of the Holy Ghost.—John* xv. *pp.* 387—..91.

Christ the True Vine	——	——	——	15. 1	
The fruitful branches cleansed	——	——	——	— 2	
The disciples made clean through his word	——	——	——	— 3	Eph. 5. 26; 1 Pe. 1. 22.
Of abiding in Christ, &c.	[7. 7-11]	——	——	— 4-7	
How to glorify his Father [Jno. 14. 13]	[5. 16]	——	——	— 8	1 Pe. 2. 12.
How to abide in Christ's love	——	——	——	— 9-11	1 Jno. 4. 11.
His command—'Love one another'	——	——	——	— 12, .3	— 3. 16.

	MATT.	MARK.	LUKE.	JOHN.	ILLUSTRATIONS.
Calls the disciples his friends	—	—	—	15. 14, .5	Is. 41. 8; Jas. 2. 23.
Says why he has chosen them [Jno.6.70; 13.18]	[10. 6	16. 15	6. 13-.6]	— 16. .7	Is. 41. 9.
The world will hate them [— 17. 14]	[— 25]	—	—	— 18, .9	2 Co. 6. 17.
He reminds them of his word, ch. 13. 16	[— 17, 24	—	6. 40]	— 20, .1	Ac. 5. 17, .8; 12. 1-3.
The Jews' unbelief inexcusable [— 9. 41]	—	—	—	— 22, .3	1 Jno. 2. 23.
Have hated both him & his Father [— 14. 9]	—	—	—	— 24	
Have hated him without a cause	—	—	—	— 25	Is. 65. 2, 6, 7.
Witness of the Spirit and apostles	—	—	—	— 26, .7	Jno. 14. 17; Lu. 1. 2.

[LESSON 89.]—*Christ fortifieth his disciples against tribulation by the promise of the Holy Ghost, &c.: their prayers in his name acceptable. Peace.*—*John* xvi. *pp.* 392—..7.

Jesus forewarns of persecution [ch.15.18-21]	—	—	—	16.1-3	Ac. 7. 58, .9; *comp.* 8. (1; 9. 1, 2
Says why he spoke not so plainly at beginning	—	—	—	— 4	
None of them now ask, 'Whither goest,' &c.	—	—	—	— 5, 6	
Expedient for them that he go away	—	—	—	— 7	
The Comforter will convince the world of sin, righteousness, and judgment	—	—	—	— 8-11	Ac.3.13-.8; 19-21; 22-.4.
The disciples not yet able to bear all truth	—	—	—	— 12	Eph. 3. 5; Ac. 1. 7, 8.
The Spirit will guide into all truth	[17. 5]	—	—	— 13	[Ch.14. 17; 15. 26]; 1 Co.
He will glorify Jesus	[28. 18-20]	—	—	— 14, .5	1 Co. 12. 3. (2. 10.
Jesus speaks of 'a little while' [ch.7.33; 14.19]	—	—	—	— 16, .7	
The saying not understood by the disciples	—	—	—	— 18	
Likens the approaching crisis to childbirth	—	—	—	— 19-22	Mi. 4. 10.
Invites them to ask the Father in his name	—	—	—	— 23, .4	
Will hereafter shew plainly of the Father	—	—	—	— 25-.7	Lu. 8. 10; Eph. 1. 4, 6.
His pre-existence, incarnation, and ascension	—	—	—	— 28	Mi. 5. 2. (*with* ver. 28.
The disciples think they now understand	—	—	—	— 29, 30	*See* ver. 16; *comp.* 17..9.
Jesus questions whether they yet believe	—	—	—	— 31	Lu. 24. 21; Jno.20.24..5.
Foretells their being scattered from him	—	—	—	— 32	Mt. 26. 31. (8. 37.
And tells how they may have peace	—	—	—	— 33	1 Jno. 4. 4; 5. 4; Rom.

[LESSON 90.]—JESUS' INTERCESSORY PRAYER. FORETELLS THE THIRD TIME PETER'S DENIAL OF HIM. HE PROMISES TO APPEAR IN GALILEE AFTER HIS RESURRECTION.—Matthew xxvi. 30—.5. Mark xiv. 26—31. Luke xxii. 39. John xvii.—xviii. 1. pp. 398—411.

Christ prays his Father to glorify him; to preserve his apostles in unity and truth; and to glorify them, and all other believers, with him.

John xvii. *pp.* 398—405.

'Father, the hour is come; glorify thy Son'	—	—	—	17. 1	
Eternal life, whence and what it is	—	—	—	— 2, 3	Ja. 2. 24; 1 Jno. 5. 20.
He declares what he had done	[9. 8	—	18. 43]	— 4	
Prays for readmission to his original glory	—	—	—	— 5	Col. 1. 15-.7.
He declares what he had taught	[16. 16]	—	—	— 6-8	Ps. 22. 22; 1 Pe. 1. 22-.5.
And prays for his disciples	—	—	—	— 9	
In recognition of whose they are, &c.	—	—	—	— 10	Jude, ver. 21.
Keep them in thy name	—	—	—	— 11	
None lost, 'but the son of perdition'	—	—	—	— 12	2 Th. 2. 3-10.
Why this prayer in the disciples' hearing	—	—	—	— 13	
Hated of the world	—	—	—	— 14	
Prayer that they may be kept from evil	—	—	—	— 15	1 Co. 5. 10; 1 Jno. 5. 18.
" for their sanctifica. through the truth	[10. 5-8]	—	—	— 16-.9	Ps. 119. 9.
" for the oneness of believers	—	—	—	— 20-.2	Ge. 49. 10; Eph.4.11-.6.
" that the world may believe	—	—	—	— 23	Ps. 107. 42.
" that the disciples may be with him	[25. 34]	—	—	— 24	1 Th. 4. 17.
" 'O righteous Father, &c.'	[5. 44-.8]	—	—	— 25, .6	Rom. iii. 24-.6.

Jesus departs from the supper chamber to the mount of Olives; he foretells a third time that Peter should thrice deny him; he promises to appear to his disciples in Galilee after his resurrection.—*Matt.* xxvi. 30—.5. *Mark* xiv. 26—31. *Luke* xxii. 39. *John* xviii. 1. *pp.* 405, ..6.

Jesus departs to the mount of Olives	26. 30	14. 26	22. 39	18. 1	2 Sa. 15. 23.
Predicts the scattering of the disciples	— 31	— 27	—	—	Zec. 13. 7.
And his going before them into Galilee	— 32	— 28	[24. 6, 7]	—	[Mt. 28. 10, .6.]
Peter boasts of his singular fidelity	— 33	— 29	[22. 31-.4	13. 36-.8]	
Jesus a third time forewarns him	— 34	— 30	[— 34	— 38]	Mt. 26. 69-75
Peter boasts that he will be faithful..so all	— 35	— 31	[— 33	— 37]	1 Co. 10. 12.

SECTION LXXXVIII.—PARTICULARS OF THE TRANSACTIONS IN THE GARDEN OF GETHSEMANE, BETWEEN THE TIME OF THE ARRIVAL OF JESUS THERE, AND THE APPROACH OF JUDAS WITH THE BAND TO APPREHEND HIM. — Matthew xxvi. 36—56. Mark xiv. 32—52. Luke xxii. 40—53. John xviii. 1—11. pp. 412—..23.

No. 88.—[*Lesson* 91.]—*Jesus' agony.*—*Matt.* xxvi. 36—.9. *Mark* xiv. 32—.6. *Luke* xxii. 40—4. *John* xviii. 1. *Gethsemane. pp.* 412—..4.

Jesus enters the garden with his disciples	26. 36	14. 32	22. 40	8. 1	
Withdraws with Peter, James, and John	— 37, .8	— 33, .4	— 41	—	1 Pe. 5. 1.
Prays, 'if it be possible,' &c.—His submission	— 39	— 35, .6	— 42	—	Is. 51. 17; Ph. 2. 8.
Strengthened by an angel	[4. 11	1. 13]	— 43	—	He. 2. 7-9.
Agony and bloody sweat	—	—	— 44	—	5. 7.

BRETHREN, PRAY FOR US.—1 Thess. v. 25.

O LORD, CORRECT ME, BUT WITH JUDGMENT; NOT IN THINE ANGER, LEST THOU BRING ME TO NOTHING.—Jer. x. 24.

I PRESS TOWARD THE MARK FOR THE PRIZE OF THE HIGH CALLING OF GOD IN CHRIST JESUS.—Phil. iii. 14.

Jesus cometh to his disciples. p. 415.

	MATT.	MARK.	LUKE.	JOHN.	ILLUSTRATIONS.
He finds them sleeping	26. 40, .1	14. 37, .8 [9. 32]	—	—	Rom. 7. 23; Ga. 5. 17.

Jesus goeth away, and prayeth a second time. p. ib.

'O my Father, if this cup may not pass,' &c.	26. 42	14. 39	—	—	

He cometh to his disciples a second time. p. 416.

Finds them asleep again	26. 43	14. 40	—	—	[Mk. 9. 6.]

Jesus prayeth a third time. p. ib.

'Saying the same words'	26. 44	—	—	—	

He cometh to his disciples a third time. p. ib.

He 'saith unto them, . . . the hour is at hand'	26. 45	14. 41	—	—	Ga. 2. 15.
'Rise, let us be going'	— 46	— 42	—	—	Mk. 14. 20; Mt. 26. 31.

Goeth to the eight disciples.—Luke xxii. 45, .6. p. ib.

He finds them sleeping for sorrow	—	—	22. 45	—	
'Rise and pray,' &c.	—	—	— 46	—	

Particulars of the transactions between the time of the arrival of Judas, with the band, and the apprehension of Jesus.

Matt. xxvi. 47—56. *Mark* xiv. 43—52. *Luke* xxii. 47—53. *John* xviii. 2—11. *pp.* 417—.22.

Judas, with a band from the chief priests	26. 47	14. 43	22. 47	18. 2, 3	Ps. 2. 2; Ac. 1. 16.
Jesus saith, 'I am.' They fall backward	—	—	—	— 4-6	[Jno. 8. 58]; Ex. 3. 14.
Jesus claims exemption for his disciples	—	—	—	— 7-9	[— 17. 11-9.]
The betrayer's token, a 'kiss'	— 48, .9	— 44, .5	— 47, .8	—	2 Sa. 20. 9.
They lay hold on Jesus	— 50	— 46	—	—	Ps. 41. 9; 55. 13.
Peter smites with the sword	— 51	— 47	— 49, 50	— 10	
Jesus declines the use of the sword	—	—	— 51	—	[Ver. 38.]
Predicts with regard to those using the sword	— 52	—	—	—	Ge. 9. 6; Rev. 13. 10.
'The cup which *my* Father,' &c.	—	—	—	— 11	Mk. 14. 36.
The help of God sufficient	— 53	—	—	—	2 Ki. 6. 17; Da. 4. 35; 7. 10.
The scriptures must be fulfilled	— 54	—	—	—	Is. 53. 7.
'Are ye come out as against a thief,' &c.	— 55, .6	— 48, .9	— 52, .3	—	
All forsake him, and flee	— 56	— 50	—	—	Job 19. 13; Ps. 31. 11.
A young man flees from them naked	—	— 51, .2	—	—	Rev. 16. 15.

SECTION LXXXIX.—Jesus before Annas, Caiaphas, and the Sanhedrim. Repentance of Peter and of Judas.

Matthew xxvi. 57—xxvii. 10. Mark xiv. 53—xv. 1. Luke xxii. 54—xxiii. 1. John xviii. 12—28. Jerusalem. pp. 424—.39.

No. 89.—[*Lesson* 92.]—*Jesus is led to Annas and Caiaphas.*

Matt. xxvi. 57. *Mark* xiv. 53. *Luke* xxii. 54. *John* xviii. 12—.4. *p.* 425.

Jesus is bound, and led away to Annas	—	—	—	18. 12-.4	Ps. 118. 27.
Is brought before Caiaphas the high priest	26. 57	14. 53	22. 54	—	

Peter followeth afar off.—John xviii. 15, .6. p. ib.

Peter and another disciple follow Jesus	—	—	—	18. 15	*Comp.* Peter's boldness,
They obtain admission to the palace	—	—	—	— 16	(Ac. 2., 3., 4.

Jesus before Caiaphas.

Matt. xxvi. 57, .8. *Mark* xiv. 53, .4. *Luke* xxii. 54, .5. *John* xviii. 19—24. *pp.* 426, ..7.

Jesus having answered the high pr. is struck	—	—	—	18. 19-24	Is. 50. 6; Mi. 5. 1.
The chief priests, elders, and scribes assemble	26. 57	14. 53	22. 54	—	
Peter with the servants in the hall	— 58	— 54	— 55	—	

Jesus is examined by the Sanhedrim.

Matt. xxvi. 59—68. *Mark* xiv. 55—65. *Luke* xxii. 63—.5. *pp.* 427—.30.

Jesus before the sanhedrim. False witnesses	26. 59-62	14. 55-60	—	—	De. 19. 15; Ps. 27. 12; 35.
Jesus acknowledges that he is the Christ	— 63, .4	— 61, .2	—	—	(11; Ac. 6. 13.
Accused of blasphemy, spit upon, and buffeted	— 65-.8	— 63-.5	22. 63-.5	—	Le. 24. 16; Is. 50. 6.

Peter denies Christ.—Matt. xxvi. 69—75. *Mark* xiv. 66—72. *Luke* xxii. 56—62. *John* xviii. 17, .8; 25—.7. *pp.* 430—..3.

Peter's *first* denial, 'Woman, I know him not'	26. 69, 70	14. 66-.8	22. 56, .7	18. 17	Je. 17. 9.
„ *second* denial, 'Man, I am not'	— 71, .2	— 69, 70	— 58	— 18, 25	
„ *third* —— begins 'to curse & to swear'	— 73, .4	— 70, .1	— 59, 60	— 26, .7	Ac. 2. 7; Jude, ver. 12, .6.
He remembers the words of Jesus and repents	— 75	— 72	— 61, .2	—	Je. 2. 19; 2 Co. 7. 10.

The sixth day in Passion Week, Friday, the 14th of Nisan.

In the morning, Jesus is again examined in the Jewish council chamber.—Lu. xxii. 66—71.

The council ask, 'Art thou the Christ?'	—	—	22. 66, .7	—	
Jesus answ. by referring to his coming glory	[26. 63, .4]	—	— 68, .9	—	He. 1. 3; 8. 1.
'Art thou then the Son of God?' Jesus' ans.	—	—	— 70, .1	—	Ac. 3. 13.

Jesus, being condemned, is taken from the council to Pontius Pilate.
Matt. xxvii. 1, 2. *Mark* xv. 1. *Luke* xxiii. 1. *John* xviii. 28. *pp.* 434, ..5.

	MATT.	MARK.	LUKE.	JOHN.	ILLUSTRATIONS.
Jesus is delivered to the Roman governor .	27. 1, 2	15. 1	23. 1	18. 28	Mt. 20. 18, .9.

Judas Iscariot repents.—Matt. xxvii. 3—10. *pp.* 435—..7.

Judas repents, and confesses to the priests .	27. 3, 4	—	—	Job 20. 15.
He goes away and destroys himself . . .	— 5	—	—	
The potter's field purchased	— 6-10	—	—	Zec. 11. 13.

SECTION XC.*—PARTICULARS OF JESUS' TRIAL BEFORE PILATE AND HEROD. DELIVERED TO BE CRUCIFIED.—Matthew xxvii. 11—26. Mark xv. 2—15. Luke xxiii. 2—25. John xviii. 28—xix. 16. pp. 439—.53.

No. 90.—[*Lesson* 93.]—*Pilate comes out to the Sanhedrim.—John* xviii. 28—32. *pp.* 440, ..1.

Pilate accommodates himself to their scruples	—	—	—	18. 28-32 Ac. 3. 13.

Pilate converses with Jesus in private.—Ver. 33—.8. *pp.* 441, ..2.

Pilate returns within and converses with Jesus	—	—	—	18. 33..5 Is. 55. 4; Da. 2. 44; 7. 14.
Jesus declares the nature of his kingdom .	—	—	—	— 36 Rom. 14. 17; 1 Ti 6. 13.
And the purpose for which he was born, &c.	—	—	—	— 37 Is. 9. 6; Lu. 2. 11.
'What is truth?'	—	—	—	— 38 Jno. 14. 6.

Pilate's first *intercession for Jesus' release.—Ver.* 38—40. *pp.* 442, ..3.

Pilate goes out and proposes Jesus' release .	—	—	—	18. 38-40 Ac. 3. 14.

Jesus is scourged.—John xix. 1—3. *p.* 443.

Jesus scourged and mocked by the soldiers .	[20. 19	10. 34]	—	19. 1-3 Ps. 129. 3; Is. 53. 5.

Pilate's second *intercession, and Jesus presented to the people.—Ver.* 4—8. *pp.* 443, .4.

Pilate's *second* interces. 'Behold the man!'	—	—	—	19. 4, 5 De. 18. 20.
The chief priests, &c., cry out, 'Crucify him'	—	—	—	— 6 Ac. 3. 13.
Because he made himself the Son of God .	—	—	—	— 7
Pilate hearing this is the more afraid . .	—	—	—	— 8 (18. 33 *Comp.* Mt. 26. 63; Jno.

Pilate goes in again.—Ver. 9—11. *p.* 444.

Pilate asks, 'Whence art thou?' Jesus is silent	—	—	—	19. 9 Is. 53. 7
Pilate speaks of his power	—	—	—	— 10
Jesus refers to the Divine appointment. .	—	—	—	— 11

Pilate's third *intervession.—Ver.* 12. *p. ib.*

Is met with, 'Thou art not Cæsar's friend'	—	—	—	19. 12 Ac. 17. 7

Pilate sits down on the judgment seat.—Ver. 13, .4. *p.* 445.

Jesus brought before the judgment seat .	—	—	—	19. 13, .4

PARTICULARS OF THE PROCEEDINGS AT THE TRIAL OF JESUS, FROM THE TIME OF PILATE'S SITTING DOWN ON THE JUDGMENT SEAT, UNTIL JESUS IS SENT UNTO HEROD.—Matthew xxvii. 11—.4. Mark xv. 2—5. Luke xxiii. 2—5. pp. 445, ..6.

Christ before Pilate, officially arraigned.
Matt. xxvii. 11—.4. *Mark* xv. 2—5. *Luke* xxiii. 2, 3. *pp.* 445.

Jesus accused of perverting the nation .	27. 11	—	23. 2	—	Ac. 16. 20. .1.
Pilate examines him publicly	— 11	15. 2	— 3	—	Rom. 2. 29.
Chief priests accuse Jesus—he answ. nothing	— 12	— 3	—	—	
Pilate marvels at his silence	— 13, .4	— 4, 5	—	—	

Pilate's fourth *intercession.—Luke* xxiii. 4, 5. *p.* 446.

'I find no fault in this man'	—	—	23. 4	—
They more fiercely repeat the accusation .	—	—	— 5	—

[*Lesson* 94.]—PARTICULARS OF JESUS' TRIAL FROM THE TIME OF HIS BEING SENT TO HEROD, UNTIL HE IS DELIVERED TO BE CRUCIFIED.—Matthew xxvii. 15—26. Mark xv. 6—15. Luke xxiii. 6—25. John xix. 14—.6. pp. 447—.53.

Jesus is sent to Herod	—	—	23. 6, 7	—	Lu. 3. 1; Mt. 14. 3-12.

Jesus before Herod; is sent back to Pilate.—Luke xxiii. 8—12. *pp.* 447, ..8.

Herod is glad, hoping to witness Jesus' power	—	—	23. 8, 9	—
The priests, &c., vehemently accuse Jesus	—	—	— 10	—
Herod mocks Jesus and returns him to Pilate	—	—	— 11, .2	— 2 Ki. 5. 11; Is. 49. 7; 53. 3.

Pilate again presents Jesus to the people.—John xix. 14, .5. *p.* 448.

'Behold your King'	—	—	—	19. 14 Ge. 49. 10.
The priests' reply, 'No king but Cæsar' .	—	—	—	— 15

* SECT. XC. includes Lessons 93, .4. Lesson 93 embraces Matt. xxvii. 11—.4; Mark xv. 2—5; Luke xxiii. 2—5; John xviii. 28—xix. 14. pp. 439—.46.

HE SHALL SEE OF THE TRAVAIL OF HIS SOUL, AND SHALL BE SATISFIED: BY HIS KNOWLEDGE SHALL MY RIGHTEOUS SERVANT JUSTIFY MANY; FOR HE SHALL BEAR THEIR INIQUITIES.—Isa. liii. 11.

NO PEACE, SAITH MY GOD, TO THE WICKED.—Isa. lvii. 21.

Pilate intercedes the fifth *time for Jesus' release.—Luke* xxiii. 13—.6. *p.* 449.

	MATT.	MARK.	LUKE.	JOHN.	ILLUSTRATIONS.
Pilate expostulates with the chief priests, and declares Jesus' innocence	—	—	23. 13-.5	—	Da. 6. 4; 1 Pe. 2. 15.
Proposes to chastise and release him	—	—	— 16	—	Pr. 12. 10.

Pilate intercedes the sixth *time.*
Matt. xxvii. 15—.8. *Mark* xv. 6—10. *Luke* xxiii. 17. *pp.* 449, .50.

The custom to release a prisoner at the feast	27. 15	15. 6	23. 17	—	
Pilate offers them 'Barabbas, or Jesus'?	— 16-.8	— 7-10	—	—	

Pilate's wife's message. The chief priests persuade the people.
Matt. xxvii. 19, 20. *Mark* xv. 11. *Luke* xxiii. 18, .9. *pp.* 450, ..1.

Pilate's wife intercedes for Jesus	27. 19	—	—	—	Ge.20.3-6; Job 33.14-.7.
The priests move the people to prefer Barab.	— 20	15. 11	—	—	Je. 5. 30, .1.
They cry, 'Release unto us Barabbas'	—	—	23. 18, .9	—	Ac. 22. 22.

Pilate's seventh *and last intercession.*
Matt. xxvii. 21—.5. *Mark* xv. 12—.4. *Luke* xxiii. 20—.3. *pp.* 451—..3.

Pilate asks what he is to do with Jesus	27. 21, .2	15. 12	23. 20	—	
They say, 'Crucify him'	— 22	— 12, .3	— 21	—	
He again remoustrates unsuccessfully	— 23	— 14	— 22, .3	—	
Pilate washes his hands	— 24	—	—	—	De. 21. 6-8.
The people say, 'His blood *be*,' &c.	— 25	—	—	—	
The voices of the people and priests prevail	—	—	— 23	—	

Jesus delivered to the people.
Matt. xxvii. 26. *Mark* xv. 15. *Luke* xxiii. 24, .5. *John* xix. 16. *p.* 453

The murderer released to content the people	27. 26	15. 15	23. 24, .5	—	Ac. 3. 14.
Jesus scourged and delivered to be crucified	— 26	— 15	— 25	19. 16	Ex. 23. 2.

SECTION XCI.—PARTICULARS WHICH TRANSPIRED AFTER JESUS WAS DELIVERED TO BE CRUCIFIED UNTIL THE TIME OF HIS DEATH.—Matthew xxvii. 27—50. Mark xv. 16—37 Luke xxiii. 26—46. John xix.16—30. Golgotha. pp. 454—.69.

No. 91.—[*Lesson* 95.]—*Jesus is crowned with thorns, mocked, and led away to crucifixion.*
Matt. xxvii. 27—32. *Mark* xv. 16—21. *Luke* xxiii. 26—32. *John* xix. 16. *pp.* 455—..8.

Jesus is led into the common hall	27. 27	15. 16	—	—	
Arrayed in a royal robe and crowned	— 28, .9	— 17, .8	—	[19. 2, 3]	
Is spit upon and struck on the head	— 30	— 19	—	—	Is. 50. 6; He. 12. 2.
Led away to execution	— 31	— 20	—	—	Ac. 7. 58; He. 13. 12, .3.
Bears his cross (with Simon a Cyrenian)	— 32	— 21	23. 26	19. 16	
'Daughters of Jerusa., weep not for me,' &c.	—	—	— 27-31	—	Is. 2. 19; Ho. 10. 8.
Two others, malefactors, led with him	—	—	— 32	—	

Vinegar and gall offered, at Golgotha, &c.
Matt. xxvii. 33—.8. *Mark* xv. 22—.8. *Luke* xxiii. 33, .4. *John* xix. 17—24. *pp.* 458—.62.

Is brought to Golgotha	27. 33	15. 22	23. 33	19. 17	
Vinegar with gall given him to drink	— 34	— 23	—	—	Ps. 69. 21.
Is nailed to the cross	—	—	— 33	— 18	De. 21. 23; Ga. 6. 14.
His prayer for the soldiers	—	—	— 34	—	Ac. 3. 17.
The title, in Hebrew, Greek, and Latin	—	—	[— 38]	— 19-22	
They divide his garments, casting lots	— 35	— 24, .5	— 34	— 23, .4	Ps. 22. 18.
Jesus upon the cross—his accusation set up	— 36, .7	— 26	[— 38	— 19-22]	
Two thieves crucified with him	— 38	— 27, .8	[— 32]	—	Is. 53. 12.

PARTICULARS OF WHAT TRANSPIRED FROM THE TIME WHEN JESUS WAS AFFIXED TO THE CROSS, TO THE TIME WHEN HE GAVE UP THE GHOST.—Matthew xxvii. 39—50. Mark xv. 29—37. Luke xxiii. 35—46. John xix. 25—30. pp. 463—..9.

Passers by rail on Jesus	27. 39, 40	15. 29, 30	23. 35	—	Ps. 22. 6, 7; 109. 25.
Mocked by the chief priests and scribes	— 41-.3	— 31, .2	— 35	—	— 22. 8
The soldiers mock him, offering vinegar	—	—	— 36-.8	—	Rev. 1. 8, 18.
Reviled by the thieves	— 44	— 32	— 39	—	
The penitent thief, 'Lord, remember me	—	—	— 40-.3	—	Lu. 19. 10; 1 Ti. 1. 15.
The three Marys stand by the cross of Jesus	—	—	—	19. 25	
Jesus commends his mother to John	—	—	—	— 26, .7	
Darkness from the sixth to the ninth hour	— 45	— 33	— 44, .5	—	Am. 8. 9.
The cry, 'Eli, Eli,' &c.	— 46, .7	— 34, .5	—	—	Ps. 22. 1; He. 5. 7.
'I thirst'	—	—	—	— 28	
Sponge filled with vinegar offered to Jesus	— 48, .9	— 36	—	— 29, 30	Ps. 69. 21. (Rom. 10. 4.
'It is finished'—Jesus gives up the ghost	— 50	— 37	— 46	— 30	— 31. 5; Da. 9. 24;

SECTION XCII.—PARTICULARS OF WHAT TRANSPIRED AFTER JESUS GAVE UP THE GHOST, UNTIL HE WAS TAKEN DOWN FROM THE CROSS, AND BURIED, AND A GUARD SET UPON THE SEPULCHRE.—Matthew xxvii. 51—66. Mark xv. 38—47. Luke xxiii. 47—56. John xix. 31—42. Jerusalem. pp. 470—.81.

No. 92.—[*Lesson* 96.]—*Jesus is taken down from the cross and laid in the tomb.*

	MATT.	MARK.	LUKE.	JOHN.	ILLUSTRATIONS.
The vail of the temple rent, &c.	27. 51	15. 38	[23. 45]	——	Ex. 26. 31; 2 Chr. 3. 14.
The earthquake	— 51	——	——	——	Is. 26. 19; 1 Co. 15. 20.
Graves opened—resurrection of many saints	— 52, .3	——	——	——	
The centurion's confession	— 54	— 39	— 47	——	
The people smite their breasts and return	——	——	— 48	——	
The women from Galilee stand afar off	— 55, .6	— 40, .1	— 49	——	Lu. 8. 3.
The legs of the two thieves broken	——	——	——	19. 31, .2	De. 21. 22, .3.
Jesus is pierced, &c.	——	——	——	— 33-.5	Ex. 12. 46; 1 Jno. 5. 6, 8;
Fulfilment of scripture	——	——	——	— 36, .7	Zec. 12. 10. (Rev. 1. 7.
The body begged by Joseph of Arimathæa	— 57, .8	— 42-.5	— 50-.2	— 38	
Nicodemus comes bringing spices	——	——	——	— 39	
Jesus' body is taken down, &c.	— 59	— 46	— 53	— 40	
Laid in the tomb	— 60, .1	— 46, .7	— 53-.6	— 41, .2	Ex. 20. 8-11; Is. 53. 9.
The sepulchre sealed and guarded	— 62-.6	——	——	——	Da. 6. 17.

PART V. MATTHEW XXVIII. MARK XVI. LUKE XXIV. JOHN XX., XXI.

ARRANGED IN THE ORDER OF TIME.

Comprehending the Space of Forty Days' time; viz., from the Morning of our Lord's Resurrection, Easter Day, April 7th, unto the Day of his Ascension into Heaven, Thursday, May 16th, U.C. 783, A.D. 30.

SECTION XCIII.—JESUS RISES FROM THE DEAD.

No. 93.—[*Lesson* 97.]—*Particulars at and after our Lord's resurrection.*—*Matt.* xxviii. 1—8, 11—.5. *Mark* xvi. 1—11. *Luke* xxiv. 1—12. *John* xx. 1—18. *pp.* 483—.92.

Salome, &c., visit the sepulchre	28. 1	16. 1, 2	[24. 1]	——	Lu. 23. 56.
Earthquake and descent of angel	— 2-4	——	——	——	Ps. 104. 4; Da. 10. 6.
'Who shall roll us away the stone?'	——	— 3, 4	——	——	Ex. 14. 10-22.
An angel saith, 'He is risen,' &c. [Mt. 16. 21]	— 5, 6	[— 6	— 5, 6]	——	
Young man (within the tomb)	[— 5, 6]	— 5, 6	——	——	
'He goeth before you into Galilee'	— 7	— 7	——	[20. 1, 2]	
The women leave the sepulchre	— 8	— 8	——	——	
Report of the guard	— 11-.5	——	——	——	
Joanna's party visit the sepulchre	[— 1-7	— 1-7]	— 1-7	——	Ac. 1. 10.
Jesus' resurrection reported to the apostles	——	——	— 8, 9, 11	——	
Mary Magdalene tells to Peter and John	——	——	— 10	20. 1, 2	
Peter and John visit the sepulchre	——	——	— 12	— 3-10	Ps. 16. 10; Ac. 2. 25-31;
Vision of angels to Mary	[— 1-6	— 1-6]	——	— 11-.3	(13. 34, .5.
Jesus appears to Mary	——	— 9	——	——	
The manner of his appearance	——	——	——	— 14-.7	Rom. 8. 29.
Mary tells that she has seen the Lord	——	— 10, .1	——	— 18	

SECTION XCIV.—JESUS APPEARS TO TWO DISCIPLES.
Mark xvi. 12. Luke xxiv. 13—32. pp. 493—.6.

No. 94.—[*Lesson* 98 *embraces Sects.* xciv., xcv.]—*In the way to Emmaus.*

Jesus appears to two disciples in the way	——	16. 12	24. 13-.7	——	(13. 27.
They describe the life and death of Jesus	——	——	— 18-20	——	Ac. 1. 6; 2. 22; 7. 22;
Their former hopes & his rumoured resurrec.	——	——	— 21-.4	——	
Jesus reproves their unbelief, and speaks of the sufferings and the glory, &c.	——	——	— 25, .6	——	(De. 18. 15; Ps. 22. Ge. 3. 15; Nu. 21. 8, 9;
Opens up to them Moses, the prophets, &c., and all the scriptures	——	——	— 27	——	
Is known to them in breaking of bread	[14. 19]	——	— 28-31	——	— 32. 26.
'Did not our heart burn within us'	——	——	— 32	——	

SECTION XCV.—SUNDRY APPEARANCES OF JESUS AFTER HIS RESURRECTION.
Matthew xxviii. 9, 10. Mark xvi. 13, .4. Luke xxiv. 33—43. John xx. 19—29.
1 Cor. xv. 5. pp. 497—.501.

No. 95.—[*Lesson* 98, *continued.*]—*The two disciples return to Jerusalem, and are informed that Jesus has appeared to Simon Peter; which is his third appearance.*—*Mark* xvi. 13. *Luke* xxiv. 33—.5. 1 *Cor.* xv. 5. *p.* 497.

They return, and find the eleven together	——	——	24. 33	——
And that the Lord has appeared unto Simon	——	——	— 34	1 Cor. 15. 5
And relate what had happened to them	——	16. 13	— 35	——

VERILY THERE IS A REWARD FOR THE RIGHTEOUS: VERILY HE IS A GOD THAT JUDGETH IN THE EARTH.—Psa. lviii. 11.

THOU HAST SHEWED THY PEOPLE HARD THINGS: THOU HAST MADE US TO DRINK THE WINE OF ASTONISHMENT.—Psa. lx. 3.

Jesus appears the same evening to the eleven, in the absence of Thomas: which is his fourth appearance in all—but the first to the eleven.—Luke xxiv. 36—43. *John* xx. 19—25. *At Jerusalem. pp.* 498—900.

	MATT.	MARK.	LUKE.	JOHN.	ILLUSTRATIONS.
Jesus' first appearance to the eleven	——	[6. 49]	24. 36-43	20. 19, 20	Ge. 45. 26; Ac. 10. 41.
Salutes and commissions them	[28. 18-20]	——	——	— 21	[Jno. 17. 18.]
The sign of inspiration	——	——	——	— 22	[— 14. 17.]
'Whose soever sins ye remit,' &c.	——	——	——	— 23	Ac. 2. 38; 26. 18.
Unbelief of Thomas	——	——	——	— 24, .5	2 Co. 5. 7; 1 Jno. 1. 1.

Eight days after, Jesus appears to the eleven again, Thomas being present: which is his fifth appearance.—Mark xvi. 14. 1 *Cor.* xv. 5. *John* xx. 26—.9. *pp.* 500, ..1.

Second appearance of Jesus to the eleven	——	16. 14	1Co.15.5	20. 26
Upbraids their hardness of heart	——	— 14	——	——
Thomas convinced, says, 'My Lord,' &c.	——	——	——	— 27-.9

Jesus appears to all or part of the women who had first visited the sepulchre on the morning of the resurrection, and sends a command by them to the disciples to depart into Galilee: which is his sixth appearance.—Matt. xxviii. 9, 10. *In the vicinity of Jerusalem. p.* 501.

Invitation to meet Jesus in Galilee	28. 9, 10	——	——	Rom. 8. 29; He. 2. 11.

SECTION XCVI.—Jesus appears to five hundred brethren.—Matthew xxviii. 16—20. 1 Corinthians xv. 6. On the Holy mount. p. 502.

No. 96.—[*Lesson* 99 *includes also Sect.* xcvii.]—*Matt.* xxviii. 16—20. 1 *Cor.* xv. 6.

The eleven go into Galilee	28. 16	——	——	——
His appearance upon the mountain	— 17	——	——	Co. 15. 6
Has received all power in heaven and in earth	— 18	——	——	——
The great commission—disciple all nations	— 19	——	——	——
'Baptizing them in the name,' &c.	— 19	——	——	——
'Teaching them to observe,' &c.	— 20	——	——	——
Jesus' sympathy and omnipresence	— 20	——	——	——

SECTION XCVII.—Jesus appears to certain of the disciples, at the sea of Galilee.—John xxi. 1—24. And to James.—1 Corinthians xv. 7.

No. 97.—[*Lesson* 99, *continued—see Sect.* xcvi.]—*Jesus appears to certain of his disciples, while fishing in the lake of Galilee.—John* xxi. 1—24. *pp.* 505—.10.

Third appearance to certain of his disciples	——	——	——	21. 1-14 Ac. 10. 41.
'Simon,...lovest thou me?' 'Feed my lambs'	——	——	——	— 15-.7 He. 13. 20; 1 Pe. 2. 25;
Predicts the manner of Peter's death	——	——	——	— 18, .9 2 Pe. 1. 14. (5. 2, 4.
'Follow thou me'	[16. 28]	——	——	— 19-21 Rev. 2. 25; 22. 7, 20.
'If I will that he tarry till I come'	——	——	——	— 22-.4
Jesus appears to James; his ninth appearance	——	——	——	1 Co. 15. 7

SECTION XCVIII.—Particulars of Ascension day.—Acts i. 4—11. Mark xvi. 15—.9. Luke xxiv 44—51. 1 Corinthians xv. 7. pp. 511—..7.

No. 98.—[*Lesson* 100.*]—*On the morning of Ascension day, or Holy Thursday, Jesus appears to the apostles, assembled in Jerusalem: which is his tenth or last appearance. —Luke* xxiv. 44—.9. *Acts* i. 4—8. 1 *Cor.* xv. 7. *pp.* 511—..5.

The disciples to wait for promise of the Father	——	——	——	Acts 1. 4	Jno. 7. 38; 12. 28.
Jesus the fulfiller of Moses, Prophets, Psalms	——	——	24. 44	——	Lu. 18. 31-.3.
Opens the disciples' understanding	——	——	— 45	——	Ps. 119. 18.
Behoved him to suffer and to rise again	——	——	— 46	——	— 40. 7.
The gospel to be preached to all nations	[28. 19]	——	— 47	——	——
The apostles to be witnesses	——	——	— 48	[Jno.15. 27]	Ac. 5. 32.
Endued with power from on high	——	——	— 49	[— 14.26]	— 2. 33.
John truly baptized with water	——	——	——	Acts 1.5	Mt. 3. 11.
They are to be baptized with the Holy Ghost	——	——	——	— 5	Jno. 14. 26.
Wilt thou now restore the kingdom to Israel?	——	——	——	— 6	Mt. 19. 28.
They cannot yet bear the knowl. of times, &c.	——	——	——	— 7	Jno. 16. 12.
But shall receive power	——	——	[— 49]	— 8	Ac. 15. 15-.8.

Jesus conducts the apostles unto Bethany, and again charges them to preach the Gospel.—Mark xvi. 15—.8. *Luke* xxiv. 50. *pp.* 515, ..6.

Jesus leads the apostles out unto Bethany	——	——	24. 50	——	
The commis., 'Go ye into all the world,' &c.	——	16. 15	——	——	(10. 9; 1 Co. 1. 17.
The alternative, 'He that believeth,' &c.	——	— 16	——	——	Ac. 11. 16; 15. 9; Rom.
Signs following them that believe	——	— 17, .8	——	——	— 13. 6-12; 28. 3-6.

The ascension.—Mark xvi. 19. *Luke* xxiv. 50, .1. *Acts* i. 9—11. *Bethany. p.* 516.

The Lord having spoken to his disciples	——	16. 19	——	Acts 1.9	
While blessing them is taken up	——	— 19	24. 50, .1	— 9	Ps. 110. 1; Col. 3. 1.
Two men stand by them in white apparel	——	——	——	— 10	Lu. 24. 4-7.
Who promise Jesus' return	——	——	——	— 11	— 19. 12.

SECTION XCIX.—[*Lesson* 100, *continued.*]—The apostles return to Jerusalem. Luke xxiv. 52, .3. Acts i. 12. p. 517.

They worship Jesus, and return with great joy	——	——	24. 52	Acts 1.12	Jno. 14. 28.
Are continually in the temple praising God	——	——	— 53	——	Ac. 2. 46, .7.

* Lesson 100 embraces Sections xcviii.—c.

SECTION C.—[*Lesson* 100, *continued.*]—CONCLUSION OF THE GOSPELS BY JOHN AND MARK. p. 518.

Conclusion of the Gospel by John, xx. 30, .1; xxi. 25. *p.* 518

	MATT.	MARK.	LUKE.	JOHN.	ILLUSTRATIONS.
Many of Jesus' signs not recorded	—	—	—	20. 30	
Why these are written	—	—	—	— 31	1 Pe. 1. 8, 9.
Why, not the whole	—	—	—	21. 25	

Conclusion of the Gospel by Mark, xvi. 20.

The apostles experience the truth of the prom.	—	16. 20	—	—	Mt.28.20; Mk.16.16,.7.

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Magdala, *El Meydel*	47	30
Moriah	92	481
Mount Tabor	51	62
Nain, *Nein*	51	65
Olivet, Mount	86	354
Ophel	92	481
Sidon, or Zidon (*Saida*)	45	21
Siloam, Pool of	55	118
" Subterranean Communication between the Fountain of the Virgin and Pool of	—	119
" Village of	—	129
Tabor, Mount	51	62
Tyre, Tyrus (*Sur* or *Soor*)	45	16
Zion	92	481

SUFFER THE WORD OF EXHORTATION:—Hcb. xiii. 22.

THOU ART MY GOD, AND I WILL PRAISE THEE: THOU ART MY GOD, I WILL EXALT THEE.—Psa. cxviii. 28.

O GIVE THANKS UNTO THE LORD; FOR HE IS GOOD: FOR HIS MERCY ENDURETH FOR EVER.—Psa. cxviii. 29.

PART FOURTH.

MATTHEW CHAP XV.—XXVII. MARK VII.—XV LUKE IX. 18—XXIII.
JOHN VII.—XIX.

ARRANGED IN THE ORDER OF TIME

COMPREHENDING THE SPACE OF TWELVE MONTHS; VIZ.,—FROM THE END OF THE SECOND YEAR OF THE MINISTRY OF JESUS CHRIST, U.C. 782, A.D. 29 (INEUNTE), TO THE END OF THE THIRD YEAR OF THE SAME, U.C. 783, A.D. 30 (INEUNTEM).

THE LIP OF TRUTH SHALL BE ESTABLISHED FOR EVER: BUT A LYING TONGUE IS BUT FOR A MOMENT.—Prov. xii. 19.

BE-IT IS IN THE HEART OF THEM THAT IMAGINE EVIL: BUT TO THE COUNSELLORS OF PEACE IS JOY.—Prov. xii. 20.

PART FOURTH.

MATTHEW CHAP XV.—XXVII. MARK VII.—XV. LUKE IX. 18—XXIII. JOHN VII.—XIX.

ARRANGED IN THE ORDER OF TIME.

Comprehending the Space of Twelve Months; viz.,—from the End of the Second Year of the Ministry of Jesus Christ, U. C. 782, *A. D.* 29 (*Ineunte*), *to the End of the Third Year of the same, U. C.* 783, *A. D.* 30 (*Ineuntem*).

SECTION 44.—No. 44, (G. 1.)—*Lesson* 43.*—JESUS DEFENDS HIS DISCIPLES AGAINST THE COMPLAINTS OF THE PHARISEES, THAT THEY DID NOT OBSERVE THE TRADITION OF THE ELDERS IN WASHING THEIR HANDS BEFORE EATING BREAD.† Matt. xv. 1—20. Mark vii. 1—23.—AT CAPERNAUM.

INTRODUCTION AND ANALYSIS.

Mt. xv. 1. Mk. vii. 1. Scribes and Pharisees of Jerusalem come to Jesus.

——— vii. 2—4. Seeing some of his disciples eat with hands not ceremonially clean, they find fault. The Pharisees, and the Jews generally, observing the tradition of the elders, wash oft before they eat. They also wash upon returning from market, and are very particular with regard to the washing of vessels, tables, &c., affecting a scrupulous sanctity in their eating and drinking.

— xv. 2. — vii. 5. They ask Jesus, '*Why do thy disciples transgress the tradition of the elders?*'

— xv. 3. ——— Jesus answers their question by asking another, '*Why do ye also transgress the commandment of God by your tradition?*'

— xv. 4—6. — vii. 9—13. It is to be remembered, that they were especially disobedient to the Father's commandment, even that they should believe in Him whom he hath sent. But, not only was their heavenly Father dishonoured, in their not honouring the Son; this, their great sin, had its counterpart in the earthly relationship; they allowing a son to alienate from the parent that which God had directed to be given for the parent's benefit. Thus they allowed the child most effectually to curse his parents, and that in the form of a vow to God; who has expressly commanded honour to parents, and forbid the child to curse them under pain of death.

— xv. 7—9. — vii. 6, 7. Our Lord, to the testimony of Moses, adds that of the prophets: He quotes Is. xxix. 13, to shew that mere formal worship is dishonouring to God; and that rites prescribed by human authority, and put in the place of the Divine teaching, are vain—are, in the sight of God, a breach of the third commandment. This was the case of the Pharisees; laying aside the commandment of God, which requires cleanness of heart, they devoted themselves to external purifications.

Mt. xv. 10, .1. Mk. vii. 14, .5 This trust in ceremonial religion is that against which the people require to be especially warned. Jesus does not intrust the correction of the evil, to either lay or ecclesiastical authority, apart from the people themselves; but calling the multitude, he bids them both . . hear and understand his words. He speaks to them a parable, respecting what defileth: in which he teaches that we ought to be more attentive to what we say than to what we eat; that it is more our duty to watch against injuring the souls of others, by what proceeds out of our mouths, than against injuring ourselves by what goes into them.

— xv. 12. ——— The disciples report that the Pharisees are offended because of the saying; respecting what defileth a man.

— xv. 13, .4. ——— Jesus intimates that he is not sorry to lose such followers. He does not desire those for disciples who are not of the Father's planting, and advises to let them go, saying, '*The be blind leaders of the blind,*' *&c.*

— xv. 15. — vii. 17. Jesus, having entered a house, Peter, and other disciples, request to be told the meaning of the parable, respecting what defileth a man.

— xv. 16—.8. — vii. 18—20. Our Lord, in reply, seems to intimate, that not to know that which is taught in this parable, is to be without understanding. He shews the absurdity of making holiness to consist in meats, the best of which go into defilement and corruption; but not so great defilement as that which comes out of the mouth of those whose hearts are fountains of impurity.

— xv. 19, 20. — vii. 21—.3. He adverts to the various evils which are opposed to the law of the ten commandments: on which *see* the 'Scripture Illustrations,' p. 16.

* The Lessons, as arranged, for the SYSTEM OF GRADUATED SIMULTANEOUS INSTRUCTION will be thus inserted in this volume.

† *See* ADDENDA, p. 11, '*Eating with unwashen hands.*'

MATT. xv. 1—20.
[Ch. xiv. ℣ xlii. p. 323.]

1 Then came-to Jesus scribes and Pharisees, which *were* of Jerusalem,

MARK vii. 1—5, 9—13, 6—8, 14—23.
[Ch. vi. ℣ xlii. p. 323.]

"Then came-togetner unto him the Pha- 1
risees, and certain of-the scribes, which-
came from Jerusalem. And when-they- 2
saw some of-his disciples eat bread with-
defiled *κοιναις*, that is *to say*, *with* un-
washen, hands, they-found-fault. For the 3
Pharisees, and all the Jews, except they-
wash *νιψωνται their* hands oft *πυγμη*, eat
not, holding *κρατουντες* the tradition of-the
elders. And *when they come* from the- 4

SCRIPTURE ILLUSTRATIONS.

Mk. vii. 1. *then came together, &c.*—Jesus had just before been deserted by many of his disciples, Jno. vi. 66, § 43, p. 334—these probably would spread an evil report of the doctrine of Christ, and encourage his old enemies, the Pharisees, to make a new attack—*see before*, Mk. iii. 22, § 31, p. 235.

from Jerusalem—From Jerusalem had also come those who spoke blasphemy, immediately before Jesus began to speak in parables, ch. iii. 22, § 26.—the Jerusalem Jews had previously manifested great hostility against him—*see* Jno. v. 18, § 23, p. 177.

2. *defiled*—Jerusalem had been warned of the inefficacy of external washing to take away sin: 'For though thou wash thee with nitre, and take thee much sope, *yet* thine iniquity is marked before me, saith the Lord GOD,' Je. ii. 22—and of the necessity of having the heart washed from wickedness and of being purified from vain thoughts: 'O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?' iv. 14—The Baptist directed attention to the better baptism, which the prophets had required, and which Christ was to minister, Lu. iii. 16, § 7, p. 51—but the Jews still continued their quibbling about the 'divers washings, and carnal ordinances,' which had been 'imposed *on them* until the time of reformation,' He. ix. 10—*comp.* Jno. iii. 25, § 13, p. 89, 'Then there arose a question between *some* of John's disciples and the Jews about purifying'—Jesus led his disciples out of the way of such disputes, iv. 1—3, § 13, p. 91.

3. *wash*—'*There is* a generation *that are* pure in their own eyes, and *yet* is not washed from their filthiness,' Pr. xxx. 12—let us each hear the exhortation, 'Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil,' &c., Is. i. 16—and, with the psalmist, resolve, saying, 'I will wash mine hands in innocency: so will I compass thine altar, O LORD,' Ps. xxvi. 6—and let our prayer be accordingly, 'Wash me throughly from mine iniquity, and cleanse me from my sin.' 'Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow,' li. 2, 7.

tradition of the elders—Paul, before his conversion, being a Pharisee, was exceedingly zealous of the traditions of his fathers: 'And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers,' Ga. i. 14—he warns equally against heathen philosophy and Jewish superstition, saying, 'Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments [Marg., or, *elements*] of the world, and not after Christ,' Col. ii. 8—and Peter contemplates the redemption by Christ, as delivering from the vain conversation received by tradition from the fathers: 'Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers; 19, but with the precious blood of Christ, as of a lamb without blemish and without spot,' 1 Pe. i. 18, 19—The things which are to be held fast by Christians, are not the traditions of men, but those that have been given to us of God: 'Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle,' 2 Th. ii. 15—and again, referring to what he had written in the first epistle, Paul says, 'Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us,' iii. 6—the tradition referred to, was that which directed that they should, with quietness, work, and eat their own bread, following in this important respect apostolic example—*see* 1 Th. iv. 11, 12.

elders—from the words of Moses, there seemed to be encouragement for placing considerable confidence in the report of the elders: 'Ask thy father, and he

NOTES.

Mk. vii. 1. *Pharisees. See* § 7, p. 56, ADDENDA, '*Pharisees*;' *and on* MT. xvi. 1, § 47, p. 28, 'SCR. Illus.'

Scribes. Not a sect, but an order of men; probably Levites, who were devoted to letters and public teaching; while the priests officiated at the sacrifices—*see* § 25, p. 198, ADDENDA, '*Scribes*.' These emissaries from the chief priests and rulers of the people, seem to have followed our Lord from place to place, laying snares for him, by proposing questions, and provoking him to speak so as that they might have matter of accusation against him.

2. *Unwashen, &c.* It does not appear that their hands were actually unclean, but only that they were not ceremonially washed according to the tradition of the elders.

The disciples, it is to be observed, were not found fault with for a mere impropriety, but for the omission of what the Pharisees accounted a religious duty. Like those generally who are destitute of spiritual religion, their attention was occupied with external rites, for which there is little or no authority in the word of God.

3. *All the Jews.* i.e., the great body of the people; all those who observed the traditions; for the Sadducees and a few others are said to have rejected this custom.

Holding, κρατουντες, 'carefully adhering to, and observing;' literally, 'holding fast in mind.' So at ver. 8, p. 7, and 2 Th. ii. 15, '*Therefore, brethren, stand fast, and hold the traditions*,' *&c.*

The tradition of the elders. Tradition means something transferred from one to another by memory; some precept or custom not commanded in the *written law*, but which they held themselves bound to observe.—*See* ADDENDA, p. 11, '*The tradition of the elders*.'

PRACTICAL REFLECTIONS.

Mk. vii. 1—4. Let us be more desirous of inward purity for ourselves, than prone to find fault with others for their want of ceremonial observances.

Men who are destitute of saving grace may yet be very zealous for, and diligent in, the use of outward religious forms, according to the tradition of the elders.

MATT xv 2 3.

saying,
2 Why do thy disciples transgress παραβαίνουσι the tradition παράδοσιν
of the elders πρεσβυτέρων?
for they wash not their hands
when they eat bread.

3 But he answered *and*-said unto them,
Why do ye also transgress the commandment ἐντολὴν of God by your tradition?[a]

MARK vii. 5, 9.

market, except they wash βαπτίσωνται,
they eat not. And many other *things*
there be, which they have received to hold, *as* the washing βαπτισμοὺς of cups, and
pots, brasen vessels, and *of* tables κλινῶν
Then the Pharisees and scribes 5
asked him,[b]
Why walk not thy disciples according to
the tradition
of the elders,
but eat bread
with unwashen hands?
[*For* ver. 6, *see* p. 7.]
And he said unto them 9

SCRIPTURE ILLUSTRATIONS.

will shew thee; thy elders, and they will tell thee,' De. xxxii. 7. . . . —but it is to be considered, that the Father to whom we are to address ourselves, is God—'*Is* not he thy father *that* hath bought thee? hath he not made thee, and established thee?' ver. 6—and the things to be told are things reported in the Scriptures, respecting the ways of the Lord, and his working with Israel, ver. 7—15—There were seventy elders of Israel, upon whom the Lord put of the spirit which was upon Moses—'And it came to pass, when the spirit rested upon them, they prophesied, and did not cease,' Nu. xi. 16, 17, 25. . . . —elders ought to be instructors of others—but 'great men are not *always* wise: neither do the aged understand judgment,' Job xxxii. 7, 9—and the psalmist could say, 'I have more understanding than all my teachers: for thy testimonies *are* my meditation. I understand more than the ancients, because I keep thy precepts,' Ps. cxix. 99, 100.

Mt. xv. 3. *why do ye also transgress, &c., by your tradition?*—God only had a right, and not man, to add unto the word, De. xviii. 18, 19—*see* § 10, p. 72, ver. 45, ('*Of the Prophet*')—'Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you,' iv. 2—'What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it,' xii. 32—'Add thou not unto his words, lest he reprove thee, and thou be found a liar,' Pr. xxx. 6—This warning against adding to, or taking from, the words of God, is particularly given with regard to the Apocalypse, Re. xxii. 18, 19, 'For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: 19, and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.'

commandment of God—see on ver. 4, p. 6—Jesus did not come to do that which he here reproaches the Pharisees for doing. He came, not to destroy, but to fulfil, the law and the prophets—*see* ch. v. 17—20, § 19, p. 123—Having shewn that we are saved, through the satisfaction to the law, by Christ, the apostle says, 'Do we then make void the law through faith? God forbid: yea, we establish the law.' Ro. iii. 31—the ministration of the law was changed, the ministration of the Spirit being substituted for the ministration of death, written and engraven upon tables of stone; but, except as being magnified and made honourable, the law itself was not changed—*see* 2 Co. iii.—the law, which was before written upon tables of stone, was now to be written by the finger of God upon the 'fleshy tables of the heart,' Je. xxxi. 31—4, ... He. viii. 8—13, 'Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: 9, not according to the covenant that I made with their fathers in the day when I took them by the hand to

NOTES.

4. *Except they wash, &c.* This is best explained by Grotius and Fritz., 'unless they wash themselves,' *i.e.* their bodies (namely, in opposition to the washing of the *hands* before mentioned); because after coming from a place of such public resort, and where people in a crowd must touch one another, they might unintentionally have touched some impure person or thing, and hence might require a more exact ablution than merely washing the hands. Here, however, we need not suppose immersion implied (that being never used except when some *actual*, and not *possible* pollution had been incurred); but merely ordinary washing.

[*Have received to hold.* The full sense is, 'which they had received [from their ancestors], that they may firmly keep them.' Ἔχειν, from ἔχω, a liquid measure holding a pint and a half. This word is frequent in the later writers, and is from the Latin *Sextus*. Χαλκίων, copper or brazen vessels. *Earthen* vesse s are not mentioned, because those, if supposed to be polluted, were at once broken—*see* Le. xv. 12, '*And the vessel of earth, that he toucheth which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water.*']

Washing, &c. The word in the original is that from which our word baptism is derived—the outward washings in which the Pharisees prided themselves, to the neglect of inward purity. Their ceremonial washings extended, not merely to the person, but to pots, cups, &c. Yet it is to be doubted whether they exceeded the presumption of the modern Pharisees, who pretend to do that with their water baptism which the Scriptures declare can only be done by God; that is, to constitute children of men the children of God and heirs of eternal life.

Mt. xv. 2. *They wash not their hands.* The custom of washing their hands before meals was so strictly commanded the Jews at this time, that, to neglect it, was to be held guilty of a heavy and capital crime 'He that takes meat,' says Rabbi Akiba, 'with unwashed hands, is worthy of death.' It is said he himself perished by washing his hands, in preference to drinking the water provided for him in prison, when a part of it was casually spilt.

3. *Why do ye also transgress, &c.* Christ here tears up the very foundation on which their whole reasoning was erected, and shews by a manifest example, how tradition is often at variance with the Divine laws.

PRACTICAL REFLECTIONS.

[Mt. xv. 2, 3. We are not to take our religion upon trust from tradition; but to examine, by the word of God, what we are taught by men; and we are to beware of allowing human teaching to subvert Divine authority.]

[Mk. vii. 5, 9. Those who are the most religious in man's esteem, may, like the Pharisees, be the systematic opposers of the truth of God, both in preaching and in practice.]

THE LORD OF HOSTS, . . . IS WONDERFUL IN COUNSEL, AND EXCELLENT IN WORKING.—Isaiah xxviii. 29.
THE WORD OF THE LORD IS RIGHT; AND ALL HIS WORKS ARE DONE IN TRUTH.—Psalm xxxiii. 4.

Matt. xv. 4—6.	Mark vii. 10, .1.
	[c]Full-well ye-reject ἀθετεῖτε the com
	mandment of God, that ye-may-keep
	τηρήσητε your-own tradition.[d]
4 . [d]For God commanded, saying,	For Moses said, 10
Honour thy father and mother:	Honour thy father and thy mother;
and, He that-curseth κακολογων	and, Whoso curseth κακολογων
father or mother, let-him-die the-death	father or mother, let-him-die the-death
θανατῳ τελευτατω.	θανατῳ τελευτατω:
5 But ye say, Whosoever shall-say to *his*	but ye say, If a-man shall-say to *his*- 11
father or *his* mother,[e]	father or mother,
It is a-gift,	[e]*It is* Corban, that is *to say*, a-gift,
by-whatsoever thou-mightest-be-profited	by-whatsoever thou-mightest-be-profited
by me;	by me;[f]
6 [f]and honour not his father or his mother,	
he shall be free.	*he shall be free.*
Thus have-ye-made- the commandment of	
God -of-none-effect ηκυρωσατε by your	
tradition.[g]	

SCRIPTURE ILLUSTRATIONS.

lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. 10, For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: 11, and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. 12, For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. 13, In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away'—*see also* ch. x. 16.

4. *Honour thy father and mother*—The fifth commandment, in the observance of which, continuance and prosperity in the land were promised to the children of Israel, De. v. 16—The *honour* required, is not honour in word only, but in deed and in truth; being willing to sacrifice what was necessary for their advantage or good name:—what was contributed for the support of a parent was not to be given grudgingly, but in expression of esteem. The word 'honour' is thought to be used in reference to temporal support—'Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine,' 1 Ti. v. 17.

He that curseth, &c.—'He that curseth his father, or his mother, shall surely be put to death,' Ex. xxi. 17—*see* as to the stubborn and rebellious son, De. xxi. 18—21, 'If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and *that*, when they have chastened him, will not hearken unto them: 19, then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; 20, and they shall say unto the elders of his city, This our son *is* stubborn and rebellious, he will not obey our voice; *he is* a glutton, and a drunkard. 21, And all the men of his city shall stone him with stones, that he die: so shall thou put evil away from among you; and all Israel shall hear, and fear'—'Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness,' Pr. xx. 20—*see also* xxx. 17, 'The eye *that* mocketh at *his* father, and despiseth to obey *his* mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.'

NOTES.

[Mk. vii. 9. *Full well ye reject.* καλῶς ἀθετεῖτε. The best commentators are agreed that this is to be taken as an ironical reproof. Thus the καλῶς corresponds to our *Aptly*; a use frequent in the classical writers. . . . To use the words of Mr. Greswell, 'irony, when in the mouth of superior virtue and wisdom,—when levelled against the opposite vice or folly, is *dignified*, though keen, *rebuke*; and instances of irony so employed by our Saviour himself, the account of his discourses in the Gospels (especially when speaking of his enemies, the scribes and Pharisees,) would supply in abundance.'—*And see* Introduction, on Mt. xv. 4—6; Mk. vii. 9—13, p. 3.]

Mt. xv. 4. *For God commanded, &c.* That is, in the fifth commandment, Ex. xx. 12, and xxi. 17.

Honour thy father and mother. Τίμα, כבד Heb., implies support. Thus St. Paul, 1 Ti. v. 17. So Mk. vii. 12 illustrates this text. And in this manner the best Jewish commentators explain Nu. xxiv. 11. So the Greeks, as Hierocles, Grotius; 'To honour parents is to make provision for them.' *Jerusal. Targ. on Deut.* xv. 4. According to the Jewish canons, a son is bound to afford his father meat, drink, and clothing, to lead him in and out, and to wash his hands and feet. Philo declares, '*children have nothing which is not their parents'*,' as having either received it from them, or having received from them the faculties by which they procure it; that, therefore, they can never recompense them, and are both inhuman and ungodly if they neglect to succour them.

[*Curseth father or mother.* Ex. xxi. 17; Le. xx. 9; Pr. xx. 20. The Greek word κακολογέω signifies not only *to revile*, and *to speak with contempt* and *injury*; but *to slight* and *to set light by*. Thus Exo. xxii. 7, '*they set light by father and mother.*']

5. *A gift, &c.* Alienating, by an oath, to a pretended sacred use, that whereby a parent should be supported; after which the son, who had thus in effect cursed his father or his mother, was prevented from contributing to the parents' support, through a perverse interpretation of the words, '*Thou shalt not forswear thyself, but shalt perform unto the* Lord *thine oaths*' This kind of swearing our Lord forbids, Mt. v. 33—7, § 19. p. 126.

[It is *a gift.* (Corban, Mk. vii. 11.) We must take

PRACTICAL REFLECTIONS.

10 *ver.* Jesus did not come to make void the commandments of God, as the Pharisees had done by their traditions: he recognises the ten commandments, as here he does the first of the second table of the law, '*Honour thy father and thy mother*:' which in its highest sense embraces the first table.

11—3 *ver.* God hates robbery for a burnt-offering, and will not accept as a gift that which is not ours to give; and far less will he accept of that which is given out of a desire to injure those he hath commanded us to cherish.

[Men may receive the commandment in form, whilst they make it void by what they add thereto. Let us therefore examine, not only whether we have the truth, but whether we hold nothing inconsistent with the truth.]

WHO IS HE THAT SAITH, AND IT COMETH TO PASS, WHEN THE LORD COMMANDETH IT NOT?—Lam. iii. 37.

OUT OF THE MOUTH OF THE MOST HIGH PROCEDETH NOT EVIL AND GOOD.—Lam. iii. 38.

MATT. xv. 7—9.

7 ... ‡*Ye* hypocrites,
well did-‧Esaias ‧prophesy of you,

8 saying, This people
draweth-nigh unto-me with their mouth,
and honoureth me with-*their* lips ;
but their heart is far *πορρω απεχει* from me.
9 But in-vain they-do-worship me,
teaching *for* doctrines the-commandments
of-men.‡

MARK vii. 12, .3 ; 6—8.

‡ And ye-suffer him no-more to-do ought 12
for-his father or his mother ; making-‧the 13
word of God ‧-of-none-effect *ακυρουντες*
through-your tradition, which ye-have-
delivered : and many such like-things
παρομοια do-ye.‡ [*For* ver. 14, *see* p. 8.]

[Ver. 5, *see* p. 5.]
He answered *and*-said unto-them, 6

Well hath-‧Esaias ‧prophesied of you
hypocrites,
as it-is-written, This people

honoureth me with-*their* lips,
but their heart is-far *πορρω απεχει* from me.
Howbeit in-vain do-they-worship me, 7
teaching *for* doctrines the-commandments
of-men.

‡ For laying-aside *αφεντες* the command- 8
ment of God, ye-hold *κρατειτε* the tradition
of men, *as* the-washing *βαπτισμους* of-pots

SCRIPTURE ILLUSTRATIONS.

Mk. vii. 13. *word of God*—or 'commandment of God,' Mt. xv. 6.

of none effect—*see* ver. 3, p. 4—'*It is* time for *thee*, LORD, to work : *for* they have made void thy law,' Ps. cxix. 126.

Mt. xv. 7. *hypocrites*—they substituted an outward baptism, or washing, for the internal cleansing which God requires—*see* before, Mk. vii. 1—4, p. 4—they pretended a zeal for God and his law, whilst giving forth such judgments upon the law as were entirely inimical to the spirit of it, and exalting human authority above the Divine.

well did Esaias, &c.—Is. xxix. 13—the prophet had (ver. 9—12) been speaking of the manner in which men have dishonoured God by neglecting to listen to him, whilst unfolding to his children his purposes. The learned and the ignorant alike excuse themselves from the study of prophecy—' Wherefore the Lord said, Forasmuch as this people draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men : therefore, behold, I will proceed to do a marvellous work among this people, *even* a marvellous work and a wonder : for the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid,' &c., Is. xxix. 13, .4. It is as little as may be expected of a son, that he listen with respect to the voice of his father. This is the honour that our heavenly Father claims of his children, an honour which He seldom in truth receives—even when the word seems to be delighted in, the description may apply, ' And they come unto thee as the people cometh, and they sit before thee *as* my people, and they hear thy words, but they will not do them : for with their mouth they shew much love, *but* their heart goeth after their covetousness,' Eze. xxxiii. 31.

9. *commandments of men*—the word here translated '*commandments*' is not the same as in ver. 3 and 6, pp. 5, 6, ' commandment of God,' and may be rendered ' canons or decisions of men,' the appointments of the elders.

NOTES.

δωρον, a gift, simply of something *consecrated*, or *supposed* to be consecrated, to pious uses, by a collusion between the son and the priests, so as to leave the father destitute. For (to use the words of Bp. Jebb, Sacr. Lit. p. 246,) ' when the Jews wished to evade the duty of supporting their parents, they made a *pretended*, or at least an *eventual* dedication of their property to the sacred treasury ; or rather a dedication of all that *could* or *might* have been given by them to their parents, saying, Be it *Corban*.' From that moment, though at liberty to expend such property on any *selfish* purpose, they were *prohibited* from bestowing it on their parents. Thus *κορβαν, δωρον*, might *imply* the notion of prohibition ; but it could not *express* it. On either interpretation, however, to say to a parent, Corban, &c., was a breach of the commandment, in spirit, if not in letter, and was virtually *κακολογειν πατερα*.—*Bloomf.*—*and see* Greswell, Vol. II. Diss. xxviii. pp. 454—.9.]

Mk. vii. 13. *Tradition, which ye have delivered*. Tradition seems to have here the same sense with judgment or decision. The elders, perhaps the sanhedrim, had delivered their judgment upon the matter ; and they claimed to be the authorized interpreters of the law, and to have the power of adding observances. But He, who is *the* Truth, warns us that it is very unsafe to follow even the elders in their making void the commandment of God, that they may keep their own tradition—*see* Mt. xv. 14, p. 9.

Mt. xv. 7. *Ye hypocrites*. An attempt to get rid of the duty of providing for needy parents, under an appearance of piety towards God, might well be called hypocrisy.

9. *In vain they do worship me*. Their attempts to worship are *vain*, or are not real worship—they are mere *forms*.

' Their fear [or worship] toward me is taught by the precept of men.'

[*Doctrines the commandments of men*. *διδασκαλια ἀνθρωπων, institutions merely human*. The word *Ἐνταλμα* occurs but thrice in the New Testament, viz., here, in the parallel place, Mk. vii. 7, and in Col. ii. 22—*see next par.* in all these places it is joined with *ἀνθρωπων* ; as it is also in the passage of the Septuagint here quoted. Moreover, in all those *in vain* ' who teaches '*for doctrines the commandments of men*.' God must be allowed his own authority in his own house. It is awful presumption to profess to recognise the presence of God, while regarding as supreme the authority of man.]

PRACTICAL REFLECTIONS.

Mt. xv. 7—9. However men may deceive their fellowmen, they cannot deceive God— *all things are open to the eye of him with whom we have to do.*

Outward forms of worship, although good in their place, are of no avail, unless there be in truth a drawing near unto God.

[The profane swearer is not the alone breaker of the *third* commandment ; he takes '*the name of God* in place of being acceptable service to the Most High, it is taking the name of the Lord in vain, when the worship is not of Divine, but of mere human appointment.

Matt. xv. 10—.3.	Mark vii. 14—.7.
	and cups: and many other such like things ye-do. [*For* ver. 9, *see* p. 5.]
	[Ver. 13, *see* p. 7.]
10 And he-called the multitude, *and*-said unto-them, Hear, and understand:	And when-he-had-called- all the people 14 unto *him*, he-said unto-them, Hearken-unto me every-one-*of you*, and understand:
11 not that which-goeth into the mouth defileth κοινοι a man; but that which-cometh-out of the mouth, this defileth a man	there-is nothing from-without a man, 15 *that* entering into him can defile καινωσαι him: but the-things which-come-out of him, those are they that-defile the man.
	If any-man have ears to-hear, let-him- 16 hear. And when he-was-entered into the- 17 house from the people,[k]
12 [k] Then came his disciples, *and*-said unto-him, Knowest-thou that the Pharisees were-offended εσκανδαλισθησαν, after-they- 13 heard this saying? But he answered *and*-said, Every plant, which my heavenly Father hath-not-planted, shall-	

SCRIPTURE ILLUSTRATIONS.

Mk. vii. 14. *hearken unto me*—this was according to the appointment of the Father, who had said of 'that Prophet,' the Mediator of the new covenant, 'unto him ye shall hearken,' De. xviii. 15.

and understand—Pr. iv. 5—(*see border*)—God wills that his children should follow him in light, and not be like those who are led by the blind—*see* Mt. xv. 14, p. 9—' He that followeth me shall not walk in darkness, but shall have the light of life,' Jno. viii. 12, § 55, p. 109.

16. *if any man have ears, &c.*—' He that hath an ear, let him hear what the Spirit saith unto the churches,'

Re. ii. 7, 11, .7, 29; iii. 6, 13, 22—' If any man have an ear, let him hear,' xiii. 9.

Mt. xv. 13. *Every plant, &c.*—Jno. xv. 1, 2, ' I am the true vine, and my Father is the husbandman. 2, Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit,' § 87, p. 387—*see* as to the gathering out of the tares to be burned, Mt. xiii. 30—42, § 33, p. 260, and ver. 43.

my heavenly Father, &c.—' No man can come to me, except the Father which hath sent me draw him,' Jno. vi. 44, § 43, p. 330.

NOTES.

places, the ἁγιάσματα are mentioned with evident disapprobation, and contrasted, by implication, with the precepts of God, which, in the New Testament, are never denominated ἁγιάσματα, but ἐντολαὶ. For these reasons, it is more suitable to the original to distinguish them.]

[The commandments of men here, are things enjoined by human authority, as is plain from these words of St. Paul, Col. ii. 21, .2, ' *Touch not; taste not; handle not; which all are . . . the commandments and doctrines of men*;' though they come from their cochmim, or wise men; though they be the traditions of the elders, or governors of the church; though they come from those scribes and Pharisees, which sit in the chair of Moses: yet, without a Divine institution, they are only '*commandments of men*.']

11. *Not that which goeth into the mouth defileth.* This appears to be an answer to the question put by the Pharisees to Christ, ver. 2, ' *Why do thy disciples transgress?*' *&c.* If, in eating with unwashed hands, any particles of dust, &c., cleaving to the hands, might happen to be taken into the mouth with the food, this did not *defile*, did not constitute a man a *sinner*; for it is on this alone that the question hinges—*Thy disciples eat with unwashed hands*, therefore they are sinners, for they transgress the oral law; which, as we have seen, the Jews esteemed of equal authority to the *written law*. Our Lord intimates that any impurity that should enter along with the food cannot defile the man, because it in no wise affects his soul, but passes into the stomach, and secretary vessels, where it is purged, or the part of it fit for nutrition purified and separated from that which is unfit.

It is true a man may bring guilt upon himself by eating what is pernicious to his health, or by excess in the quantity of food or liquor; and a Jew might have done it, by presumptuously eating what was forbidden by the Mosaic law, which still continued in force: yet in all these instances, the pollution would arise from the wickedness of the heart, and be just proportionable to it, which is all our Lord asserts.

12. *The Pharisees were offended, &c.* They were offended, not less at the superiority of his arguments which put them to silence, than at the diminution of their reputation with the multitude, as ' *blind guides*,' who cavilled indeed at trifles, and were zealous for external purity, while by their captious questions and calumnies they were plotting against his reputation and his life—τὸν λόγον, *this saying*, viz., concerning traditions.

PRACTICAL REFLECTIONS.

10 *ver.* It is not merely for the professed instructors of the people, but also for the people themselves, for every one of them, to hear and understand the words of Christ, Mk. vii. 14, .5. All are to remember that the great fountain of evil is the human heart, and that nothing outward can have power to defile, unless we are betrayed by the enemy that lurks within. ' *Keep thy heart with all diligence; for out of it are the issues of life*,' Pr. iv. 23.

It is the right and the duty of every one who can listen to the words of Christ, to hear, know, and so obey his word, whatever may be the tradition of the elders to the contrary.

[Mt. xv. 12—.4. Let the labourers in the vineyard of the Lord follow his example, and not seek to secure to themselves followers, whose trust is in mere outward religion, and who cannot bear to have their hypocrisy exposed.]

[13 *ver.* It is of little avail that men are by their fellow-men planted in the church. If they are not the planting of the Lord, they shall be rooted up.]

[It is evident from these words of our Lord, that

Matt. xv. 14—.8.	Mark vii. 18—20.
14 be-rooted-up. Let-'them'-alone: they-be blind leaders-of-the-blind. And if the-blind lead the-blind, both shall-fall into the-ditch.	
15 Then answered Peter *and*-said unto-him, Declare unto-us this parable.	his disciples asked him concerning the parable.
16 And Jesus said, Are ye also yet without-understanding?	And he-saith unto-them, Are ye so without-understanding also? 18
17 Do-'not'-ye'-yet'-understand, that whatsoever[t] entereth-in at the mouth	Do-ye-not-perceive that whatsoever [t]thing from-without entereth into the man, *it*-can not defile him;
goeth into the belly, and is-cast-out into the draught?	because it-entereth not into his heart, 19 but into the belly, and goeth-out into the draught, purging all meats?
18 [m] But those-things which-proceed-out of the mouth come-forth from the heart; and-they defile κοινοι the man.[n]	And he-said,[u] 20 That which-cometh-out of the man, that defileth κοινοι the man.

SCRIPTURE ILLUSTRATIONS.

Mt. xv. 14. *let them alone*—leave them, refuse to follow them: the sheep are not to follow those who come among them, not to give life, but for a living—'a stranger will they not follow, but will flee from him: for they know not the voice of strangers,' Jno. x. 5, &c., § 55, p. 114.

blind leaders, &c.—see a particular description of them, xxiii. 13—33, § 85, p. 315—one of the principal evidences of their blindness, was mistaking ceremonial washing for holiness, or making the latter dependent upon the former: '*Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also,' xxiii. 26, § *ib.*—our Lord had before warned against following such guides, saying, 'Can the blind lead the blind? shall they not both fall into the ditch?' Lu. vi. 39, § 27, p. 209—'O my people, they which lead thee cause *thee* to err, and destroy the way of thy paths,' Is. iii. 12—It is, therefore, not the duty of the people implicitly to follow their leaders: 'For the leaders of this people cause *them* to err; and *they that are* led of them *are* destroyed,' Is. ix. 16—yea, even the Lord's professed 'watchmen *are* blind: they are all ignorant, . . . yea, *they are* greedy dogs *which* can never have enough, and they *are* shepherds *that* cannot understand: they all look to their own way, every one for his gain, from his quarter,' lvi. 10, 11—'A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love *to have it so*: and what will ye do in the end thereof?' Je. v. 30, 31; Mal. ii. 7—9, 'The priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts. 8, But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts. 9, Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law.'

16. *Are ye also yet without understanding?*—'Whom shall he teach knowledge?—whom shall he make to understand doctrine?' Is. xxviii. 9, 10—'Do ye not yet understand,' &c., Matt. xvi. 9—11, § 45. 'For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat,' He. v. 12.

Mk. vii. 18. *can not defile him, &c.*—'For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost,' Rom. xiv. 17—'But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse,' 1 Co. viii. 8—'Every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer,' 1 Ti. iv. 4, 5—'Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate,' Tit. i. 15, 16—'Whosoever eateth flesh and drinketh blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him,' Jno. vi. 54—56, § 58—'Whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep,' 1 Co. xi. 27—30.

NOTES.

Mt. xv. 14. *Let them alone.* Ἄφετε αὐτούς, *Let them alone, have done with them; regard not what they say, or do, against me and my doctrine.* The Pharisees were blind guides indeed, and deluded themselves, yet presuming to guide others to their own destruction, and that of their followers.

[15. *Declare unto us this parable.* The sense here is 'moral maxim, or weighty apophthegm.' It is not that Peter did not *understand it* (for it was by no means obscure, inasmuch that our Lord says, *καὶ ὑμεῖς ἀσύνετοί ἐστε*); but that his prejudices prevented his receiving it. Indeed he could scarcely believe his ears, that a distinction of meats availed not; and therefore asks an explanation.]—*Bloomfield.*

Peter, in the name of the disciples, (for Mk. vii. 17 says, οἱ μαθηταί,) asked the explanation of the *saying*, or *sentence*, in ver. 15—*see* Note, Mt. xiii. 3, § 32, p. 243.

17. *Do not ye yet understand, &c.* The meaning of this may be thus expressed: The food which is eaten does not affect the *mind*, and therefore cannot pollute it: the doctrine of the Pharisees, that neglect of washing defiles a man, or *makes him a sinner*, cannot be true.

18—20. Here our Lord proceeds to say what *does* manifestation of the truth, and by refraining from countenancing them in their evil.]

PRACTICAL REFLECTIONS.

the enjoyment of the outward rites of religion is not to be mistaken for the planting of God: for, so far from the Pharisees being defective as to that, they in carnal ordinances superabounded: and particularly in washings or baptisms. This occasioned the present remarks of our Lord, which certainly are not in favour of the idea that men are regenerated, either in infancy, or at any other age, by water baptism. This kind of doctrine appears to be that which our Lord characterizes as blindness. Outward washing does not make the heart clean; but the heart being made clean, outward purity will follow in consequence. '*Thou blind Pharisee, cleanse first*,' &c., Mt. xxiii. 26, § 85—*see* 'Scrip Illus.,' *supra*.]

Mt. xv. 13, 14. The disciples of Jesus are not commanded to punish false teachers, otherwise than by endeavouring to root up their false doctrines, by the

[Let us not seek to make those who are themselves ignorant of God, the spiritual guides of others. Though they should profess subjection to the law of God, and be as strict in their religious observances as were the Pharisees, still they may be only '*blind leaders of the blind*,' leading others to destruction.]

Men will not, in the judgment of God, be excused because of the blindness of their guides. We cannot throw our responsibility upon our teachers. Each must answer for himself to God.

15 *ver.* Let us not merely hear the words, but seek to understand their import.

[18 *ver.* Let us be careful how and what we speak, that it be good to the use of edifying; and, still more,

MATT. xv. 19.	MARK vii. 21, .2.
19 For out-of the heart proceed evil thoughts διαλογισμοι, murders, adulteries, fornications, thefts, °false-witness,ᵖ blasphemies:	°For from-within, out-of the heart of men, 21 proceed evil thoughts διαλογισμοι, adulteries, fornications, murders, thefts, covetousness, wickedness πονηριαι,° 22 ᵖ deceit, lasciviousness, an-evil eye, blasphemy, pride ὑπερηφανια, foolishness αφροσυνη:

SCRIPTURE ILLUSTRATIONS

ther, if we eat, are we the better; neither, if we eat not, are we the worse,' 1 Co. viii. 8—'Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances. . . . , after the commandments and doctrines of men?' Col. ii. 20—2.

Mk. vii. 21. *from within, out of the heart, &c.*—'And God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually,' Ge. vi. 5; Ps. xiv. 1—3. 'The fool hath said in his heart, *There is* no God. They are corrupt, they have done abominable works, *there is* none that doeth good. 2, The LORD looked down from heaven upon the children of men, to see if there were any that did understand, *and* seek God. 3, They are all gone aside, they are *all* together become filthy: *there is* none that doeth good, no, not one'—Those who were more particularly the subject of discourse, had come from Jerusalem, whose destruction was fast hastening on, as predicted, Je. iv. 11—3. 'At that time shall it be said to this people and to Jerusalem, A dry wind of the high places in the wilderness toward the daughter of my people, not to fan, nor to cleanse, 12, *even* a full wind from those *places* shall come unto me: now also will I give sentence against them. 13. Behold, he shall come up as clouds, and his chariots *shall be* as a whirlwind: his horses are swifter than eagles. Woe unto us! for we are spoiled'—Now the voice to that city was, 'O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?' ver. 14—for a paraphrase upon these words, and in illustration of the present subject, *see* Mt. xxiii., § 85, p. 312—that which is true of the human heart generally, was most true of Jerusalem, the heart of the Jewish state: 'The heart *is* deceitful above all *things*, and desperately wicked: who can know it?' Je. xvii. 9—It may be observed that Jerusalem is the subject of the prophecy, both before and after, ver. 3, 19, &c.—Jerusalem is spoken of as the heart of the earth: 'Thus saith the Lord GOD; This *is* Jerusalem: I have set it in the midst of the nations and countries *that are* round about her,' Eze. v. 5—11.

Mt. xv. 19. *evil thoughts*—Such false reasonings as those whereby the Pharisees had contrived to get rid of the obligation to obey the *fifth* commandment, Mk. vii. 9—13, pp. 5—7.

murders—Forbidden by the *sixth* commandment, 'Thou shalt not kill,' De. v. 17—in respect to which Jerusalem was emphatically guilty, Eze. xxii. 1—4, ... 'O Jerusalem, Jerusalem, *thou* that killest the prophets,' &c., Mt. xxiii. 37, § 85, p. 320—'it cannot be that a prophet perish out of Jerusalem,' Lu. xiii. 33, § 66, p. 179.

adulteries, fornications—forbidden by the *seventh*, De. v. 18—in the breaking of which commandment Jerusalem was pre-eminent, Eze. xvi.

thefts—forbidden by the *eighth* commandment, De. v. 19—in this respect, also, Jerusalem was singularly guilty, Eze. xxii. 12, .3. . . . Mi. iii. 10—.2.

false witness—forbidden by the *ninth* commandment, De. v. 20—in this, also, Jerusalem was most guilty, not only against man, Eze. xxii. 9. . . . , but against God, Mal. iii. 13, 4. . . . —sought for against Jesus 'by the chief priests, and elders, and all the council,' Mt. xxvi. 59, 60, § 89.

Mk. vii. 22. *covetousness*—forbidden by the *tenth* commandment, De. v. 21—covetousness, or, in other words, a desire for what is forbidden of God, may be regarded as the fountain of wickedness, deceit, and lasciviousness; it polluteth all it toucheth—*see* the Lord's witness respecting the Jews, even after their return from Babylon, Hag. ii. 14, 'So *is* this people, and so *is* this nation before me, saith the LORD; and so *is* every work of their hands; and that which they offer there *is* unclean.'

an evil eye—this the Pharisees had, when they would have denied to our Lord's disciples the most common necessaries of life, upon the sabbath, Mt. xii. 1, 2, § 21, p. 188; Lu. vi. 7, § 25, p. 195; and Jno. v. § 23, p. 175.

blasphemy—*see* the *third* commandment, De. v. 11—in this respect the Jerusalem scribes were emphatically guilty, Mk. iii. 22—30, § 31, pp. 235—.7.

pride—'The wicked, through the pride of his countenance, will not seek *after God*: God *is* not in all his thoughts,' Ps. x. 4—The *second* commandment threatens punishment upon the children unto the third and fourth generation of them that hate the Lord, De. v. 9—but this was the case of Jerusalem according to the testimony of the True Witness, 'He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father,' Jno. xv. 23, .4, § 87, p. 391—the prevailing character of those who thus hated God, and that which made them reject the meek and lowly Jesus, was pride—*see* the description of them, Mt. xxiii. 1—12, § 85, p. 312.

foolishness—the character of the breaker of the *first* commandment, De. v. 6, 7—'The fool hath said in

NOTES.

defile the man; namely, *evil words*, as emanating from *corrupt hearts*—*comp.* Ja. iii. 6—(*see border.*)

19. *Evil thoughts*, διαλογισμοι πονηροι, or, 'reasonings,' 'wicked dialogues.'

Blasphemies. The verb βλασφημεω, when applied to men, signifies 'to speak INJURIOUSLY of their persons, characters, &c.;' and when to God, 'to speak INJURIOUSLY of HIS nature, works, &c.'

PRACTICAL REFLECTIONS.

let us be watchful over the operations of our own minds, that they be acceptable to Him who searcheth the heart.]

The various forms of outward evil in man are but the development of evil already existent in the heart; the true state of which is known to God.

[It is remarkable that Jerusalem, which the Lord had set in the midst of the nations, should so truly represent the human heart; should be so truly the heart of the earth, and voluntarily present to the Lord himself such evidences of her defilement. What marvellous grace that he should, for our redemption, have exposed himself to the concentrated malignity of that heart of the earth.]

[It is lamentable when the capital of a country becomes a fountain of evil, spreading abroad uncleanness in principle or practice; and, like Jerusalem, sending forth its emissaries to impede the free diffusion of truth in the provinces, to bind upon the people the traditions of the elders, and to lead them into a dependence upon carnal ordinances. When the heart of a community is thus exercised in alienating men from God, and from each other, its destruction, like that of the Jewish state, is to be looked for from the Saviour of men, the great Governor of nations.]

Let us take warning: the city which was called *holy* was conspicuous for defilement: whilst boasting of ceremonial baptisms, she was most abominable in the sight of Him who seeth the heart.

	MATT. xv. 20.	MARK vii 23.
20	these are the-*things* which-defile a man:	all these-evil-things come from-within, 23 and defile the man.
	? but to-eat with-unwashen hands defileth not a man.	
	[Ver. 21, § xlv. p. 13.]	[Ver. 24, § xlv. p. 13.]

SCRIPTURE ILLUSTRATIONS.

his heart. *There is* no God,' Ps. xiv. 1; liii. 1—'They are foolish: for they know not the way of the LORD, *nor* the judgment of their God,' Je. v. 4—such was the character of these blind guides, notwithstanding their parade of religious observances: thus accordingly are they addressed, '*Ye* fools and blind,' &c., Mt. xxiii. 17, § 85, p. 316.

Thus in Mt. xv. 19, there is a recognition of the *second* table of the law, in a direct order, whilst in Mk. vii. 22 (latter half) there is a recognition of the *first* table in an inverse order. All Jerusalem's accumulated guilt might be traced up to a breach of the *first* commandment—to the foolishness of not taking the Lord alone to be her God: 'Woe to her that is filthy and polluted, to the oppressing city! She obeyed not the voice; she received not correction; she trusted not in the LORD; she drew not near to her God,' Zeph. iii. 1, 2—'THE FEAR OF THE LORD *is* THE BEGINNING OF WISDOM: AND THE KNOWLEDGE OF THE HOLY . . . UNDERSTANDING,' Pr. ix. 10.

ADDENDA.

ON THE QUESTION CONCERNING EATING WITH UNWASHEN HANDS.—Matthew xv. 1—20; Mark vii. 1—23.—Greswell, Vol. II. Diss. xxviii. pp. 452—.63.

'In order to compare these accounts, the most convenient distribution of the narrative is, into what took place with the Pharisees and with the multitude, in public. (Mt. xv. 1—11, Mk. vii. 1—16,) and what with the disciples in private, (Mt. xv. 12—20, Mk. vii. 17—23.) The difficulty in reconciling them is much greater as concerns the former, than as concerns the latter: and with regard to each there is proof of one omission, at least, in St. Matthew, supplied by St. Mark: *first*, the immediate cause of the question of the Pharisees, (Mk. vii. 2;) and *secondly*, the renewal of the conversation in private, after the decision in public, when Jesus and the disciples were come into some house, (Mk. vii. 17;) neither of which things is specified, though both may be implied, in St. Matthew.

'With regard to this single omission, . . . it is sufficiently accounted for by considering to what it relates. The part in question is a prophetical denunciation, levelled against the Pharisees; whose *persons*, and not whose *doctrines*, are denoted by the figurative language which it employs. They had taken offence at the recent decision, (Mt. xv. 11, 12;) and the disciples, who reported this fact to their Master, apprehended some evil consequences from their resentment. The declaration subjoined was intended to reassure them; and predicts that in due time both the Pharisees and their followers should come to nothing. *Let them alone*, that is, *leave them to themselves*; and they will run blindly to their own destruction. They were no plantation of the Heavenly planting; and therefore should at last be rooted out. All this was certainly prophecy; but prophecy with a limited application; and like the longer and more particular denunciations which occur hereafter, (Lu. xi. 39—52, § 62; Mt. xxiii. § 85) personally regarded only the scribes and the Pharisees of that generation, and was to be fulfilled only in their personal history. It however, St. Mark wrote for Gentiles, or at least for persons unacquainted with Jewish sects and Jewish usages; (of which the explanation premised to the account is a sufficient proof;) it does not appear what particular interest in the fate of a sect or party, among the Jews, these were likely to take: nor consequently why such denunciations, having been already recorded by St. Matthew, might not be purposely omitted by St. Mark. Such seems to be the principle on which he acts everywhere else: for neither in his account of the ministry of John, nor in that of the ministry of Christ, do any of the penal denunciations with a special and a limited reference, which stand so prominently in St. Matthew, occur in St. Mark.

'The first part of our Lord's reply in St. Mark is the last in St. Matthew; and the last in St. Matthew is the first in St. Mark: that is, Mark vii. 6—8 answers to Matthew xv. 7—9; and Matthew xv. 3—6 answers to Mark vii. 9—13.'

Mr. Greswell prefers St. Matthew's order—'*first*, because the reply of our Lord, as recorded by him, is recorded continuously, and as *one* reply, without interruption from first to last.

'*Secondly*, because the terms of the first sentence of this reply are so clearly accommodated to the terms of the question just before, (ver. 3, 2,) that no one can doubt whether the former was immediately retorted upon the latter, or not.

'*Thirdly*, because, though the hypocrisy of the interrogators could not but be known to our Lord, and could not but be justly the subject *of his* reproaches, from the first; yet for the sake of those about him it might still be necessary openly to expose that hypocrisy, before he reproached them with it: in which case it was more likely that he would begin as St. Matthew represents him to do, than as St. Mark. . . .

'St. Mark, beginning his account of our Saviour's reply, ch. vii. 6, begins with the latter part of it first; and therefore what follows from ver. 9—13 either was repeated in the course of the reply, or is given by way of recapitulation. . . .

'To set aside the historical matter, Mk. vii. 3, 4, the question of the Pharisees, ver. 5, may still be correctly recorded, as well as Mt. xv. 2. . .

'The latter part of our Lord's reply, Mt. xv. 7—9, admits of being harmonized with Mark vii. 6—8.

'The account will then be concluded by Mk. vii. 8: for the allusion there to the washings of cups and quarts is critically in reference to what was premised at ver. 3, 4; and on that ground alone might justly be considered a part of what was actually said. It is more necessary to remark that, with ch. vii. 9, the Evangelist suspends the thread of our Lord's discourse; and when he resumes it at ver. 9, it is with the historical premonition, καὶ ἔλεγεν αὐτοῖς; which might as well be rendered, He said, moreover, unto them, as, And he said to them; the first, a mode of speaking proper for a recapitulation, and the second, one proper for a continuation.

'We may suppose then that by the pause at ch vii. 8 the evangelist designed to imply that Jesus made an end of speaking *there*—and that what follows from ch. vii. 9 was intended to explain ch. vii. 8. . . .

'This part of St. Mark, then—viz., ch. vii. 9—13, must be harmonized with Matthew xv. 3—6, and the way to harmonize them is as follows:

	Matthew.	*Mark.*
I.	xv. 3	vii. 9
II.	〃 〃	〃 〃

which will ensue upon it with equal emphasis and propriety; for it is in the nature of reproof to dwell

CEASE YE FROM MAN, WHOSE BREATH IS IN HIS NOSTRILS: FOR WHEREIN IS HE TO BE ACCOUNTED OF?—Isa. ii. 22.

THE FRUIT OF RIGHTEOUSNESS IS SOWN IN PEACE OF THEM THAT MAKE PEACE.—James iii. 18.

ADDENDA—(*continued.*)

on the subject of animadversion, and to repeat the same thing in other words . . . .

	Matthew.	*Mark.*
III.	xv. 4, 5	vii. 10, .1
IV.	xv. 6	vii. 12, .3.

'With regard to the rest of the narrative, or Mt. xv. 10—20. Mk. vii. 14—23, there is little or no difficulty. The brief, idiomatic, and sententious form of Mt. xv. 10, .1, in the address to the multitude, may be considered a proof that these were our Saviour's very words; which St. Mark, for the sake of avoiding the ambiguity of the expressions, *coming out of the mouth*; or, *going into the mouth*, has changed for what they were intended to denote, *coming out of a man*; or, *going into a man—coming out of the heart*; or, *going into the heart*. It is possible, however, that our Lord might have first pronounced Mt. xv. 11, and then added Mk. vii. 15, .6. connecting them by a γάρ. Οὐδὲν γάρ ἐστιν ἔξωθεν . . . ἐκπορεύεται.

'The remainder of the conversation, that is, with the disciples in private, is most easily adjusted together. I will observe only that ἄφετε, Mt. xv. 15, is simply equivalent to εἶπεν, Mk. vii. 18, after which the two accounts proceed, as the Harmony will show in its proper place, almost in common to the end.'

'THE TRADITION OF THE ELDERS, p. 4.

'The word *Παράδοσις, tradition*, has occupied a most distinguished place both in the Jewish and Christian church. Man is ever fond of mending the work of his Master; and hence he has been led to put his finishing hand even to Divine revelation! This supplementary matter has been called *Παράδοσις*, from *παραδίδωμι to deliver from hand to hand; to transmit*—and hence the Latin term, *tradition*, from *trado, to deliver*, especially *from one to another; to hand down*. Among the Jews, *tradition* signifies what is also called the *oral* law, which they distinguish from the *written* law; this last contains the Mosaic precepts, as found in the Pentateuch; the former the traditions of the elders; i.e., traditions, or doctrines, that had been successively transferred from Moses through every generation, but not committed to *writing*. The Jews feign that when God gave Moses the *written* law, he gave him also the *oral* law, which is the interpretation of the former. This law Moses at first delivered to Aaron; then to his sons Eleazar and Ithamar—and after these, to the seventy-two elders, who were SIX of the most eminent persons out of each of the twelve tribes. These seventy-two elders, with Moses and Aaron, delivered it again to all the heads of the people; and afterwards to the congregation at large. They say also, that, before Moses died, he delivered this oral law, or system of traditions, to *Joshua*, and *Joshua* to the *elders* which succeeded him—THEY to the *prophets*, and the PROPHETS to each other, till it came to JEREMIAH, who delivered it to BARUCH his scribe, who repeated it to EZRA, who delivered it to the *men* of the *great synagogue*, the last of whom was SIMON *the just*. By Simon the just it was delivered to ANTIGONUS of *Socho*; by *him* to JOSE, the son of *Jochanan*; by *him* to JOSE, the son of *Joezer*; by *him* to NATHAN the *Arbelite*, and JOSHUA, the son of *Perachiah*; and by them to JUDAH, the son of *Tabbai*, and SIMEON, the son of *Shatah*; and by them to SHEMAIAH and ABTALION; and by them to HILLEL; and by *Hillel* to SIMEON his son, the same who took Christ in his arms when brought to the temple to be presented to the Lord; by Simeon it was delivered to GAMALIEL his son, the preceptor of St. Paul, who delivered it to SIMEON his son, and he to *Rab* JUDAH HAKKODESH his son, who compiled and digested it into the Book which is called the MISHNA; to explain which the two *Talmuds*, called the *Jerusalem* and *Babylonish Talmuds*, were compiled, which are also called the *Gemara*, or complement, because by these the *oral law*, or *Mishna*, is fully explained. The *Jerusalem Talmud* was completed about A D. 300; and the *Babylonish Talmud* about the beginning of the sixth century. These contain the whole of the *traditions of the elders*, and have so explained, or rather frittered away the words of God, that our Lord might well say, "*Ye have made the commandment of God of none effect by your tradition.*" In what estimation they are held by the Jews, the following example will prove: "The words of the scribes are lovely beyond the words of the law; for the words of the law are *weighty* and *light*, but the words of the scribes are *all* weighty." '—*A. Clarke.*

SECTION 45.—(G. 2.)—[*Lesson 44.*]—JESUS VISITS THE QUARTER OF TYRE AND SIDON: HE HEALS THE DAUGHTER OF A SYRO-PHŒNICIAN WOMAN WHO WAS POSSESSED WITH A DEVIL. Matt. xv. 21—.8 Mark vii. 24—30.*

INTRODUCTION AND ANALYSIS.

Mt. xv. 21. Jesus journeys north-westward, into that part of the land, possession of which had been retained by the Canaanites; and where were the once flourishing cities, Tyre and Sidon.

— xv. 22. He is met by a woman of Canaan, calling upon him as '*Lord*,' and '*Son of David*,' to have mercy upon her, by delivering her daughter from satanic influence.

— xv. 23. Jesus gives her no answer, and the disciples, wearied with her importunity, and perhaps desirous of not having public attention drawn to them by her means, request him to send her away.

— xv. 24 He answers the disciples, that he is '*not sent but unto the lost sheep of the house of Israel.*'

— xv. 25. Mk. vii. 24, .5. Jesus, seeking at this time retirement, enters into a house, but he cannot be hid. The woman perseveres in her prayer, and falling at his feet, she worships him, saying, '*Lord, help me.*'

Mt. xv.— Mk. vii. 26. In order to understand the words of Jesus and of the woman, it is proper to notice that she was of Canaan, and of that particular district in which Hiram, the friend of David, and of his son Solomon, had reigned; and that her language was the Greek, that in which our heavenly Father hath been pleased to give the bread of life to his children.

Mt. xv. 26. — vii. 27. Jesus says to her, '*Let the children first be filled*;' intimating that there is an order in the bestowment of blessing, according to which her claim was far from being the first.

— xv. 27. — vii. 28. The woman accepts the terms proposed, and presses her suit upon the very consideration, from which a proud, unbelieving heart would have turned away.

— xv. 28. — vii. 29, 30. Jesus acknowledges her as being in the most important respect a daughter of Abraham, and grants her all her heart's desire. And upon her returning home she finds that it is even so as Jesus had said.

* 'There is no proof that Jesus ever visited in this quarter before. But now, probably, like Elijah in the days of Ahab, he might go in the direction of Zarephath, or Sarepta; for that is midway between Tyre and Sidon, and, according to Jerome, situated on the high road.'—*Greswell*, Vol. II. Diss. xxiii. pp. 354, .5.

No. 45. *Jesus visits the quarter of Tyre and Sidon.*

Matt. xv 21.	Mark vii. 24.
[Ver. 20, ♀ xliv. p. 11.]	[Ver. 23, ♀ xliv. p. 11.]
21 Then Jesus went thence, *and*-departed into the coasts-of-Tyre and Sidon.	And from-thence he-arose, *and*-went 24 into the borders-of-Tyre and Sidon,

Jesus heals the daughter of a Syro-Phœnician woman.

Matt. xv. 22—8.*	Mark vii. 24—30.
22 "And, behold, a-woman of-Canaan came-out of the same coasts, *and*-cried unto-him, saying, Have-mercy-on me, O-Lord, *thou*-son of-David; my daughter is-'grievously'-κακως vexed-with-a-devil.	

SCRIPTURE ILLUSTRATIONS.

Mk. vii. 24. *Tyre*—frequently referred to in the prophetic Scriptures—*see* Notes, *infra*, and Geog. Notice, pp. 16—20. *Sidon*—*see* Geog. Notice, pp. 21—23.

Mt. xv. 22. *Canaan*—the name of the country dwelt in by the descendants of the younger son of Ham, Ge. x. 6, 15—20—Ham exposed the nakedness of Noah, his father, ch. ix. 22—and, in consequence, the curse of the lowest servitude to his brethren came upon Canaan's posterity, ver. 24—7—When Abram was led into the land of promise, 'the Canaanite *was* then in the land,' ch. xii. 6—the whole of that land was promised to Abram: 'the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates,' ch xv. 18—'I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God,' ch. xvii. 8—possession was given of the land of Canaan to Israel, under Joshua, Jos. xxiv. 11—3—upon the condition of obedience to a covenant, 14—25—which they very soon broke, Jud. ii. 11—.5 iii. 1, 3—7, 'Now these *are* the nations which the Lord left, to prove Israel by them, 3, five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon unto the entering in of Hamath. 4, And they were to prove Israel by them, to know whether they would hearken unto the commandments of the Lord, which he commanded their fathers by the hand of Moses.' 5, And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites: 6, and they took their daughters to be their wives, and gave their daughters to their sons, and served their gods. 7, And the children of Israel did evil in the sight of the Lord, and forgat the Lord their God, and served Baalim and the groves'—even in the days of Solomon, that part of Canaan, where Jesus now was, was reigned over by a prince, Hiram, king of Tyre, who had at least a nominal independence, 1 Ki. v. 1—12.

son of David—ch. ix. 27, § 36, p. 265; Lu. xviii. 38, § 78; Mt. xx. 30, [Mk. x. 47,] § 79—Hiram, the king of Tyre, had been 'a lover of David,' 2 Sa. v. 11; 1 Ki. v. 1—& had 'made a league' with Solomon, ver. 12—a type of the true Son of David, Ps. lxxii. . . .—who was in truth to build a house for the name of the Lord, 2 Sa. vii. 12—.6—typified by the temple which Hiram assisted Solomon to build, 1 Ki. ix. 10, .1; Eph. ii. 18—22.

grievously vexed—*see also* xvii. 15, § 51, p. 59, 'Lord, have mercy on my son: for he is lunatick, and sore vexed,' &c.

NOTES.

[Mt. xv. 21. *Then Jesus went thence, &c.* It may be remarked, that the ministry of Christ, as carried out by the apostles, was especially to the north-west of the land of Israel; and this course, which had been pointed out by the prophets, Is. xli. 1—3. . . . was indicated by the personal ministry of our Lord himself: he was now in the extreme north-west corner of the land, in '*the coasts of Tyre and Sidon.*' There is no instance recorded of his proceeding in the opposite direction from Jerusalem during the whole period of his ministry.]

Tyre. Called by the Hebrews, *Tor*, now *Soor*, a colony of Sidon, *see* Is. xxiii. 12, built about 1700 years B.C. Tyre was celebrated for wealth, manufactures, commerce, and purple dye. Nebuchadnezzar besieged it thirteen years—*see* xxiii. 1—16, p. 16; Eze. xxvi. 2—13, p. 17; xxviii. 2—19. A new and strong city was built on the neighbouring island, which was taken and burnt by Alexander, 332 years B.C., having connected it with the main land by a causeway composed of materials taken from the old city, whereby was accomplished the prediction, xxvi. 12, '*They shall lay thy stones and thy timber and thy dust in the midst of the water.*' Its utter destruction was fully foretold Isa. xxiii. 1, 6, 12, 15—8; Eze. xxvi. 13, 4; Zech. ix. 3, 4, p. 17; Amos i. 9, 10, '*Thus saith the Lord; For three transgressions of Tyrus, and for four, I will not turn away* the punishment *thereof; because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant:* 10, *but I will send a fire on the wall of Tyrus, which shall devour the palaces thereof.*' *See* Joel iii. 4—8, p. 16. It was raised again, by the Romans, into a colony. Now, where it once stood, *see* Geog. Notice, p. 16. nothing but the wretched huts of a few fishermen are to be seen.—*See* Geog. Notice, pp. 16—20.

Sidon, now *Saida*, the most ancient and important maritime place in the old world; it is thought to have taken its name from Sidon, the first-born of Canaan. Homer highly extols its people as manufacturers. It is about twenty-five miles north of Tyre. During the crusades it rose into importance. It was captured by the seamen and troops under the command of Commodore Napier, on the 27th of September, 1840.—*See* Geog. Notice, pp. 21—.3.

PRACTICAL REFLECTIONS.

[Mt. xv. 22. In the Canaanitish woman we are given an example of prevailing prayer. There was much to discourage her, she being supposed to be a woman of Canaan, a descendant of the race against whom the sentence of extirpation had gone forth: and yet there was promise, that '*he that remaineth, even he,* shall be *for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite;*' which promise was to be fulfilled, in connection with the coming of the King of Sion. The woman had thus the promised mercy of the Son of David to plead; and she does plead, as if she knew the promise delivered in the midst of threatening, Zech. ix. 2—9, p. (29). Utterly disclaiming any ground of trust in ourselves, let us have confidence in God, because of his promises.]

In her prayer she acknowledged Jesus to be both Lord and the Son of David, or the promised Messiah.

She prays for deliverance for her daughter; not so much from temporal evil, although that, of course, was included. It is for deliverance from spiritual evil that she supplicates the saving power of Jesus.

* 'St. Matthew, from ver. 22—4, *inclusive*, relates what took place in public; and ver. 25—8, what in private; whereas St. Mark, from first to last, confines himself to the latter only.'—*Greswell*, Vol. II. p. 355.

Matt. xv. 23—.5.	Mark vii. 25, .6
23 But he answered her not a-word λογον. And his disciples came *and*-besought him, saying, Send-her-away; for she 24 crieth after us. But he answered *and* said, I-am-not-sent but unto the lost sheep of-the-house of-Israel.[b]	[b]and entered into an house, *and*-would-have no-man know *it:* but he-could not be-hid. For a-*certain*-woman, whose 25 young-daughter had an-unclean spirit, heard of him, *and*-came *and*-fell at his feet:[c]
25 Then came she	
[c]*and*-worshipped him, saying, Lord, help βοηθει me.[d]	[d]The woman was a-Greek, a-Syro-phe- 26 nician by-nation; and she-besought him

SCRIPTURE ILLUSTRATIONS.

Mt. xv. 23. *Send her away, &c.*—supposed to mean, 'grant her request'—the word is translated, 'put away,' Mt. i. 19, § 2, p. 13; and, 'let depart,' Lu. ii. 29, § 4, p. 25.

for she crieth, &c.—The motive here adduced was that which prevailed with the unjust judge, Lu. xviii. 1—8, § 73, p. 214—'he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me,' ver. 4, 5.

24. *lost sheep, &c.—see on* Mt. ix. 36, 'as sheep having no shepherd,' § 39, p. 294; and on the instructions to the twelve, x. 6, § 46. p. 295, 'But go rather to the lost sheep.'

house of Israel—that which was principally called the 'house of Israel,' had been separated from the 'house of Judah' at the death of Solomon, 1 Ki. xii. —had been carried away captive by the Assyrians, 2 Ki. xviii. 9—12, 'And it came to pass in the fourth year of king Hezekiah, which *was* the seventh year of Hoshea son of Elah king of Israel, *that* Shalmaneser king of Assyria came up against Samaria, and besieged it. 10, And at the end of three years they took it: *even* in the sixth year of Hezekiah, that *is* the ninth year of Hoshea king of Israel, Samaria was taken. 11, And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes: 12, because they obeyed not the voice of the Lord their God, but transgressed his covenant, *and* all that Moses the servant of the Lord commanded, and would not hear *them*, nor do *them*'—They were now lost among the Gentiles, as predicted by the prophets, Is. vii. 8, 9, . . . Ho. i. 6—9, . . . —In gospel times they were to be found as having become 'sons of the living God,' ver. 10—when Israel and Judah are again to be united under their One Head, ver. 11—The Lord promised to follow the lost people into the wilderness, and espouse them to himself according to the everlasting covenant, Ho. ii. . . . —*see* Ho. viii. 10—3, 'For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: 11, and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. 12, For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. 13, In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away'—Rev. vii. 2—4, 'And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, 3, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. 4, And I heard the number of them which were sealed: *and there were* sealed an hundred *and* forty *and* four thousand of all the tribes of the children of Israel.'

Mk. vii. 26. *a Greek*—this seems to refer to the language in which she was accustomed to speak—

NOTES.

Mt. xv. 25. *Worshipped him.* Bowed down to him—did him reverence. To 'worship,' is to bow down with reverence; and so *worship* is, (1.) Civil reverence, given to one of authority or worth, Mt. ix. 18, § 36, p. 279; xviii. 26, § 53, p. 85; Lu. xiv. 10, § 97, p. 182. —(2.) Outward religious homage, given as an acknowledgment of Deity, Mt. iv. 10, § 8, p. 66; Da. iii. 5, 12, 4.—(3.) Inward religious honour, whereby one thinks of, trusts to, loves and fears God, because of his infinite excellency, mercy, power, wisdom, and the like, Jno. iv. 24, § 13, p. 94.

Lord, help me. A proper cry for a poor sinner who needs the help of the Lord Jesus.

Mk. vii. 26. *The woman was a Greek.* It does not follow that she was an idolatress, for in the neighbouring countries there were worshippers of the true God, as Cornelius, Lydia, and others.

A Syro-phenician. The first part of this, '*Syro*,' is from the word *Tyre*, or Soor, after which city, the

PRACTICAL REFLECTIONS.

Mt. xv. 23. The woman was earnest in her prayer; she made an effort to come unto the Lord with her suit, and cried unto him, as having the object of her request deeply at heart.

She is persevering in prayer, notwithstanding seeming neglect. Jesus answered her not a word, and yet she continued to cry after him, even so as to annoy his disciples. We are not to suppose that the Lord intends to deny us, because he delays to give a favourable answer.

[24 *ver.* From the ground of our Lord's refusal to send this supposed Canaanitish woman away, let us be taught to persevere with hopeful confidence in prayer, knowing that it was unto us, who were lost, and who are found in these isles afar off, cast out unto the ends of the earth, that the Good Shepherd was more especially sent, even as had been foretold in the prophets, Je. xxxi. 10, p. (39). '*Hear the word of the* Lord, *O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd* doth *his flock.*' Is. xli. 1—5, p. (41); xlv. 22—5, &c., p. (22).]

24, .5 *ver.* We may take encouragement in prayer from the consideration, that if this woman had such compassion upon her child, God, the Father of the fatherless, will not have less compassion upon his outcasts, the children of promise; the more especially as we are assured that this was the special object of the mission of the Son of God into our world.

MATT. xv. 26—.8.

26 But he answered *and*-said,
It is not meet to take the children's bread,
and to cast *it* to dogs.
27 And she said,
'Truth, Lord: yet the dogs *f*
eat of the crumbs
g which fall from their masters' table.
28 Then Jesus answered *and*-said unto-her,
O woman, great *is* thy faith: be-it γενηθητω
unto-thee even-as thou-wilt.*A*

MARK vii. 27—.9.

that he-would-cast-forth the devil out-of
her daughter.
But Jesus said unto-her, 27
Let the children first be-filled:
for it is not meet to take the children's bread,
and to cast *it* unto-the dogs.
And she answered and said unto-him,' 28
Yes, Lord: yet the dogs
f under the table
eat of the children's crumbs.*g*

A And he-said unto-her, For δια this 29

SCRIPTURE ILLUSTRATIONS.

thus the Greeks are contrasted with the Hebrews, 'And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration,' Ac. vi. 1—and with the Barbarians, 'I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise,' Ro. i. 14.

Mk. vii. 27. *Let the children first be filled* [or, *fed*]—there is an order in the Divine procedure with regard to the Gospel. It was first preached to the Jews: 'Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only,' Ac. xi. 19—'Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles,' xiii. 46—it then went forth to those Gentiles toward the north-west, among whom the twelve tribes were scattered abroad—*see* Ja. i. 1; 1 Pe. i. 1; and Rom. ix. 24—6. 'Even us, whom he hath called, not of the Jews only, but also of the Gentiles? 25, As he saith also in Osee [when speaking of Israel as lost among the Gentiles—*see* p. 14, " xv 24'], I will call them my people, which were not my people; and her beloved, which was not beloved. 26, And it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people; there shall they be called the children of the living God.'

When the people of promise have grown into the predicted multitude, of fulness of nations, Ge. xlviii. 19—*see* ver. 28, p. 16—when the people appointed unto the birthright. (1 Ch. v. 2)—'the children of God that were scattered abroad,' (Jno. xi. 52, § 58, p. 133)—are come in, deliverance will be brought forth to all the tribes of Israel; and also to the dispersed remnant of the house of Judah, Ro. xi. 25, 6—*comp.* Eze. xxxvii. . . . . The order is stated, Is. xi. 12, 'And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four,' &c.

the dogs—see on Mt. vii. 6, § 19, p. 138.

Mt. xv. 27. '*Truth*'—this word is the same which is translated 'Yea,' Philem. 20. and '*surely*,' and '*even so*,' Rev. xxii. 20—'Even so, Lord: yet the dogs under the table eat,' &c.—it is thus that the prodigal son is willing to be restored to his father's house, 'I am no more worthy to be called thy son: make me as one of thy hired servants,' Lu. xv. 19, § 68, p. 192—*comp.* with the case of Ephraim, Je. xxxi. 18—20. . . . . the children of promise will thus be most willing to partake of the grace of God, even as the common Gentiles.

the dogs eat of the crumbs, &c.—a similar idea is presented, Is. xliii. 19—21. . . . .—when the Lord will bestow the promised blessing upon his chosen people, it will not be to the exclusion of those tribes and families of men, who have been as beasts and birds of prey, dwelling amid desolations, and delighting in darkness: 20, 'The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, *and* rivers in the desert, to give drink to my people, my chosen. 21, This people have I formed for myself; they shall shew forth my praise'—so when the power of the anointing will be made to appear, xi. 1—6. . . . . 'The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid,' &c.—'They shall not hurt nor destroy in all my holy mountain'—and why?—because of the abundance of blessing, of which they partake: 'for the earth shall be full of the knowledge of the LORD, as the waters cover the sea,' ver. 7—9.

28. *great is thy faith*—there may be here an allusion to the first name of the father of the faithful, Abram, referred to in connection with the promise of blessing to all the families of the earth, Ge. xii. 1—3—'And I will make of thee a GREAT NATION, and I will bless thee, and make thy name GREAT; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed,' ver. 2, 3—This people, in whose blessing the nations

NOTES.

whole country eastward to the desert, and northward to Asia Minor, was called Syria.—*See* GEOG. NOTICE, Vol. i. p. 117. 'PHŒNICIA' was the strip of land at the foot of Lebanon, and along the upper border of the Mediterranean Sea; that part of the country to which our Lord had now come.

Mt. xv. 26. *To cast it to dogs.* The Jews were accustomed to call all Gentiles dogs, while they boasted that they themselves were the children of God. Our Lord here adopted the language of the Jews when they spoke of the Gentiles, evidently with a view to strengthen his subsequent commendation.

28. *Great is thy faith.* That is, thy trust, confidence. The word here seems to include, also, the humility and perseverance manifested in pressing her suit. The daughter was healed then. On going home, she found her well and composed, Mk. vii. 30, p. 16.

PRACTICAL REFLECTIONS.

[Mt. xv. 26, 7. The promised ample provision, for the creatures of God generally, cannot be expected until the children have come to their Father's table and have had their portion. As we therefore desire the deliverance of the whole creation, let us especially seek for blessing upon our own people.]

28 *ver.* To this woman, who, if of the house of Israel, was so lost as such, that she was called a woman of Canaan, '*a Greek, a Syro-phenician by nation*,' Jesus granted her whole heart's desire, saying, '*O woman, great is thy faith: be it unto thee even as thou wilt.*' Let us from this learn the value

MATT. xv. 28

And her daughter was-made-whole *ἀπὸ* from that very hour.ᵏ

[Ver. 29, ☞ xlvi. p 24.]

MARK vii. 29, 30.

saying go-thy-way; the devil is-gone-out of thy daughter.ᵏ

ᵏ And when-she-was-come to her house, 30 she-found the devil gone-out, and *her* daughter laid upon the bed.

[Ver. 31, ☞ xlvi. p. 24.]

SCRIPTURE ILLUSTRATIONS.

generally are to partake, were to be made *great* through the blessing of *faith*, Ge. xlviii. 14—6. . . . —*comp.* He. xi. 21, 'By faith Jacob, when he was a dying, blessed both the sons of Joseph'—and when requested not to cross his hands in so doing, he refused, and said, 'I know *it*, my son, I know *it*: he also shall become a people, and he also shall be GREAT: but truly his younger brother shall be GREATER than he, and his seed shall become a multitude of nations,' Ge. xlviii. 19—This people, made great through the blessing of faith, were to become types of blessing, not only for the nations generally, but for Israel: 'And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh,' ver. 20—soon may it be said unto this people, as prevailing in prayer, like their father Jacob, xxxii. 24—30. . . . and like this woman of Canaan, 'O woman, great *is* thy faith: be it unto thee even as thou wilt'—then will the people of the God of Abraham be indeed great, and by them will the Lord be 'greatly exalted,' Ps. xlvii. 9. . . .—and the more they are exalted, the more will they know that it is for blessing unto all as they have opportunity, according to the law of the kingdom, Lu. xxii. 24—30, ☞ 87, p. 275—'He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve,' ver. 26.

PRACTICAL REFLECTIONS.

and power of faith. Mere natural descent is nothing in comparison of this.

['Kind and honourable are those parents who bring their children to Jesus, and will not be denied his blessing. Graciously he travels to meet distressed sinners, and yet he may occasionally seem to deny himself to those for whom he has the strongest affection, and for whom he intends the most speedy deliverance, and most distinguished honours. Strong is the power of faith, when he animates and strengthens it under trials. It breaks through every discouragement, and lays hold on the most indirect hints of mercy. And great is the honour it gains in thus honouring Christ. And since this world is so full of miseries and wants, let us bring all to Christ, that, to his own glory, he may heal the former, and supply the latter.']

['His grace indeed makes a wonderful change even in the weakest believer. It gives the highest and most honourable views of Christ; the tenderest compassion to afflicted friends; earnest importunity in prayer for their relief; and great humility and patience under seeming insults and denials of help. And Jesus sometimes tries the faith of his people by great discouragements, even while he secretly upholds and animates it, till at last he crowns it with the full enjoyment of all that it can wish.']

'We should come with humility and faith. We can never think too little of ourselves, or too much of the mercy and faithfulness of Christ. It is the prayer of humility and faith which is answered.'

GEOGRAPHICAL NOTICES.

Tyre, p. 12.

TYRE, TYRUS, (SUR, SOOR.)—SCRIPTURE NOTICES.

'. . . The strong city Tyre,' Jos. xix. 29. B.C. 1444.*

'And Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons: and they built David an house,' 2 Sa. v. 11. B.C. 1013.—*See* 1 Ki. v. 1. B.C. 1014.

'. . . The strong hold of Tyre . . .'—2 Sa. xxiv. 7. B.C. 1017.

'And it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the LORD, and the king's house, (*Now* Hiram the king of Tyre had furnished Solomon with cedar-trees and fir-trees, and with gold, according to all his desire,) that then king Solomon gave Hiram twenty cities in the land of Galilee,' 1 Ki. ix. 10, &c. 2 Ch. ii. B.C. 992.

'Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? will ye render me a recompence? and if ye recompense me, swiftly *and* speedily will I return your recompence upon your own head; 5, because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things. 6, the children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border. 7, Behold, I will raise them out of the place whither ye have sold them, and will return your recompence upon your own head: 8, and I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off: for the LORD hath spoken *it*,' Joel iii. 4—8. B.C. 800.

'I will send a fire on the wall of Tyrus, which shall devour the palaces thereof,' Amos i. 10. B.C. 787.

'The burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them. 2, Be still, ye inhabitants of the isle; thou whom the merchants of Zidon, that pass over the sea, have replenished. 3, And by great waters the seed of Sihor, the harvest of the river, *is* her revenue; and she is a mart of nations. 4, Be thou ashamed, O Zidon: for the sea hath spoken, *even* the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, *nor* bring up virgins. 5, As at the report concerning Egypt, *so* shall they be sorely pained at the report of Tyre. 6, Pass ye over to Tarshish; howl, ye inhabitants of the isle. 7, *Is* this your joyous *city*, whose antiquity *is* of ancient days? her own feet shall carry her afar off to sojourn. 8, Who hath taken this counsel against Tyre, the crowning *city*, whose merchants *are* princes, whose traffickers *are* the honourable of the earth? 9, The LORD of hosts hath purposed it, to stain the pride of all glory, *and* to bring into contempt all the honourable of the earth. 10, Pass through thy land as a river, O daughter of Tarshish: *there is* no more strength. 11, He stretched out his hand over the sea, he shook the kingdoms: the LORD hath given a commandment against the merchant *city*, to destroy the strong holds thereof. 12, And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon: arise, pass over to Chittim; there also shalt thou have no rest. 13, Behold the land of the Chaldeans; this people was not, *till* the Assyrian founded it for them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof; *and* he brought it to ruin. 14, Howl, ye ships of Tarshish: for your strength is laid waste. 15, And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years shall Tyre sing as an harlot. 16, Take an harp, go about the city, thou harlot that

* These dates are supplied from the Oxford edition of the Bible, and will serve to give a chronological view of the historical and prophetical notices.

THE LORD IS NIGH UNTO ALL THEM THAT CALL UPON HIM, TO ALL THAT CALL UPON HIM IN TRUTH.—Psalm cxlv. 18
HE WILL FULFIL THE DESIRE OF THEM THAT FEAR HIM: HE ALSO WILL HEAR THEIR CRY, AND WILL SAVE THEM.—Psalm cxlv. 19.

hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered.

17, And it shall come to pass after the end of seventy years, that the LORD will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth. 18, And her merchandise and her hire shall be holiness to the LORD: it shall not be treasured nor laid up: for her merchandise shall be for them that dwell before the LORD, to eat sufficiently, and for durable [Heb. *old*] clothing.' Is. xxiii. B.C. 715.

Eze. xxvi. 'And it came to pass in the eleventh year, in the first *day* of the month, *that* the word of the LORD came unto me, saying, 2, Son of man, because that Tyrus hath said against Jerusalem, Aha, she is broken *that was* the gates of the people: she is turned unto me: I shall be replenished, *now* she is laid waste: 3, therefore thus saith the Lord GOD; Behold, I *am* against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up. 4, And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock. 5, It shall be a *place for* the spreading of nets in the midst of the sea: for I have spoken *it*, saith the Lord GOD: and it shall become a spoil to the nations. 6, And her daughters which *are* in the field shall be slain by the sword; and they shall know that I *am* the LORD. 7, For thus saith the Lord GOD; Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people. 8, He shall slay with the sword thy daughters in the field: and he shall make a fort against thee, and cast a mount against thee, and lift up the buckler against thee. 9, And he shall set engines of war against thy walls, and with his axes he shall break down thy towers. 10, By reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, as men enter into a city wherein is made a breach. 11, With the hoofs of his horses shall he tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground. 12, And they shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall break down thy walls, and destroy thy pleasant houses: and they shall lay thy stones and thy timber and thy dust in the midst of the water. 13, And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard. 14, And I will make thee like the top of a rock: thou shalt be *a place* to spread nets upon; thou shalt be built no more: for I the LORD have spoken *it*, saith the Lord GOD. 15, Thus saith the Lord GOD to Tyrus; Shall not the isles shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee? 16, Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their broidered garments: they shall clothe themselves with trembling; they shall sit upon the ground, and shall tremble at *every* moment, and be astonished at thee. 17, And they shall take up a lamentation for thee, and say to thee, How art thou destroyed, *that wast* inhabited of seafaring men, the renowned city, which wast strong in the sea, she and her inhabitants, which cause their terror *to be* on all that haunt it! 18, Now shall the isles tremble in the day of thy fall; yea, the isles that *are* in the sea shall be troubled at thy departure. 19, For thus saith the Lord GOD; When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee; 20, when I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory in the land of the living; 21, I will make thee a terror, and thou *shalt be* no *more*: though thou be sought for, yet shalt thou never be found again, saith the Lord GOD.'* B.C. 588. —*And see* Je. xxv. 15—22. B. C. 606.—xlvii. 4, p. 21. B.C. 600.—xxvii. 3, 16. B.C. 598.

The prophecy of Ezekiel is worthy of deep consideration, especially to these, the inhabitants of Tarshish, mentioned the first among the merchants of Tyre, and whose sons are now the merchant princes of the earth. The utter impoverishment and desolation of Tyre, as it was found in the last century, '*like the top of a rock*,' predicted Eze xxvi. 1—6. The commencement of her ruin by Nebuchadrezzar, and again, her being made '*like the top of a rock*,' ver. 7—14. How her fall would astound the isles and princes of the sea, ver. 15—18. The deep to be brought up over her, ver. 19—21.

Chap. xxvii. Lamentation for Tyrus; her beautiful situation and extensive traffic called to remembrance, ver. 1—4. The countries contributing to the fitting out of her vessels, ver. 5—7; to the supplying her with mariners, and with pilots, &c., ver. 8, 9; and with military defence, ver. 10, 11. Tarshish, supposed to be western Europe, and particularly Britain, was her merchant, '*by reason of the multitude of all* kind *of riches*,' with what are known to have been the mineral productions of Britain, '*with silver, iron, tin, and lead, they traded in thy fairs*,' ver. 12. Her other merchants, both at home and abroad, are enumerated, ver. 13—24.

The contrast between her former state, when the ships of Tarshish did sing of her in her markets; and that state in which all shall stand aloof from her, bitterly lamenting, ver. 25—36.

Chap. xxviii. The prince of Tyrus, his wisdom and pride, ver. 1—5; his degradation and death, ver. 6—10; the extraordinary privileges he had enjoyed, as being let into hidden wisdom; as having been in '*Eden, the garden of God*;' as having for his covering the most rich and varied treasure; as being himself '*the anointed cherub that covereth*,' and as having been upon '*the holy mountain of God*,' &c., ver. 11—5. His iniquity, violence, corruption, and destruction, ver. 16—9.

'And . . . the word of the LORD came unto me, saying, Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus: every head *was* made bald, and every shoulder *was* peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it,' xxix. 17, 18. B.C. 572.

'They gave money also unto the masons, and to the carpenters [*or, workmen*]; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar-trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia,' Ezra iii. 7. B.C. 536.

'And Tyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets. Behold, the Lord will cast her out, and he will smite her power in the sea; and she shall be devoured with fire,' Zec. ix. 3, 4. B.C. 487.

'There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem,' Ne. xiii. 16. B.C. 434.

'And the daughter of Tyre *shall be there* with a gift,' Ps. xlv. 12.

'They are confederate against thee . . . the Philistines with the inhabitants of Tyre . . .' lxxxiii. 5—7.

'. . . We . . . sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden. 4, And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem. 5, And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till *we were* out of the city: and we kneeled down on the shore, and prayed. 6, And when we had taken our leave one of another, we took ship; and they returned home again,' Ac. xxi. 3—6. A.D. 60. (*According to Greswell*, A.D. 56.)

1 Ki. v. 1; Lu. vi. 17, § 27, p. 207; x. 13, § 60, p. 142; Ac. xii. 20 A.D. 44.—*See also Scrip. Notices for Sidon*, p. 21.

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* For a minimum description of the glory and merchandise of Tyre, *see* Eze. xxvii.; *also*, ch. xxviii.

* About three hours south of Tyre is the far-famed rocky promontory, *Album Promontorium*, or Cape Blanco. It is a mighty mass of limestone, and ascends precipitously from the brink of the sea, whose restless breakers dash around its base. Our road to Tyre lay over this vast rock. The pass itself is called

Palæ Tyrinrum, and is said to have been the work of Alexander the Great. . . . It looked very formidable as we began the ascent; but the way on the southern side was easy compared with what awaited us on the north ern. From the summit the view was magnificent, and we were enabled to catch our first distant glimpse of Tyre. After pausing a few minutes, we began the descent. The way is cut in stairs, steep and difficult. It must have been a work of immense labour and cost. Sometimes the path lay on the very brow of the rock, overlooking the sea from a frightful perpendicular height, guarded only by a low natural parapet of rock.'—*A Pastor's Visit &c.*, p. 370.*

The plain of *Soor*, *Sur*, or Tyre, is narrow at first, but gradually spreads out, and presently has a wide extent, with a gentle rising of its eastern side into hills, with mountains towering beyond. The soil is rich and productive. As *Soor* is approached, the mountains and hills fall back, making a kind of amphitheatre, rising more or less as it approached the mountains, but forming a rich and valuable back country to this former mistress of the sea . . .

About an hour from Tyre, a little eastward (almost a quarter of an hour) from the shore, are some remarkable and ancient curiosities, consisting of fountains and reservoirs, originally intended to supply Tyre with fresh water by means of an aqueduct. They are called '*Ras el-'Ain*,' 'the head of the fountain.' Around these fountains there is much verdure, and many fig-trees, and the whole scene is rural and refreshing. About one hour and a quarter to the south and east of '*Ras el-'Ain*,' and not far from the village of *Hunnanieh*, in the road traveled by Dr. Robinson from Safed to Tyre, is one of the most remarkable monuments of antiquity yet remaining in the Holy Land. It is an immense sarcophagus of limestone, resting upon a lofty pedestal of large hewn stones, bearing the name of '*Kubir Hai'an*,' 'Sepulchre of Hiram.' . . . the friend and ally of Solomon. The sarcophagus is twelve feet long by six feet in height and breadth, and the lid is three feet thick The present name may have come down by tradition; but more probably it is of mercly Muhammedan application, like so many other names of Hebrew renown attached to their weiys and monuments in every part of Palestine.—*Robinson's Res.* Vol. III. p. 386.

On the extreme end of a low sandy isthmus (which seems to have crawled out as far as it could, and gives the idea of having been the natural rather than an artificial approach,) stands the fallen city of Tyre, seeming, at a distance, to rest on the bosom of the sea. The only gate of the city is situated close by the water on the northern side, and consists of a low arch, scarcely high enough for a man on horseback.

'Tyre, now *Sur*, was built at some very remote period by a colony from Sidon—*see* p. 19. The prophet Isaiah, xxiii. 12, speaks of it as the "*daughter of Zidon*." The Tyrians had two cities under one name: the oldest being on the shore of the main land; and the other upon a small island, about one-third of a mile from the shore. Old Tyre, on the main land, was destroyed by Nebuchadnezzar, as foretold by Ezekiel, ch. xxvi. p. 17; xxix. 17, 8. Then the capital seat of the Tyrians was removed to the island, and was strongly fortified: together they included nearly twenty miles, and probably one million of souls. The prophet Ezekiel fully informs us of the commerce of these ancient people. They were celebrated for ship-building; and were the principal traders to all the then known parts of the world, and exchanged their commodities for the tin and copper of the British Islands. Their city was the grand depot for the richest productions of all nations. Gold, precious stones, and spices, from Ethiopia and Arabia; emeralds, fine linen, and embroidery work, coral, agate, and wool of delicate hue and texture, from Damascus and other parts of Syria; chests of cedar wood, for imparting fragrance to splendid wearing apparel, from Mesopotamia and other bordering countries; wheat, honey, oil, and balm, as well as wrought iron, steel, and aromatic gums, from various quarters of Palestine; silver, iron, tin, and lead, from Tarshish, that is, from Spain; and these out western islands; brazen vessels; and cruelly oppressed slaves from Ionia in Greece; lambs, with other creatures used as provision, from Arabia; and ivory from various parts of the East. Such was the luxurious prodigality of the people, that they were generally clad in costly stuffs of the richest colours, and the far-famed Tyrian purple,—and even the very sails of their ships were of fine linen with embroidered work from Egypt,' Eze. xxvi.—xxviii.—*Wade.*

Dr. Robinson writes—'After breakfast I wandered out alone towards the south end of the peninsula, beyond the city, where all is now forsaken and lonely like the desert; and there bathed in the limpid waters of the sea, as they rolled into a small and beautiful sandy cove among the rocks. I continued my walk along the whole western and northern shore of the peninsula, musing upon the pomp and glory, the pride and full of ancient Tyre. Here was the little isle, once covered by her palaces and surrounded by her fleets; where the builders perfected her beauty in the midst of the seas, where her merchants were princes, and her traffickers the honourable of the earth; but, alas! "*thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that are in thee, and in all* [or, '*even with all*'] *thy company*," Eze. xxvii. 27—where are they? Tyre has indeed become "*like the top of a rock*, a place *to spread nets upon*," xxvi. 14. The sole remaining tokens of her more ancient splendour lie strewed beneath the waves, in the midst of the sea; and the hovels which now nestle upon a portion of her site present no contradiction of the dread decree, "*Thou shalt be built no more*." *Ibid.*

'The peninsula on which Tyre, now Sur (or Soor), is built was originally a long narrow island, parallel to the shore, and distant from it less than half a mile . . . . . The isthmus was first created by the famous causeway of Alexander—*see* p. 18. . . . . At present the isthmus cannot be much less than half a mile in width; and although consisting of loose sand, yet it is covered with traces of the foundations of buildings, probably out of the middle ages. It lies between the shore and the more northern part of the island; so that the latter, as seen from the shore, seems to project further towards the south of the isthmus than towards the north, and forms here a larger bay; although the harbour, or rather road,

* 'We ascended the ladder of Tyre, or *Ras-el-Abiad*, as it is called. It is the promontory of a ridge of limestone rock, the only means of passing which is by a gallery cut in the perpendicular side overhanging the sea. The road is only a few feet wide; and as I did not want a repetition of my horse's vagaries when ascending Carmel, I got off, and walked for half a mile at the top, where there was no parapet, and overhanging a precipice of about 1000 feet directly into the sea. The early sunny morning, the freshness of the breeze, the height and boldness of the beetling cliff, had altogether a very exhilarati..g effect on my spirits. It gave me a thrilling sensation of delight to look down into the depth below, and watch the sparkling and transparent waters, as they seemed to gather up their strength, and heave their heavy waves against the rock, and then break and dash amongst the masses of its splintered fragments that lay in wild confusion at the bottom, and which, with their hues of emerald, were clearly distinguishable through many fathoms of the dark green waters. . . . . There was much in the scene in common with Flamborough Head. . . . I continued my way to overtake my baggage; and when I did so, I found it stopped on this narrow pass by having met a caravan of camels. The passing was a serious matter on so narrow a ledge; and after a great deal of squabbling, Omar had to lead his horses with the baggage on a little way where there was a bank, and to wait there until the camels passed. I stood with my horse close to the rock, and allowed the camels to pass outside; and so little room was there, that they grazed me as they did so.

'Lamartine entered the Holy Land by this route, and made the passage over this rocky pathway by night; he seems to have been greatly impressed by it, and says, "This route along the precipice, with all the varied, solemn, and sublime accompaniments of the night, the moon, and the abysses, continued for about an hour, one of the hours the most strongly imprinted on my memory that God has permitted me to contemplate on earth! a sublime portal for to-morrow's entry into the land of miracles."'—*Ayre's Diary, May*, 1842, pp. 86, 7.

in which vessels lie, is that on the north. The island, as such, is not far from a mile in length. The part which projects on the south beyond the isthmus is perhaps a quarter of a mile broad, and is rocky and uneven; it is now unoccupied, except as "a place *to spread nets upon*." The southern wall of the city runs across the island, nearly on a line with the south side of the isthmus. The present city stands upon the junction of the island and isthmus, and the eastern wall includes a portion of the latter. On the north and west, towards the sea, are no walls; or at least they are so far broken away and neglected as to be like none.

'The inner port or basin on the north was formerly enclosed by a wall, running from the north end of the island in a curve towards the main land. Various pieces and fragments of this wall yet remain, sufficient to mark its course; but the port itself is continually filling up more and more with sand, and now-a-days only boats can enter it. Indeed, our host informed us, that even within his own recollection the water covered the open place before his house, which at present is ten or twelve rods from the sea, and surrounded with buildings; while older men remember, that vessels formerly anchored where the shore now is.

'The western coast of the island is wholly a ledge of ragged, picturesque rocks, in some parts fifteen or twenty feet high; upon which the waves of the Mediterranean dash in ceaseless surges. The city lies only upon the eastern part of the island; between the houses and the western shore is a broad strip of open land, now given up to tillage. This shore is strewed from one end to the other, along the edge of the water and in the water, with columns of red and gray granite of various sizes, the only remaining monuments of the splendour of ancient Tyre. I mean, here, of course, Tyre before the Christian era; or at least before it fell under the Muhammedan dominion. At the N.W. point of the island forty or fifty such columns are thrown together in one heap beneath the waves. Along this coast, too, it is apparent that the continual washing of the waves has in many places had the effect to form layers of new rock, in which stones, bones, and fragments of pottery, are cemented as constituent parts.

'There are also occasional columns along the northern shore. I examined here very particularly the old wall of the port, at its western extremity; where its abutments are at first built up along the shore, before it strikes off into the water. It is here constructed of large hewn stones, and at first I took it to be of very ancient date. But on looking further I perceived that the foundations rest on marble columns laid beneath, a proof that these portions of the walls at least, if not the whole port in its present form, cannot probably be much older than the middle ages.

'The remains of the ancient cathedral church of Tyre are quite in the south-eastern corner of the present city. It was in the Greek style, and must have been originally a large and splendid edifice, but is now in utter ruin. . . . . The earthquake of 1837 did great injury to these noble ruins, throwing down a lofty arch, and several other portions, which had been spared till then.

'Eusebius describes it as the most splendid of all the temples of Phenicia. . . . It was probably in this cathedral that the bones of the emperor Frederick Barbarossa were entombed.

'The present Sur is nothing more than a market-town, a small sea-port, hardly deserving the name of city. Its chief export is the tobacco raised upon the neighbouring hills, with some cotton, and also charcoal and wood from the more distant mountains. The houses are for the most part mere hovels, very few being more than one story high, with flat roofs. The streets are narrow lanes, crooked and filthy. Yet the many scattered palm-trees throw over the place an oriental charm; and the numerous Pride of India trees interspersed among the houses and gardens, with their beautiful foliage, give it a pleasing aspect. The taxable men at this time were reckoned at four hundred Muhammedans and three hundred Christians; implying a population of less than three thousand souls.* Of the Christians, very few are of the Greek rite; the great body being Greek-Catholics. The latter have a resident bishop; while the bishop of the former, who is under the patriarch of Antioch, resides at *Hasbeiya*. We heard here of no Jews, though in Jerusalem we were informed, that two years before a considerable number had taken up their residence in Tyre.

'*Sur* at the present day is supplied with water almost wholly from two deep fountains, with buildings over them, a few paces outside of the gate on the north side of the peninsula; the one nearest the gate being the largest, and chiefly used. This is a singular place for fresh water to spring up; and the conjecture is not unnatural, that they stand in some unknown connection with the ancient fountains of Ras el-'Ain. . . . .

'"TYRE is said to have been founded by a colony from Sidon, two hundred and forty years before the building of Solomon's temple. The original city is usually held to have stood upon the main land; and Tyre is already mentioned in the division of the land by Joshua, as "*the strong city*," and afterwards under David, as a "*strong-hold*," Josh. xix. 29; 2 Sa. xxiv. 7, p. 16. In the letter of Hiram to Solomon, as given by Josephus, the Tyrians are described as already occupying the island. In the days of Shalmaneser, king of Assyria, about 720 B.C., the chief city was upon the island, and the city on the land already bore the name of *Palætyrus*, "Old Tyre;" the latter submitted to that monarch, while the former was blockaded by him for five years in vain. Nebuchadnezzar, also, at a later period, laid siege to Tyre for thirteen years; whether it was at last captured by him, we are not expressly informed. Then came the celebrated siege by Alexander the Great, about 332 B.C., who succeeded after seven months in taking the island-city, after having with great labour and difficulty built up a causeway or mole, from the main land to the walls. For this purpose Palætyrus was razed, and the stones employed for the mole, and other works of the besiegers.† Tyre continued to be a strong fortress; after Alexander's death it fell under the dominion of the Seleucidæ, having been besieged for fourteen months by Antigonus. At a later period it came under that of the Romans. The mole of Alexander having remained, had now divided the strait into two harbours; and thus Tyre is described by Strabo, as a flourishing trading city, with two ports. Such it was in the times of the New Testament, when it was visited by our Lord and his apostles, and afterwards by Paul, Ac. xxi. 3—8, p. 17. It early became a Christian bishopric, and in the fourth century Jerome speaks of Tyre as the most noble and beautiful city of Phenicia, and as still trading with all the world. Thus it continued apparently, under the Muslim rule, and until the time of the crusades.

'Not until after they had been for twenty-five years in possession of the Holy City were the crusaders able to lay siege successfully to Tyre, at that time a flourishing city and strong-hold of the Muslim power. William of Tyre, writing upon the spot,

* Dr. Wilson, who visited Tyre in May, A.D. 1845, thinks the population would amount to about 5000 souls.—Vol. II. p. 221.

† 'Her final overthrow was yet to be accomplished, and this was in a great degree reserved for Alexander the Great (about B.C. 332), who, by a scheme of gigantic magnitude, rendered the city, even in its insular position, accessible to the then usual mode of warfare and siege. In vain had he endeavoured to effect its subjugation by attacks made from the sea, and it was unapproachable in any other way. He then conceived the stupendous idea of constructing a mole which should at once connect it with the main land; and this was actually accomplished by driving piles and pouring in incalculable quantities of soil and fragments of rock; and it is generally believed, partly on the authority of ancient authors, that the ruins of old Tyre were absorbed in this vast enterprise, and buried in the depths of the sea, so realizing the word of prophecy, *see* Eze. xxvi. 19—21, p. 17; and after a close siege of seven months, the city also being attacked with fire, a surrender was made; he is said to have sold 30,000 Tyrians as slaves, so returning the recompence of Tyre upon her own head, by selling her sons and daughters, and then was brought about the terrible announcement of the prophet, Joel iii. 8; Zech. ix. 3, 4—*see* p. 17.—*A Pastor's Visit, &c.*, p. 376.

WITH THE MERCIFUL THOU WILT SHEW THYSELF MERCIFUL; WITH AN UPRIGHT MAN THOU WILT SHEW THYSELF UPRIGHT.—Psa. xviii. 25.

WITH THE PURE THOU WILT SHEW THYSELF PURE; AND WITH THE FROWARD THOU WILT SHEW THYSELF FROWARD.—Psa. xviii. 26.

describes the city at the time as very strongly fortified, being enclosed towards the sea in most parts by a double wall with towers; on the north, within the city, was the walled port, with an entrance between double towers; and on the east, where it was accessible by land, it was protected by a triple ditch which might be filled from the sea on both sides. On the 11th of February, A. D. 1124, the Christian host sat down before Tyre; and on the 27th of the following June, the city was delivered into their hands. On entering the wealthy emporium, the pilgrims were surprised at the strength of its fortifications, the size and splendour of the houses, the loftiness of the towers, the solidity of the walls, and the beauty of the port, with its difficult entrance.

'For more than a century and a half, Tyre appears to have remained in the possession of the Christians, and maintained its prosperity. The entrance of the port was closed every night by a chain between the towers; and the city was celebrated for the manufacture of glass, and the production of sugar. After the battle of Hattin—(*see* Sect. xlii. p. 323, NOTE)—in A. D. 1187, when Jerusalem and nearly all Palestine were wrested from the Christians by Saladin, this city was almost the only place of importance which held out against his arms. The Sultan, indeed, invested Tyre in November of the same year; but after three months of fruitless effort was compelled to give up the siege. The city afterwards became an apple of contention among the Christians themselves; and about the middle of the thirteenth century appears to have been chiefly, if not wholly, under the control of the Venetians. . . .

'The strength and almost impregnable position of Tyre appear to have restrained the rapid and formidable Bibars from any direct attempts against the city at first; although in A. D. 1267 he plundered the territory round about, under pretext of vengeance for the murder of one of his Mamluks; and did not retire until the inhabitants had paid a fine of blood of fifteen thousand gold pieces, and set at liberty all the Saracen prisoners in their possession. He then granted a truce for ten years. Meantime, he subdued the castles in the interior, and got possession of Yafa, Arsuf, and Cæsarea, in the south; and of Antioch and other cities in the north; so that the Christians were henceforth confined chiefly to the coast north of Carmel. But such was now the relative tenor of their remaining possessions, and such the predominancy of the Muhim might on every side, that only a single blow was wanting to drive out wholly the name and power of the Franks from the Holy Land.

'Hence, when in March, A. D. 1291, Melek el-Ashraf, then Sultan of Egypt and Damascus, invested 'Akka, and took it by storm, with horrible atrocities, after a siege of two months; on the evening of the very day of its capture, the Frank inhabitants of Tyre embarked with their effects on board their ships, and abandoned this important city to the Saracens, who took possession of it the next day. Sidon, after some delay, was forsaken in like manner. Beirut was seized by treachery, and the fortifications of both places destroyed. The subsequent abandonment of 'Athlit (Castrum Peregrinorum) and Tortosa in the same year completed the entire expulsion of the Frank power from the soil of Syria and Palestine.

'Not long before this time, Tyre is described by Brocardus, as fortified on the land side by strong quadruple walls, with which there was connected on the island a citadel with seven towers, regarded as impregnable. These fortifications appear to have been razed by the Saracens, as at Sidon and Beirut; and the place itself was abandoned more or less by the inhabitants. Abulfeda, not many years afterwards, describes Tyre as being desolate and in ruins; and edh-Dhahiry speaks of it in the same manner, in the middle of the fifteenth century. It therefore never recovered from the blow, but continued apparently to sink deeper and deeper in abandonment and desolation. Travellers of the sixteenth and seventeenth centuries describe it as only a heap of ruins, broken arches and vaults, tottering walls and fallen towers, with a few miserable inhabitants housing in the vaults amid the rubbish.* Yet Fakhr ed-Din, the celebrated chief of the Druzes, in the first half of the seventeenth century, made some attempts to restore its importance, and erected here a spacious palace and other buildings, but they were soon suffered to fall to decay; and in the time of D'Arvieux the little that remained of the palace served as a khan for travellers. Maundrell, at the close of the same century, found "not so much as one entire house left," and only a few poor fishermen harbouring themselves in the vaults. In Pococke's day (1738) the French factory at Sidon exported large quantities of grain from Tyre: but the same traveller speaks here only of two or three Christian families and a few other inhabitants. Hasselquist in 1751 describes Tyre as a miserable village, having scarcely more than ten inhabitants, Muhammedan and Christian, who lived from fishing. In A. D. 1766, the Metawileh from the neighbouring mountains, having taken possession of Tyre and built up the present walls, laid thus the foundation for its partial revival. Twenty years later, according to Volney, the village, although consisting of wretched huts, covered a third part of the peninsula; but its only exports were still a few sacks of grain and cotton, the Metawileh from the neighbouring mountains, having taken possession of Tyre and built up the present walls, laid thus the foundation for its partial revival. Twenty years later, according to Volney, the village, although consisting of wretched huts, covered a third part of the peninsula; but its only exports were still a few sacks of grain and cotton, and its only merchant a Greek factor in the service of the French establishment at Sidon. The export of tobacco to Egypt has given it an impulse during the present century; in 1815 this formed already its chief staple, along with cotton, charcoal, and wood; and the population was continually increasing. Yet the greater prosperity and importance of the trade of Beirut will probably prevent any further extensive enlargement.

'In connection with the preceding account of ancient Tyre, a question arises in regard to the site of the earliest land-city, *Palætyrus*; of which no known vestige now remains. The only distinct notice we have of its position is from Strabo, three centuries after its destruction by Alexander. He says it stood thirty stadia south of the insular city. Strabo is here following the direction from north to south, and goes next to Ptolemais. Both the direction and the distance carry it, therefore, to the vicinity of "*Ras el-'Ain*." It probably lay on the south of those fountains along the coast, and the hill in that quarter may perhaps have been its citadel. That no remains are now visible is simply accounted for by the fact, that Alexander, more than twenty centuries ago, carried off its materials to erect his mole; and what he left behind would naturally be swallowed up in the erections and restorations of the island-city, during the subsequent centuries. Even in the more modern Tyre of Abdallah, what has become of her double and triple walls, her lofty towers, her large and massive mansions? not only have these structures been overthrown, but their very materials have in a great measure disappeared, having been probably carried off by water, and absorbed in the repeated fortifications of 'Akka and other constructions.'—*Robinson's Researches*, Vol. III. pp. 395—408.

Its utter destruction sends forth a loud warning to all kings, and princes, and people, on the earth; and to Britain especially, who, noted like Tyre of old, sits as queen in the sea. May not that come upon us which was declared of Tyre!

'What a lesson does Tyre—even in her present state—address to the hearts of thoughtful, ay, of thoughtless men! When those who are citizens of a country so highly honoured, so spiritually privileged, so distinguished as England, come forth and gaze upon her, and remember how our Lord himself said, "*Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you*"—when they have these awful words sounding in their ears as they gaze, have they not reason to tremble for their country, lest her privileges be fatally abused—lest she finally fail of giving glory to God, and lest his righteous judgments leap forth in vindication of his oft insulted majesty? The woe has come upon Chorazin and Bethsaida. The woe is still upon Tyre. Where may it fall next? Can we not discern the signs of the times?'—*A Pastor's Visit*, p. 377.

* 'But this once famous Tyre is now no other than a heap of ruins; yet they have a reverent aspect, and do instruct the pensive beholder with their exemplary frailty.'—*Quaresmius*. And, 'Of ancient Tyre there just remains that *utter nothing* which seems best suited to prepare the Christian for imbibing the spirit of the prophetic language.'—*Jowett's Researches*, p. 136.

SIDON, p. 12.

SIDON, OR ZIDON, (SAIDA.)—SCRIPTURE NOTICES.

'And Canaan begat Sidon [Heb. *Tsidon*] his first-born,' Ge. x. 15; 1 Chr. i. 13.

'And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza [Heb. *Azzah*]; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha,' Ge. x. 19.

'Zebulun shall dwell at the haven of the sea: and he *shall be* for an haven of ships; and his border *shall be* unto Zidon,' xlix. 13. B.C. 1689.

'And the LORD delivered them [the kings of the Canaanites] into the hand of Israel, who smote them, and chased them unto great Zidon,' Josh. xi. 8. B.C. 1450.

'And the children of Israel did evil again in the sight of the LORD, and served . . . the gods of Zidon,' Ju. x. 6. B.C. 1161.

'And David prepared . . . cedar trees in abundance: for the Zidonians and they of Tyre brought much cedar wood to David,' 1 Chr. xxii. 3, 4. B.C. 1017.—*See also* Ezra iii 7, p. 17. B.C. 536.

'Now therefore command thou that they hew me cedar trees out of Lebanon; . . . . for thou knowest that *there is* not among us any that can skill to hew timber like unto the Sidonians,' 1 Ki. v. 6. B.C. 1014.

'Arise, get thee to Zarephath, which *belongeth* to Zidon,' xvii. 9. B.C. 910.

'Be still, ye inhabitants of the isle; thou whom the merchants of Zidon, that pass over the sea, have replenished. 3, And by great waters the seed of Sihor, the harvest of the river, *is* her revenue; and she is a mart of nations. 4, Be thou ashamed, O Zidon: for the sea hath spoken, *even* the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, *nor* bring up virgins,' Is. xxiii. 2—4. B.C. 715.—*See* p. 16.

'The day that cometh to spoil all the Philistines, *and* to cut off from Tyrus and Zidon every helper that remaineth,' Je. xlvii. 4. B.C. 600.

'Thus saith the LORD to me; Make thee bonds and yokes, and put them upon thy neck, 3, and send them to the king of . . . Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah; 4, and command them to say unto their masters, Thus saith the LORD of hosts, the God of Israel; Thus shall ye say unto your masters . . . Now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant,' Je. xxvii. 2—6. B.C. 598.

'Again the word of the LORD came unto me, saying, 21, Son of man, set thy face against Zidon, and prophesy against it, 22, and say, Thus saith the Lord GOD; Behold, I *am* against thee, O Zidon; and I will be glorified in the midst of thee: and they shall know that I *am* the LORD, when I shall have executed judgments in her, and shall be sanctified in her. 23, For I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I *am* the LORD,' Eze. xxviii. 20—.3. B.C. 588.

'Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you,' Mt. xi. 21, .2, § 29, p. 227; Lu. x. 13, &c., § 60, p. 142.

'But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judæa . . . and they about Tyre and Sidon,' Mk. iii. 7, 8, § 26, p. 200.

'And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judæa and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases,' Lu. vi. 17, § 27, p. 207

'And the next *day* we touched at Sidon. And Julius courteously entreated Paul, and gave *him* liberty to go unto his friends to refresh himself,' Ac. xxvii. 3. A.D. 62 (*Greswell*, A.D. 58.)

Lu. iv. 26, § 15, p. 104, 'unto Sarepta, a city of Sidon;' Ac. xii. 20; Jos. xiii. 4, 6; Ju. i. 31; 2 Sa. xxiv. 6, B.C. 1017; Eze. xxvii. 8, ...: xxviii. 21, B.C. 588; Je. xxv. 22, B.C. 606; Joel iii. 4, B.C. 800

Dr. Robinson says—'Monday, June 25th, 1838. Our journey for this day was along the coast from Tyre to Sidon, a distance usually reckoned at eight hours. . . . We left the gate of Tyre at six o'clock. . . . In thirty-five minutes we came to a large spring of fine water . . . supposed to possess medicinal qualities. We reached the "Khan el-Kasimiyeh" at 7h. 45m. o'clock. . . . At 8h. 45m. o'clock we descended the steep bank of the river, and crossed it by a fine modern bridge of one arch. The stream is perhaps one-third as large as the Jordan above the lake of Tiberias, and flows to the sea, with many windings, through a broad low tract of meadow land. It is the same stream which, under the name of "*el-Litany*," drains the great valley of "*el-Buka*," between Lebanon and Anti-Lebanon, and then breaks down through to the sea, by a mountain gorge at the south end of Lebanon. It was in this river that the Emperor Frederick Barbarossa is supposed to have been drowned.

'Our road lay for the remainder of the day along the celebrated Phœnician plain, sometimes at the foot of the mountains, and sometimes near the shore. This plain extends from Ras el-Bejad, or Abyad, the *Promontorium Album* of the ancients, nearly three hours south of Tyre, or *Sur* (*see* p. 17), to the Nahr el-Auly, an hour north of Saida, a distance of ten or eleven hours. Its breadth is unequal, but is nowhere more than half an hour, except round the cities of Tyre and Sidon; where the mountains retreat somewhat further. . . . The surface is not a dead level, but undulating; the soil is fine and fertile, and everywhere capable of tillage, though now suffered for the most part to run to waste. The adjacent heights are hardly to be called mountains; they constitute indeed the high tract running off south from Lebanon, which has some higher bluffs and ridges further east, . . . and are generally arable and cultivated to the top. The hills, too, are enlivened by villages; of which there is not a single one in all the plain until near Sidon. At 10h. 30m., on the shore, we came to a confused heap of stones and several old wells, marking a former site called '*Adlan*. On the mountains above are two or three villages, one called *el-Ansariyeh*; and in the plain were fields of millet in bloom. In the side of the projecting mountain are many sepulchral grottoes; . . these are all of the Roman type, having a door leading into a chamber about six feet square, with a sort of bed left in the rock on three sides for the dead bodies. The doors are gone, and not a bone is left. . . . We may perhaps compare it with the *Mearah* [cavern] '*that . . . beside the Sidonians*,' mentioned in Joshua xiii. 4. But this is very questionable.

'We crossed at 11h. 20m. a small dry Wady studded with oleanders, and came at 11h. 45m. to a Wely near the shore, with a small khan close by, called *el-Khudr*, the Arab name of St. George. Five minutes beyond is a site of ruins on the left, broken foundations, and irregular heaps of stones. Opposite to the spot, high up on the southern slope of a partially isolated hill, and hardly half an hour distance, is a large village with two or three welys, bearing the name of *Surafend*. In this name we here have the *Zarephath* of the Old Testament, and the *Sarepta* of the New; a place situated, according to Josephus and Pliny, between Tyre and Sidon, and belonging to the territory of the latter. Eusebius and Jerome have the name; and the latter speaks of Paula as having visited the spot.

'At twelve o'clock we came in sight of *Saida*, . . . looking verdant and beautiful in the midst of a forest of trees. . . . Ten minutes later brought us to a fine fountain near the shore, called "*Ain el-Kanderah*," shaded with many trees, and watering a small tract of gardens. At 12h. 30m. we crossed a dry water course; . . . and at 12h. 55m. came to "*Ain el-Burak*," another fine fountain and stream. . . .

THE LORD KNOWETH THE WAY OF THE RIGHTEOUS: BUT THE WAY OF THE UNGODLY SHALL PERISH.—Psalm i. 6.
HEARKEN UNTO THE VOICE OF MY CRY, MY KING, AND MY GOD: FOR UNTO THEE WILL I PRAY.—Psalm v. 2.

'At 1h. 15m. we reached *Nahr es-Zaherany*, a moderate stream; on our right were the ruins of a modern bridge, and near by lay a Roman mile stone; 30m. beyond another wady; and at two o'clock, on our right, was the village "*el-Ghazieh*." Here the mountains retire, leaving a broader plain around SAIDA; and the meadows and gardens belonging to the city commence, and extend north to the Auly. At 2h. 30m. crossed the "*Nahr Samik*," and were detained at the quarantine station about three hours.

'We set forward at 5h. 15m., and soon passed another Roman mile stone, a large column with a Latin inscription, containing the names of Septimus Severus and Pertinax, lying by the wayside. . . . The path led for a time along an avenue of large acacias, and still larger tamarisks (*turfa*), . . . and we rode for the whole way among gardens and country seats, until at 5h. 50m. we reached the southern part of the city.'—*Robinson's Res.* Vol. III. pp. 402—17.

'Approaching from the south it presented a striking picture; but not such as to give an idea of its real magnitude, or to be compared with that on the north and north-east. It occupies an elevated site, and projects far into the sea. On the east it has a bold fortified wall, over which the minarets stand up gracefully. . . . Its bazaars are pleasantly shaded; there is an abundant supply of grapes and watermelons . . . and most fragrant jessamine flowers, whose blossoms are much larger than those produced in Europe, and their fragrance exceedingly powerful.

'A gate opening to the north-east leads immediately to the sands of the sea shore, upon which the brisk waves of the Mediterranean roll gracefully. From thence Sidon appears in its beauty. The eastern side is enclosed by fine plantations of vigorous growth—cypresses, figs, tamarisks, and palms, which hide much of the poor and ruinous architecture, but exhibit the summits of some high fortifications, and the minarets of two mosques. . . . From hence several ledges of mount Lebanon are distinctly visible. There is scarcely a finer maritime position anywhere a-round, as it gracefully occupied by the fallen SIDON. It is all that the most picturesque fancy can desire.

'SIDON was once the abode of magnificence and luxury; and even in our Lord's day it was proverbial for this, as appears from the spirit of his allusion to it. . . . From a passage in Ge. x. 15, 19, *see* p. 21, it is probable that the son of Canaan was its founder. In the time of Joshua, B.C. 1445, it appears to have arrived at the height of its national glory. There is no doubt that the Sidonians supplied the first navigators in the old world. Their ships not only commanded the Mediterranean, but carried on an extensive traffic with the British isles, in tin and other commodities; and they had, moreover, colonies in Africa, and settlements in Europe. They were a gifted and ingenious people, and excelled not only in the fine arts, but in various kinds of manufacture. The glass of SIDON, the purple of TYRE, and exquisitely fine linen, were the products of their country, and of their own invention. They had a remarkable skill in the working of metals, timber, and stone: and the share they had in the work of the temple of Solomon gives proof of the extent to which their talents had been cultivated.'—*A Pastor's Visit*, pp. 378—80.

'*Saida*, the ancient SIDON, lies on the N.W. slope of a small promontory, which here juts out for a short distance obliquely into the sea, towards the S.W. The highest ground is on the south, where the citadel, a large square tower, is situated on an old structure, said by some to have been built by Louis IX. in A.D. 1253. A wall encloses the city on the land side, running across the promontory from sea to sea; it is kept in tolerable repair. The ancient harbour was formed by a long low ridge of rocks, parallel to the shore in front of the city. Before the time of Fakhr-ed-Din, there was here a port capable of receiving fifty galleys; but that chieftain, in order to protect himself against the Turks, caused it to be partly filled up with stones and earth, so that ever since his day only boats can enter it. Larger vessels lie without the entrance, on the north of the ledge of rocks, where they are protected from the S.W. winds, but exposed to those from the northern quarter. Here, on a rock in the sea, is another castle of the time of the crusades, the form of which is in part adapted to that of the rock; it is connected with the shore at the northern end of the city, by a stone causeway with nine arches, lying between the inner and outer port.

'The streets of *Saida* are narrow, crooked, and dirty, like those of most Oriental cities. The houses are many of them large and well built of stone; and the town, in this respect, presents a strong contrast to modern Tyre. Those especially along the eastern wall are distinguished for their size and height; they are built directly on the wall, so as to constitute a part of it, and enjoy a pure air and a pleasing prospect of the fields and country. Within the city are six *khans*, called by the Arabs *Wekaiehs*, for the use of merchants and travellers. The largest of these is the Wekaleh formerly belonging to the French factory and consulate, and still called the French Khan; a large quadrangle of about one hundred and fifty feet on a side, with a fountain and basin in the middle, and covered galleries all around. It was erected by Fakhr-ed-Din early in the seventeenth century.

'The taxable males of Saida, as we were told, amount as registered to seventeen hundred; which, according to the usual proportion, would indicate a population of nearly seven thousand souls. Yet Ibrahim, who certainly had the best opportunities of information, estimated the whole number of inhabitants at not over five thousand.* About two-thirds of the whole are Muslims, one-eighth part Jews, and the remainder Greek Catholics and Maronites in about equal proportions, with a very few Arab-Greeks.

'The commerce of Saida, which five-and-twenty years ago was still considerable, has of late years fallen off, in consequence of the prosperity of Beirut; the latter having become exclusively the port of Damascus. The chief exports from Saida are silk, cotton, and nutgalls. Indeed we had now begun to enter upon the region in which silk is extensively cultivated, as is indicated by the orchards of mulberry-trees around the villages. The earthquake of 1837 threw down several houses in Saida and injured many others, but only a few persons were killed.

'The beauty of Saida consists in its gardens and orchards of fruit-trees, which fill the plain and extend to the foot of the mountains. The city and the tract around are abundantly supplied with water, by aqueducts and channels which conduct it from the Auly and other smaller streams, as they issue from the mountains. The environs exhibit everywhere a luxuriant verdure, and the fruits of Saida are reckoned among the finest of the country. Hasselquist enumerates pomegranates, apricots, figs, almonds, oranges, lemons, and plums, as growing here in such abundance as to furnish annually several ship-loads for export; to which D'Arvieux adds also pears, peaches, cherries, and bananas, as at the present day. At the foot of the mountains are many ancient excavated sepulchres.

'SIDON was the most ancient of all the Phenician cities, and is mentioned both in the Pentateuch and in the poems of Homer, which Tyre is not, Ge. x. 15, 19—*see* p. 21. In the division of the Promised Land by Joshua, Sidon is spoken of as a great city, and was assigned to Asher; but the Israelites never subdued it, Josh. xix. 28; Ju. i. 31; x. 12. In later ages the younger Tyre outstripped Sidon in the career of prosperity and power, but both were equally renowned for their commerce, their manufactures, and the cultivation of the fine arts, as well as for the luxury and vices usually attendant upon commercial prosperity, Is. xxiii. 2, p. 16; Eze. xxvii 8. When the Assyrian Shalmaneser entered Phenicia, about 720 B.C., Sidon and the rest of Phenicia, except Insular Tyre, submitted to the conqueror, and remained long under the dominion of the Assyrians and Persians. Under Artaxerxes Ochus, about 350 B.C., Phenicia revolted from the Persian yoke; and Sidon was captured and destroyed by that monarch. Yet it was soon built up again, and in 332 B.C. opened its gates to Alexander the Great, on his approach.

'After Alexander's death Sidon continued alternately in the possession of the Syrian and Egyptian monarchs, until it came at last under the Roman power; at this time it was still an opulent city. This was during the times of the New Testament,

* Dr. Wilson, who visited Sidon, A.D. 1845, supposes the population to be about six thousand.

IN DEATH THERE IS NO REMEMBRANCE OF THEE: IN THE GRAVE WHO SHALL GIVE THEE THANKS?—Psalm vi. 5.
HE PRESERVETH NOT THE LIFE OF THE WICKED: BUT GIVETH RIGHT TO THE POOR.—Job xxxvi. 6.

when our Lord visited the territories of Tyre and Sidon; and Paul afterwards found here Christian friends on his passage to Rome, Ac. xxvii. 3—*see* p. 21. There doubtless was early a Christian church and bishop at Sidon; though the first bishop whose name is preserved was Theodorus, who was present at the council of Nicea, in A.D 325. In the same century, Eusebius and Jerome still speak of Sidon as an important city, but we know little more of it until the time of the crusades.

'The original host of the crusaders, in their progress from Antioch towards Jerusalem, in A.D 1099, marched along the whole Phenician coast, leaving the strong cities of Beirut, Sidon, Tyre, 'Akka, and others, unmolested, so far as the latter suffered them to pass without hindrance. Their first and great object was the Holy City. The Muslim commander of Sidon, however, then subject to the khalif of Egypt, at first opposed himself to their progress; but his troops were driven back into the city by the pilgrims; and the latter then rested for several days in its environs, where their light troops brought in much booty from the vicinity. Not until A.D. 1107, were the crusaders able to undertake in earnest the reduction of Sidon; and even when at first the inhabitants succeeded in purchasing a reprieve from king Baldwin I., a reprieve with gold. Yet they themselves proved faithless; and in the next year (1108) Baldwin formally laid siege to Sidon; but after great efforts, was obliged to abandon the enterprise.

'In A.D. 1111, the siege was again renewed, with better success; and after six weeks' siege, surrendered to king Baldwin on the tenth day of December. It was bestowed as a fief on the knight Eustache Grenier.

'Sidon remained in the possession of the Christians until A.D. 1187, when it fell into the hands of Saladin, without resistance, immediately after the battle of Hattin—*see* Sect. 42, p. 323, NOTE. The Sultan appears to have dismantled the fortifications, and partially destroyed the city; for when in A.D 1197, after the hard-fought general battle with Melek el-'Adil in the vicinity, the Christians entered Sidon, they found it desolated. The pilgrims stabled their horses in mansions ornamented with the cedar of Lebanon; and cooked their food at fires fragrant with the odours of the same precious wood, collected from the ruins. The crusaders proceeded to Beirut, of which they took possession, while Melek el-'Adil again appeared in their rear, and completed the destruction of Sidon.

'The Christians, however, rebuilt and occupied the city; which, after half a century, was once more taken and dismantled by the Saracen forces in A.D. 1249, during the siege of Damietta by Louis IX. of France. Four years later, in A.D. 1253, when an officer of the French king with a small party of troops had begun to restore the city, a Muslim host again approached, and took possession of the place. The garrison, with a few of the inhabitants, withdrew to the castle upon the rock, which being entirely surrounded by water, afforded them security; but of the remaining inhabitants, two thousand were slain, and four hundred carried off as prisoners to Damascus, after the city had been laid waste. In July of the same year, only a few weeks afterwards, king Louis himself repaired to Sidon, and caused the city to be rebuilt with high walls and massive towers. The Templars, in A.D. 1260, purchased Sidon from Julian, its temporal lord; and, with the exception of its being plundered by the Mogols in the same year, they retained possession of it for thirty years. In A.D. 1291, after the atrocious and terrible overthrow of 'Akka by the Sultan el-Ashraf, and the abandonment of Tyre, the Templars also left Sidon to its fate, and withdrew first to Tortosa and afterwards to Cyprus. Sidon was taken possession of by the Muhammedans, and once more dismantled.

'Eight or ten years before this event, Brocardus describes Sidon as a large place; although a great part of it lay in ruins. On the north was a fortress in the sea, built originally by crusaders from Germany; and on the hill upon the south another, then occupied by the templars.

'After its abandonment by the Franks, Sidon appears not to have been, like Tyre, entirely forsaken by its inhabitants. Abulfeda speaks of it not long after as a small town, having a citadel; and according to edh-Dhahiry, in the middle of the fifteenth century it was a place of some importance, constituting one of the ports of Damascus, and visited by ships. At the beginning of the seventeenth century, Frank travellers describe it as still for the most part in ruins, with few inhabitants, and a single khan.

'About this time Sidon received a new impulse from the genius and activity of the celebrated Fakhr ed-Din. This Emir of the Druses having got possession of all the towns along the coast, gave way to his propensity for building, not only at Beirut and Tyre, but also at Sidon. Here he erected a vast seraglio or palace for himself; and also the large khan, afterwards occupied by the French, besides other structures. His policy was to encourage commerce; and although he filled up the port of Sidon, yet in consequence of his measures and protection, the trade of that city revived to some extent, and a greater activity was awakened along the whole coast. Professing to be himself descended from French ancestors, he treated the Christians in his dominions with great equity, especially the Franks; granting privileges and immunities to the Latin convents, and encouraging the comrce of the French, which had now extended itself to these shores.

'At that period the French were the only nation who took part in the commerce of Sidon and its vicinity. Their trade had become so extensive and firmly established, as to bring annually 200,000 crowns into the coffers of the Grand Seignior. . . . Saida was the central point, and traded directly with the Druses; but the merchants established there had likewise factors in Ramleh, 'Akka, Beirut, Tripolis, and sometimes Tyre, who purchased up the products of the country, and transmitted them to Saida, whence they were shipped to Marseilles. The exports were cotton, both raw and spun, silk, rice, nutgalls, ashes from the desert, bird dung, senna, and a few other drugs; and the imports were chiefly cloth, spices, dye-stuffs, and some jewellery. Huseiquist, in A. D. 1751, states that more than twenty ships were every year freighted for France, laden chiefly with spun cotton and raw silk; but carrying also the beautiful silken and half-silken stuffs of Damascus, to Italy; and likewise nutgalls, oil, and ashes, to France. The imports were cloth, spices, Spanish iron, and dye-stuffs; all of which were mostly sent to Damascus, which now furnished great part of the trade both of Saida and Beirut.

'In A.D. 1791, Jezzar Pasha drove the French out of all his territories, including Saida; and since then its little trade has been carried on chiefly by the natives. At the present day the tide of European commerce has turned to Beirut, and Sidon is rarely visited by foreign vessels.'—*Robinson's Researches*, Vol. III. pp. 417—28.

'Concerning Sidon, Jehovah hath spoken; and his word has been fulfilled. Sidon is even now another witness to the truth of prophecy, Eze. xxviii. 20—3, *see* p. 21. It was upwards of three centuries before the time of Christ that this prophecy was signally fulfilled by the Persians, under Ochus (*see* p. 22); from which time to the present she has never lifted up her head. The "GREAT ZIDON" speaks volumes to the men of this generation, from the littleness to which the judgments of God have brought her. Her future condition will depend much upon the ultimate fate of the Ottoman empire, and the adjustment of the questions [should they admit of adjustment] between the contending tribes of Lebanon, the Maronites and Druses; and these are all in the hand of God. It is probable that the lapse of a few years may bring about results that will be felt throughout the length and breadth of Syria and Palestine, all intimately connected with the hope and prospects of Israel.'—*A Pastor's Visit*, A. D. 1842, pp. 378—80.

ARE THY DAYS AS THE DAYS OF MAN? ARE THY YEARS AS MAN'S DAYS?—Job x. 5.

HAST THOU EYES OF FLESH? OR SEEST THOU AS MAN SEETH?—Job x. 4.

SECTION 46.—(G. 3, 4.)—[*Lesson* 45.]—JESUS RETURNS TO THE NEIGHBOURHOOD OF BETHSAIDA,* ON THE LAKE OF GALILEE, THROUGH THE COASTS OF DECAPOLIS: HE HEALS A DEAF MAN WHO HAD AN IMPEDIMENT IN HIS SPEECH: AND PERFORMS MIRACLES OF SUNDRY KINDS. FOUR THOUSAND MEN, BESIDE WOMEN AND CHILDREN, ARE FED WITH SEVEN LOAVES OF BREAD, AND A FEW FISHES. Matt. xv. 29—38. Mark vii. 31—viii. 9.

INTRODUCTION AND ANALYSIS.

Mt. xv. 29. Mk. vii. 31. Jesus leaves the coasts of Tyre and Sidon, but still continues in a Gentile country; journeying eastward he approaches '*the sea of Galilee, through the midst of the coasts of Decapolis.*' It may be remembered that here his fame had been spread, by the man out of whom Legion had been cast, Mk. v. 20 [Lu. viii. 39], § 35, p. 273. And here he had already reproved the inhospitality of the inhabitants by the feeding of the five thousand, § 40, pp. 309—14.

——— — vii. 32.—7. Jesus heals *a man* '*that was deaf, and had an impediment in his speech.*' *Compare* this case with that of a blind man upon Jesus' return to the same side of the lake, Mk. viii. 22—6, § 49, p. 34

— xv. 29—31. ——— Having gone up to a mountain, Jesus sits down there: where multitudes come to him, bringing others who have need of healing. He makes not only '*the dumb to speak,*' but also '*the maimed to be whole, the lame to walk, and the blind to see.*' The people who, it may be presumed, are mainly Gentiles, glorify '*the God of Israel.*'

Mt. xv. 32—8. Mk. viii. 1—9. Where the Jewish multitude had been fed, Jesus now manifests similar compassion and power in behalf of his Gentile followers. These have been with him three days, and some of them are from far. He had before fed five thousand with five loaves and two fishes; now four thousand are fed with seven loaves, and a few little fishes. Twelve large baskets had remained over and above in the former instance; whilst in the present seven smaller baskets were filled with the fragments. Having thus again reproved the inhospitality of the inhabitants of Decapolis, and at the same time indicated God's purpose of taking another people into the place of the Jews, to be fed with the bread of life, he sends away the multitude.

(G. 3,) No. 46. *Jesus returns to the neighbourhood of Bethsaida, on the lake of Galilee.*

MATT. xv. 29.

[Ver. 28, § 45, p. 16.]

29 And
[b] Jesus departed from[a]
thence,
[d] *and*-came nigh-unto the sea of Galilee;[a]

MARK vii. 31.

[Ver. 30, § *ib.*]

[a] And again,[b] 31
departing from
[a] the coasts of-Tyre and Sidon,[d]
he-came unto the sea of Galilee,
[a] through the-midst of-the coasts of-Decapolis.

Jesus heals a deaf man, who had an impediment in his speech.

MARK vii. 32—7.†

32 And they-bring unto-him *one that was* deaf, *and* had-an-impediment-in-his-speech
33 μογιλαλον; and they-beseech him to put *his* hand upon-him. And he-took him
aside from the multitude, *and*-put his fingers into his ears, and he-spit, *and*-

SCRIPTURE ILLUSTRATIONS.

Mk. vii. 31. *again departing, &c.*—the journey which Jesus now took was eastward, along the north border of the land, (as possessed under the law,) and near the centre of that which was promised to Abraham—*see on* Mt. xv. 29, § 45, p. 18—in leaving the coasts of Tyre and Sidon, and proceeding in the direction indicated, he would come near unto 'mount Sion, which is Hermon,' De. iv. 48.

Decapolis—the country east of the sea of Galilee, where his power had been made known by the man out of whom legion had been cast, v. 18—20, § 35, p. 273—and where the feeding of the five thousand had taken place, Jno. vi. 1—13, &c., § 40, pp. 309—14.

32. *and they bring unto him, &c.*—*see* the case of a man who was brought to Jesus, probably near the same place, but upon his return from the other side of the lake, viii. 22—6, § 49, p. 34—the two cases, the one of a deaf, the other of a blind man, are both recorded by the same evangelist, and remarkably similar. In both Jesus takes the person aside, uses various instrumentality, and gradually, and as if with difficulty, procures the enjoyment of the blessing desired. In both cases there is also a charge not to publish the matter. It is likely that all this was significant with regard to the further and more important unstopping of the ears of the deaf, and opening the eyes of the blind.

deaf, &c.—among the blessings promised in connection with Israel's restoration, the hearing ear is not one of the least: 'In that day shall the deaf hear the words of the book,' Is. xxix. 18. . . . . 'The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame *man* leap as an hart, and the tongue of the dumb sing;' &c., Is. xxxv. 5, 6—*see also* xlii. 18—20.

33. *took him aside*—it was to those who went with Jesus apart from the multitude that he said, 'Blessed are your eyes, for they see: and your ears, for they hear,' Mt. xiii. 16, § 32, p. 246.

NOTES.

Mk. vii. 31. *Decapolis* *See* Mt. iv. 25, § 18, p. 116. He did not go immediately into Capernaum, or any city where he was known, but into the retired regions beyond the sea of Galilee.—*See* GEOG. NOT. § 18, p. 117.

32. *To put* his *hand upon him.* That is, to cure him. Blessings were commonly imparted by laying on of the hands.

PRACTICAL REFLECTIONS.

[Mk. vii. 31. Jesus passed from the extreme north-west border of the land to the north-east, giving to his followers an example of diligence in the ministry. The lost sheep of the house of Israel are to be sought for, as having been scattered on every mountain and hill—*see* Eze. xxxiv.

32 *ver.* Jesus came to unstop the ears of the deaf, and make the tongue of the stammerer speak plainly. Let us beseech him to have mercy upon us, and upon our neighbours, that they with us may be enabled to hear the words of the book, and speak the praises of our God.

* *See* Greswell, Vol. II. Diss. xxiii. p. 356, ..7. † *Ib.* Vol. I. Diss. I. p. 29. On Supplemental Relations.

IF I BE WICKED, WOE UNTO ME; AND IF I BE RIGHTEOUS, YET WILL I NOT LIFT UP MY HEAD.—Job. x. 15.
IF GOD WILL NOT WITHDRAW HIS ANGER, THE PROUD HELPERS DO STOOP UNDER HIM.—Job ix. 13.

MARK vii. 34—7.*

34 touched his tongue; and looking-up to heaven, he-sighed, and saith unto-him, Eph-
35 phatha, that is, Be-opened. And straightway his ears were-opened, and the string
36 of-his tongue was-loosed, and he-spake plain. And he-charged them that they-should-
tell no-man: but the-more he charged them, so-much-the-more a-great-deal μᾶλλον
37 περισσοτερον they-published *it*; and were-beyond-measure ὑπερπερισσως astonished,
saying, He-hath-done all-things well: he-maketh both the deaf to-hear, and the dumb
to-speak.

Jesus performs miracles of sundry kinds. Matt. xv. 29—31.

30 And went-up into a mountain, *and*-sat-down there. And great multitudes came-unto
him, having with them *those that were* lame, blind, dumb, maimed, and many others,
31 and cast-them-down at Jesus' feet; and he-healed them: insomuch-that the multi-
tude wondered, when-they-saw the-dumb to-speak, the-maimed *to be* whole, the-lame
to-walk, and the-blind to-see: and they-glorified the God of-Israel.

SCRIPTURE ILLUSTRATIONS.

Mk. vii. 33. *touched his tongue*—Jesus afterwards acted in a similar way in onening the eyes of the blind, ch. viii. 22—6. *which see*, § 49, p. 34.

34. *looking up*—'My voice shalt thou hear in the morning O LORD; in the morning will I direct... unto thee, and will look up.' Ps. v. 3—at the feeding of the five thousand, 'when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed,' &c., Mk. vi. 41, § 40, p. 313—and when about to call Lazarus forth from the grave, 'Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me.' Jno. xi. 41, 2, § 88, p. 131—and after his consolatory address to his disciples, Jno. xiii.—vi. § 87, pp. 37.—vii. Jesus 'lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee,' xvii. 1, *ib.* p. 398.

he sighed—longing, as we may suppose, for the time when the call of the Good Shepherd will be heard, and thus the great commandment, 'Hear, O Israel,' be obeyed; when their deaf ears will be unstopped, and they will hear him saying, 'O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea: thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof,' Is. xlviii. 18, 19.

Be opened—as in the beginning, when God said, 'Let there be light: and there was light,' Ge. i. 3—so to the leper, 'Be thou clean,' Mt. viii. 3, § 21, p. 160—to the blind, 'Receive thy sight,' Lu. xviii. 42, § 78, p. 240—to the widow's son, carried out to his burial, 'Young man, I say unto thee, Arise,' Lu. vii. 14, § 29, p. 222—and to Lazarus, 'Come forth,' Jno. xi. 43, § 88, p. 131.

37. *done all things well*—these words seem to imply that the attention of the people had been occupied with the means used in effecting the cure. They thought it had been performed with dexterity, or cleverly, and that successfully.

dumb to speak—see Mt. ix. 32, 3, § 36, p. 285.

Mt. xv. 29. *went up into a mountain*, or, *the mountain*, as also ch. v. 1, § 19, p. 129; xiv. 23, § 41, p. 318; xxviii. 16, § 96, p. 503—probably that which was anciently called Bashan—a prolongation of Hermon, or Anti-Libanus—'The hill of God *is as* the hill of Bashan; an high hill *as* the hill of Bashan. Why leap ye, ye high hills? *this is* the hill *which* God desireth to dwell in; yea, the LORD will dwell *in it* for ever,' Ps. lxviii. 15, 6.

30. *great multitudes*—'And it shall come to pass in the last days, *that* the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us,' &c., Is. ii. 2, 3; xxv. 6—8.

lame—when the gathering above described takes place—*see* Mi. iv. 1—5, 'in that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted,' &c., ver. 6, 7—'Then shall the lame *man* leap as an hart, and the tongue of the dumb sing,' &c., Is. xxxv. 6.

31. *glorified the God of Israel*—Jesus had been journeying in a country inhabited by Gentiles, such as the woman of Canaan, ver. 22, § 45, p. 13—among whom he had made no secret of the fact, that the special objects of his mission were the lost sheep of the house of Israel, ver. 24, § *ib.* Being made partakers of the benefit designed more especially for the children of Israel, those Gentiles who had followed Jesus in his progress through the heathen country, from the coasts of Tyre and Sidon, &c., 'glorified the God of Israel,' as contrasted with the gods of the Gentiles.

NOTES.

Mk. vii. 34. *Looking up to heaven.* To denote that he acted by a divine power, in perfect union with the Father. To lift up the eyes to heaven is an act of imploring aid from God, and denotes an attitude of prayer, as Ps. cxxi. 1, 2—*see border.*

Ephphatha. The word is Syriac, the language which our Lord used in addressing the man.

35. *The string of his tongue was loosed.* The difficulty in his speaking was removed.

[36. *Charged them.* It is possible that for the same purpose that he enjoined silence, he himself concealed in a measure the power of his word, under the appearance of using means which could be effectual only in his hand. Those who were right-minded would see this, whilst others would be disposed to ascribe the merit of the cure to the means—a less dangerous conclusion certainly than that to which the Pharisees had come, Mt. xii. 22—4, § 31, p. 234.]

Mt. xv. 31. *Insomuch that the multitude... glorified the God of Israel.* The persons by whom our

PRACTICAL REFLECTIONS.

Mt. xv. 29, 30. Let us do what we can to bring all who are afflicted in mind, body, or estate, under the influence of Christ's healing power

31 *ver.* The acknowledgment of the divine goodness in one case, is the way to draw down further blessing. They who had said, '*He hath done all*

* This is an instance where a concise account of St. Matthew is expanded into a circumstantial detail by St. Mark, who is frequently so accommodated to St. Matthew, as to begin where he ends, or *vice versa*, to end where he begins—thus Mk. vii. 32—7, comes in exactly between Mt. xv. 29, and xv. 30; Mk. vii. 25, § 45, p. 14, takes up Mt. xv. 24, § *ib.*; Mk. viii. 12, § 47, p. 30, concludes Mt. xvi. 1—4, § *ib.*; Mk. viii. 19, 20, § 42, p. 33, follows on Mt. xvi. 10, § *ib.*; Mk. ix. 33—50, § 52, p. 79, concludes where Mt. xviii. 1—35, § 53, p. 82, begins: and what is among the most striking instances of all, Mk. xvi. 5—8, § 93, p. 486, in his account of that event, begins precisely where Mt. xxviii. 6, § *ib.*, in his account just before, had made an end.—*See Greswell*, Vol. I. Diss. i. p. 29, '*On the supplemental character of the Gospels.*'

(G. 4.) *Four thousand men, beside women and children, are fed with seven loaves of bread and a few small fishes. On the same locality where the former instance of miraculous feeding took place.*

MATT. xv. 32—8.
(*Comp.* § xl. p. 310.)

32 Then Jesus called his disciples-*unto him, and*-said,
I-have-compassion on the multitude,
because they-continue-with
προσμενουσι
me now three days, and have nothing to-eat
and I-will not send-them-away fasting,

lest they-faint in the way.

33 And his disciples say unto-him,
Whence *should we have* so-much bread in
the-wilderness, as-to-fill so-great a-multitude?
34 And Jesus saith unto-them,
How-many loaves have-ye?
And they said, Seven,
and a-few little-fishes.

MARK viii. 1—9.
1 In those days the-multitude being very-great, and having nothing to-eat,
Jesus called his disciples-*unto him, and*-saith unto-them,
2 I-have-compassion on the multitude,
because they-have-now-been-with
προσμενουσι
me three days, and have nothing to-eat:
3 and if I-send-them-away fasting
to their-own houses,
they-will-faint by the way:
for divers of-them came from-far.
4 And his disciples answered him,
From-whence can a-man satisfy these *men*
with-bread here in the-wilderness?
5 And he-asked them,
How-many loaves have-ye?
And they said, Seven.

SCRIPTURE ILLUSTRATIONS.

Mt. xv. 32. *compassion*—with regard to Israel it is said, Is. lxiii. 9, 'In his love and in his pity he redeemed them: and he bare them, and carried them all the days of old'—*see* his compassion exemplified in the case of Nineveh, Jon. iii. 10. . . . . —Jesus directed that national distinction should not prevent the expression of kindness to the needy—*see* his answer to the question, 'Who is my neighbour?' Lu. x. 30—7, § 60, p. 146—he had already exercised compassion on the multitudes by curing their lame, blind, dumb, maimed, &c.—*see* ver. 30, p. 25—now he manifests the same by supplying them with bread in the wilderness. Ver. 36—8, p. 27—'The Lord is very pitiful, and of tender mercy,' Ja. v. 11—we are to follow his example in exercising compassion, Col. iii 12, 'Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness,' &c.—1 Joh. iii 17, 'Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him?'

I will not send them away, &c.—previous to the feeding of the five thousand, the disciples had come to him, saying, 'Send the multitude away,' Lu. ix. 12, § 40, p. 312—'for they have nothing to eat,' Mk. vi 36, § *ib.*—now Jesus prevents such a proposal, and may in part have intimated his intention to his disciples, by saying, they 'have nothing to eat: and I will not send them away fasting.'

Mk. viii. 3. *from far*—probably from the coasts of Tyre and Sidon. It is likely these were mainly Gentiles, as those who were formerly fed were Jews belonging to the neighbourhood of the sea of Galilee, ch. vi. 33, § 40, p. 310; Joh. vi. 26, 59, § 43, pp. 325, 32.

Mt. xv. 33. *Whence . . . so much bread? &c.*—upon the former occasion they said, 'Shall we go and buy two hundred penny-worth of bread, and give them to eat?' Mk. vi. 37, § 40, p. 312—it was less wonder they should have spoken thus in the first instance; but after having experienced his almighty power and goodness in feeding the five thousand, it is remarkable they should put the question they now do—yet so it was with ancient Israel, 'they soon forgat his works,' &c., Ps. cvi. 13—but it is possible that the disciples did not expect that Jesus would work a miracle for a multitude of Gentiles, like that which he had previously wrought for their own Jewish brethren—that, however he might manifest his compassion by bestowing upon them healing, he would not spread a table for the unclean Gentiles, as he had for the Jews: they might think that this would be like taking the children's bread and casting it to dogs, Mk. vii. 27, § 45, p. 15.

31. *How many loaves have ye?*—the very words he had used in the first instance, Mk. vi. 38, § 40, p. 312.

seven—comp. Mt. xiv. 17, &c., § *ib.*

NOTES.

Lord was now surrounded seem to have been mostly such as followed him from the parts of Tyre and Sidon, and the neighbouring heathen country. Hence they are said, on seeing his miracles, to have '*glorified the God of Israel.*' To *glorify*, here means to *praise*, to acknowledge his power and goodness, distinguishing him from the heathen gods.

Mk. viii. 1. *In those days.* While in the coasts of Decapolis, where he had cured the deaf man.

Mt. xv. 32. *Three days, and have nothing to eat.* Meaning, probably, that during that time they had been deprived of their ordinary regular food. They had had only a very scanty supply, and on the third day even that began to fail.

Three days. Probably the time which had elapsed since attention had been drawn to him by the Canaanitish woman, and during his journey through the heathen and mountainous region that lay in his route to the eastern side of the sea of Galilee.

PRACTICAL REFLECTIONS.

things well,' had now not only to acknowledge that he made the dumb to speak, but also that he made *the maimed to be whole, the lame to walk, and the blind to see.* Let us pray that soon the name of our God may cease to be blasphemed among the Gentiles; and that those who are left of the heathen round about may, as witnessing the power of Christ to heal, be made to glorify 'the God of Israel.'

Mk. viii. 1, 2. Jesus would have his disciples to consider the case of the poor and needy, who have nothing to eat; he hath given us example, saying, '*I have compassion on the multitude.*' In the same country where the former miracle of feeding the multitudes was performed, our Lord again spreads a table in the wilderness.

[Mt. xv. 34. Let not the disciples of Jesus say they have not enough for all, but let them unitedly give what they have to Christ, for the good of the many, and he will make it sufficient. Let us make use of what we are given in the ordinary course of providence, before we expect God's miraculous interposition.]

35..6 *ver.* To make a thankful use of what we have for the good of others, is the way to get more.

LET US HAVE THE MIND OF JESUS, AND CONSIDER THE CASE OF THOSE WHO ARE STILL DESTITUTE
BOTH OF THE BREAD THAT PERISHETH AND OF THAT WHICH ENDURETH TO EVERLASTING LIFE.

Matt. xv. 35—.8.	Mark viii. 6—9
35 And he-commanded the multitude to-sit-down on the ground.	And he-commanded the people 6 to-sit-down on the ground.
36 And he-took the seven loaves and the fishes, *and*-gave-thanks, *and*-brake *them*, and gave to his disciples,[c]	and he-took the seven loaves, *and*-gave-thanks, *and*-brake, and gave to his disciples [c] to-set-before *them*;
and the disciples to-the multitude.	and they-did-set-*them*-before the people.
	And they-had a-few small-fishes: and he- 7 olessed, *and*-commanded to-set-them also - before *them*.[d]
37 [d]And they-did-all-eat, and were-filled and they-took-up of-the broken-*meat* that was-left τὸ περισσευον seven baskets full.	So they-did-eat, and were-filled: 8 and they-took-up of-the-broken-*meat* that was-left περισσευματα seven baskets.
38 And they that-did-eat were four-thousand men, beside women and children.[e]	And they that-had-eaten were 9 about four-thousand:
[Ver. 39, § 47, p. 28.]	[e] and he-sent-them-away.

SCRIPTURE ILLUSTRATIONS.

Mt. xv. 36. *gave thanks*—Matthew and Mark had before said that Jesus 'blessed, and brake,' Mt. xiv. 19; Mk. vi. 41, § 40. p. 213—but now they use the word which in describing the former miracle had been used by John—*see* Jno. vi. 11, § *ib.*

gave to his disciples, &c.—As before, in the ministration to the five thousand, so now to these men, many of whom had come from far, the disciples were appointed to minister, according to the law of the kingdom, Lu. xxii. 26, 'He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve'—*see* § 87, p. 375.

Mk. viii. 7. *and he blessed, &c.*—the word here made use of in reference to the fishes had been before used, ch. vi. 41, § 40, p. 313.

Mt. xv. 37. *they did all eat, and were filled*—the same statement with regard to the former miracle is given by all the evangelists, Mt. xiv. 20; Mk. vi. 42; Lu. ix. 17; Jno. vi. 11, 2, § *ib.* p. 314.

took up, &c.—Jesus had in the former instance directed that this should be done, 'that nothing be lost,' Jno. vi. 12, § *ib.*

38. *four thousand, &c.*— the two evangelists who narrate both miracles also distinguish the numbers, 'five thousand men, beside women and children,' Mt. xiv. 21, § *ib.*—'four thousand men, beside women and children,' xv. 38—' And they that did eat of the loaves were about five thousand men,' Mk. vi. 44, § *ib.*—' And they that had *eaten* were about four thousand,' viii. 9—it may be noticed, that with regard to numbers, Matthew is of all the evangelists the most particular. This, from his previous occupation, was to be expected from him.

NOTES.

Mt. xv. 37. *Baskets.* σπυρίδας, 'hand-baskets,' *i.e.*, baskets with handles. But those mentioned in the former miracle, κοφίνους, were suspended from the shoulder, and were probably larger.—So *Watson.*

38. *Four thousand.* 'This miracle should be compared with the former of the same kind, when five thousand were fed—*see* § 40, p. 312. Taking them separately there is no discrepancy, but comparing Mt. xv. 34—8, and Mk. viii. 5—9, with Lu. ix. 13—7, there will be found many differences which infidels and sceptics wilfully misrepresent. The consideration of these miracles will shew the advantage and importance of a right knowledge of the *Harmony, Chronology*, and *Geography*, or, we may say, of the *Structure*, of the Four Gospel Narratives. There are numerous other instances which a right knowledge of the harmony, geography, and chronology, would prove beautifully consistent, although apparently contradictory; and even *prove* that they are *true*, admitting the book *not* to be inspired. These two miracles, viz., the feeding of the five thousand and of the four thousand in the "desert place," are set down by scoffers as contradictory statements, and as sufficient to impugn the authority and inspiration of the Gospel; yet even children who may have had but very little practice in Mr. M.'s system will be able to shew that there is no contradiction. Mt. xv. 32—8, and Mk. viii. 1—9, say the number was four thousand, that they were fed with seven loaves and a *few* fishes. and the fragments amounted to *seven* baskets full; Lu. ix. 12—7, states the number to be five thousand, the victuals *five* loaves and *two* fishes, and the fragments *twelve* baskets full. Now both accounts were quite possible, and the objectors who call it a contradiction, either *knowingly* tell a *falsehood*, or they omit to take the trouble to compare the harmony, chronology, and geography of the Gospels, as in Mr. M.'s chart, which fully and simply lays down the whole of our Lord's ministry. To illustrate this—"A short time since, Mr. Hampton ascended in a balloon from Montpelier Gardens, and descended near Cheltenham without injury;" an account published at the time might rightly describe the fact; but an account published many years hence may state that "Mr. Hampton went in a balloon from Cheltenham, and *descended* in a parachute at some distance, and received some severe bruises;" (for both accounts are true, being separate in time.) Here is an apparent contradiction, but still it did not disprove the fact. The apparent contradiction of the feeding of the four thousand and the five thousand may easily be cleared up, inasmuch as they were *different* events, occurring some time after each other. If we look at No. 40 on the chart of our Lord's life and ministry, we shall find the time and locality of the feeding of the five thousand, but we must traverse a considerable *distance*, and go through a considerable lapse of *time*, before we come to the feeding of the four thousand; this fact the infidel writers have not the honesty to point out.) They might find that after feeding the five thousand, Jesus walked on the sea to Peter (No. 41), that he landed at *Bethsaida* (No. 42) in *Galilee*, and discoursed in a synagogue at *Capernaum* (No. 43), as we see in John, chap. vi.; he next disputed with the Pharisees concerning tradition, according to Matthew and Mark (No. 44), then departed into the coasts of *Tyre* and *Sidon*, and healed a Syro-phenician woman's daughter who was possessed of a devil (No. 45); he then (No. 48) "*departed from the coasts of Tyre and Sidon, and came nigh unto the sea of Galilee, through the midst of the coasts of Decapolis*;" that he there healed a deaf man, Mk. vii. 32—7, &c. Afterwards great multitudes came to him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them, Mt. xv. 30, 1. All this, which must have occupied considerable time, occurred between the feeding of the five thousand (recorded by Mt. xiv. 13—21; Mk. vi. 30—44; Lu. ix. 10—7; Jno. vi. 1—13) and the feeding of the four thousand (recorded by Mt. xv. 32—8; Mk. viii. 1—9). A child well grounded in the *structure* of the Gospels would be able easily to overturn every similar objection. It must not be forgotten that in this instance Matthew and Mark record *both* miracles, therefore the perversion of the narrative can only be attributed to the wickedness of the objectors.'—*Extract from a Lecture on Graduated Simultaneous Teaching in Sabbath Schools.*

GIVE UNTO THE LORD THE GLORY DUE UNTO HIS NAME: BRING AN OFFERING, AND COME INTO HIS COURTS.—Psalm xcvi. 8

SECTION 47.—(G. 5.)—[*Lesson* 46.*]—JESUS COMES BY SEA TO DALMANUTHA, OR MAGDALA, AND MAKES ANSWER TO THE PHARISEES THERE, WHO DEMANDED OF HIM A SIGN FROM HEAVEN. Matt. xv. 39—xvi. 4. Mark viii. 10—.2.—[*Greswell*, Vol. II. Diss. xxiii. pp. 360—..2.]

INTRODUCTION AND ANALYSIS.

Mt. xv. 39. Mk. viii. 10. Having sent away the second multitude which he had fed on the eastern side of the sea of Galilee, Jesus comes by ship with his disciples '*into the coasts of Magdala*,' &c.

— xvi. 1. — viii. 11. He is met by Pharisees, &c., who, tempting him, ask to be shewn '*a sign from heaven*.'

— xvi. 2, 3. ——— Jesus reminds them that the signs of the evening were different from those of the morning. They could discern the face of the sky; if they were equally honest in their inquiries in the things of God, they might as well discern '*the signs of the times*;' and not thus, at his *first* coming, ask for a sign connected with his *second* advent.

Mt. xvi. 4. Mk. ——— To that '*wicked and adulterous generation*' there should no sign be given, but that of the prophet Jonas.

——— — viii. 12. Jesus sighs deeply in spirit, and intimates that the sign, the sufferings of Christ, to be given in that generation, they were unprepared to perceive.

MATT. xv. 39—xvi. 1—4.

39 [a]And he-sent-away the multitude,[b]
and-took ship,

and came into the coasts of-Magdala.
Ch. xvi. 1. The Pharisees also
[c]with the-Sadducees[d]
came,

[e]*and*-tempting desired him that-he-would-
shew them a-sign from ϵκ heaven.

MARK viii. 10—.2.

[b]And straightway he-entered into a ship 10
with his disciples,
and-came into the parts of-Dalmanutha.
And the Pharisees[c] 11

[d]came-forth,
and began to-question with-him,
seeking of him a-sign from *ano* heaven,
tempting him.

SCRIPTURE ILLUSTRATIONS.

Mt. xv. 39. *sent away the multitude*—the four thousand whom he had miraculously fed in the wilderness eastward of the sea of Galilee, ver. 32—.8; Mk. viii. 1—9. § 46, p. 26; so after feeding the five thousand, Mt. xiv 22; Mk. vi. 45, § 41, p. 317.

Mk viii. 10. *with his disciples*—he now accompanied his disciples to the western side of the lake, whereas after the former feeding he had constrained them to go away alone, Mt. xiv. 22, &c., § *ib.*

parts of Dalmanutha—'coasts of Magdala,' Mt. xv.39.

Mt. xvi. 1. *the Pharisees—see on* ch. iii. 7, § 7, p. 52 —their attention was much occupied with outward washings—*see before*, Mk. vii. 1—13, § 44, p. 4—to the neglect of inward purity, Mt. xxiii. 25—.8, § 85, p. 317—they rested in the typical sacrifices, and saw not their need of Christ, as 'the end of the law for righteousness,' Rom. x. 4; as coming in the flesh 'to put away sin by the sacrifice of himself,' He. ix. 26.

Sadducees—as the Pharisees denied the truth connected with Christ's first coming, so did the Sadducees the truth regarding his second advent: Christ comes to 'reward every man according to his works,' ch. xvi. 27, § 50, p. 43—but the possibility of this the Sadducees denied, in refusing to acknowledge the existence of angel or spirit, Ac. xxiii. 8, or to believe in a resurrection of the body, Mt. xxii. 23, § 85, p. 300—thus had these two sects made void the word of God—the one, with regard to Christ's *first* coming; and the other, the promise of his coming in glory.

tempting—they had before asked why he ate with sinners, ch. ix. 11, § 36, p. 277—why his disciples prepared food on the sabbath, Lu. vi. 1, 2, § 24, p. 188 —why they partook of food with unwashen hands Mt. xv. 2, § 44, p. 5—all these questions had been concerning eating, on which subject Jesus had lately spoken so as to offend them, ver. xv. 12, § *ib.* p. 8—hereafter, their questions are of various kinds, and seem to have been proposed with a desire to entangle him in his talk—*see* ch. xix. 3, § 74, p. 218: xxii. 15—.8, 35, .6, §§ 84, .5, pp. 295, 304; Jno. viii. 6, § 55 p. 99.

a sign—they may have thought that he had rather evaded the demand made in the synagogue at Capernaum, 'What sign shewest thou then, that we may see, and believe thee? what dost thou work?' Jno. vi. 30, § 43, p. 327—a like demand had been previously made by the Pharisees, Mt. xii. 38, § 31, p. 238—they

NOTES.

Mt. xv. 39. *Magdala* means *Tower*, and from which probably was Mary Magdalene, ch. xxvii. 55, .6. § 92; xxviii. 1, § 93; Lu. viii. 2, § 30, p. 233. Mary Magdalene was a native of Galilee. Had *Magdala* been on the eastern side of the lake, she would have been a native of Perea.

Mk. viii. 10. *Dalmanutha* was *west* of the sea of *Tiberias*, in the district of *Magdala*. 'These were either different denominations for the same region, or separate denominations for distinct but contiguous regions. And as our Lord before was at Bethsaida, on the eastern side of the lake, and in order to arrive at Magdala would have to cross "to the other side," we may infer that each of these regions, whether the same or adjacent, were yet situate on the western side of the lake.'—*Greswell*, Vol. II. Diss. xxiii. p. 360.

[Mt. xvi. 1. *A sign from heaven.* Their not acknowledging our Lord as the Messiah, was owing, neither to the want of evidence, nor capacity to judge of that evidence. This our Saviour signified in the reproof which he gave them; for discerning so accurately, by the appearance of the sky, what sort of weather would be, whilst they were so stupid as not to understand, by the accomplishment of the ancient prophecies, Ge. xlix. 10; Is. xi. 1; xxxv. 5; Da. ix. 24, (*see* 'Scrip. Illus.' ver. 3, p. 29,) and by the miracles which he performed, that the time foretold by the prophets, and expected by all ages, even the time of the Messiah, was at hand. By '*a sign from heaven*,' was probably meant some peculiar manifestation from thence, as '*fire from heaven*,' 1 Ki. xviii. 23—38; or a glorious appearance in the heaven—*see on* Mt. xii. 38, § 31, p. 238. 'This is the *second* instance of the kind in the first three Gospels.'—*Greswell*, Vol. II. p. 360.]

PRACTICAL REFLECTIONS.

[Mt. xvi. 1. It is no new thing for superstition to league itself with infidelity, in opposition to the cause of truth; thus even when our Saviour was personally upon earth, the Pharisees were joined with the Sadducees in this evil work.

Although it be fair and right to question religious teachers as to the truth and tendency of their doctrines, yet we must beware of a cavilling spirit, and of evil intent in so doing.

* Lesson 46, in the System of Graduated Simultaneous Instruction, embraces Sections 47, .8, .9.

CURSED BE HE THAT MAKETH THE BLIND TO WANDER OUT OF THE WAY.—Deut. xxvii. 18.
THEIR WINE IS THE POISON OF DRAGONS, AND THE CRUEL VENOM OF ASPS.—Deut. xxxii. 33.

MATT. xvi. 2—4. MARK.

2 He answered *and*-said unto-them, When-it-is evening, ye-say, *It will be* fair-wea-
3 ther *εὐδία*: for the sky is-red. And in-the-morning, *It will be* foul-weather *χειμων* to-day: for the sky is-red *and*-lowring *στυγναζων*. *O ye* hypocrites, ye-can *γινωσ-κετε* discern the face of-the sky; but can-
4 ye not *discern* the signs of-the times? A-wicked and adulterous generation seeketh-

SCRIPTURE ILLUSTRATIONS.

are now more definite, and ask a sign from heaven—the mission of Moses was attested by numerous signs, some of which were from heaven—at the word of Joshua the sun was stayed in its course in the heaven, Jos. x. 12—4—and at that of Isaiah it went back ten degrees upon the sun dial of Ahaz, Is. xxxviii. 8—in the case of Samuel the sign of thunder was given, 1 Sa. xii. 16—8—Elijah had made his public appearance with the announcement, '*As* the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word,' 1 Ki. xvii. 1—' and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit,' Ja. v. 17, .8—it had been intimated that Messiah should himself appear in the heavens, Da. vii. 13—and that wonders in the heavens &c., should precede the day of the Lord, Joel ii. 30, .1, 'And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come'—. . . . . ' overlooking the coming of the Messiah in humiliation, as Is. liii., &c., and applying to the *first* advent predictions that belong to the *second*, these men were wise in their own conceit, in place of being wise to know the signs of that particular time—*see* ver. 3—Jesus had already given a sign correspondent to the object of his *first* coming—his coming to give himself, the bread of life, for the life of the world—*see on* Jno. vi. § 43, pp. 325—.34—and *see on* ch. ii. 18, § 12, p. 81, &c.

Mt. xvi. 2, 3. *when it is evening, ye say, &c., and in the morning, &c.*—they were able to discern between the signs belonging to the evening, and those belonging to the morning—had they exercised their minds with equal impartiality and diligence upon spiritual things, they would have distinguished between the signs of their time, which was to be followed by a long and dark night, Jno. ix. 4, § 55, p. 109, during which they were in danger of being left to wander in darkness, xii. 35, § 82, p. 269, and the signs belonging to that blessed morning, in the prospect of which the disciples are invited to lift up their heads, Lu. xxi. 25—8, § 86, p. 337.

3. *hypocrites*—this was their general character, *see* ch. xxiii. § 85—and particularly so in the present instance—they had come tempting him, ver. 1, p. 28.

but can ye not discern—*so* Lu. xii. 54—6, § 63, p. 170—Je. viii. 7—9. 'Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the LORD. 8, How do ye say, We *are* wise, and the law of the LORD is with us? Lo, certainly in vain made he *it*; the pen of the scribes *is* in vain. 9, The wise *men* are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and what wisdom *is* in them?'

the signs of the times—not signs of the time; but the signs belonging to one time, from those belonging to another—the signs to precede or accompany the *first* appearing of Christ were come—the messenger before his face, Mal. iii. 1—the seventy weeks predicted in Daniel ix. 24—the departure of the sceptre from Judah, Ge. xlix. 10—Edom had in the family of Herod been given the dominion, xxvii. 40—*comp.* Ps. ii. 1, 2, 'Why do the heathen rage?' &c., and Ac. iv. 27, 'For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together'—and especially was it predicted that Messiah should appear in the very circumstances in which Jesus is now found, Is. liii. 2, 3, 'For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, no form nor comeliness that we should desire him. 3, He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not'—thus their very unbelief and despite witnessed to the truth of his Messiahship.

4. *a wicked and adulterous generation*—alluding, probably, in a pointed manner to the characteristics of the two sects—the wicked or malevolent Pharisees, ch. xxiii. 25—34, § 85, p. 317; and the adulterous Sadducees or Herodians, who were willing to prostitute the church to worldly purposes, giving unto Cæsar the things that were God's, xxii. 15—21, § 84, p. 295, &c.—when a people repose that confidence in the creature, and yield that obedience which belongs to God alone, they are said to be 'adulterous.'

seeketh after a sign—' The wicked, through the pride of his countenance, will not seek *after God*: God *is* not in all his thoughts,' Ps. x. 4—they seek not after God: they desire not fellowship with the Father of lights, the eternal, the everlasting God, but after a *sign*; that which for a while gratifies the senses—that whose existence is limited, and which is only the outward indication of something more important—the Jews continued seeking after a sign, 1 Co. i. 18—25.

NOTES.

Mt. xvi. 2, 3. *He answered, &c.* The meaning of this answer is, There are certain indications by which you judge about the weather. In the evening you think you can predict the weather to-morrow. You have evidence in the redness of the sky by which you judge. So there are sufficient indications on which you *should* judge concerning *me* and this time.

In the morning ... the sky is red and lowering. That is, there are dark and threatening clouds in the sky, which in the east are made red by the rays of the rising sun. This, in Judea, was the sign of a tempest.

Ye can discern the face, &c. The wise men published an annual judgment on the rains of the coming year.

Can ye not discern *the signs, &c.* If they had not been influenced by malice, and if their minds had not been blinded by prejudice, the Jews might with very little sagacity have discerned the variety of signs which marked out this time for the arrival of the Messiah.—*See* ' Scrip. Illus.' *supra.*

PRACTICAL REFLECTIONS.

[Mt. xvi. 2, 3. The same faculties of observation, which are occupied successfully in noting the phenomena of nature, connected with our temporal interests, would, if we were truly in earnest about the cause of God, be as sedulously and successfully employed in discerning '*the signs of the times*,' with regard to God's great working in providence. We ought not to be ignorant of what God has predicted in his word, nor of what he, in his providence, is accomplishing, according as he foretold.]

MATT. xvi. 4.

after a-sign; and there-shall-'no sign'-be-given unto-it, but the sign of-the prophet Jonas.

[Remainder of ver. 4, § 48, p. 31.]

MARK viii. 12.

And he-sighed-deeply ἀναστενάξας in-his 12 spirit, *and*-saith, Why doth-'this generation'-seek-after a-sign? verily I-say unto-you, There-shall-'no sign'-be-given unto-this generation.

[Ver. 13, § 48, p. 31.]

SCRIPTURE ILLUSTRATIONS.

Mk. viii. 12. *sighed deeply in his spirit, &c.*—longing for the full accomplishment of that of which he spoke to the woman of Samaria—'The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him,' Jno. iv. 23, § 13, p. 94—'he sighed,' Mk. vii. 34, § 46, p. 25.

Why doth this generation seek? &c.—why should they be so desirous of seeing the sign of Messiah's coming in glory, seeing they are so unprepared to stand in the judgment?—'Who may abide the day of his coming? and who shall stand when he appeareth?' Mal. iii. 2—'Woe unto you that desire the day of the LORD! to what end *is* it for you? the day of the LORD *is* darkness, and not light,' &c., Am. v. 18—20.

no sign...unto this generation—no sign such as they desired—'a sign from heaven,' ver. 11, p. 28—a sign of Messiah's appearing in glory—this was about to take place on the Holy Mount, Mt. xvii. 1, &c., § 51, p. 51—but they who could not, in his humiliation, see the sign of his exaltation, were not to be privileged with seeing 'the king in his beauty'—in this sign even the chosen disciples had previously to be instructed, ver. 31; ix. 1, § 50, p. 44—in looking for another sign than what belonged to their time, the Pharisees were overlooking the signs already given, and which were the very signs predicted—refusing these, they were to have none whatever—*see on* 'signs of the times,' Mt. xvi. 3, p. 29.

NOTES.

[Mt. xvi. 4. *But the sign of the prophet Jonas.* Christ had already wrought miracles sufficient to demonstrate both his divine mission, and his divinity; only *one* more was necessary to take away the scandal of his cross and death, to fulfil the Scriptures, and to establish the Christian religion; and that was, his *resurrection from the dead*, which he here states was typified in the case of Jonah.]

[*The prophet Jonas*, who, as a propitiation, was cast out into the devouring deep, where he remained three days and three nights; at the expiration of which he was cast forth alive, Jon. i., ii. . . . . So was Jesus, as a propitiation, exposed for three days and three nights to the deepest humiliation, amid the rage of priests and people; and at length he arose in resurrection life, three days and three nights after he knew that his death was determined upon—*see* Mt. xxvi. 14—6, [Mk. xiv. 10, 1; Lu. xxii. 3—6,] § 86, p. 356. And as Jonah went to Nineveh, whither Israel was to be carried: so Christ, after his resurrection, in the preaching of the gospel, has come in the direction in which the lost sheep of the house of Israel were afterwards to be found, Rev vii. 2.]

[Mk. viii. 12. *Sighed deeply in his spirit.* ἀναστενάξας τῷ πν. The ἀνα is intensive, and signifies what is *deep* (for the notions of *height* and *depth* concur); *i.e.* 'having fetched a deep groan, or sigh from the very heart;' his soul, his heart, was deeply affected at their wickedness and hypocrisy—revolving in his mind some new proof of the obduracy of the people.]

'In this history, the answer which St. Matthew ascribes to Jesus was most probably returned to the inquirers on the spot. The conduct and language ascribed to Jesus by St. Mark, we may suppose would be to his disciples in private, when the parties concerned in it had been dismissed.'—*See Greswell*, Vol. II. pp. 351, .2

PRACTICAL REFLECTION.

Mt. xvi. 4. To have the advantage of the signs which God is pleased to give, for confirmation of his word, it is necessary that we be sincere seekers after truth, and simply obedient thereto, when it is made known to us. A wicked and adulterous generation seeketh after a sign in vain. *None of the wicked shall understand; but the wise shall understand.* Da. xii. 10.

GEOGRAPHICAL NOTICES.

DALMANUTHA, p. 28.

DALMANUTHA—*see* NOTE, Mk. viii. 10.—Of DALMANUTHA nothing is left which can lead us to conjecture its site, but the gospel history. From that history it seems that *Magdala* and *Dalmanutha* were both on the western side of the lake. The Evangelists Matthew and Mark agree in determining the second miracle of feeding the multitude to have occurred '*nigh to the sea of Galilee*;' Jesus passed through the midst of *Decapolis*, a region on the eastern side of the lake: after which, according to Mt. xv. 39, '*he sent away the multitude, and took ship, and came into the coasts of* MAGDALA;' and Mk. viii. 10, as plainly affirms, that '*he entered into a ship with his disciples, and came into the parts of* DALMANUTHA.' If Jesus crossed the lake from the region of *Decapolis*, he must have gone to the western side of it. The narrative proceeds in Mt. xvi. 4, 5, § 48, p. 31: (the Pharisees having demanded a sign,) '*he left them, and departed. And when his disciples were come to the other side*;' this must have been to the eastern side; which is corroborated by Mark—*see* viii. 13, '*And he left them, and entering into the ship again, departed to the other side.*' In the 22nd ver. he expressly says, '*And he cometh to Bethsaida*,' after which both these Evangelists state, that Jesus came into the coasts of *Cæsarea Philippi*, with which neighbourhood *Bethsaida*, on the eastern side of the lake, is easily reconcilable.

MAGDALA, p. 28.

MAGDALA 'is recognised in the modern *el-Mejdel*, about three miles north of Tiberias, on the western side of the lake. The name *Mejdel* is obviously the same with the Hebrew *Migdal-el*, of Joshua xix. 38, "in the tribe of Naphtali," and the Greek *Magdala* of the New Testament, chiefly known as the residence of Mary Magdalene. The ancient notices of its position are exceedingly indefinite; the Rabbins in the Jerusalem Talmud, compiled at Tiberias, several times speak of Magdala as adjacent to Tiberias and Hammath, or the hot springs. *Mejdel* is at present a miserable little Muslim village, looking much like a ruin, though exhibiting no marks of antiquity.* It lies at the S.E. corner of the plain, supposed to be

* 'The houses are certainly mean enough; but we observed among them some indications of ancient ruins, both of walls and foundations. In the rocks on the clefts adjoining the place there are several conspicuous caverns.'—*Dr. Wilson*, '*Lands of the Bible*,' Vol. II. p. 136.

IF THOU SHALT CONFESS WITH THY MOUTH THE LORD JESUS, AND SHALT BELIEVE IN THINE HEART THAT GOD HATH RAISED HIM FROM THE DEAD, THOU SHALT BE SAVED.—Rom. x. 9.

the rich region of Gennesareth, which *see*, Sect. xlii. p. 323, Vol. I. From *Mejdel*, the coast onwards trends off towards the N.N.E., leaving a beautiful plain an hour in length and about twenty minutes in breadth, forming almost a crescent.'—*Robinson's Biblical Researches*, Vol. III. pp. 276, ..7.

'From *el-Mejdel* is to be viewed the whole of the upper margin of the lake, which appears like a semicircle; and where Jordan enters is easily seen in the opening of the hills. The eastern mountains in the region of Bashan are steep and lofty, not a single tree to be discerned. The ridge of Hermon in the north, sprinkled with snow, forms the grandest object in sight. The deep serenity and calm, with the bright sun playing upon the waters, and the curious insects—one species shaped like a frog, and green as the leaves on which they sat—peopling the oleanders and other shrubs which margin the lake, give rise to many sad, yet pleasing emotions. From *Mejdel*, the margin of the lake takes a turn to the S.E.; and as the hills approach close to the lake, the pathway is often a considerable height above the water: sometimes a *wady*, or mountain stream, descends from the hills, and the shore forms a gentle sloping cove, with a pebbly beach, and then again becomes abrupt.' —*Ibid.*

'It was probably on such pebbly spots that Jesus walked, and the people gathered around him till the pressure of eager listeners was so great, that to escape their importunity he entered into a ship, and sat and taught, as the whole multitude stood on the shore. And perhaps it was in one such solitary walk, round one of these retired coves, that he called James and John, having left Andrew and Simon, and passed on a little further thence.'

SECTION 48.—(G. 6.)—[*Lesson* 46, *continued.*]—JESUS RETURNS TO BETHSAIDA; AND ON THE WAY CAUTIONS HIS DISCIPLES AGAINST THE LEAVEN OF THE PHARISEES, AND CERTAIN OTHER SECTS. Matt. xvi. 4—12. Mark viii. 13—21.—[*Greswell*, Vol. II. Diss. xxiii. pp. 362, ..3.]

INTRODUCTION AND ANALYSIS.

Mt. xvi. 4. Mk. viii. 13. Jesus leaves the Pharisees; and, re-entering the ship, departs to the other side.

— xvi. 5. — viii. 14. The disciples having forgotten to take bread have only one loaf with them in the ship.

— xvi. 6. — viii. 15. Jesus charges his disciples to '*take heed*,' and also to '*beware of the leaven of the Pharisees and of the Sadducees, and of the leaven of Herod.* NOTE—Herod seems to have made use of religion as an instrument of state policy; as the Jewish sects did, for the exaltation of the priesthood: the Pharisees looking for their support from the people, and the Herodians putting their trust in the prince.

— xvi. 7. — viii. 16. The disciples suppose that Jesus is reproaching them on account of their not having taken heed to provide a sufficiency of bread.

— xvi. 8—10. — viii. 17, .8. Jesus earnestly expostulates with them for their want of understanding, and laments their little faith. He reminds them of the two miracles of feeding which had lately taken place, near where they now were; and bids them note the number of loaves, and the number of the men that were fed, and the quantity left in each case.

Mt. ——— Mk. viii. 19, 20. He makes the disciples repeat to him these particulars. NOTE—Giving them thus an example of the manner in which they were to instruct others, when given the keys of the kingdom of heaven, and privileged to dispense the bread of life to the famishing multitudes, both of Jews and of Gentiles.

— xvi. 11. — viii. 21. Again he asks them '*How is it that ye do not understand?*' It was not concerning bread for the body that he bade them beware of the leaven of the Pharisees and Sadducees; but regarding that food for the soul, which, as being made stewards of the household of faith, they were to be employed in distributing to the people.

— xvi. 12. ——— They now understand that he had bidden them beware '*of the doctrine of the Pharisees and of the Sadducees.*' NOTE—They, by leaning upon earth, the one upon the people, the other upon the prince, had alike come short of the truth respecting the great object of divine revelation—Christ in his first and second advents; the knowledge of which was now more fully to be given to the disciples.—*And see* NOTE, ver. 6, p. 32.

No 48 *Line from Dalmanutha across the lake to Bethsaida in Decapolis*

MATT. xvi. 4—12. [Ver. 4, § xlvii. p. 30.]	MARK viii. 13—21. [Ver. 12, § xlvii. p. 30.]	
And he-left them, *and*-	"And he-left them, *and*	13
departed	entering into the ship again departed to the other-side.[5]	

SCRIPTURE ILLUSTRATIONS.

Mk. viii. 13. *entering into the ship again*—Jesus re-embarked in the same vessel in which he had passed from the eastern side of the lake, ver. 10, p. 28—he now went 'to the other side' from where the preceding conversation took place—Mark says that they 'departed to the other side,' and Matthew speaks of what took place when they 'were come to the other side,' Mt. xvi. 5, p. 32—they now, therefore, appear to have returned to the same side where Jesus parted with the multitude that had followed him from the coasts of Tyre and Sidon, and from Decapolis, Mk. vii. 24—viii. 9, §§ 45, .6, pp. 13—27—his short stay on the western side of the lake may have been just sufficient to give time for the multitude to disperse entirely—*see* also after the feeding of the five thousand, Jno. vi. 15, &c., § 41, p. 317.

THE CURSE OF THE LORD IS IN THE HOUSE OF THE WICKED: BUT HE BLESSETH THE HABITATION OF THE JUST.—PROV. iii. 33.

THE WISE IN HEART WILL RECEIVE COMMANDMENTS: BUT A PRATING FOOL SHALL FALL.—PROV. x. 8.

Matt. xvi. 5—7.	Mark viii. 14—6.
5 [b]And when [c]his disciples were come to the other-side, they had-forgotten to-take bread.[a]	Now *the disciples* 14 had-forgotten to-take bread, [a]neither had-they in the ship with them more-than one loaf.[d]
6 [d]Then Jesus[e] said unto-them, [f]Take-heed and beware of the leaven of-the Pharisees and of-the-Sadducees.[g]	And he- 15 [e]charged them, saying,[f] Take-heed, beware of the leaven of-the Pharisees, [g]and of-the leaven of-Herod.
7 And they reasoned among themselves, saying, [h]*It is* because we-have-taken no bread.	And they-reasoned among themselves, 16 saying,[h] *It is* because we-have no bread.

SCRIPTURE ILLUSTRATIONS.

Mt. xvi. 6. *Take heed*—the disciples had need of the admonition—' Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen,' De. iv. 9—' Take heed, and hearken, O Israel; this day thou art become the people of the Lord thy God. 10, Thou shalt therefore obey the voice of the Lord thy God, and do his commandments and his statutes,' xxvii. 9, 10—the need they had of being admonished to remember the works, and attend to the words of the Lord immediately appears, ver. 18—23, &c., § 50, pp. 37—41.

beware of the leaven, &c.—see on ch. xiii. 33, § 32, p. 248—in reproach of ancient Israel it was said, 'Offer a sacrifice of thanksgiving with leaven, and proclaim *and* publish the free offerings: for this liketh you, O ye children of Israel, saith the Lord God,' Am. iv. 5—the same ostentatious love of display actuated the scribes and Pharisees—' All their works they do for to be seen of men,' Mt. xxiii. 5, § 85, p. 318—in place of humbling themselves to be taught of God, their religion consisted in pomp and lording it over others—the disciples of Christ were not to follow such teachers, l—12 § *ib.* p. 312—To the Corinthians, 1 Co. v. 6—8, who were puffed up, it is said, 'Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump? 7, Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed [or *slain*] for us: 8, therefore let us keep the feast [or *the holy day*], not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.'

of the Pharisees—who fashioned their doctrine and deportment so as to give them favour with the people—teaching self-righteousness, to the rejection of the Lord our Righteousness, Ro. x. l—11; Ph. iii. 5—9—the leaven of the Pharisees is said to have been hypocrisy, Lu. xii. l, § 63, p. 163—all their works they did to be seen of men—Peter was in danger of being biassed in his statements and conduct by the character and opinions of those around him—*see on* Mt. xvi. 3, p. 29.

Mk. viii. 15. *leaven of Herod—see on* Mt. xvi. 6—*supra*.

NOTES.

Mt. xvi. 5. *Were come to the other side*, viz., the coast of Bethsaida. Our Lord was now on his way to Cæsarea Philippi, *see* ver. 13, § 50, p. 35; and Mk. viii 22, .7, §§ 49, 50, pp. 34, .5.

[6. *Take heed* (an emphatical expression, *mind and studiously attend to—Be on your guard*) *and beware of the leaven, &c.* Our Saviour fitly compared the doctrine of the Pharisees and Sadducees to *leaven*, because of its pernicious influence to sour men's tempers with pride and other evil passions. Leaven is used in making bread. Its use is to pass through the flour, and cause it to ferment or to swell, and become light. It passes secretly, silently, but certainly. None can see its progress. So it was with the *doctrines* of the Pharisees. They were insinuating, artful, plausible. They *concealed* the real tendency of their doctrines, they instilled them secretly into the mind, and they pervaded all the faculties, like leaven. The doctrine of the Pharisees led to superstition, pride, and hypocrisy; that of the Sadducees to the denial of a divine Providence and of a future state of existence. This was the leaven of which Christ bade his disciples beware. For the tenets of the Pharisees and Sadducees—*see* the Notes on ch. iii. 7, § 7, p. 52. Erroneous doctrines are like *leaven* in the following respects: 1st. They are at first slight and unimportant in appearance. 2nd. They are insinuated into the soul unawares and silently, and are difficult of detection. 3rd. They act gradually. 4th. They act most certainly. 5th. They will pervade all the soul, and bring all the faculties under their control.]

Mk. viii. 15. *The leaven of Herod.* In Matthew, it is 'of the Sadducees;' which are both the same, Herod and his courtiers being Sadducees or favourers of them: or the Sadducees being sticklers for Herod and his government, of which the Pharisees had no good opinion.

Mt. xvi. 6. *And of the Sadducees*, whose rejection of the resurrection and other truths connected with the *second* advent, allowed of their bending considerably to expediency in order to please the ruling power. Of this sect, probably, were the sect called after Herod, who was himself a singular example of looseness of principle.

[Notice the practical refutation given to the doctrine of the Pharisees—all being fed in company, and by the same means, without those distinctions on account of ceremonial cleanness which was the great burthen of their teaching. '*The leaven of the Pharisees*' was still farther opposed by this, that the same appears to have been in the *second* miracle of feeding, wrought for *Gentiles*, as had been in the *first* for *Jews* indiscriminately.]

[The practical atheism of the Herodians, who treated religion merely or chiefly as a matter of state policy, and who conducted matters upon the supposition that God does not directly interfere in human affairs, was also contradicted by the fact of

PRACTICAL REFLECTION.

[Mt. xvi. 6. We should take heed and beware of the false principles that prevail around us; as, although we may not formally adopt them, yet it is with difficulty we can be kept from their influencing our opinions and conduct.]

MATT. xvi. 8—10.

8 *Which* when-'Jesus'-perceived γνους,
he-said unto-them,
O-ye-of-little-faith,
why reason-ye among yourselves,
because ye-have-brought no bread?
9 Do-ye-'not-yet'-understand,[i]

neither remember
[k] the five loaves of-the five-thousand, and
10 how-many baskets ye-took-up? Neither
the seven loaves of-the four-thousand, and
how-many baskets ye-took-up?[l]

MARK viii. 17—21.

And when-'Jesus'-knew γνους it, 17
he-saith unto-them,

Why reason-ye,
because ye-have no bread?
[i] perceive-ye not-yet, neither understand?
have-ye your heart yet hardened
πεπωρωμενην?
Having eyes, see-ye not? and having 18
ears, hear-ye not?
and do-ye-'not'-remember?[k]

[l] When I-brake the five loaves among five- 19
thousand, how-many baskets full of-frag-
ments took-ye-up? They-say unto-him,
Twelve. And when the seven among 20
four-thousand, how-many baskets full of-
fragments took-ye-up? And they said,
Seven. And he-said unto-them,[m] 21

SCRIPTURE ILLUSTRATIONS.

Mt. xvi. 9. *Do ye not yet understand?*—As if alluding to what he had before said respecting that which defileth—'Hear, and understand,' ch. xv. 10, 16, 17, § 44, pp. 8, 9.

Mk. viii. 18. *Having eyes, see ye not?*—a description of those who content themselves with the outside of religion, who receive not the truth contained in the words of a parable—'Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not,' Is. vi. 9—'this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them,' Mt. xiii. 15, § 32, p. 248.

do ye not remember?—They had been exhorted to the remembrance of what was done by the Lord, as well as that they were earnestly to listen to his instructions—*see on* 'Take heed,' Mt. xvi. 6, p. 32.

Mt. xvi. 9. *five loaves of the five thousand, &c.*—the abundance provided for the multitude who had come together from the cities on the shores of the sea of Galilee—*see* xiv. 13—21, § 40, pp. 310—4.

Mk. viii. 19. *baskets... Twelve*—the word which is here translated baskets, is the same as that made use of by the four evangelists in describing the first feeding, Mt. xiv. 20; Mk. vi. 43; Lu. ix. 17; Jno. vi. 13, § 40, p. 314.

Mt. xvi. 10. *seven loaves of the four thousand, &c.*—the sufficiency for the multitude that had followed him from the coasts of Tyre and Sidon, &c., xv. 29—38, [Mk. vii. 31—viii. 9,] § 46, pp. 24—7.

Mk. viii. 20. *baskets... Seven*—the word here translated baskets is different from the former, and is the same with that used by Mt. xv. 37, and Mk. viii. 8, § 46, p. 27, in describing the second feeding.

NOTES.

five thousand being abundantly fed from five loaves; whilst seven loaves were made to answer the purpose for a smaller number of people. The supply was according to the wants of the case: the baskets of fragments being larger and more in number, when the supply had been smaller and the demand greater.]

'From the accidental circumstance of their having forgotten to lay in before their departure any supply of bread; (implying that in their journeyings to and fro, they were accustomed to carry with them their own provision, and also that their departure from Magdala had been precipitate and sudden;) and because they were aware that the mutual animosity of the Jewish sects made them avoid, as much as possible, all dealings, even of buying or selling, with those of an opposite αἱρεσις or party: the apostles interpreted literally.'—*Greswell.*

Mt. xvi. 8. *O ye of little faith!* After the works they had so lately witnessed, they should have known that Jesus referred to something more important than bread for the body. The miracles had been full proof that he could supply all their wants without such anxiety.

[9. *baskets.* In the relation formerly given of both miracles, and here, where our Lord recapitulates the principal circumstances of each, the distinction of the vessels employed for holding the fragments is the vessels employed for holding the fragments is carefully marked in the Greek; being in ver. 9, κοφινους, and in ver. 10, σπυριδας. The former is a basket or a little pannier of a larger size than the latter; σπυρις signifying properly a *mound* or *hand-basket.* Yet in the *old Glossaries*, κόφινος is rendered by *Corbis, Corbula, Quadrus, Cista*; and σπυρις by *Sporta, Fiscella, Fiscina*; all of which have the same signification.]

PRACTICAL REFLECTIONS.

Mt. xvi. 6—12. Let us never forget, that a little leaven leaveneth the whole lump; and that we ought to purge out the old leaven, that we may be a new lump, 1 Co. v. 6, 7.

[7—9 *ver.* The self-righteousness of the Pharisees, the philosophic pride of the Sadducees, and the worldliness of the Herodians, alike operate upon the mind, so as to make it reject the testimony of Jesus, as having come to save his people from their sins; and make them meet, through his grace, for the inheritance of the saints in light.]

MATTHEW xvi. 11, .2.	MARK viii. 21.
11 ᵐ How *is it that* ye-do-not-understand *νοειτε* that I-spake *it* not to-you concerning bread, that-ye-should-beware of the leaven of-the Pharisees and of-the-Sadducees?	How *is it that* ye-do-not-understand *συνιετε*?
12 Then understood-they *how* that he-bade *them* not beware of the leaven of bread, but of the doctrine of-the Pharisees and of-the-Sadducees. [Ver. 13, § 1. p. 35.]	

NOTES.

Mk. viii. 21. *How* is it that *ye do not understand?*—this is the seventh time he has put a similar question, ver. 17—21.
1. Perceive ye not yet? ver. 17.
2. Neither understand? *ib.*
3. Have ye your heart yet hardened? *ib.*
4. Having eyes, see ye not? ver. 18.
5. And having ears, hear ye not? *ib.*
6. And do ye not remember? *ib.*
7. How *is it that* ye do not understand? 21.

PRACTICAL REFLECTIONS.

Mt. xvi. 8. Our faith in Jesus is to be a living faith, leading us to a fixedness of trust in him, as our all-sufficient Provider, both for time and eternity; so that we need not fear want in following *the Lamb whithersoever he goeth.*

9, 10 *ver.* We should have a lively remembrance of the Lord's past interpositions in our behalf, or in behalf of others through our instrumentality; that so we may the better be enabled to resist temptation to unbelief; to which, as being among unbelievers, we are constantly exposed.

11, .2 *ver.* We should not be so anxious about temporal provision, as about that which was so constantly the theme of our Lord's discourses—the nourishment of the soul.

SECTION 49.—(G. 7.)—[*Lesson* 46, *continued.*]—JESUS HEALS A BLIND MAN AT BETHSAIDA. Mark viii. 22—.6.—[*See Greswell*, Vol. II. pp. 363—.6.]

INTRODUCTION AND ANALYSIS.

Mk. viii. 22—.6. Having come to Bethsaida, a blind man is brought to Jesus; who leads the man out of the city, and gradually, and as if in private, gives him the power of seeing clearly. NOTE.—Jesus had a little before, and not far from the same locality, in a similar manner, opened the ears and loosed the tongue of one deaf and dumb, Mk. vii. 32—.7, § 46, p. 24; . . . . still more recently, he had reproached his disciples, saying, '*Having eyes, see ye not? and having ears, hear ye not?*' viii. 18, § 48, p. 33; . . . . . he was about to open their ears to hear of his sufferings, ver. 31, &c., § 50, p. 40, and their eyes to behold his glory, ix. 1, 2, §§ 50, .1, pp. 44, 51; . . . . he, more particularly, gradually, and by various means, now began to exercise their senses in discerning good from evil, and one truth from another.

No. 49. *At Bethsaida, in Decapolis.* MARK viii. 22—.6.

22 And he-cometh to Bethsaida; and they-bring a-blind-man unto-him, and besought him
23 to touch him. And he-took the blind-man by-the hand, *and*-led him out-of the town; and when-he-had-spit on his eyes, *and*-put *his* hands upon-him, he-asked him if he-saw
24 ought. And he-looked-up, and-said, I-see men as trees, walking. 25 After that he-put *his* hands again upon his eyes, and made him look-up: and he-was-restored ἀπεκατε-
26 στάθη, and saw every-man clearly τηλαυγως. And he-sent-him-away to his house, saying, Neither go into the town, nor tell *it* to-any in the town. [Ver. 27, § 1. p. 35.]

SCRIPTURE ILLUSTRATIONS.

Mk. viii. 22. *Bethsaida*—In a desert belonging to the city called Bethsaida, the feeding of the five thousand appears to have taken place—*see* Lu. ix. 10, § 40, p. 310—and Gkos. NOTES, § *ib.*, p. 315.

blind man—the case of this blind man appears to be a good deal parallel to that of one who was deaf, whom they brought unto Jesus upon his previous entrance into Decapolis, ch. vii. 32—.7, § 46, pp. 24, .5.

besought him to touch him—'they beseech him to put his hand upon him,' 32, § *ib.*

23. *And he took the blind man by the hand, &c.*—'And he took him aside from the multitude,' 33, § *ib.*

and when he had spit on his eyes—'and put his fingers into his ears, and he spit,' 33, § *ib.*

25. *After that he put* his *hands again upon his eyes, and made him look up, &c.*—'and touched his tongue; and looking up,' &c., ver. 33, .4, § *ib.*

28. *nor tell it to any, &c.*—'And he charged them that they should tell no man,' &c., ver. 36, § *ib.* p. 25.

see afterwards a similar injunction to the disciples before the Transfiguration, ch. viii 30, § 50, p. 38—and again upon coming down from the mount, ix. 9, § 51, p. 57—the *first* upon being given to hear of Jesus as the Christ, Mt. xvi. 16, .7, 20, § 50, pp. 38, .9—and the *second* upon being privileged to see Christ in his kingdom, Mk. ix. 1—9, §§ 50, .1, pp. 44, 51—they were just before reproached as both deaf and blind, ch. viii. 18, § 48, p. 33.

PRACTICAL REFLECTIONS.

Mk. viii. 23—.5. Our Lord used means, which might hide his divine power from the natural eye, but not from the pure in heart; who would rather see in the simplicity and unlikeliness of the means of cure, that the healing virtue was not necessarily in the means, but from him who wrought the miracle. [Jesus is sometimes pleased gradually to open the eyes of the blind, and afterward to give increased correctness of spiritual vision; so that the convert is not to take it for granted, that, because Jesus has given him to see, that now his vision is perfect: the hands of Jesus may yet again require to be put upon him, that he may be able to see every man clearly.]

THEREFORE LET US KEEP THE FEAST, NOT WITH OLD LEAVEN, NEITHER WITH THE LEAVEN OF MALICE AND WICKEDNESS; BUT WITH THE UNLEAVENED BREAD OF SINCERITY AND TRUTH.—1 Cor. v. 8.

SECTION 50.—(G. 8, 9.)—[*Lesson* 47.]—JESUS VISITS THE VICINITY OF CÆSAREA PHILIPPI; HE INQUIRES OF HIS DISCIPLES, FIRST, WHOM THE PEOPLE AT LARGE, AND THEN WHOM THEY THEMSELVES, CONSIDERED HIM TO BE; PETER ANSWERS IN THE NAME OF THE REST: AND IS BLESSED BY JESUS. FROM THIS TIME FORWARD JESUS BEGINS TO FORETELL HIS SUFFERINGS AND DEATH, CIRCUMSTANTIALLY, TO THE DISCIPLES: PETER EXPOSTULATES WITH HIM, AND IS SHARPLY REBUKED: JESUS TAKES OCCASION THENCE TO DISCOURSE BOTH TO HIS DISCIPLES AND TO THE PEOPLE ON THE DUTY OF SELF-DENIAL AND TAKING UP THE CROSS, AND PROCEEDS TO SPEAK OF THE GLORY, PROMISING A VIEW OF THE COMING KINGDOM. Matt. xvi. 13—28. Mark viii. 27—ix. 1. Luke ix. 18—27.—[*See Greswell*, Vol. II. Diss. xxiii. p. 367.]

INTRODUCTION AND ANALYSIS.

Mt. xvi. 13. Mk. viii. 27. Jesus, proceeding northward, through Decapolis, comes into the coasts of Cæsarea Philippi: a locality alike remarkable for the victory of faithful Abraham, and the sin and punishment of his unworthy descendants. — *See* 'Scripture Illustrations.'

———— ———— Lu. ix. 18. Jesus retires for prayer, his disciples being with him.

— xvi. 13, 4. — viii. 27, .8. — ix. 18, .9. Upon recommencing their journey, the disciples, at the request of Jesus, report the opinions expressed by men concerning him.

— xvi. 15, .6. — viii. 29. — ix. 20. Upon being required to state their own views of the Son of man, Peter makes confession, '*Thou art the Christ, the Son of the living God.*'

— xvi. 17—9. ———— ———— Jesus recognises the importance of the truth which Peter has avowed: declares it to be the foundation truth upon which his church should be built. He promises to give unto Peter '*the keys of the kingdom*,' and makes known the vast responsibility under which the disciples should be called to act.

— xvi. 20. — viii. 30. — ix. 21. By forbidding them to speak of him as the Christ, intimates that as yet they are unfit for opening up the great truth which Peter had confessed.

— xvi. 21. — viii. 31. — ix. 22. From this time Jesus begins most plainly to present to his disciples, the first grand key-doctrine of divine revelation—his suffering and death.

— xvi. 22. — viii 32. ———— Having spoken that saying openly, Jesus is laid hold upon by Peter, and rebuked, as if he had passed the bounds of both prudence and truth

— xvi. 23. — viii. 33. ———— Turning, and looking upon his disciples, Jesus rebukes Peter as an enemy, and as having a greater regard to what man was likely to relish, than to what God was pleased to reveal.

Mt. xvi. 24. Mk. viii. 34. Lu. ix. 23. Jesus having called the people with his disciples, declares still more publicly, and with an application to each individual follower, the truth which Peter had been so unwilling should go abroad.

— xvi. 25. — viii. 35. — ix. 24. He that would preserve his life shall lose it, and he that will lose his life for the sake of that Gospel, the truth respecting which Peter had so strongly opposed, the same shall save it; such being given through the death of Christ, the hope of a blessed resurrection.

— xvi. 26. — viii. 36. — ix. 25. Nothing that a man can receive will compensate him for the loss of his soul.

— xvi. 26. — viii. 37. ———— Man has nothing to give adequate to the redemption of his soul: hence the sufferings of Christ; He having become the Redeemer of those that were lost and had nothing to pay.

— xvi. 27. ———— ———— Jesus proceeds to give the *second* key of the treasures hid in Christ, the knowledge of the glory connected with the Redeemer's *second* advent: which is equally opposed to the doctrine of the Sadducees, as was the truth of his first coming to that of the Pharisees. '*The Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.*'

———— ———— — viii. 38. — ix. 26. The danger of Peter's position, as being ashamed of Jesus and of his words.

— xvi. 28. — ix. 1. — ix. 27. Jesus gives promise that some of those standing there should not taste of death till they are privileged to see Christ in his kingdom.

Jesus visits the vicinity of Cæsarea Philippi; he inquires of his disciples, first, whom the people at large, and then whom they themselves, considered him to be; Peter answers in the name of the rest: and is blessed by Jesus.

(G. 8.) No. 50. *Line going Northward from Bethsaida*

MATT. xvi. 13—20. [Ver. 12, ℓ xlvii. p. 34.]	MARK viii. 27—30. [Ver. 26, ℓ xlix. p. 34.]	LUKE ix. 18—21. [Ver. 17, ℓ xl. p. 314.]
13 When Jesus came into the coasts of Cæsarea Philippi,	27 [a]And Jesus went out, and his disciples, into the towns of Cæsarea Philippi: [b]	[b]And it came to pass, as 18

SCRIPTURE ILLUSTRATION.

Mt. xvi. 13; Mk. viii. 27. *Cæsarea Philippi*—the Cæsarea here, at which place is the eastern source of the Jordan, and not far from 'mount Sion, which is Hermon,' De. iv. 48—must be distinguished from *Cæsarea*, on the Mediterranean, . . . frequently visited by the apostles, Philip, Ac. viii. 40; Paul, ix. 30;

NOTE.

Mt. xvi. 13. *Cæsarea Philippi*, now Banias, once Paneas, the site of the eastern source of the Jordan, is about one day's journey, east, from Sidon, and one day and a half west, from Damascus. Philip, the tetrarch, embellished and enlarged it, and named it Cæsarea, in honour of the emperor Tiberius; afterwards, in compliment to Nero, it was called Neronias. Philippi was added to distinguish it from Cæsarea, a seaport on the Mediterranean Sea.—*See* GEOG. NOT. p. 44.

A MAN MAY BASK IN THE BEAMS OF PROSPERITY NOW, AND BURN IN THE FLAMES OF ETERNITY HEREAFTER.

THAT RELIGION IS SPURIOUS WHICH DOES NOT ENABLE US TO RENOUNCE SELF, AND TO BECOME CRUCIFIED UNTO THE WORLD.

MATT. xvi. 14—.6	MARK viii. 28, .9.	LUKE ix. 19, 20.
		he was alone praying, *his* disciples were with him: [c]
he asked his disciples, saying, Whom do men say that I [d] the Son of man am?	[c] and by the way he asked his disciples, saying unto them, Whom do men say that I [d] am?	and he asked them, saying, Whom say the people that I am?
14 And they said, Some *say that thou art* John the Baptist: some, Elias; and others, Jeremias, or [e] one of the prophets	28 And they answered, John the Baptist: but some *say*, Elias; and others, One of the prophets	19 They answering said, John the Baptist; but some *say*, Elias; and others *say*, [e] that one of the old prophets is risen again.
15 He saith unto them, But whom say ye that I am?	29 And he saith unto them, But whom say ye that I am?	20 He said unto them, But whom say ye that I am? [f]
16 [f] And Simon Peter answered *and*-said, [g]	And Peter answereth *and*-saith	Peter answering said,

SCRIPTURE ILLUSTRATIONS.

Peter, x. 23, .4, &c.—CÆSAREA PHILIPPI is by some supposed to have been the city anciently called DAN,* the place where Abraham overtook the captors of Lot, and commenced obtaining that victory, consequent upon which he received the blessing from Melchizedek, Ge. xiv.—'And the LORD shewed him (Moses) all the land of Gilead, unto Dan,' De. xxxiv. 1—A city built hereabouts by the Zidonians was called Laish; when a company of Danites took possession of it they called it Dan, 'after the name of Dan their father,' Jud. xviii. 27—.9—'they set up Micah's graven image, which he made, all the time that the house of God was in Shiloh,' ver. 31—Jeroboam made two calves of gold, and said unto them (the Israelites), 'It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. 29, And he set the one in Beth-el, and the other put he in Dan. 30, And this thing became a sin: for the people went *to worship* before the one, *even* unto Dan,' 1 Ki. xii. 28–30—By this device, which appears to have been eminently successful at DAN, where a preparation had, it seems, been made at the very first implanting of the Israelites there, 'Jeroboam drave Israel from following the LORD, and made them sin a great sin . . . . 23, Until the LORD removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day,' 2 Ki xvii. 21—.3—It was on this, the north-east part of the land, that the Lord first began to cut Israel short, by the Syrians—'and Hazael smote them in all the coasts of Israel; from Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the river Arnon, even Gilead and Bashan,' x. 32, .3—It was from this quarter also that Israel began to be carried away captive by the Assyrians, xv. 27—.9.

Lu. ix. 18. *as he was alone praying*—Luke is particular in noticing this characteristic of the Redeemer, as ch. v. 16, § 21, p. 161—*see on* iii. 21, § 8, p. 59.

Mk. viii. 27. *by the way, &c.*—Jesus and his disciples had, in the course of their journey, retired for prayer; and on recommencing their walk, he engages them in profitable conversation upon a subject the most interesting in itself, and one of which they were to be the divinely appointed expositors to the world; and for their enlightenment upon which we may suppose the prayer of our Saviour had just before been presented, Lu. ix. 18.

Mt. xvi. 13. *the Son of man—see on* Jno. i. 51, § 10.

14. *John the Baptist*—Herod gave currency to this idea, Mk. vi. 16, § 40, p. 305.

Elias—Lu. ix. 8, § ib., p. 305; Mt. xvii. 10—.3, § 51.

15. *whom say ye?*—'it is given unto you to know the mysteries of the kingdom of heaven,' Mt. xiii. 11, § 32, p. 244—'unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more,' Lu. xii. 48, § 63, p. 169.

16. *Simon Peter answered, &c.*—when many were leaving Jesus, Peter, in the name of the twelve, had

NOTES.

Mt. xvi. 14. *Some* say *John the Baptist.* It was the expectation of the Jews, that Elias or Elijah should come again to prepare the way of the Messiah.—*See* ch. xi. 14, § 29, p. 225. Herod and the Scribes believed in the Pythagorean notion of the transmigration of souls, as implied Mt. xiv. 2; [Mk. vi. 14, .5; Lu. ix. 7, 8;] § 40, p. 305.

[*Or one of the prophets.* From the account which Josephus has given of the tenets of the Pharisees, it appears that their notion of the immortality of the soul was the Pythagorean metempsychosis; that the soul, after the dissolution of one body, winged its flight into another; and that these removals were perpetuated and diversified, through an infinite succession, the soul animating a sound and healthy body, or being confined in a deformed and diseased frame, according to its conduct in a prior state of existence. From this notion, derived from the Greek philosophy, we find the Jews speculated variously concerning the Lord Jesus Christ, and indulged several conjectures, which of the ancient prophets it was whose soul now animated him, and performed such astonishing miracles.]

PRACTICAL REFLECTIONS.

Mt. xvi. 13—.5. Upon engaging in prayer, and when alone, it is most expedient that we put to ourselves the question of Christ, as to whom HE, the Son of man, is; as through him alone we can approach the Father with acceptance. It is most important that we not only be able to answer the inquiry, '*Whom do men say that I the Son of man am?*' but this question,

'*Whom say ye that I am?*' Let us distinguish between the report of others' belief, and the true expression of our own.

16 *ver.* Jesus is the Christ. The Anointed of the Father, through whom alone his people can come into blessing, and he who confessed himself *the Son of the Living God.*

* *See* GEOG. NOTICE, p. 44, 'Cæsarea Philippi.' Laish, or Dan, is about four miles west of Cæsarea Philippi—*as see* NOTE, *ibid.*

BEHOLD MY SERVANT, WHOM I UPHOLD; MINE ELECT, IN WHOM MY SOUL DELIGHTETH; I HAVE PUT MY SPIRIT UPON HIM: HE SHALL BRING FORTH JUDGMENT TO THE GENTILES.—Isa. xlii. 1.

MATT. xvi. 17, 18.	MARK viii. 29.	LUKE ix. 20.
[a] Thou art the Christ, the Son of the living God.	[s] unto-him,[a] Thou art the Christ.	The Christ of God.

17 And Jesus answered *and*-said unto-him, Blessed art-thou, Simon Bar-jona: for flesh and blood hath- not revealed *it* unto-thee, but my Father which *is* in 18 heaven And I-say also unto-thee, That

SCRIPTURE ILLUSTRATIONS.

said, 'We believe and are sure that thou art that Christ, the Son of the living God,' Jno. vi. 69, § 43, p. 334—Nathanael had made a similar confession upon his first introduction to Jesus, ch. i. 49, § 10, p. 73.

Mt. xvi. 16. *the Christ*—so Andrew, 'He first findeth his own brother Simon, and saith unto him- We have found the Messias, which is, being interpreted, THE CHRIST,' Jno i. 41, § 10, p. 71—Under this title the Son of God is spoken of in the second psalm, ver. 2—*comp.* Ac. iv. 26, .7, 'The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ,' &c.—Jesus had forbidden the devils to make this confession, Lu. iv. 41, § 17, p. 112—The name Christ, more particularly refers to the intimate union between the Lord and his people, through the power of the anointing, which they have of him, 1 Co. xii. 12—27.

Son of the living God—'I will declare the decree : . . Thou *art* my Son, this day have I begotten thee,' Ps. ii. 7—The living God was more particularly revealed, by the Lord coming down to deliver Israel out of Egyptian bondage, giving them a distinct national existence as his people: 'And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you,' Ex. iii. 14—'And God spake unto Moses, and said unto him, I *am* the LORD:' (or Jehovah, the Living Life-giving One, or the 'I AM THAT I AM'—He 'which is, and which was, and which is to come')—'And I appeared unto Abraham, &c., by *the name of* God Almighty, but by my name JEHOVAH was I not known to them,' vi. 2, 3—In the redemption from death, by the coming of the Son of God, in his bestowing upon us spiritual life, and in his constituting us heirs of everlasting life, God hath still more manifested himself as the Living God, Jno. iii. 16, § 12, p. 86 ; v. 21—6, § 23, pp. 177, .8—Ga. ii. 20, 'I am crucified with Christ: nevertheless I live ; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me,' —He. ix. 14, .5, 'How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? 15, And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance'—*and ch.* xii. 18, 22.

17. *Blessed art thou*—Jesus had at the beginning shewn in what the blessedness of man consists, ch. v. 3—12, § 19, pp. 120—2— . . which blessedness can only be had in him through faith, xi. 6, § 29, p 223—'They which be of faith are blessed with faithful Abraham,' Ga. iii. 9.

Simon (hearing)—A name expressive of the relation in which the believer stands to God the Father —'Every man therefore that hath heard, and hath learned of the Father, cometh unto me,' Jno. vi. 45, § 43, p. 330—The Son of God spake only that which he had heard of the Father, viii. 26, .7, § 55, p. 402; xii. 48—50, § 85, p. 312—It is through hearing the words of the Father, spoken by the Son, that the disciples are washed, 'Now ye are clean through the word which I have spoken unto you,' xv. 3, § 87, p. 387—Of the Holy Ghost also it is said, 'Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak,' &c., xvi. 13.

Bar-jona ('son of a dove')—referring to the relation in which the child of God stands to the Spirit, who as a dove descended upon the Son of God at his baptism, Lu. iii. 22, § 8, p. 59—and by the spirit of peace and love, accompanying the cleansing word of the Father, are believers known to be the sons of God, 'For as many as are led by the Spirit of God, they are the sons of God,' Ro. viii. 14—'But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23, meekness, temperance: against such there is no law. 24, And they that are Christ's have crucified the flesh with the affections and lusts. 25, If we live in the Spirit, let us also walk in the Spirit. 26, Let us not be desirous of vain glory, provoking one another, envying one another,' Ga. v. 22—.6.

for flesh and blood, &c.—Jesus had before said, 'I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes . . . . . and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*,' ch. xi. 25—7, § 29, pp. 227, .8—and Peter had said, 'Lord, to whom shall we go? thou hast the words of eternal life' Jno. vi. 68, § 43, p. 334.

18. *Peter* (a stone)—expressive of the relation in which the believer stands to Christ, the Rock—Peter himself, testified of him, saying, 'To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen, &c. . . . Ye also, as lively stones, are built up,' &c.. 1 Ep. ii. 4, 5—this foundation was to be laid in Sion, to which locality our Lord was now approaching, *see* ver. 13, p. 35—and as if in allusion to the three names, the disciples can say, 'I will praise thee: for thou hast HEARD me, and art become my

NOTES.

Lu. ix. 20. *The Christ of God.* The anointed of God. The Messiah appointed by God, and who had been long promised by Him.

[Mt. xvi. 17. *Blessed art thou, &c.* Seemingly in allusion to the name of 'Simon,' which means '*hearing*,' and that of his father 'Jona,' which means '*dove*,' the emblem of the Holy Spirit, by whom we are given to hear the words of our Father, Jesus said, '*Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.*' And then, referring to the other name of Simon, he said, '*And I say also unto thee, That thou art Peter*'—that is, a stone, a loose rolling stone; but, pointing to the only true foundation, of which Peter had just testified, he added, '*upon this rock I will build my church; and the gates of hell shall not prevail against it.*'—*See* ADDENDA, § 27, p. 213 and p. 28, '*Simon.*']

Flesh and blood hath not, &c. A Hebrew phrase for 'a man' here on earth. It is common in Jewish

PRACTICAL REFLECTIONS.

Mt. xvi. 17. Bar-jona was not only called Simon *Hearing*, as having his ear opened to hear the teaching of the Father respecting his Son; he was also called Peter, *a stone*, to be built upon that Rock, with regard to which he had made confession.

If we would in truth be disciples of Christ, we must in reality be that which the first disciple was also in name. We must be *hearers* of God, born of the Spirit — and '*as lively stones*,' built upon the Rock, 'CHRIST, THE SON OF THE LIVING GOD.'

MATT. xvi. 18. MARK. LUKE.

thou art Peter, and upon this rock ταυτῃ τῃ πετρᾳ I-will-build my church την εκκλησιαν; and the-gates of-hell shall-not-

SCRIPTURE ILLUSTRATIONS.

salvation. 22, The STONE *which* the builders refused is become the head *stone* of the corner. 23. This is the LORD'S DOING; (being born of the Spirit—*see* Jno. iii. 7;) it *is* marvellous in our eyes,' Ps. cxviii. 21—3.

Mt. xvi. 18. *upon this rock*—upon Christ—' *He is* the Rock, his work *is* perfect,' &c., De. xxxii. 4, 18, 30, 31. . . . —' Other foundation can no man lay than that is laid, which is Jesus Christ,' 1 Co iii. 11—He is 'the Foundation of the apostles and prophets,' Eph. ii. 20—they all testified of him, ' To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins,' Ac. x. 43.

I will build—observe the remarkable reference to the Trinity, in the building, Eph. ii. 18—22—where the character, privilege, ground, manner and object of the building are described.

build my church—in contrast to those who were assembled to him only for a time, such as those who partook of the five loaves, immediately after which, many of them, not being able to hear his words, ' went back, and walked no more with him,' Jno. vi. 66, 6, § 43, pp 332, 4—so also the company he had lately left, Mt. xvi. 4, § 47, p. 28—and whom he had directed his disciples to let alone, xv. 14, § 44, p. 8—even the twelve were all to ' be scattered, every man to his own,' until re-united unto him, as having suffered and risen again. Jno. xvi. 32, § 87, p. 397; xx. 19—23, § 95, p. 408—There may also be an implied contrast to the case of the church, or congregation of Israel, the standing of which was upon human obedience, not indeed as regarded the obtaining of blessing according to the covenant made with Abraham, but for retaining possession of the inheritance given to them under the national covenant ministered by Moses, Je. xxxi. 31—4. . . . Rom. iv. 1—13.

my church—It is his—He bought it for himself with his own blood. ' Christ also loved the Church, and gave himself for it; 26, that he might sanctify and cleanse it with the washing of water by the word, 27, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish,' Eph. v. 25—7—' And he is the head of the body, the church,' Col. i. 18.

gates of hell—There may here be an allusion to their being, at this time, near that gate or entrance of the land, 'the entering in of Hemath;' by which, it is probable, the enemy had come in, that swept away the church or congregation of Israel into a land of forgetfulness; when they were, in the language of prophecy, put in graves—' Behold, I will raise up against you a nation, O house of Israel, saith the LORD the God of hosts; and they shall afflict you from the entering in of Hemath unto the river (or ravine) of the wilderness,' Am. vi. 14—' And Israel shall surely go into captivity forth of his land,' vii. 17—*also* ix. 1—10, . . . —and again, that rebuilding against which nothing will be able to prevail, 11—5—The gates of death are spoken of, Job xxxviii. 17; Ps. ix. 13; cvii. 18—and the gates of the grave, Is. xxxviii. 10—It was predicted that Christ, the foundation of his church, would prevail over death, Ps. xvi. 10—and this was fulfilled in Christ, ' Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it,' Ac. ii. 24, &c. —and neither death, nor any other enemy will be able to prevail against those who are made one with him, Ro. viii. 33—9—The last enemy, death, shall be destroyed, 1 Co. xv. 26—' So when this corruptible shall have put on incorruption, . . . then shall be brought to pass the saying that is written, Death is swallowed up in victory,' 54—In the introduction to the epistles to the seven churches, Jesus saith, ' *I am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death,' Rev. i. 18.

NOTES.

writers. Thus, 1 Co. xv. 50, ' *flesh and blood*,' i.e., our present gross corruptible bodies, ' *cannot inherit the kingdom of God*.' So Eph. vi. 12, ' *We wrestle not against flesh and blood*,' &c., and Ga. i. 16, ' *I conferred not with flesh and blood*.' It is evident from our Lord's observation, that it requires an express revelation of God in man's soul, to give him a saving acquaintance with Jesus Christ.

[Mt. xvi. 18. *Upon this rock.* ἐπὶ ταύτῃ τῇ πέτρᾳ—this true confession of thine—that I am THE MESSIAH, that I am come to reveal and communicate THE LIVING GOD, that the *dead lost* world may be saved—upon this very rock, myself, thus confessed, alluding probably to Ps. cxviii. 22, ' *The stone* which *the builders refused is become the head* stone *of the corner*;' and to Is. xxviii. 16, ' *Behold, I lay in Zion for a foundation a stone*,' &c.—I will build my church. *see the headnote, my assembly*, or *congregation*; i.e. of persons who are made partakers of this precious faith. That *Peter* is not designed in our Lord's words, must be evident to every unprejudiced mind. Peter was only *one* of the builders in this sacred edifice, Eph. ii. 20, ' *Jesus Christ himself being the chief corner stone*,' Peter himself (with the rest of the believers) was built on this living foundation stone; therefore, Jesus Christ did not say, *on thee, Peter*, I will build my church, but *changed* immediately the expression and says, *upon that very rock*, ἐπὶ ταύτῃ τῇ πέτρᾳ, to shew that he neither addressed Peter, nor any other of the apostles.]

Christ did *not* mean, as the Roman Catholics say, to exalt Peter to supreme authority above all the other apostles—*see* ch. xx. 26, ' *Whosoever will be great among you, let him be your minister*,' and Ac. xv., where the advice of James, and not of Peter, was followed—*see* also Ga. ii. 11, where Paul withstood Peter to his face, because he was to be blamed—a thing which could not have happened if Christ, as the Roman Catholics say, meant that Peter should be absolute and infallible. Least of all, is anything said here, or anywhere else in the Bible, that *Peter* should have infallible successors.

I will build my church. The church to which our Lord here promises stability, and a final conquest over the power of the grave, is the building raised by himself as the Master-builder; that is, by persons commissioned by him, acting under his direction, and assisted by his Spirit, on the solid rock of the truth of St Peter's faith.

Will build my church. The word church means literally those *called out*, and often means *an assembly* or *congregation*—*see* Ac. xix. 32; vii. 38, ' *This is he, that was in the church in the wilderness with the angel which spake*,' &c. It is applied to Christians as being *called out* from the world. It means, sometimes, the whole body of believers, Eph. i. 22, ' *Gave him to be the head over all things to the church*.' 1 Co. x. 32, ' *Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God*.' This is its meaning in this place. It means, also, a particular society of believers, worshipping in one place, Ac. viii. 1, ' *Persecution against the church which was at Jerusalem*,' ix. 31, ' *Then had the churches rest throughout all*,' &c.; 1 Co. i. 2, &c., ' *Unto the church of God which is at Corinth*.' Sometimes, also, a society in a single house, as Rom. xvi. 5, ' *Greet the church that is in their house*.' In common language it means the church *visible*—i.e., all who *profess* religion—or *invisible*, i.e., all who are real Christians, professors or not.

Or hell. ' The machinations and powers of the invisible world.' πυλαι ᾅδου, ' the gates of Hades,'

HE IS THE ROCK, HIS WORK IS PERFECT: FOR ALL HIS WAYS ARE JUDGMENT:
A GOD OF TRUTH AND WITHOUT INIQUITY, JUST AND RIGHT IS HE.—Deut. xxxii. 4.

MATT. xvi. 19, 20.	MARK viii. 30.	LUKE ix. 21
19 prevail against κατισχυσουσιν it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.		
20 Then charged he διεστειλατο his disciples	30 And he charged επετιμησεν them	And he straitly charged επετιμησας them, 21

SING PRAISES TO GOD, SING PRAISES: SING PRAISES UNTO OUR KING, SING PRAISES.—Psalm xlvii. 6.

FOR GOD IS THE KING OF ALL THE EARTH: SING YE PRAISES WITH UNDERSTANDING.—Psalm xlvii. 7.

SCRIPTURE ILLUSTRATIONS.

Mt. xvi. 18. *shall not prevail*—Jacob had his name Israel given to him because of his prevailing with the Angel of the covenant, Ge. xxxii. 28—'By his strength he had power with God: yea, he had power over the Angel, and prevailed: he wept, and made supplication unto him,' &c., Hos. xii. 3, 4—it is as thus prevailing, that we get the victory over death, He. ii. 14—8—'Forasmuch,' &c.—Re. xii. 10, 11.

19. *and I will give unto thee the keys, &c.*—Christ is the door, which is here implied, as opposed to the gates of hell, in ver. 18—'I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture,' Jno. x. 9, § 55, p. 115—Christ the entrance into eternal life, had been revealed to Peter—but he had yet to be given the keys of 'This gate of the LORD, into which the righteous shall enter,' Ps. cxviii. 20—*see before*, on Peter, ver. 18, p. 37—In Christ 'are hid all the treasures of wisdom and knowledge,' Col. ii. 3—but the Jewish teachers had taken away the key of this treasury—they neither entered in themselves, and them that were entering in they hindered, Lu. xi. 52, § 62, p. 157. Thus they were ignorant, even of the prophecies which referred to their own time—*see on* Mt. xv. 3—12, § 44, pp. 5—8—they were opposed—(*see ver.* 6—9, p. 32, 3)—to the two grand truths which open the words of the prophets: 'The sufferings of Christ, and the glory that should follow,' 1 Pe. i. 11—these two keys, our Lord immediately proceeds to give to Peter—*see on* 'the sufferings of Christ,' Matt. xvi. 21—6—on 'the glory that should follow,' 27, 8, p. 43; xvii. 1—8, § 51, p. 51—Previous to their possession of these keys, the disciples were not in a capacity to open up the truth respecting Christ, *so true*—but after Christ had suffered, and was risen from the dead, Peter, by the use of these two keys, opened the kingdom of heaven, first to the Jews, Ac. ii. iii.—and then to the Gentiles, ch. x.—the two great subjects dwelt upon in these discourses being, as in Acts iii., 'the sufferings,' 13—8—and 'the glory' of Christ, 19—26—These two keys are also left us by Peter in his two epistles: the first being upon 'the sufferings of Christ,' their doctrinal and practical importance; and the second upon 'the glory that should follow,' 2 Pe. i. 16—8—*see* ADDENDA, pp. 47—50, '*Peter's Epistles.*'

and whatsoever thou shalt bind, &c.—The same, ch. xviii. 18, § 53, p. 83—If Peter understood these words as giving him authority to bind persons at his will, he was mistaken. He immediately after sought to bind, or prescribe limits to Jesus himself, for which he was sharply reproved—*see* ver. 23, p. 41—neither did it give him authority over his brethren—*see on* Jno. xxi. 21, 2, § 97, p. 510—it did not give him authority to encourage the imposing upon the church burdensome rites, or other terms for Christian communion, than those which Christ himself has enjoined, Ga. ii. 11—21—these are faith in Christ as having suffered for our sins, and a willingness to suffer for his sake—the doctrine taught, and the duty to which we are called in the *first* epistle of Peter.

whatsoever thou shalt loose, &c.—In Peter's *second* epistle, there is an opening of prophetic truth respecting 'the glory that should follow;' which, in the same order, is more fully given in the Apocalypse, that describes the loosing of the seals in heaven by the Lamb that had been slain: *see* Rev. v. vi., after a door had been opened in heaven, ch. iv.—It may be remarked, that according as we do to others, it is done for us by our Father in heaven; if we bind up others, as girding them for the Christian warfare, we will ourselves be strengthened; if we bind heavy burdens upon others, we shall ourselves be likely to come under oppression; if we will not forgive men their trespasses, neither will our heavenly Father forgive us—*see* the case of the servant who bound his fellow-servant, Mt. xviii. 23—34, § 53, p. 84—On the contrary, if we seek earnestly to confer spiritual freedom upon others, we shall ourselves the better enjoy the Gospel—if we liberally lay open what we know of the Scriptures of truth, they will be farther unfolded to us: 'There is that scattereth, and yet increaseth; and *there is* that withholdeth more than is meet, but *it tendeth* to poverty,' Pr. xi. 24—we must especially be careful against dealing in a niggardly spirit with the treasures of the kingdom.

20. *Then charged, &c.*—They required to be given the keys before they could open the door—they needed to be made better acquainted with Christ, both as to his sufferings and his glory, before they could unfold the truth respecting him to others—they were shortly after to be 'eye-witnesses of his majesty,' ch. xvii. 1—5, § 51, p. 51; but this key they were not to use, until they were put in possession of the other also, in being made eye-witnesses of his sufferings; not until these were completed, were they to speak of his appearing in glory, ver. 9, § *ib.* p. 52.

NOTES.

are, by profane and sacred writers, used for the state of death; and here is a promise that not even death itself should prevail against the genuine members of Christ's church.—*Comp.* Rom. viii. 38, 39.

[Mt. xvi. 19. *The keys of the kingdom of heaven.* The key was a badge of high office and distinction in the regal governments of antiquity, and it was a custom with the Jews to accompany and denote promotion by the delivery of a key. 'To confer the key,' is a phrase equivalent to bestowing a situation of great distinction and trust.—*See* Is. xxii. 22, '*And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.*' Peter was also given authority along with the other apostles, to declare what should be binding upon believers, and what they should be released from. They were released from the ceremonial law, but left without law to Christ.]

PRACTICAL REFLECTIONS.

Mt. xvi. 18. The gates of hell, or the councils of the evil one, may prevail against other churches, built upon other foundations; but against the church of Christ, built on Jesus Christ himself, the sure foundation, as confessed by Peter, Satan can never prevail. Soon may those who profess faith in Christ, know the riches of his name; and, in the use of the keys given to Peter, come to possess those treasures which are all hid in Christ Jesus, 2 Pe. i. 2—4.

[19 *ver.* The lawyers, who looked not to Christ, as the end of the law for righteousness to every one that believeth, had taken away the key of knowledge; but our Lord, as revealing the truth respecting his first and second comings, delivers two keys in lieu thereof to Peter. He gives the two grand key-doctrines of divine revelation—the knowledge of the sufferings of Christ at his *first* coming, he presents in what immediately succeeds, and the knowledge of the glory that shall follow at his *second* coming, he afterwards gave on the mount of Transfiguration.]

Let us remember, that if we bind others on earth, we shall ourselves be bound; but if we forgive men their trespasses, our Heavenly Father will also forgive us our trespasses.

MATT. xvi. 20.	MARK viii. 30.	LUKE ix. 21.
that they-should-tell no-man that he was Jesus the Christ.	that they-should-tell no-man of him.	*and*-commanded παρηγγειλε *them* to-tell no-man that-thing;

(G. 9.)—*From this time forward Jesus begins to foretell his sufferings and death, circumstantially, to the disciples: Peter expostulates with him, and is sharply rebuked: Jesus takes occasion thence to discourse both to his disciples and to the people on the duty of self-denial and taking up the cross, and proceeds to speak of the glory, promising a view of the coming kingdom.*

MATT. xvi. 21—.8.	MARK viii. 31—ix. 1.	LUKE ix. 22—.7.
21 [a] From that-time-forth began Jesus to-shew unto his disciples, *how* that he [b]	31 And he-began to-teach them, that [b] the Son of man [c]	saying, 22 The Son of man
[c] must go unto Jerusalem, and suffer many-things [d]	must suffer many-things, [d] and be-rejected ἀποδοκιμασθηναι	must suffer many-things, and be-rejected ἀποδοκιμασθηναι
of the elders and chief-priests and scribes, and be-killed and be-raised-again the third day.	of the elders, and *of the* chief-priests, and scribes, and be-killed, and after three days rise-again αναστηναι.	of the elders and chief-priests and scribes, and be-slain, and be-raised the third day.

SCRIPTURE ILLUSTRATIONS.

Mt. xvi. 21. *From that time, &c.*—Jesus lost no time in fulfilling the promise he had made unto Peter, ver. 19, p. 39, but immediately began to make known to him the sufferings of Christ, the *first* of the (two) keys of the kingdom of heaven—*see on* ver. 19, p. 39.

must go unto Jerusalem—The subject of discourse with those also that appeared with him in glory—they 'spake of his decease which he should accomplish at Jerusalem,' Lu. ix. 31, § 51, p. 54—Jesus on another occasion said, 'Nevertheless I must walk today, and to-morrow, and the *day* following: for it cannot be that a prophet perish out of Jerusalem,' xiii. 33, § 66, p. 179—The place where he was to be made a sacrifice for our redemption, Jesus again pointed out, Mt. xx. 18, .9, § 77, p. 2[5]—After the temple had been built at Jerusalem, 'the LORD appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice,' 2 Chr. vii. 12.

suffer many things—One of the two grand subjects of Old Testament prophecy concerning Christ; and without the knowledge of which, the prophets cannot be truly understood—Jesus, after his resurrection, reproached his disciples for being so slow in apprehending these two great truths, Lu. xxiv. 25—.7, § 94, p. 494—Paul was in the habit of going, on the sabbath days, into the synagogues of the Jews, and reasoning with them out of the Scriptures, 'OPENING and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom (*said he*) I preach unto you, is Christ,' or 'Messiah the Prince,' Ac. xvii. 1—3.

I. The sufferings of Christ were for atonement: Is. liii. 4—6, 10—.2. . . . Rom. iii 24—.6; iv. 22—.5; v. 6—11; 1 Pe. i. 17—21; ii. 24; 1 Jno. ii. 2; iv. 10.—*See* ADDENDA, p. 46, 'Scrip. Illus.' of '*The Sufferings of Christ*,' *&c.*

II. That Christ, as our High Priest, might have a sympathy with us in our sufferings, and that we might have the fuller confidence in his intercession: He. ii. 17, .8; iv. 15, .6.

III. For the crucifixion of self, as teaching us the folly of all trust in the flesh, in that nothing less could avail for our redemption, than the sacrifice of the Son of God: Rom. vii. 4—6; Ga. v. 11—24.

IV. They are also for our example, teaching—

1. Submission to the will of God, 1 Pe. iv. 1, 2.
2. Patient endurance of evil, forgiveness of enemies, ii. 21—.4.
3. Love to the brethren, Eph. v. 1, 2; Gal. vi. 2; 1 Jno. iii. 16—*see the border*—and 1 Pe. i. 2.

Mk. viii. 31. *rejected*—This had been expressly predicted, when he was spoken of as the STONE—the Stone to be exalted in glory as head of the corner, was first to be refused by the builders, *Ps.* cxviii 22—'He is despised and rejected of men,' &c., Is. liii. 3—they even preferred a murderer to the Prince of life: 'Not this man, but Barabbas,' Jno. xviii. 40, § 90, p. 443—'This is the Stone which was set at nought of you builders, which is become the head &c.,' Ac. iv. 11.

of the elders, &c.—Lu. xxii. 66, &c. § 89.

and be killed, &c.—Prefigured by the killing of the paschal lamb, *comp.* Ex. xii.; 1 Co. v. 7; and predicted Is. liii. 7, 8—*comp.* Ac. viii. 32—.5—'But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; 15, and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses,' iii. 14, .5—*comp.* Jno. xviii. 40, § 90.

rise again—see on Jno. ii. 19, § 12, p. 82—'Destroy this temple, and in three days I will raise it up,' Mk. xvi. 9, § 93, p. 491—'Now when *Jesus* was risen,' &c.—'Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins,' Ac. v. 31—'Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again,' &c. Rom. viii. 34; Rev. i. 18.

NOTES.

Mt. xvi. 21. *He must go unto Jerusalem, &c.* The apostles were probably looking for a display of his kingly glory, and he proceeds to make them acquainted with his priestly office.

Of the elders and chief priests and scribes. The elders, with the chief priests and scribes, composed the sanhedrim. Hence that great council is called πρεσβυτέριον, Ac. xxii. 5; Lu. xxii. 66, § 89. These elders of the people are to be distinguished from the elders of the cities, who were only the heads of the lower courts of justice. The scribes were assessors, or learned assistants.—*See* ADDENDA, § XXV. p. 199, '*Scribes*.' These three orders including the chief priests, are named promiscuously in the Gospels whenever the sanhedrim is mentioned.

PRACTICAL REFLECTION.

[Mt. xvi. 20. A man may receive much divine instruction as to a doctrine, and yet not be prepared to act the part of a teacher thereof to others; even that important truth which lies at the foundation of all spiritual edification, the apostles were not to make known until they were acquainted with its import.]

HEREBY PERCEIVE WE THE LOVE OF GOD, BECAUSE HE LAID DOWN HIS LIFE FOR US: AND WE OUGHT TO LAY DOWN OUR LIVES FOR THE BRETHREN.—1 Jno. iii. 16.

MATT. xvi. 22, 23.	MARK viii. 32, 33.	LUKE.
	32 And he spake that saying openly παρρησίᾳ.	
22 Then Peter took him, *and*-began to-rebuke επιτιμαν him, saying, Be-it-far-from thee ἵλεως σοι, Lord: this shall not be unto-thee.	And Peter took him, *and* began to-rebuke επιτιμᾶν him.	
23 But he turned,	33 But when he had-turned-about and looked-on his disciples, he-rebuked Peter, saying,	
and-said unto Peter, Get-thee behind me, Satan: thou-art an-offence unto-me σκανδαλον μου: for thou-savourest φρονεις not the-things *that be* of God, but those *that be* of men.	Get-thee behind me, Satan: for thou-savourest φρονεις not the-things *that be* of God, but the things *that be* of-men.	

SCRIPTURE ILLUSTRATIONS.

Mt. xvi. 22. *Be it far from thee*—This seems to have been the first part of Peter's rebuke. He wished Jesus to have some regard for himself, for his reputation, which would be entirely destroyed, if, in place of exalting his followers to dignity and office in Messiah's kingdom, it were noised abroad that he was himself about to die the death of a common malefactor—*see* 1 Cor. i. 23, 'We preach Christ crucified, unto the Jews a stumblingblock,' &c.

Mk. viii. 33. *turned about*—They appear to have been walking in company, ver. 27, p. 35, Jesus in advance of the disciples.

rebuked Peter—Peter had rebuked Jesus, and he is himself immediately rebuked. This is in illustration of what his Lord had just before said, 'Whatsoever thou shalt bind,' &c., Mt. xvi. 19, p. 39—*see further*, xviii. 18—35, § 53, pp. 83—5.

Get thee behind me, Satan—It is to be remembered, that he whom our Lord was now addressing, was Peter, whom the adherents of the Pope claim for the foundation of their church. If the Rock built upon be not Christ, but Peter, there can be no doubt but that the foundation built upon is Satan. No wonder that of a church having such a foundation it should be said, 'Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird,' Rev. xviii. 2.

Mt. xvi. 23. *thou art an offence, &c.*—Peter, as opposing the truth taught by Christ, was like a stone out of place, 'a stumblingblock,' or 'rock of offence'—it is likely our Lord here alludes to the implied rebuke of Peter; even that Jesus was in danger of giving needless offence to his followers—*see* xv. 12, 3, § 44, p. 8.

for thou savourest not—Peter had more concern about what would be agreeable for man to hear, than anxious to know what God was pleased to reveal—against this leaven of the Pharisees our Lord had just before warned the disciples, ch. xvi. 6—12, § 48, pp. 32—4—the warning was not unheeded on the part of Peter, Ga. ii. 11, 12.

NOTES.

Mk. viii. 32. *And he spake that saying openly.* He had before been conversing with his disciples privately, when he charged them to '*tell no man that he was Jesus the Christ*,' Mt. xvi. 20, p. 40; regarding his approaching rejection and death, he speaks openly, so as that any one near him might hear, Mk. viii. 34.

And Peter took him. προσλαβόμενος — took him up—suddenly interrupted him, as it were calling him to order. Only Mark, who is supposed to have written under the direction of Peter, notices that which probably influenced that forward disciple the most in this matter: viz., Christ speaking openly of his sufferings and death. Peter may have been afraid that such an announcement would be likely to destroy altogether his Master's waning popularity. Whether such a thing was or was not about to happen, he may have thought that it was very inexpedient to say such a thing. To this tendency to savour the things that be of men, our Lord adverts, ver. 33.

Mt. xvi. 22. *Be it far from thee, Lord.* The phrase as used by the LXX, generally signifies, *God forbid*; or, as we render it, *Far be it from thee!*—*See* 2 Sa. xx. 20; 1 Chr. xi. 19.

[*This shall not be, &c.* The second part of Peter's rebuke—not only was it inexpedient that Jesus should speak as he had spoken, but he had spoken that which was not to be: this was probably Peter's opinion at the time; and if so, it shews that he, in being given a knowledge of the atonement of Christ, the first grand key-doctrine of divine revelation, was given possession of something which he had not previous to the present conversation.]

23. *Satan,* שָׂטָן, *Heb.* 'An adversary,' (2 Sa. xix. 22; 1 Ki. v. 4.) It frequently signifies 'an evil counsellor.' Satan spake by Peter, and used him (without Peter's intention) as an instrument to shun the cross: it was, therefore, proper to recognise Satan as well as Peter in the suggestion. The proper translation is, 'Get thee behind me, thou adversary.'

Thou art an offence. That is, a stumblingblock. Your advice and wishes are *in my way*. If followed, they would *prevent* the very thing for which I came.

Thou savourest not. I. e., *dost not relish*, or *thou dost not understand*, or *discern* the things of God.

[Peter had said '*Be it far from thee!*' literally, 'Be merciful to thyself.' This is a Hebrew expression, and marks the horror which one has of a thing, and expresses as much as 'God forbid.' Our Lord's reproof was directed not against the address, but against Peter's gross and carnal views. Our Lord now spoke to Peter in such a manner as plainly proved that He looked upon Peter as a very unfit foundation for *His* church; however many, who have fallen from the goodness of God, have pretended to take him for theirs.]

PRACTICAL REFLECTIONS.

Mt. xvi. 21. To those who are appointed to confess Christ, the knowledge of what he came to do when he appeared the first time, is especially necessary. Jesus would not have his disciples to expect otherwise than according to truth. At that time, not the acknowledgment of his being the promised Messiah, but shame and suffering, awaited him in Jerusalem.

[Our faith must not stand in the wisdom of men. The elders, the chief priests and scribes in Jerusalem, were they who rejected the Christ, the Son of the Living God, who had been confessed by ignorant and unlearned fishermen of Galilee.]

23 *ver.* The Romanists have said, that Peter is the rock upon which their church is built; but observe

THE HEART IS DECEITFUL ABOVE ALL THINGS, AND DESPERATELY WICKED: WHO CAN KNOW IT?—Jer. xvii. 9. WHO HATH DIRECTED THE SPIRIT OF THE LORD, OR BEING HIS COUNSELLOR HATH TAUGHT HIM?—Isa. xl. 13.

Matt. xvi. 24—.6.	Mark viii. 34—.6.	Luke ix. 23—.5
24 Then	34 [a]And when he had called unto *him* the people with his disciples *also*, he said [i] unto them,	And 23
said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross,	[b]Whosoever will come after me, let him deny himself, and take up his cross, [k]	he said [i] to *them* all, [k] If any *man* will come after me, let him deny himself, and take up his cross [l]daily,
and follow me	and follow me.	and follow me. [m]
25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake	35 [m]For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's,	For whosoever will save 24 his life shall lose it: but whosoever will lose his life for my sake,
shall find it.	the same shall save it.	the same shall save it.
26 For what is a man profited, if he shall gain the whole world, and lose ζημιωθῇ his own soul?	36 For what shall it profit a man, [n] if he shall gain the whole world, and lose ζημιωθῇ his own soul? [p]	For 25 [n]what is a man advantaged, if he gain the whole world, and lose απολεσας himself,

SCRIPTURE ILLUSTRATIONS.

Mk. viii. 34. *take up his cross*—Jesus had before spoken of this, when sending out the twelve, Mt. x. 38, § 39, p. 312; and again he repeats the same, Lu. xiv. 27, § 67, p. 185—Jesus bore his own cross, Jno. xix. 17, § 91, p. 458—Peter well understood this duty afterwards—*see* 1 Ep. ii. 20—4; iii. 14—8; iv. 1, 12, 3, 6, 9—*see on* Mk. viii. 38, p. 43.

and follow me—The Christian may not expect to fare better than his Master, Mt. x. 24, 5, § 39, p. 300; Lu. vi. 40, § 27, p. 259; Jno. xv. 20, § 87, p. 390—It is to be noticed that our Lord had just before said unto Peter, 'Get thee behind me, Satan,' ver. 33; and that after his resurrection, he repeatedly reminds him of the present admonition, Jno. xxi. 19, 22, § 97.

35. *whosoever will save, &c.*—*see* Mordecai's warning to Esther, 'Think not with thyself that thou shalt escape in the king's house, more than all the Jews,' &c., Est. iv. 13; and that of Jeremiah, to the Jews who sought safety in Egypt, Je. xlii. 14—8—Our Lord admonished his disciples in a similar manner, Mt. x. 28, § 39, p. 301—'He that findeth his life shall lose it: and he that loseth his life for my sake shall find it,' ver. 39, § *ib.* p. 302—'Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it, Lu. xvii. 33, § 72, p. 212—'He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal,' Jno. xii. 25, § 82, p. 267—Many of the Old Testament saints 'were tortured, not accepting deliverance; that they might obtain a better resurrection. He. xi. 35—'And *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, . . . and they lived and reigned with Christ a thousand years.' Rev. xx. 4.

Mt. xvi. 26. *what is a man profited, &c.*—'What *is* the hope of the hypocrite, though he hath gained, when God taketh away his soul?' Job xxvii. 8—To the rich man, who had more than his barns would hold, and who, in contemplating their enlargement said, 'I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry . . . God said . . . *Thou* fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So *is* he that layeth up treasure for himself, and is not rich toward God,' Lu. xii. 19—21, § 63, p. 165.

NOTES.

Mk. viii. 34. *Called the people.* This was no small part of the reproof given to Peter; that what he was afraid might be casually heard, his Master should purposely call the people to hear, and that, with an application to each individual follower. Not only was Christ to die, as being rejected of men, but every disciple must be willing to die the death of a common malefactor.

Mt. xvi. 24. *Will come after me.* Be my disciple, embrace my religion.

[*Deny himself.* Renounce all worldly desires. It must be remembered that human nature is in a state of depravity and corruption: man is not upright; his passions and affections do not naturally move in subordination to the higher principle within him, but are disposed to rebellion. We are in mercy commanded to abstain from sensual gratifications, and to forego many indulgences, though in themselves not, strictly speaking, perhaps, vicious or immoral; the gratifying of which not only tends to ruin our own souls, but brings discredit upon the religion which commands us to come out from the world and be separate, and not so much as to touch the unclean thing.]

Take up his cross. It was usual for persons who were condemned to be crucified, to carry to the place of execution the whole or part of the fatal gibbet on which they were to suffer. Hence the expression of *taking up one's cross*, was used to signify a person suffering any evil willingly.

PRACTICAL REFLECTIONS.

what kind of a foundation they have chosen: it is that which our Lord rejected, and which he called Satan, and which he declared to be an offence unto him; Peter being at that time more regardful of what was palatable to man than according to the truth of God. '*Their rock* is *not as our Rock, even our enemies themselves* being *judges*,' De. xxxii. 31.

Mt. xvi. 24. Jesus would not have the people deceived as to what was to be expected in following him. His disciples must lay their account with shame and suffering, and they must take all patiently, as following the crucified One.

25 *ver.* He who seeks ease and pleasure at the expense of truth and duty, loses peace and blessing: but he who is willing to part with all, for the sake of Christ and the gospel, will be infinitely a gainer.

[We must not merely contemplate the sufferings of Christ doctrinally, so as to exercise faith upon that all-sufficient atonement for sin, which he has made; we must contemplate them practically, so as to be willing, like him, to suffer all things for the sake of the truth, and the welfare of others.]

THEY THAT WAIT UPON THE LORD SHALL RENEW THEIR STRENGTH; THEY SHALL MOUNT UP WITH WINGS AS EAGLES; THEY SHALL RUN, AND NOT BE WEARY; AND THEY SHALL WALK, AND NOT FAINT.—Isa. xl. 31.

MATT. xvi. 27.	MARK viii. 37, 38.	LUKE ix. 26.
[q] or what shall a man give in exchange for αντάλλαγμα his soul?	37 Or what shall a man give in exchange for αντάλλαγμα his soul?	[p] or be cast away ζημιωθεὶς [q]?
27 For the Son of man shall μέλλει come in the glory of his Father with his angels; and then he shall reward every man according to his works τὴν πρᾶξιν. [r]	38 [r] Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he [s] cometh in the glory	For whosoever 26 shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he [s] shall come in his own glory,

BEHOLD, THE LORD GOD WILL COME WITH STRONG HAND, AND HIS ARM SHALL RULE FOR HIM:

BEHOLD, HIS REWARD IS WITH HIM, AND HIS WORK BEFORE HIM.—Isa. xl. 10.

SCRIPTURE ILLUSTRATIONS.

Mt. xvi. 26. *what shall a man give, &c.*—'Shall I give my first-born *for* my transgression, the fruit of my body *for* the sin of my soul? He hath shewed thee, O man, what is good,' &c., Mi. vi. 7, 8—'For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh,' Rom. viii. 3—our Lord Jesus Christ 'gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father,' Ga. i. 4—'Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins,' 1 Jno. iv. 10—'As it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation,' He. ix. 27, 8.

27. *For the Son of man shall come in the glory, &c.*—Our Lord having presented the disciples with the *first* key, the knowledge of 'THE SUFFERINGS OF CHRIST,' ver. 21—3, proceeds now to the *second*, 'THE GLORY THAT SHOULD FOLLOW'—*see on* ver. 19, p. 39—Messiah had been spoken of in prophecy as the Son of man coming in the clouds of, &c., Da. vii. 13. . . . —'The LORD my God shall come, *and* all the saints with thee,' Zec. xiv. 5—*see* the promise to the twelve, Mt. xix. 28, § 75, p. 228, *and on* the Lord's second advent, xxiv. 30, § 86, p. 338; xxv. 31, § *ib.*, p. 351, *and* Jesus' avowal before the sanhedrim, xxvi. 64, § 89, p. 429. Jesus' departure subsequent to his first advent, is preparatory to his second coming, Jno. xiv. 3, § 87, p. 380—'For the Lord himself shall descend from heaven with a shout,' &c., 1 Th. iv. 16—'the Lord Jesus shall be revealed from heaven with his mighty angels,' &c. 2 Th. i. 7—'He shall come to be glorified in his saints,' ver. 10—'And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,' &c., Jude 14—'Behold, he cometh with clouds; and every eye shall see him,' &c., Rev. i. 7.

reward every man, &c.—'But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming,' 1 Co. xv. 23—on the reward then, *see* Mt. xix. 28—30, § 75, p. 228—the different degrees of reward which these are to enjoy, is noticed in the parable of the talents, xxv. 14—30, § 86, p. 347; Lu. xix. 12—*comp.* ver. 20—7, § 80, p. 248—On the principle of reward in general, *see* ADDENDA, p. 46, '*On the principle*,' *&c.*

Mk. viii. 38. *ashamed of me and of my words, &c.*—Only in Christ is redemption to be found, and of that redemption we are made heirs through faith in his word. He who rejects this way of salvation provided by Christ's *first* coming, is altogether unprepared for his *second* advent—'I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth,' &c., Rom. i. 16—'Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God,' 2 Ti. i. 8. It may be noticed that Peter seems to have been just before ashamed of the words of Christ—*see on* Mk. viii. 31—3, p. 43, 4—and he afterwards seemed to be ashamed of Jesus himself, xiv. 66—71, § 89, p. 430—but he did not continue ashamed—*see* Ac. ii., iii. 12—6; iv. 8—12.

shall the Son of man be ashamed—Mt. vii. 23, § 19, p. 141; x. 32, 3, § 33, p. 201; Lu. xii. 8, 9, § 63, p. 164; Jno. xii. 42, 3, § 83, p. 310—'If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us,' 2 Ti. ii. 12—*see on* Mk. viii. 31, p. 42, &c.

Lu. ix. 26. *his own glory, &c.*—'He shall come to be glorified in his saints,' &c., 2 Th. i. 10—'Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples,' Jno. xv. 8, § 87, p. 388—*see*

NOTE.

[Mk. viii. 38. *This adulterous and sinful generation.* Spiritual adultery appears to be that which is more particularly adverted to by our Lord. It is frequently and severely reprobated by the prophets. Because of unfaithfulness to the marriage covenant made with them when he brought them up out of Egypt, the Lord had given Israel a '*bill of divorce*,' and sent them away, and her treacherous sister, Judah, feared not, but went and played the harlot also. '*And the* LORD said. . . . *The backsliding Israel hath justified herself more than treacherous Judah*,' Jer. iii. 8—11. The Lord was now bearing with the Jews, and he did bear with them, even unto the death; after which, in resurrection life he turned away from treacherous Judah, to seek after backsliding Israel, whom he had put away; to whose sin of adultery the treacherous Judah added the sin of crucifying 'the Lord of glory,' of murdering her husband, come to redeem her from the hands of her enemies, unto whom she had sold herself for nought.]

PRACTICAL REFLECTIONS.

Mt. xvi. 27. Our hope in Christ is to regard his *second* and glorious advent, the knowledge of which is he *second* grand key-doctrine of divine revelation, and without which we cannot be expected to unlock the treasures which are hid in Christ.

Mk. viii. 38. Peter at the trial of Jesus appeared to be ashamed of him, as he was now ashamed of the words which Jesus had spoken openly; and had he go continued, he would doubtless have incurred the punishment—'*Of him also shall the Son of man be ashamed, when he cometh, &c.*—but, that there is forgiveness with God, for those who truly repent, was abundantly manifested in the case of that forward but frail disciple.

MATT. xvi. 28.	MARK ix. 1.	LUKE ix. 27.
	of his Father	and *in his* Father's,
	with the holy angels.	and of-the holy angels.*
	Ch. ix.	
	1 And he-said unto-them,	But I-tell you 27
28 Verily I-say unto-you,	Verily I-say unto-you,	of-a-truth αληθως,
There-be some	That there-be some	there-be some
standing here,	of-them that-stand here,	standing here,
which shall-not-taste of	which shall-not-taste of-	which shall-not-taste of-
death, till they-see	death, till they-have seen	death, till they-see
ἑως αν ιδωσι	ἑως αν ιδωσι	ἑως αν ιδωσι
the Son of man coming	the kingdom of God come	the kingdom of God.
ερχομενον	εληλυθυιαν	
in his kingdom.	with εν power.	
[Ch. xvii. 1, § li., p. 51.]	[Ver. 2, *ibid.*]	[Ver. 28, *ibid.*]

SCRIPTURE ILLUSTRATIONS.

also Mt. x. 37, § 39, p. 302; xxiv. 30, § 86, p. 338; xxv. 31, § *ib.* p. 351; Is. xxiv. 13—.5.

Lu. ix. 26. *and of the holy angels*—The saints will be delighted in, both by God and by the highest creature intelligences: but of him that is ashamed of Christ now, will the Son be ashamed, 'when he cometh in the glory of his Father with the holy angels,' Mk. viii. 38—*see* Lu. xii. 9, § 63, p. 164; Rev. iii. 5—The existence of these, and the truth generally, connected with the doctrine of the *second* advent, was denied by the Sadducees; as was the truth respecting the *first* advent denied by the Pharisees—*see on* 'the keys,' Mt. xvi. 19, p. 39—*and see on* ch. xxv. 31, § 86, p. 351.

Mt. xvi. 28. *some standing here*—Peter, James, and John—*see* Mk. ix. 2, § 51, p. 51.

not taste of death—He had before shewn that all who would follow him into the enjoyment of the kingdom, must be willing to die the death of a malefactor, ver. 24—.5, p. 42.

see the Son of man coming, &c.—*see on* the Transfiguration, when the Foundation of the Kingdom was laid, and when Christ appeared as he shall appear in his glory. Then it was given to the three chosen witnesses to have a sight of the kingdom; to see Him who is our Peace in the glory of the Father, ch. xvii. 1—8, § 51, p. 51; 2 Pe. i. 16—.8.

NOTES.

[Mk. ix. 1. *Verily I say unto you, &c.* 'To encourage them, he assured them that though his kingdom was now obscure and despised—though he was cast out and little known—yet the time was near when *he* should be regarded in a different manner, and his kingdom be established with great power. This cannot refer to the end of the world, and there is no need of referring it to the destruction of Jerusalem.—*Barnes.*]

The promise began to have its fulfilment when Christ, upon the mount of Transfiguration, (§ 51, p. 51) received from the Father honour and glory. It had its further development in the witness of the Holy Ghost, given on the day of Pentecost; when the church, being found in holiness before the Lord, was presented before the world in unity and power; and thousands were instantaneously added to the number of the saved.

Mt. xvi. 28. *Son of man coming in his kingdom.* Mk. and Lu. have explained this. Mk. ix. 1, '*Till they have seen the kingdom of God come with power.*' Lu. ix. 27, '*Till they see the kingdom of God.*'

PRACTICAL REFLECTIONS.

[Mk. ix. 1. The sight of Christ in glory, which Peter, and some others of those who now heard Jesus speak, saw a few days after on the mount of Transfiguration, gives a key to the *glory* that shall follow. The knowledge of the means whereby the kingdom of heaven is opened to all believers, was now given to Peter; and the sight of Christ in glory, as he appeared on the mount of Transfiguration, as truly affords a key to the knowledge of the glory that shall follow.]

Let us beware of rejecting Christ as the only One Foundation, who died for our sins; by whom alone an all-sufficient atonement hath been made for sin.—This Peter was in danger of doing, and so his pretended successors have done. Out of gratitude to God for the words of salvation he has sent, let love to Christ and his gospel be the spring and motive of all our actions. As Peter confessed, so ought we to confess that Jesus is "THE CHRIST, THE SON OF THE LIVING GOD."

GEOGRAPHICAL NOTICE.—CÆSAREA PHILIPPI, p. 35.

CÆSAREA PHILIPPI, anciently 'Panea,' *Banias*, is a village situated at the foot of the eastern mountain Lebanon, about fifteen miles from the northern extremity of lake Tiberias. At this place is the *eastern* source of the river Jordan.* 'The town is situated in a corner of a recess in the plain, and is surrounded on all sides by hills, except on the west. It lies at the base of the lofty *Jebel esh Sheikh*, some of the

* *See* Sect. viii. Vol. I. p. 61. *Of the other source* ('Tell el-Kadhi,' *the western*) Dr. Wilson says: 'We climbed up the highest point of the Tell, a few yards distant from the mill (Dr. Wilson and his companions slept at this mill, hospitably though poorly entertained by its Christian owner), and made a few annotations, and took the bearings of two or three places by the compass. The hill here is known by the names of the *Tell el-Kadhi*, and *Ras esh-Sheriah*. The word 'Kadhi' in Arabic signifies 'Judge,' an exact accordance in etymological meaning, which I have never noticed in this connection with the Hebrew DAN (judicious). Ras esh-Sheriah means 'the head of the watering place,' applied to the Jordan by way of distinction, as the chief river of irrigation and sacred ablution in the Holy Land. The river which originates here is called the *Nahr ed-Dhan*, or river of DAN, for the Hebrew ד is often represented by the Arabic ض. The Tell itself is of basaltic tufa; but there are ruins both of huts and houses upon it, heaps of stones and old foundations, as we particularly noticed. We did not hesitate, on these accounts, to conclude that it is really the site of the ancient DAN, which is placed by Eusebius and Jerome at four miles from Paneas, on the way to Tyre. A small grove of large trees lying about two miles to the south, which we noticed first when on the western side of the valley, the miller told us is called the *Shajar ed-Difneh*. We started at this information, which he communicated to us of his own accord, and without any idea of its possible import. It struck us for the moment, that though the word *Difneh* means a laurel, this may be the exact locality of the Daphne (Δαφνη) mentioned by Josephus, and supposed by Reland and others to be a corruption of the word Dan, and to which Josephus refers when speaking of the lake Semechonites (which he makes thirty furlongs in breadth and sixty in length); he says that "its marshes extend as far as the place called Daphne, which has fountains supplying the lesser Jordan, under the fountain of the golden calf, and

EXALT THE LORD OUR GOD, AND WORSHIP AT HIS HOLY HILL; FOR THE LORD OUR GOD IS HOLY.—Psalm xcix 9.
THE LORD DIRECT YOUR HEARTS INTO THE LOVE OF GOD, AND INTO THE PATIENT WAITING FOR CHRIST.—2 Thess. iii. 5.

flanks and prolongations of which are remarkably fertile and beautiful, like the plain below, presenting a sparse forest of very thriving trees. A considerable part of the town, in the form of a trapezium, has been regularly fortified; and its defences yet remain to some good extent. Among them there is a handsome gateway, and eight large towers shewing massive walls, and still bearing distinctive names. Among these we marked the *Birj el-Bawadi*, opposite a bridge, a strong tower with massive walls, having an Arabic inscription over the outer door, but of materials probably of older date than those of the times of the crusaders; the *Birj el-Hairun*, now fallen; and the *Birj el-Atlas*, fallen to the plinth, and having old bevelled stones. Along these towers there passes a stream called *Nahr Sari*, said to rise at a place called *Mejdel*, in a gash of the hills to the east. A fosse lay along the *Birj el-Atilah*, the *Birj ed-Daulah*, and the *Birj el-Ali*. A tomb of Chunam, said to be that of a Sultan Ibrahim, is within an enclosure. The bridge over the stream to the south is called *Jisr ed-Dardarah*. Its lower parts may be of Roman construction. . . . The houses and huts at present occupied at Banias may amount to sixty (Dr. Robinson says one hundred and fifty—*see* Bib. Res., Vol. III. p. 347). A ruinous castle similar to that now noticed, called by distinction the *Kulat* Banias, bearing E. by S. from the town, is situated on the height above. It is a conspicuous object at a great distance.

'The principal object of interest to us at *Banias*, was of course the celebrated cave, which forms one of the most famous sources of the Jordan. It is at present called the *Musharat Banias*, or *Ras Nahr*. It is north of the town in a cliff, which it enters for a few feet. It is much choked up with stones. The water, at the time we saw it, was rising a few yards from its front, the spring at this station being about as copious as that at *Dan*. Over the cave, and to the east of it, are niches, evidently intended for the accommodation of statues, have been cut in the rock. Some of them are nearly filled up with cowdung, earth, and stones. There are several Greek inscriptions on the tablets below, or beside the niches. . . . From the fragments of one it appears to have been annexed to a dedication by a priest of Pan.'—*Dr. Wilson's 'Lands of the Bible,'* Vol. II. pp. 175—..7.

The name *Banias* is merely the Arabic pronunciation of the ancient Paneas of the Greeks and Romans.

'The formation of a large temple at this source of the Jordan, by Herod the Great, is noticed by Josephus. "So when he had conducted Cæsar [Augustus] to the sea, and had returned [home]," he says, "he built him a most beautiful temple of the whitest stone, in the country of Zenodorus, near the place called *Panium*." This is a very fine cave in a mountain, under which there is a great cavity in the earth, and the cavern is abrupt, and prodigiously deep, and full of still water; over it hangs a vast mountain, and under the caverns arise the springs of the river Jordan. Herod adorned this place, which was already a very remarkable one, still further by the erection of this temple, which he dedicated to Cæsar.'—*Dr. Wilson, ibid.* p. 177.

'At a later period, the place made part of the territory of Philip, tetrarch of Trachonitis; was enlarged and embellished by him, and named Cæsarea Philippi, in distinction from the Cæsarea of the sea coast. Under this name it appears in the New Testament, and was visited by our Lord. Agrippa afterwards gave it the name of Neronias for a time: Vespasian visited it; and Titus, after the capture of Jerusalem, exhibited here public spectacles, in which the captive Jews were compelled to fight with one another, or with wild beasts, and many perished. Coins of Cæsarea-Paneas, as it was also called, are still extant. In the fourth century it was already a bishopric of Phenicia under the patriarchate of Antioch; its bishop, Philocalus, was present at the council of Nicea in A.D. 325; and another, Olympius, at the council of Chalcedon in A.D. 451. In the days of Eusebius and Jerome, the earlier name Paneas was again predominant; and has continued current under the Muhammedan dominion to the present day.

'During the crusades Banias was the scene of various changes and conflicts. It first came into the possession of the Christians in A.D. 1123 or 1130, along with the fortress *es-Subeibeh* on the mountain; being delivered over to them by its Ismaelite governor, after their unsuccessful attempt upon Damascus in behalf of that sect. The city and castle were given as a fief to the knight Rayner Brus. The earlier therefore, is an error which has arisen from the Saracens. In A.D. 1132, during the absence of Rayner, Banias was taken after a short assault by the Sultan Isma'il of Damascus. It was recaptured by the Franks, aided by the Damascenes themselves, in A.D. 1139; the temporal control restored to Rayner Brus; and the city made a Latin bishopric under the jurisdiction of the archbishop of Tyre. Banias fell afterwards by inheritance into the possession of the constable Honfroy, who called in the aid of the Hospitalers for its protection; in A.D. 1157 it was besieged by the formidable Nureddin, who succeeded in taking and burning the town, but was not able to master a fortress situated in a part of the city itself. The place was relieved, and the fortifications immediately rebuilt by king Baldwin III. But in A.D. 1165, Nureddin again attacked Banias during the absence of Honfroy, and with better success; after a short siege the place surrendered, and never came again into the power of the Franks.

'The castle mentioned by Burckhardt as situated south of the city across the torrent, has an Arabic inscription with a date later than A.D. 900, corresponding to A.D. 1204; but whether it was then first erected, or may perhaps have been the fortress above mentioned in a part of the city, we are nowhere informed. In A.D. 1172, king Amalric besieged Banias for fifteen days in vain. The place, with others, was dismantled by Sultan Mu'adh-dhem in A.D. 1219. The Christians once more, in A.D. 1253, made an expedition from Tyre against Banias, under the command of the seneschal Joinville, and got possession of the town for a moment; but not being able to subdue *Kulat es-Subeibeh* on the mountain, they immediately abandoned their conquest, and retired to Sidon.'—*Robinson's Bib. Res.* Vol. III. pp. 358—.61.

sent into the great Jordan." The other stream rising at *Banias*, unites with that from the *Tell el-Kadhi*; but the point of junction we were not able to discern. The *Nahr ed-Dhan* proceeds from the Tell, first, in a serpentine course, in a south-west direction, and afterwards in a straighter line in a southerly. The *Nahr Banias* comes down upon it from the north-east. From the position in which we were, we noticed a small pool in the marsh, above the lake, probably the "small lake" north of the Huleh of Mr. Buckingham, the existence of which Dr. Robinson ascribes to his imagination. The Mazarah, the cave or tomb of Sid Yahuda, on the elevated ground called *Jebel Jura*, or *Jeidar* (Iturea), on the eastern side of the marshes, bore S. by E. of the Tell on which we were. The village of *Ain Fit* lay S. E. by E. The town of *Banias* lay E. Two remarkable conical hills in the distance bore north-half-west; *Kedes*, the KEDESH NAPHTALI of the Bible, lay to the south-west. In the fields of wheat around the Tell, we observed great quantities of a grass like rye, called *zawan* by the Arabs. This we set down decidedly as the *Zizania* of the gospels, translated "*tares*" in our version. Its seeds, which are considered noxious, are carefully separated by the people from the pure grain before it is sent to be ground. . . . After a sleepless night, in which we were pricked and puncturred by myriads of an imprehensible adversary, the *pulex irritans*, at six a.m. we started for Banias, distant an hour and a half. . . . The country through which we passed was, taking all things into consideration, the most beautiful and fertile which we had witnessed since we had commenced our journey. We could well understand and sympathise in the report given of LAISH and its neighbourhood by its Danite spies, "*We have seen the land, and, behold, it is very good*," and looking to its position and resources, understand how its original inhabitants "*dwelt careless*," "*quiet and secure*," Ju. xviii. 7.

About twenty-five minutes before arriving at Banias, we came upon some old ruins, foundations, heaps of stones, broken pillars, capitals, and pedestals. Remains such as these were visible here and there even among the cultivated fields; and doubtless they were connected with the ancient city.'—*Dr. Wilson's 'Lands of the Bible,'* Vol. II pp. 171—..6.

WAIT ON THE LORD, AND KEEP HIS WAY, AND HE SHALL EXALT THEE TO INHERIT THE LAND: WHEN THE WICKED ARE CUT OFF, THOU SHALT SEE IT.—Psalm xxxvii. 34.

ADDENDA.

'ON THE PRINCIPLE OF REWARD IN GENERAL.'—*See* Matt. xvi. 27, p. 43. 'Scrip. Illus.'

JOB xxxiv. 11, 'For the work of a man shall he render unto him, and cause every man to find according to *his* ways.'—PSALM lxii. 12, 'Thou renderest to every man according to his work.'—PROV. xxiv 12, 'If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider *it*? and he that keepeth thy soul, doth *not* he know *it*? and shall *not* he render to *every* man according to his works?'—ISAIAH iii. 10, 11, 'Say ye to the righteous, that *it shall be* well *with him*: for they shall eat the fruit of their doings. 11, Woe unto the wicked! *it shall be* ill *with him*: for the reward of his hands shall be given him.'—JER. xvii. 10, 'I the LORD search the heart, I try the reins, even to give every man according to his ways, *and* according to the fruit of his doings.'—xxxii 19, 'Great in counsel, and mighty in work: for thine eyes *are* open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings.'—1 COR. iv. 5, 'Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.' —2 COR. v. 10, 'For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.'—GAL. vi. 5—9, 'For every man shall bear his own burden. 6, Let him that is taught in the word communicate unto him that teacheth in all good things. 7, Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. 8, For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. 9, And let us not be weary in well doing: for in due season we shall reap, if we faint not.'—EPHES. vi. 8, 'Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free.'—COLOSS. iii. 24, 25, 'Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. 25, But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.'—2 THESS. i. 7—10, 'And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 8, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: 9, Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; 10, when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.'—REV. ii. 23, 'And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.'—xi. 18, 'And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.'—xx. 12—15, 'And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works. 13, And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. 14, And death and hell were cast into the lake of fire. This is the second death. 15, And whosoever was not found written in the book of life was cast into the lake of fire.'—xxii. 12, 'And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be.'

'SUFFER MANY THINGS.'—Matt. xvi. 21, p. 40.

I. *The sufferings of Christ were for atonement—see*

ISAIAH liii. 4—6, 10—2, 'Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. 5, But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed. 6, All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.'—10, 'Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand. 11, He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. 12, Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.'—ROMANS iii. 24—26, 'Being justified freely by his grace through the redemption that is in Christ Jesus: 25, whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; 26, to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.'—iv. 22—5 'And therefore it was imputed to him for righteousness. 23, Now it was not written for his sake alone, that it was imputed to him; 24, but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; 25, who was delivered for our offences, and was raised again for our justification.'—v. 6—11, 'For when we were yet without strength, in due time Christ died for the ungodly. 7, For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. 8, But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. 9, Much more then, being now justified by his blood, we shall be saved from wrath through him. 10, For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. 11, And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.'—1 PETER i. 18—21, 'Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers; 19, but with the precious blood of Christ, as of a lamb without blemish and without spot: 20, who verily was foreordained before the foundation of the world, but was manifest in these last times for you, 21, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.'—ii. 24, 'Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.'—1 JOHN ii. 2, 'And he is the propitiation for our sins: and not for ours only, but also for *the sins of* the whole world.'—iv. 10, 'Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.'

II. *That Christ, as our High Priest, might have a sympathy with us in our sufferings, and that we might have the fuller confidence in his intercession:*

HEBREWS ii. 17, 18, 'Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people. 18, For in that he himself hath suffered being tempted, he is able to succour them that are tempted.'—iv. 15, 16, 'For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are, yet* without sin. 16, Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.'

III. *For the crucifixion of self, as teaching us the folly of all trust in the flesh, in that nothing less could avail for our redemption, than the sacrifice of the Son of God:*

ROMANS vii. 4—6, 'Wherefore, my brethren, ye also are become dead to the law by the body of

IF YE CALL ON THE FATHER, WHO WITHOUT RESPECT OF PERSONS JUDGETH ACCORDING TO EVERY MAN'S WORK, PASS THE TIME OF YOUR SOJOURNING HERE IN FEAR.—1 Pet. i. 17.

Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God. 5, For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. 6, But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter.'—GALATIANS v. 11—24. 'And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased. 12, I would they were even cut off which trouble you. 13, For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another. 14, For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself. 15, But if ye bite and devour one another, take heed that ye be not consumed one of another. 16, *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. 17, For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. 18, But if ye be led of the Spirit, ye are not under the law. 19, Now the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness, 20, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 21, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God. 22, But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23, meekness, temperance: against such there is no law. 24, And they that are Christ's have crucified the flesh with the affections and lusts.'

IV. *They are also for our example, teaching—*

1. *Submission to the will of God*, 1 PETER iv. 1, 2, 'Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; 2, that he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God.'

2. *Patient endurance of evil, forgiveness of enemies*, 1 PETER ii. 21—4, 'For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: 22, who did no sin, neither was guile found in his mouth: 23, who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously: 24, who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.'

3. *Love to the brethren*, GALATIANS vi. 2, 'Bear ye one another's burdens, and so fulfil the law of Christ.'—EPHESIANS v. 1, 2, 'Be ye therefore followers of God, as dear children; 2, and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.'—1 JOHN iii. 16, 'Hereby perceive we the love *of God*, because he laid down his life for us: and we ought to lay down *our* lives for the brethren.'

OF THE KEYS OF THE KINGDOM OF HEAVEN EXHIBITED IN THE TWO EPISTLES OF PETER.

It was remarked, at p. 39, that the keys of the kingdom of heaven, which were promised to the apostle Peter, he was privileged to use in opening the kingdom to the Jews, as in Acts ii. iii.; and to the Gentiles, ch. x.; and that he hath left them for our use in his two epistles: the *first* of which is more particularly concerning THE SUFFERINGS OF CHRIST; and the *second*, respecting THE GLORY THAT SHOULD FOLLOW. This connection it may now be good to illustrate more at length.

With regard to the *first* epistle, that upon THE SUFFERINGS OF CHRIST, it is worthy of remark, that it runs correspondent in order and subject with the fourth chapter of the APOCALYPSE; which describes the opening of the kingdom of heaven to the beloved disciple, according to the promise made to him, Jno. i. 51, § 10, p. 73.—*See* 'Nathanael,' § *ib.* p. 72. By connecting these two, the first Epistle of Peter with Rev. iv., it may be seen, that Jesus did indeed give 'THE KEYS OF THE KINGDOM' to Peter: by connecting with these two, the twelve precious stones garnishing the foundations of the heavenly city, the three portions of scripture, Rev. xxi. 19, 20; Rev. iv; and the *first* Epistle of Peter, are seen as mutually illustrating each other.—*See* 'TABULAR VIEW,' p. 50.

I. 1 PE. i. 1—12.

This epistle, regarding the sufferings of Christ, is addressed to those who are suffering affliction: they are described as *strangers* and *scattered*, and 'in heaviness through manifold temptations:' having their faith tried as it were by 'fire,' ch. i. 1, 6, 7. But, on the other hand, they have the benefit of the sufferings of Christ: they are within the bond of the covenant. The ark of the covenant, according to which God espoused Israel to himself, had within it the ten commandments, the rules of righteous obedience to God; and over it was the mercy-seat sprinkled with blood. In allusion to which, those to whom this epistle is addressed, are here, ver. 2, said to be 'elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.'

Their relation to the Father, and to the better inheritance reserved in heaven, ready to be revealed in the last time, is stated, ver. 3—5.

Their assimilation to Christ in suffering, their love to him, their rejoicing in the hope of his glory, and the present salvation of their souls through faith in him, ver. 6—9.

The relation in which their salvation stands to the Holy Ghost, is next alluded to, ver. 10—2. Of the grace which should come unto them, 'the Spirit of Christ' spake by the Old Testament prophets; who sought diligently to know the nature and time thereof, when they 'testified beforehand the sufferings of Christ, and the glory that should follow.' These were and are the two grand subjects of the Spirit's witness. By them the treasures hid in Christ are opened up. These, 'THE KEYS OF THE KINGDOM,' could not before the sufferings of Christ be made use of, as now they are, 'by them that have preached the gospel . . . . . with the Holy Ghost sent down from heaven,' . . represented by the cherubim overshadowing the blood-sprinkled mercy seat, 'which things the angels desire to look into.' How much more earnestly should they be inquired into by us, concerning whose salvation are the things which the inhabitants of heaven 'desire to look into!'

Let us avail ourselves of the kind condescension of God our Redeemer, and seek that we may be empowered, by the Spirit of truth, to use the keys that are thus put into our hands, whereby the ark of the covenant may be opened, and the treasures of Divine truth unfolded to our view. We shall find in the very beginning of their blessed contents a permission, yea, even a command, to take the Lord alone to be our God, according to his covenant of 'redeeming love;' according to the riches of the grace given of the Father, procured by the Son, and applied by the Spirit; as is at once so fully and so briefly expressed in these first twelve verses of this first Epistle of Peter.

This obedience to the first commandment is more briefly expressed, Rev. iv. 1, 2; where, through Christ the door, there is access to the Father, by the Holy Ghost.

The glorious light of salvation, into which we are thus led, is represented by the first of the stones garnishing the foundations of the heavenly city. It is said to be 'like unto a stone most precious, even like a jasper stone, clear as crystal.' Rev. xxi. 11. Of this stone, the JASPER, is the building of the walls which are called salvation.—*Comp.* Rev. xxi. 18, with Is. lx. 18.

II. 1 Pe. i. 13—6.

As obtaining a knowledge of the True God and his great salvation, and taking him as our God, we are to be formed for his pleasure, after his image; we are to stand ready to serve him; be sober, patiently waiting for our reward from him—which reward is

GIRD UP THE LOINS OF YOUR MIND, BE SOBER, AND HOPE TO THE END FOR THE GRACE THAT IS TO BE BROUGHT UNTO YOU AT THE REVELATION OF JESUS CHRIST.'—1 Pet. i. 13.

all of grace, and is to be looked for at the revelation of Jesus Christ.

Our obedience is to be that of children; who, through the transforming power of love, are to be conformed to the image of God's dear Son. The knowledge of Him who hath done the will of God, is revealed to us, that we may be changed from what we were previous to his revealing himself to us in Christ Jesus.

It is as being made conformable to Jesus that we are obedient to the command, 'Be ye holy; for I am holy.' We are to be assimilated to our heavenly pattern; to him who hath left 'us an example,that we should follow his steps;' 'Holiness to the Lord' is conformity to Jesus.

This obedience to the second commandment—our not making images to worship, but being ourselves made after the image of Christ, in holiness and righteousness, is represented by the sapphire throne, —*Comp.* Eze. x. 1, with Rev. iv. 2; xxi. 19. In our heaven-assimilated affections let God be enthroned, and let him who sits upon the throne make all things new after the heavenly pattern. It was, it may be noticed, with ribands of blue, the colour of the sapphire, the second garnishment of the foundations of the heavenly city, that the engraving, 'Holiness to the Lord,' was to be bound unto the mitre of the high priest; and by having a border of blue around their garments, were the children of Israel to be reminded of the fidelity they owed unto their heavenly Sovereign. The throne on the firmament, like unto the terrible crystal, is, Eze. i. 26, said to be 'as the appearance of a sapphire stone.'

III. 1 Pe. i. 17—21. 17, 'And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear:' &c.

We are to have a reverential regard to the Divine Majesty—to his justice—which nothing less could satisfy than the precious blood of Christ. God, who is just as well as merciful, could not allow sin to pass unpunished, even when found upon his beloved Son.

It is upon this most solemnizing ground of acceptance with God, that we approach him as our Father, and call upon him to use supplies of grace which we require. With a holy fear, mingled with a childlike confidence, let us trust in him 'that raised him (Christ) up from the dead, and gave him glory, that your faith and hope might be in God.' God is in earnest with regard to our condition; let us not, in a light or trifling spirit, presume to approach him, or be called by his name. Let us worship him in spirit and in truth. Thus let us be obedient to the *third* commandment, having an awful sense of the Divine Majesty; approaching him with holy reverence and childlike confidence, as 'a just God and a Saviour,' Isa. xlv. 21.

It is thus he is spoken of, Rev. iv. 3, as 'like a jasper and a sardine stone;' the jasper expressive of his being the God of salvation; and the red sardine of his being equally a God of justice, 'a consuming fire.'

This harmony of the Divine attributes displayed in the work of our redemption in Christ Jesus, is expressed in the *third* garnishment of the foundations of the heavenly city, the CHALCEDONY, a stone having a beautiful mingling of colours on a dark ground.

IV. 1 Pe. i. 22—25.

Being brought into the family of God by his Son, who, having loved us unto death, loves us for ever. Let our love be as pure, truthful, and incorruptible as that which God hath manifested towards us in the gift of his Son.

'All flesh *is* as grass;' what is human is liable to wither and corrupt; but let us shew that we are born of the incorruptible seed of the word 'which liveth and abideth for ever.'

Let our love to each other be like the covenant whereby we are bound together in the enjoyment of grace unto 'the hope of glory.' It is unfading, everlasting. While we rejoice in 'the word of the Lord [which] endureth for ever,' let us rest in his love, and abide in its manifestation. Let this be especially the case upon that blessed day, which he hath given his children, in which to meet together and enjoy a foretaste of their everlasting rest.

His sabbaths he gave as a sign unto his people. The day of rest is as the bow in the cloud given unto Noah after the deluge. Thus it is said, Rev. iv. 3, 'And *there was* a rainbow round about the throne, in sight like unto an emerald.' The evergreen emerald is a fit representation of that unfading word which by the gospel is preached unto us; that rest to our souls, that everlasting life, which we are given to enjoy in Him who abideth for ever [the *fourth* garnishment].

V. 1 Pe. ii. 1—6.

As becomes the children of God, let us put away all that is inconsistent with goodness and truth. 'As newborn babes,' let us 'desire the sincere milk of the word, that [we] may grow thereby;' that we may acquire strength to do the will of our heavenly Father, having all our confidence fixed in the Son of his love. He was 'disallowed indeed of men,' but it is by building alone upon that Living Stone, and, as a holy priesthood, offering up spiritual sacrifices by Jesus Christ, that our persons and services are 'acceptable to God.' Let us honour the Father by honouring Him whom he hath appointed to be both the Foundation Stone, and the Chief Corner Stone. It is as being united unto Him, that we are in truth and in love united to God, and to each other.

Thus let us honour our Father who is in heaven, by worshipping him, according to his appointment, through the Son of his love, in conjunction with the whole household of faith. This is represented, Rev. iv. 4, by its being said that, 'round about the throne *were* four and twenty seats' (or thrones). Let the royal priesthood encircle the throne of their Father in peace and in love. The more nearly they approach Him whom they love, the more closely will they come to each other; and the more they by his Spirit unite in this blessed approach unto him through his Son, the more they are the objects of the Father's delight.

This blessed union in Christ, unto God and each other, is represented by the *fifth* stone garnishing the foundations; the SARDONYX being a stone comprising the characters of two other stones, the *sardius* and the *onyx*,—Rev xxi. 20.

VI. 1 Pe. ii. 7—10.

Let us, as being the Israel of God, 'a chosen generation, a royal priesthood, an holy nation, a peculiar people,' shew forth the virtues, the life-giving power of Him who 'hath called . . . . . out of darkness into his marvellous light.' 'Whosoever hateth his brother is a murderer:' 'and walketh in darkness' [1 Jno. iii. 15; ii. 11]: but we have been called out of darkness into the light of salvation, that herein we might walk unto the glory of God.

We had destroyed ourselves, and become *Lo-ammi* and *Lo-ruhamah* (Ho. i. 6—9); but we were slain under the law, in order that we might be given life under the gospel: so that we, who were made not a people, are now the people of God; and we, upon whom the Lord had not mercy, have now obtained mercy.

The royal priesthood unto which we are appointed is beautifully expressed, Rev. iv. 4 (second clause), where it is said, 'And upon the seats (thrones) I saw four and twenty elders sitting, clothed in white raiment.' Their peaceful priesthood is expressed by their being *seated*, and 'clothed in white raiment;' and their kingly state is intimated by their being seated on thrones.

They are a royal priesthood resting under the protection of the Almighty; and he is as a *wall of fire* around them. Associated with the king who reigns in righteousness, they are 'princes' ruling in judgment.' This seems to be aptly represented by the *sixth* garnishment, the SARDIUS,—Rev. xxi. 20.

VII. 1 Pe. ii. 11, .2.

Let us, as looking forward to that blessed state unto which we are redeemed, feel that here we are but 'as strangers and pilgrims:' as such, let us 'abstain from fleshly lusts which war against the soul.' Let our conduct before those among whom we sojourn, be such, as to illustrate the doctrines we profess; so that those who revile us as evil doers may, by good works, which they by our example have been taught, be led to 'glorify God in the day of visitation.' Thus may we by faith obtain the victory, and turn even our temptations and trials into occasions of triumph.

Thus let us be obedient to the *seventh* commandment, and be faithful to him who hath espoused us to himself to be his peculiar people.

The victory obtained by faith in our dear Re-

BEHOLD, I STAND AT THE DOOR, AND KNOCK: IF ANY MAN HEAR MY VOICE, AND OPEN THE DOOR, I WILL COME IN TO HIM AND WILL SUP WITH HIM, AND HE WITH ME.—Rev. iii. 20.

deemer is not an empty glory, but that which obtains a rich reward.

And thus the royal priesthood are said, Rev. iv. 4 (last clause), to have 'on their heads crowns of gold.'

The CHRYSOLYTE, or golden stone, is the *seventh* precious stone garnishing the foundations of the heavenly city, Rev. xxi. 20.

VIII. 1 Pe. ii. 13—iii. 1—7.

Here believers are taught how, even in the most unfavourable circumstances, they may live above the world. We are to glorify God in the various relations of life, even in those in which we have the least power of regulating our own conduct, and consequently of doing good to others. We are to withhold from no one his due; and in all things we are to render ourselves unto God.

i. As *subjects*, under kings and governors, ver. 13—7.

ii. As *servants*, who may be called to follow Christ in his sufferings, by suffering wrongfully, ver. 18—25.

iii. *Wives*, as being in subjection to their husbands, are exhorted to possess a meek and quiet spirit, 'which is in the sight of God of great price,' ch. iii. ver. 1—6. A word is added, in which the case of the *wife* is recommended to the consideration, tenderness, esteem, and devotional sympathy of the husband, ver. 7.

Thus let us be obedient to the *eighth* commandment: not only rulers and masters, but subjects and servants are entrusted with much for others' advantage by the great Householder. Let us be faithful in our stewardship; and in the most lowly circumstances be guided by heavenly principles.

In Rev. iv. 5, it is said, 'Out of the throne proceeded lightnings and thunderings and voices.' Let what we do in the several relations of life, be done as having God ruling in the heart. Let it be done with alacrity to the declaration of his praise, and in expression of his truth, represented by the lightnings, thunderings and voices, proceeding out of the throne.—*Comp.* Eze. i. 14, 24, 25, &c.

This heavenly mindedness, this constant engagement in the service of God, is expressed by the heaven-coloured BERYL, the *eighth* garnishment of the heavenly city, Rev. xxi. 20. Of the wheels, in Ezekiel's vision of the glory, it is said, ch. i. ver. 16, 'The appearance of the wheels and their work *was* like unto the colour of a BERYL.' The body of the man clothed in linen, and girded with fine gold of Uphaz, seen by Daniel in a vision, is said to have been like the beryl, Da. x. 6.

IX. 1 Pe. iii. 8—22.

Unanimity and tenderness towards each other; a carefulness to avoid everything like a breach of the *ninth* commandment; a willingness to suffer for righteousness' sake; a readiness to testify to the truth, by being ever ready to give to every one a reason of the hope that is in us, with meekness and fear; patience under false accusation from others, whilst earnestly labouring for their spiritual good; following the example of Christ, who also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. These are the dispositions we are to cherish as being witnesses for a crucified Saviour.

Let us persevere in witnessing to the truth, notwithstanding all discouragement. It was not until after Christ's sufferings and death, that the testimony of the Spirit was given in power, to apply the words which Jesus had spoken during his personal ministry. So also it was long before, when by his Spirit he preached in the days of Noah. There seemed to be little fruit of all the prophesying of Noah during 120 years, while the ark was preparing. They were 'some time disobedient,' even it would appear until Noah was shut up in the ark; but when they were themselves shut out from that only place of safety; when they felt that they were shut up, as it were, in prison, ready to have the sentence of death executed upon them; when they saw the long-threatened flood coming fast upon them, giving full evidence to the truth of all that Noah had declared, then might the Spirit of God be expected to apply with power the truth to their hearts; and then may multitudes whose bodies were destroyed by the flood, have received the salvation of their souls. So let us, as having the sentence of death in ourselves, become dead to the flesh, that our souls may be saved. Let us have, not the mere name, but the reality of baptism. Let us be planted together in the likeness of his death, and rise in the likeness of his resurrection. Let us as before God give forth the answer of a good conscience. Let us in our testimony be directed and upheld by Him who 'is at the right hand of God; angels authorities and powers being made subject unto him.'

Jesus is 'The Faithful and True Witness;' and the truth which he ministered, the living water whereby the royal priesthood are made clean, and meet to minister in the temple of the Lord, was represented by the Brazen Sea, at the door of the tabernacle. The Holy Ghost witnesseth of Jesus, and this was represented by the Seven Golden Candlesticks in the sanctuary, without the inner veil.

In Rev. iv. 5, 6, both of the veils are removed, and the 'sea of glass,' representing the truth of Christ, and the 'seven lamps of fire,' representing the witnessing of the Spirit, are all beheld in one view together with the mercy-seat, or throne of the Father, in the Holy of Holies.

The brightness of that light, and the purity and preciousness of the truth, are expressed by the bright TOPAZ, the *tenth* of the precious stones garnishing the foundations of the New Jerusalem, Rev. xxi 20. May our confession of the truth, our testimony for Christ, be like this ninth garnishment, clear and bright.

X. 1 Pe. iv. 1—11.

'Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God.' Long enough have we lived to the pleasing of evil men. As not choosing their company and occupation, we may expect to suffer reproach from those who cannot understand our motives and principles of action. But let us not retaliate; they must soon give account to Him who is ready to judge the quick and the dead.

Let us regard the end of all things as at hand, and so be 'sober, and watch unto prayer.' Let us have that 'fervent charity' among ourselves, which shall keep under a multitude of sins. And let our charity be shewn, not in word only, but in deed, 'without grudging.' Let us each reckon ourselves 'stewards of the . . . . grace of God,' which is 'manifold:' speaking that which God is pleased to speak through us, and ministering that which he enables us to minister; seeking in all things, not our own glory, but that God 'may be glorified through Jesus Christ, to whom be praise and dominion, for ever and ever. Amen.'

Thus, by the absence of all selfishness, and by generous devotedness to God for the good of each other, each loving another as himself, let us be obedient to the *tenth* commandment; the principle of which is still farther developed to the end of the epistle.

In Rev. iv. 6, 7, we have a description of the *living creatures*, corresponding to the entertainment of the apostle. They are said to be 'in the midst of the throne, and round about the throne.' Their life is in that love in which the God of glory reigns. They are 'full of eyes before and behind,' having a due consideration of that which is past, and looking forward unto the things which are before. And they have each received his gift, so as that they are parts of one whole. One is characterized by the courage of the lion of the tribe of Judah; another by the patient industry of the ox, the standard of Ephraim; a third has the prudence of the man, the standard of Reuben; and a fourth the heaven-soaring spirit of the eagle, the standard of the tribe of Dan. Under these four standards were the hosts of Israel arranged, Nu. ii.

The unfading life of the Living Creatures, and the good procured by the united action of their various gifts and graces, may be expressed by the gold and green of the *tenth* garnishment—the CHRYSOPRASUS, Rev. xxi. 20.

XI. 1 Pe. iv. 12—9.

Let us not be moved from our steadfastness, by even 'fiery trial;' but be prepared for it as that which is common to the saints; rejoicing to be partakers of Christ's sufferings, knowing 'that, when his

TO HIM THAT OVERCOMETH WILL I GRANT TO SIT WITH ME IN MY THRONE, EVEN AS I ALSO OVERCAME, AND AM SET DOWN WITH MY FATHER IN HIS THRONE.—Rev. iii. 21.

glory shall be revealed,' we shall 'be glad also with exceeding joy.' Let us account it happiness to 'be reproached for the name of Christ,' seeking to make it an occasion of glorifying God. Let us at the same time beware of incurring suffering by any misconduct on our part; but if as a christian any man is subjected to obloquy, let him not be ashamed, let him rather 'glorify God on this behalf.' Let not the Christian presume, 'for judgment must begin at the house of God;' and let not others presume, for 'if the righteous scarcely be saved, where shall the ungodly and the sinner appear?' Wherefore let them that suffer according to the will of God commit the keeping of their souls *to him* in well doing, as unto a faithful Creator.'

That modest and unostentatious procedure, that willingness to be hid to which the apostle exhorts, is represented by each having six wings, Rev. iv. 8; the arrangement of which is described, Is. vi. 2, 'with twain he covered his face, and with twain he covered his feet, and with twain he did fly.' Thus around and within they are full of eyes; having a due consideration of the case of others, and a watchfulness with regard to themselves. And that diligence in seeking to glorify God, whether in suffering or in well-doing, is spoken of thus, Rev. iv. 8, 'and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.' This inflexible zeal for the glory of God, combined with modesty and mildness, is fitly represented by the *eleventh* garnishment of the foundations, the JACINTH (xxi. 20), whose colour, violet and purple, may be taken to express both humility and royalty; some are of a flame colour, which may be the symbol of zeal.

XII. 1 Pet. v.

'The elders.' Peter addresses, not as his pretended successors of Rome would have done, but simply as an elder like one of themselves. He however describes himself as having obtained possession of the keys of the kingdom of heaven; as being 'a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed.' He exhorts them, as much as in them lies, to 'feed the flock of God,' taking the oversight not as a matter of duty merely, but with a willing mind; not for the sake of *the living*, but as delighting to give and to serve; not as lording it over the heirs of the kingdom, but being themselves what God would have his flock to become; looking not for a perishing renown from man, but for the crown of glory from the Chief Shepherd at his appearing. Likewise the younger are to submit themselves unto the elder; yea, all are to be subject one to another, being clothed with humility, ver. 6, 7, 'Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you.' This confidence in the good providence of God is to be combined with sobriety and watchfulness, and that humility with the most manly virtue in resisting the enemy and in suffering affliction; and while enduring hardness ourselves, we are to have a sympathy with our brethren, in whom the same afflictions are being accomplished.

The concluding prayer is correspondent to the tenor of this epistle concerning the sufferings of Christ, ver. 10, 11, 'But the God of all *grace*, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*. To him *be* glory and dominion for ever and ever. Amen.'

This address to the elders, and monition to the younger; this exhortation that they live in humble service to God, and for each other, is beautifully correspondent to Rev. iv. 9—11.

And the same humility on the part of the royal priesthood is expressed by the *twelfth* and last stone garnishing the foundations, the AMETHYST, a stone of a violet colour, bordering upon purple, the purple expressing royalty, and the violet humility, Rev. xxi. 20.

THE SECOND EPISTLE treats of 'THE GLORY THAT SHOULD FOLLOW;' or, the second coming of Christ, and the establishment of his kingdom in glory: *first*, in relation to the people of God, ch. i.; and *secondly*, in relation to those who are falsely called Christians, the sensual, ch. ii.; and *lastly*, in relation to the sceptical, upon whom the day of the Lord will come like a thief in the night, ch. iii.

A TABULAR VIEW OF REVELATION xxi. 19, 20; CHAP. iv.; AND 1 EP. PETER.

Rev. xxi. 19, 20.		Chap. iv.	1 Ep. Peter.
And the foundations of the wall of the city *were* garnished with all manner of precious stones.			
The 1st, JASPER;	1	After this I looked, and, behold, a DOOR *was* opened in heaven: and the first VOICE which I heard *was* as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things	i. 1—12.
	2	which must be hereafter. And immediately I was in the SPIRIT:	
2nd, SAPPHIRE;		And, behold, a throne was set in heaven, and *one* sat on the throne.	13—.6.
3rd, a CHALCEDONY;	3	And he that sat was to look upon like a jasper and a sardine stone:	17—21.
4th, an EMERALD;		And *there was* a rainbow round about the throne, in sight like unto an emerald.	22—.5.
5th, SARDONYX;	4	And round about the throne *were* four and twenty seats [thrones]:	ii. 1—6.
6th, SARDIUS;		And upon the seats I saw four and twenty elders sitting, clothed in white raiment;	7—10.
7th, CHRYSOLITE;		And they had on their heads crowns of gold.	11, .2.
8th, BERYL;	5	And out of the throne proceeded lightnings and thunderings and voices:	2—ii. 1—7.
9th, a TOPAZ;	6	And *there were* seven lamps of fire burning before the throne, which are the seven spirits of God. And before the throne *there was* a sea of glass like unto crystal:	8—22.
10th, a CHRYSOPRASUS;		And in the midst of the throne, and round about the throne, *were* four beasts [MARG. living creatures] full of eyes before and behind.	iv. 1—11.
	7	And the first beast (i. c.) *was* like a lion, and the second beast (i. c.) like a calf, and the third beast (i. c.) had a face as a man, and the fourth beast (i. c.) *was* like a flying eagle.	
11th a JACINTH;	8	And the four beasts had each of them six wings; about and within *they were* full of eyes: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.	12—.9.
12th, an AMETHYST.	9	And when those beasts (i. c.) give glory and honour and thanks to	Ch. v.
	10	him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before Him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns	
	11	before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.	

HE THAT OVERCOMETH SHALL NOT BE HURT OF THE SECOND DEATH.—Rev. ii. 11.

AND WHOSOEVER WILL, LET HIM TAKE THE WATER OF LIFE FREELY.—Rev. xxii. 17.

SECTION 51.—(G. 10, .1.)—[*Lesson* 48.]—SEVEN DAYS AFTERWARDS, JESUS IS TRANSFIGURED ON A CERTAIN MOUNTAIN, IN THE PRESENCE OF PETER, JAMES, AND JOHN. THE NEXT DAY, AS THEY ARE COMING DOWN FROM THE MOUNTAIN, JESUS DISCOURSES WITH THE THREE DISCIPLES ON THE COMING OF ELIAS. HE HEALS A DEMONIAC, WHICH HIS DISCIPLES, IN HIS ABSENCE, HAD NOT BEEN ABLE TO DO; AND AFTERWARDS IN PRIVATE EXPLAINS TO THEM THE REASON WHY THEY COULD NOT DO THE SAME. Matt. xvii. 1—21. Mark ix. 2—29. Luke ix. 28—42.—[*Greswell*, Vol. II. Diss. xxiii. pp. 367—.74.]

INTRODUCTION AND ANALYSIS.

THE kingdom having been proclaimed by the Baptist, Mt. iii. 2, § 7, p. 50, by Christ himself, iv. 17, § 16, p. 108, and by his twelve apostles, x. 7, § 39, p. 296, &c., and Jesus having promised that some of those then with him should, before death, see him as he shall come in his kingdom, xvi. 28, § 50, p. 44—He, six days after having so explicitly spoken to them respecting the two grand key-doctrines of divine revelation, '*the sufferings of Christ, and the glory that should follow*'—(*compare* xvi 19—23, § 50, p. 39—44; 1 Pe. i. 11)—proceeds to fulfil his promise, by making Peter, James, and John, eye-witnesses of his majesty on the holy mount—*see* 2 Pe. i. 16—.8, 'Scrip. Illus.' on Lu. ix. 31, p. 54

Mt. xvii. 1, 2. Mk. ix. 2, 3. Lu. ix. 28, .9. The three, who were also to be witnesses of his agony in the garden (Mt. xxvi. 37, § 88, p. 413), Jesus leads up into an high mountain, where, whilst engaged in prayer, he is transfigured before them.

— xvii 3. — ix. 4. — ix. 30, .1. Moses and Elias appear with him in glory, and speak of '*His decease which he should accomplish at Jerusalem.*'

——— ——— — ix. 32. State of the disciples immediately previous to the vision.

— xvii. 4. — ix. 5, 6. — ix. 33. Peter's request on seeing the departure of the glorified ones, in whose company he had found it good to be.

— xvii. 5. — ix. 7. — ix. 34, .5. A cloud overshadows them, and the Son of God, the Foundation promised to be laid in Sion, receives from the Father honour and glory.

— xvii. 6. (— ix. 6. — ix. 34.) The disciples, who were thrown into a state of excitement at the departure of Moses and Elias, and who 'feared as they entered into the cloud,' are still farther afraid upon hearing the voice from the excellent glory.

— xvii. 7, 8. — ix. 8. — ix. 36. When the voice is past, they find no man with them save Jesus only.

— x.ii. 9. — ix. 9. ——— When descending the mountain, they are commanded by Jesus, to conceal this vision of his glory, till, after having suffered, he should be 'risen from the dead.'

——— ——— — ix. 10. (— ix. 36.) The disciples obey, but are as yet ignorant concerning his death and resurrection.

— xvii. 10—.3 — ix. 11—.3. ——— In answer to a question of his disciples, Jesus informs them that, '*Elias truly shall first come, and restore all things*,' but the manner of this coming had been already exemplified in the Baptist, unto whom men had done as they listed—from which Jesus again takes occasion to warn them of his approaching sufferings.

——— ——— — Lu. ix. 37. When they come down from the mountain much people meet him.

——— Mk. ix. 14, .5. ——— The scribes are found questioning the disciples. The people upon beholding Jesus are greatly amazed, and gladly salute him.

Mt. xvii. 14—.6. — ix. 16—.8. — ix. 38—40. Upon asking the scribes the matter of dispute, he is answered by one of the multitude, that his son, a most miserable lunatic, had been brought to the disciples, but they had been unable to relieve him.

— xvii. 17. — ix. 19. — ix. 41. Jesus laments their want of faith and their perversity; and, having said, '*How long shall I be with you? how long shall I suffer you?*' he bids the father to bring him his son.

——— — ix. 20. — ix. 42. The truth of the father's statement respecting his son, is fully made evident while the latter is being brought unto Jesus.

——— — ix. 21, .2. ——— The father states in answer to Jesus, that his son has been thus afflicted from childhood; and adds, '*But if thou canst do any thing, have compassion on us, and help us.*'

——— — ix. 23. ——— Jesus replies, '*If thou canst believe,*' *&c.*

——— — ix. 24. ——— The father, with tearful earnestness, cries out, '*Lord, I believe; help thou mine unbelief.*'

— xvii. 18. — ix. 25—.7. — ix. 42. Jesus casts out the foul spirit; lifts up as from the dead him that had been possessed, and delivers him, healed, to his father.

— xvii. 19—.21. — ix. 28, .9. ——— Jesus being privately questioned by his disciples, tells them that their impotency in this case had been occasioned by their unbelief. Again he speaks of the power of faith as he had spoken to the father of the child; and adds a word on the importance of prayer and fasting, that the wonder-working power of faith may in such a case come into full manifestation.

(G. 10.) No. 51. *Jesus is transfigured on a certain mountain, in the presence of Peter, James, and John.—See* NOTE, p. 52.

MATT. xvii. 1—8. [Ch. xvi. 28, § l. p. 44.]	MARK ix. 2—8. [Ver. 1, § *ibid.* p. 44.]	LUKE IX. 28—36. [Ver. 27, § *ibid.* p. 44.]
1 And after six days	2 [a]And after six days	And it-came-to-pass about 28 an-eight days after these sayings,

SCRIPTURE ILLUSTRATIONS.

Mt. xvii. 1. *after six days*—or, as in Luke ix. 28, 'about an eight days after,' including the day on which the promise was made, 'There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom,' Mt. xvi. 28, § 50, p. 44, and the day on which the promise was fulfilled, in their seeing Christ in his kingly glory, Lu. ix. 28, .9.

NOTES.

[Mt. xvii. 1. *Six days*—from the confession of Peter. Luke says, "*about an* eight days." Luke is so guarded "*about an eight days*," that it is evident he did not mean to affirm the interval of eight *entire* days; but either of seven whole days and part of an eighth; or of six whole days and parts of two more days. It is probable that Christ was transfigured exactly one year before His ascension into heaven.'—*Greswell.**—*See* ADDENDA, p. 66, '*The Transfiguration.*']

* On the difference in the two statements of the number of days, *see* Vol. II. Diss. xxiii. pp. 367, .8; and for the locality of this manifestation of our Lord in glory, *see* p. 363, *ibid.*; *see also* ADDENDA, p. 67.

MATT. xvii. 1.	MARK ix. 2.	LUKE ix. 28. .9.
Jesus taketh Peter, James, and John [b] his brother, and bringeth-them-up into an-high mountain apart,	Jesus taketh *with him* Peter, and James, and John, [b] [c] and leadeth-them-up into an-high mountain apart by-themselves: [d]	he-took Peter and John and James, *and*-went up into a-mountain [d] to-pray. And as he prayed, 29 the fashion εἶδος of-his countenance was-altered [e] ἕτερον,

SCRIPTURE ILLUSTRATIONS.

Mt. xvii. 1. *Peter, James, and John*—the three first named of the twelve disciples, Mk. iii. 16, .7, § 27, p. 206—and been chosen to be with Jesus when he raised Jairus' daughter, Lu. viii. 51, § 36, p. 283—in their hearing were delivered the predictions on the mount of Olives, Mk. xiii. 3, &c., § 86, p. 324—they were also chosen to be with him during his agony in Gethsemane, xiv. 32, .3, § 88, p. 412—John (Nathanael) had confessed him, saying, 'Thou art the Son of God; thou art the King of Israel,' Jno. i. 49, § 10, p. 73—and Jesus had promised him, saying, 'Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man, ver. 51—Peter had made a similar confession, vi. 68, .9, § 43, p. 334—and again, Mt. xvi. 16, § 50, p. 36—these two were afterwards among the most forward witnesses to the truth, Ac. iv. 13, .8—20—and *see on* Jno. xxi. 15—23, § 97,——

—James appears to have been the first of the apostles who was put to death for the testimony of Jesus—Ac. xii. 1, 2, 'Herod the king stretched forth *his* hands to vex certain of the church. And he killed James the brother of John with the sword'—*see on* Jno. i. 45, § 10, p. 72, '*Nathanael*,' and § 97, p. 506.

The names of these three appear to have some reference to what is said (Da. ii.) with regard to the kingdom about to be set up, 'In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed (represented by '*a stone*,' ver. 34) and the kingdom shall not be left to other people' (It is preserved by the *grace of the Lord*), '*but* it shall break in pieces and consume all these kingdoms (it shall utterly *supplant* them), and it shall stand for ever,' Da. ii. 44—*see* NOTE.

an high mountain—When locality was last noted, xvi. 13, § 50, p. 35—they were in the neighbourhood of Hermon (*desolate*), 'which the Sidonians call Sirion (*deliverance—song of the dove*); and the Amorites call it Shenir' (*change, or transfiguration*), De. iii. 9—It is also called 'mount Sion, which *is* Hermon,' iv. 48—Sion is identified with Zion, Ps. cxxxiii. 3, ...—'As the dew of Hermon, *and as the dew* that descended upon the mountains of Zion: for there the LORD commanded the blessing, *even* life for evermore'—and it was in Zion that the foundation of the kingdom was to be laid, Is. xxviii. 16, 'Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner *stone*, a sure foundation'—there Christ, as king, was to be acknowledged by the Father, Ps. ii. 6, 7—*see on* Lu. ix. 35, p. 55—here the Nazarene was to be planted, 'upon an high mountain and eminent: in the mountain of the height of Israel,' &c., Eze. xvii. 22, .3—*see on* 'Nazarene,' § 5, p. 35—here also is to be the manifestation of the kingdom, Eze. xx. 40, 'For in mine holy mountain'—*comp.* 2 Pe. i. 18—'in the mountain of the height of Israel, saith the Lord GOD, there shall all the house of Israel, all of them in the land, serve me: there will I accept them,' (all Israel, which had been cast afar off, Eze. xi. 15, 16,) —then, addressing those who were nigh—' And there will I require your offerings, and the first-fruits of your oblations, with all your holy things,' xx. 40—*see* NOTES.

Lu. ix. 28. *to pray, &c.*—*see on* ver. 18, § 50, p. 36.

29. *the fashion of his countenance was altered, &c.*—'His face did shine as the sun,' Mt. xvii. 2—'We beheld his glory, the glory as of the only begotten of the Father,' &c., Jno. i. 14, § 7, p. 48—He 'manifested forth his glory,' ii. 11, § 11, p. 78—*see also* 2 Pe. i. 18—When Jesus appeared to John, as described, Rev. i. 16, 'his countenance *was* as the sun shineth in his strength'—and when the separation of the tares from the wheat takes place, 'Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear,' Mt. xiii. 43, § 33.

NOTES.

Mt. xvii. 1. *Taketh Peter, James, and John.* As the law required no more than two or three witnesses to constitute a regular and judicial proof (De. xix. 15), our blessed Lord frequently chose to have only this number of witnesses present at some of the most important and interesting scenes of his life. These three disciples seem to have been distinguished by Christ's peculiar confidence, and were frequently admitted by him to the more intimate transactions of his life, from which the others were excluded.—*See* 'Scrip. Illus.' *supra.*

[The names of the three disciples, Peter, James, and John, were expressive of the preparation of his people for the coming of our Lord: Peter, *a stone*—they must as lively stones be built upon him, in him, and unto him, who is the One Living Stone. James or Jacob, *a supplanter*—they must, like Jacob, have wrestled and overcome. It will be said of them, '*They overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death*,' Rev. xii. 11 and then shall be enjoyed that which is contained in the name John, *Grace of the Lord*. It is in this way the *stone* cut out of the mountain without hands, shall become a great mountain, and, utterly *supplanting* the kingdoms of this world, fill the whole earth with the manifestation of *the divine favour*.]—*See* 'Scrip. Illus.' *supra.*

An high mountain. Generally said to be Tabor* in Galilee, a famous spot in history (Ju. iv. 14), but for what reason does not appear.—*Barnes, Macknight, Gill.* It is more probable that the transfiguration took place in Upper Galilee—*comp.* ch. xvi. 13; xvii. 20, pp. 35, 61. The order of the history determines the transfiguration to some mountain not far from *Cæsarea Philippi*, rather than to *Tabor*, which was situated in the south of Galilee; for after the transfiguration, it is said, Mk. ix. 30, § 52, p. 70, that '*they departed thence, and passed through Galilee*,' and then came to Capernaum.—*Macknight.*—*See* 'Scrip. Illus.' *supra.*

Apart. κατ' ἰδίαν. Denotes the privacy of persons, in particular transactions, and not the situation of places.—*See* foot-note, p. 53.

Mk. ix. 2. *By themselves.* μόνους. This is explanatory of κατ' ἰδίαν.

* 'Although the expressions used by St. Matthew and St. Mark do not specify any *particular mountain*, yet the context evidently points at some mountain in the neighbourhood of Cæsarea. And this probability is converted into certainty by the words of St. Luke, ἀνέβη εἰς τὸ ὄρος (as it is found in all the MSS., confirmed by the Pesch. Syr. Version), where the article limits the sense to *some* mountain, which might be called *the* mountain in respect to Cæsarea; and that cannot well be any other than some part of the ridge of *Hermon*, most probably that part of it which runs out into the plain of the Jordan, within six miles of Cæsarea, called the *Mons Paneum*. The tradition above mentioned seems to have arisen from the confounding of the *two* mounts Hermon; one very near Tabor, the other near Cæsarea. It should seem

MATT. xvii. 2, 3.	MARK ix. 3, 4.	LUKE ix. 30.
2 and was-transfigured μετεμορφώθη before them: *f* and his face did-shine as the sun, and his raiment ἱμάτια was white as the light *g* ὡς το φῶς.	*e* and he-was-transfigured μετεμορφώθη before them.*f*	
	3 And his raiment ἱμάτια became shining στιλβοντα, *h* exceeding white as snow; so-as no fuller on earth can white *them*.*i*	and his raiment ἱματισμος *was* white *g and* glistering ἐξαστραπτων *h*
3 *i*And, behold, there-appeared unto-them *k* Moses and Elias	4 And there-appeared unto-them Elias with Moses:	And, behold, there- 30 talked-with him *k* two men, which were Moses and Elias:*l* who appeared in glory,*l* 31

SCRIPTURE ILLUSTRATIONS.

Mt. xvii. 2. *white as the light*—'white *and* glistering,' Lu. ix. 29—'exceeding white as snow; so as no fuller on earth can white *them*,' Mk. ix. 3—Of the angel that appeared at the door of the sepulchre, when Christ was risen from the dead, it is said, 'His countenance was like lightning, and his raiment white as snow,' Mt. xxviii. 3, § 93, p. 465—of the Bride, the Lamb's wife, it is said, 'To *her* was granted that she should be arrayed in fine linen, clean and white (*or* bright): for the fine linen is the righteousness of saints,' Rev. xix. 8—and the armies in heaven that follow the Bridegroom, are described as being 'clothed in fine linen, white and clean,' ver. 14.

3. *Moses and Elias*—the two witnesses referred to at the close of the Old Testament, Mal. iv. 4—6—the writings of Moses are at the commencement of the written word, Lu. xxiv. 27, 44, §§ 94, 98, pp. 495, 512. Elijah did not leave his words in writing, they being words for the time then present, and, like the words of the Baptist, to be immediately fulfilled, 1 Ki. xvii., &c.—Moses had been the mediator of the old covenant, whereby Israel had been married to the Lord; whilst through the ministry of Elijah was given the 'bill of divorce,' according to which Israel was cut off from being the people of God, 1 Ki. xix. 1 Jer. iii. 8; Hos. 1.—Moses had fasted 'forty days and forty nights' at the receiving of the law, Ex. xxiv. 18; xxxiv. 28—and Elijah the same at the time of the divorce, and as journeying to Horeb, 1 Ki. xix. 8—Moses had died, and was buried, De. xxxiv. 5, 6—and his appearance in glory on the mount may be regarded as representing the saints who have fallen asleep, and who will be raised from their graves at the coming of Christ, 1 Th. iv. 14—whilst the case of Elijah was more like that of the Lord's people, who will be found alive at the same coming of Christ—he having been caught up without passing through death, 2 Ki. ii. 1—11; 1 Th. iv. 15—7—*see* the description of the two witnesses, Rev. xi. 3—12.

NOTES.

[Mt. xvii. 2. *Was transfigured.* μετεμορφώθη. 'The word (which sometimes imports a change of *substance*) here denotes only a change in *external appearance*, agreeably to the sense of its primitive μορφὴ in the Old and New Testament. Thus, in the plainer words of Lu. ix. 29, τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον ἐγένετο. A similar appearance is ascribed to Moses, when he came down from Sinai, after receiving the Tables of the covenant, Ex. xxxiv. 29, sq., where it is said that his face shone δεδόξασται, namely, with a kind of glory, as it were an ἀναύγασμα τῆς δόξης τοῦ θεοῦ.']—*Bloomfield.*

[Christ took on him the form of a servant, μορφὴν δούλου, Ph. ii. 7. He drew a veil over the glory of his Godhead; but now, in his transfiguration, he put by that veil, appeared ἐν μορφῇ θεοῦ, in the form of God, ii. 6, and gave his disciples a glimpse of his glory.]

Lu. ix. 29. *White* and *glistering*. The Lord was transfigured so as to appear in that brightness, and beauty, and power, in which He will come, the '*second time without sin unto salvation*,' He. ix. 28.

Mk. ix. 3. *So as no fuller, &c.* γναφεὺς—from γνάφος, a tool with which the ancients used to raise the nap of old cloth. This was one of the employments of an artisan called γναφεὺς: and with it were united that of cleansing soiled garments, and restoring them to their original state: either by dyeing them, or by the use of fuller's earth and alkali, restoring their whiteness.

Mt. xvii. 3. *Moses and Elias*. That Moses and Elias actually appeared in their own proper persons, there is not the least reason to doubt. For though, indeed, the sepulchre of Moses was not known, yet his body was actually buried in a valley in the land of Moab,

PRACTICAL REFLECTIONS.

Mt. xvii. 3. At our blessed Lord's second advent, his saints shall appear with him in glory; both those who have been buried, as was Moses, and those who shall be found alive, and who, without being previously laid in the grave, shall be caught up, as was Elias.

It is possible for men in mortal bodies, such as Peter, and James, and John, to have intercourse with men in glorified bodies, such as Moses and Elias—and thus our Lord, in the fact before us, has answered the objection of those who say it is impossible that the glorified saints, in the kingdom, can be upon the earth along with men in mortal bodies.

4 *ver.* It is not merely possible for men, such as we are, to have fellowship with the glorified saints, but we have the testimony of an eyewitness of the glory, that it is good for men so to be.

[Peter shewed his previous ignorance of the knowledge of the glory, when he spake of making tabernacles for heavenly visitants. It was not the time of their coming to dwell with men upon the earth; and when that time is come, they will not, like men in these frail mortal bodies, require such tabernacles in which to dwell; they shall have a building of God, not made with hands.]

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that after it had been preserved by ancient tradition, that mount Hermon was the scene of the Transfiguration, those who lived in later ages supposed the Hermon to be that near Tabor, as was natural; since the two were often associated. So Ps. lxxxix. 12, 'Tabor and Hermon shall rejoice in thy name;' and others afterwards fixed on *Tabor itself*, on account of its very close contiguity, and its being most κατ' ἐξοχὴν, in their mistaken view of the expression, referring it to the *mountain*; for Mr. Maundrell, in his Travels, remarks that it stands 'apart:' and all travellers describe it as being of a conical form, detached from the neighbouring mountain, and terminating in a point.'—*Bloomfield.* *See* ADDENDA, '*The Transfig.*,' p. 66.

SING ALOUD UNTO GOD OUR STRENGTH: MAKE A JOYFUL NOISE UNTO THE GOD OF JACOB.—Psalm lxxxi. 1.
TAKE A PSALM, AND BRING HITHER THE TIMBREL, THE PLEASANT HARP WITH THE PSALTERY.—Psalm lxxxi. 2.

MATT. xvii. 4.	MARK ix. 4, 5.	LUKE ix. 31—3.
talking with him.	and they were talking with Jesus.	*m*and spake of his decease την εξοδον which he should accomplish εμελλε πληρουν at Jerusalem. But 32 Peter and they *that were* with him were heavy βεβαρημενοι with sleep: and when they were awake διαγρηγορησαντες, they saw his glory, and the two men that stood with him. And it came to pass, as 33 they departed from him,
4 Then answered Peter, *and*-said unto Jesus, Lord κυριε, it is good for us to be here: "if thou wilt, let us make	5 And Peter answered *and*-said to Jesus, Master Ραββι, it is good for us to be here: and let us make	Peter said unto Jesus, Master Επιστατα, it is good for us to be here: " and let us make

SCRIPTURE ILLUSTRATIONS.

Mt. ix. 4. *talking with Jesus*—they 'spake of his decease which he should accomplish at Jerusalem,' Lu. ix. 31—'Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace *that should come* unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow,' 1 Pe. i. 10, 11.

Lu. ix. 31. *appeared in glory*—' Set your affection (or mind) on things above, not on things on the earth. 3. For ye are dead, and your life is hid with Christ in God. 4. When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory,' Col. iii. 2—4—Peter bare witness, saying, 'For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. 17. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. 18. And this voice which came from heaven we heard, when we were with him in the holy mount,' 2 Ep. i. 16—8—*see also* 1 Jno. iii. 2.

decease, or 'exodus'—the same word which is used in the Gr. translation of that remarkable prophecy which speaks of the guilt of Jerusalem in rejecting the king of Israel, 'Whose goings forth (*exodoi*) *have been* from of old, from everlasting' (or from the days of eternity'), Mi. v. 1, 2—He himself said, 'I proceeded forth and came from God; neither came I of myself, but he sent me,' Jno. viii. 42, § 55, p. 105—'I came forth from the Father, and am come into the world,' xvi. 28, § 87—the several steps in this coming forth in humiliation, to the accursed death of the cross, at Jerusalem, are marked, Ph. ii. 6—8, 'Who, being in the form of God,' &c.—upon the consideration of that atonement he was to accomplish at Jerusalem, was Jesus now to be acknowledged as the Foundation of the kingdom, as in Lu. ix. 35, p. 55.

32. *heavy with sleep*—so also when they were with him during his agony in the garden, Mk. xiv. 37—42, § 88.

saw his glory—'And we beheld his glory,' Jno. i. 14—so Peter, in his *second* Epistle, which more particularly relates to the second key, 'the Glory,' says, ch. i. 16, 'We have not followed cunningly devised,' &c.—*see on* ver. 31, *supra*—When Israel had entered into covenant with the Lord, 'Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel,' were admitted into the presence of the King, 'And they saw the God of Israel: and *there was* under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in *his* clearness,' Ex. xxiv. 9—11—*see* the appearance of the likeness of the glory of the Lord, Eze. i. 26—8.

two men that stood—when the disciples saw Jesus taken up into heaven, 'Behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven,' Ac. i. 10, 11, § 98.

Mt. xvii. 4. *it is good, &c.*—'He hath shewed thee, O man, what *is* good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?' Mi. vi. 8—*see on* '*Hear ye him*' p. 56.

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and therefore must have seen corruption; and as the whole transaction was miraculous, it was just as easy to Omnipotence to restore life and form to a body mouldered into dust, as to reanimate a body that was preserved uncorrupted and entire; and indeed, was a much more exact emblem of our own resurrection.

Mt. xvii. 4. The names of Moses, '*Drawn out*,' and Elias, '*My God is Jehovah*,' are expressive with regard to the two classes represented. The sleeping saints will be *drawn out* or *brought forth* from their graves; and the saints who live to the coming of the Lord, and who will then be changed, will have seen the mighty power of the Lord put forth in accomplishment of his word, and be led to exclaim, '*The* LORD *he is God*.' '*Lo, this is our God; we have waited for Him, and He will save us: this is the* LORD; *we have waited for Him, we will be glad and rejoice in his salvation*,' Is. xxv. 9.

Lu. ix. 31. *Who appeared in glory*. The two who appeared with Christ in glory, were like him in this respect, that they each fasted forty days and forty nights, and probably in the same wilderness. Moses, at the giving of the law, when Israel entered into covenant with God at *Horeb*; Elias, when backsliding Israel was divorced from that covenant; and our Lord, upon being publicly manifested as the Fulfiller of all righteousness, when declared to be accepted of the Father in behalf of His people—*see on* Mk. i. 13, § 9.

His decease. Literally, his *exit*, or *departure*. The word translated here *decease*—that is, *exit*, or *going out*—is elsewhere used to denote death.—*See* 2 Pe. i. 15, '*After my decease*,' &c.

[*Accomplish*. 'To fulfil the death,' gives a strong peculiarity to this passage. To depart from life is the common lot; but to fulfil his decease was peculiar to Christ.]

IF ANY MAN BE IN CHRIST, HE IS A NEW CREATURE: OLD THINGS ARE PASSED AWAY; BEHOLD, ALL THINGS ARE BECOME NEW. AND ALL THINGS ARE OF GOD, WHO HATH RECONCILED US TO HIMSELF BY JESUS CHRIST.—2 Cor. v. 17, 8.

MATT. xvii. 5.	MARK ix. 6, 7.	LUKE ix. 34, .5.
here three tabernacles, one for-thee, and one for-Moses, and one for-Elias.°	three tabernacles; one for-thee, and one for-Moses, and one for-Elias. 6 °For he-wist not what to-say; for they-were sore-afraid.ᵖ	three tabernacles; one for-thee, and one for-Moses, and one for-Elias: not knowing what he-said.
5 ᵖ While-·he yet-·spake, behold, a-bright cloud overshadowed them:ᵠ	7 And there-was a-cloud that overshadowed them·	While-·he thus-·spake, 34 there-came a-cloud, and overshadowed them: ᵠ and they-feared as they entered into the cloud.
and behold a-voice out-of the cloud, ʳ which-said, This is my beloved Son,	and a-voice came out-of the cloud, saying, This is my beloved Son	And there-came a-voice 35 out-of the cloud,ʳ saying, This is my beloved Son:

SCRIPTURE ILLUSTRATIONS.

Mt. xvii. 4. *let us make here three tabernacles*—of the time of which it is written, 'My servant David *shall be* their Prince for ever,' it is also promised, 'My tabernacle also shall be with them: yea, I will be their God, and they shall be my people,' Eze. xxxvii. 25—.7—*on* 'the feast of tabernacles,' *see* Jno. vii. 2, § 54, p. 87—'Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God,' Rev. xxi. 3—Peter seems to have manifested equal ignorance with regard to the 'glory,' as he had before in respect to the 'sufferings of Christ:' the saints in the resurrection life do not require to dwell in tabernacles of man's making—'God is not ashamed to be called their God: for he hath prepared for them a city,' He. xi. 16; 'a city which hath foundations, whose builder and maker *is* God,' ver. 10—'new Jerusalem, which cometh down out of heaven from my God,' Rev. iii. 12—the glorified saints will not require to have tabernacles built for them, but those who dwell upon the earth, and are as Peter, James, and John were on the holy mount, Is. lxv. 21—.3, 'They shall build houses, and inhabit *them*; and they shall plant vineyards, and eat the fruit of them. 22, They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree *are* the days of my people, and mine elect shall long enjoy the work of their hands. 23, They shall not labour in vain, nor bring forth for trouble; for they *are* the seed of the blessed of the LORD, and their offspring with them.'

Mk. ix. 6. *wist not what to say*—so also in the garden of Gethsemane, 'neither wist they what to answer him;' xiv. 40, § 88.

sore afraid—'they feared as they entered into the cloud,' Lu. ix. 34—'they fell on their face, and were sore afraid,' Mt. xvii. 6, p. 56.

7. *a cloud . . . overshadowed them*—a cloud was a symbol of the Divine presence: thus God went before the Israelites in a cloudy pillar, dark by day, and bright by night, Ex. xiv. 19, 20, 'And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: and it came between the camp of the Egyptians and the camp of Israel: and it was a cloud and darkness *to them*, but it gave light by night *to these*: so that the one came not near the other all the night'—God appeared in a cloud on mount Sinai, xxiv. 15, .6, 'And Moses went up into the mount, and a cloud covered the mount. And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud'—ver. 17, 'And the sight of the glory of the LORD *was* like devouring fire on the top of the mount in the eyes of the children of Israel'—Nu. ix. 15, .6, 'And on the day that the tabernacle was reared up the cloud covered the tabernacle, *namely*, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning. So it was alway: the cloud covered it *by day*, and the appearance of fire by night.' When the temple was finished, 'the house was filled with a cloud, *even* the house of the LORD; so that the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God,' 2 Chr. v. 13, .4—Christ was the antitype of the tabernacle and of the temple: 'And the Word was made flesh, and dwelt [tabernacled] among us, (and we beheld his glory,' &c.) Jno. i. 14—Jesus said to the Jews, 'Destroy this temple, and in three days I will raise it up . . . he spake of the temple of his body,' ii. 19—21, § 12, p. 82—'The LORD will create upon every dwelling-place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory *shall be* a defence,' Is. iv. 5—*see* 'Note,' *infra*.

Lu. ix. 35. *This is my beloved Son*—the voice that was heard at the baptism of Jesus, Mt. iii. 17, § 8,

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Lu. ix. 33. *Three tabernacles.* σκηνὰς. *Booths*, composed of branches of trees, such as travellers are accustomed to construct when they meet with a pleasant spot.

[Mt. xvii. 5. *A bright cloud overshadowed them.* This cloud is called by St. Peter, who beheld it, '*the excellent glory*,' 2 Ep. i. 17, the Shechinah, or visible symbol of the Divine presence. Many MSS. read νεφέλη φωτὸς, *a cloud of light*; and this reading is admitted into Griesbach's text. Ἐπεσκίασεν, would be more correctly translated *circumfusil, circumdedit.* The Greek σκιαζω signifies '*to envelop in shade*,' which seems inconsistent with the descent of a bright cloud; but the Shechinah was at once dark and bright—a dark cloud, which sent forth rays of light.]

Lu. ix. 34 *As they entered into the cloud.* Meaning, by a common permutation of terms, '*when the cloud enveloped them.*' They *were afraid*, because the cloud was a symbol of the Divine presence.

Mt. xvii. 5. *This is my beloved Son, &c.* i. e., '*in whom I am* always *well pleased*,' including past, present, and to come. This was the voice of God. This

PRACTICAL REFLECTIONS.

[Mt. xvii. 5. From the Shechinah, the dwelling-place of the God of Israel, in which he tabernacled of old, proceeded the voice which bore witness of Jesus. It testified of him as the KING, the true David, '*This is my beloved Son*;' as the PRIEST, whose service and sacrifice is well pleasing to God, '*In whom I am well pleased*;' as the PROPHET, one fully accredited to declare the will of God, '*Hear ye him.*']

Let us hearken diligently unto Him as our Prophet, repose wholly our confidence in Him as our Priest, and be obedient unto Him as our King, delighting to do whatsoever He hath commanded.

AS THE SUFFERINGS OF CHRIST ABOUND IN US, SO OUR CONSOLATION ALSO ABOUNDETH BY CHRIST.—2 Cor. i. 5. FOR OF HIM, AND THROUGH HIM, AND TO HIM, ARE ALL THINGS: TO WHOM BE GLORY FOR EVER.—Rom. xi. 36.

Matt. xvii. 6—8.	Mark ix. 8.	Luke ix. 36.
in whom I-am-well-pleased; hear-ye him.	hear him.	hear him.
6 And when-the disciples- heard *it*, they-fell on their face, and were-sore-afraid.		
7 And		[a]And when-the voice-was-past εν τω γενεσθαι την φωνην,
[a] Jesus came *and*- touched them, and said, Arise, and be-not-afraid.		
8 And when-they-had-lifted-up their eyes, they-saw no-man, save Jesus only.	8 [a]And suddenly, when-they-had-looked-round-about, they-saw no-man any-more, save Jesus only with themselves.	Jesus was-found alone.
		[a]And they kept-it-close εσιγησαν, and told no-man in those days any *of those things* which they-had-seen.

SCRIPTURE ILLUSTRATIONS.

p. 60—under this name of David, or 'Beloved,' the promised king of Israel had been spoken of by the prophets, Je. xxx. 9 ('But they shall serve the LORD their God, and David their king, whom I will raise up unto them'); Eze. xxxvii. 24 ('And David my servant *shall be* king over them'); Ac. ii. 25—36—It was thus he had been acknowledged when entering upon his public ministry, Mt. iii. 17, § 8, p. 60—it was thus that it had been promised he should now be acknowledged, Ps. ii.—notwithstanding the Jews' rejection of Jesus as king, the prediction was fulfilled, 'Yet have I set my king upon my holy hill of Zion. I will declare the decree: the LORD hath said unto me, Thou *art* my Son, this day have I begotten thee,' ver. 6, 7.

Mt. xvii. 5. *in whom I am well pleased*—so the three evangelists report the voice of the Father at the baptism of Jesus, Mt. iii. 17; Mk. i. 11; Lu. iii. 22, § 8, p. 60; only Matthew notices these words as being now spoken; they express an acceptance of Christ in his priestly character, as having come to do the will of God, 'Wherefore when he cometh into the world,' &c., He. x. 5—13, and the Father's readiness to grant at his request, as in Ps. ii., all authority to execute both judgment and mercy—'Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession,' ver. 8—'Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel,' ver. 9.

hear ye him—'hear him,' Mk. ix. 7; Lu. ix. 35—these words are not reported as having been spoken at the baptism of Jesus, Mt. iii. 17, Mk. i. 11, Lu. iii. 22, § 8, p. 60; they are in substance the concluding words of the second psalm, 'Be wise now therefore, O ye kings: be instructed, ye judges of the earth. 11. Serve the LORD with fear, and rejoice with trembling. 12. Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in him,' ver. 10—12—The Father had recognised Jesus as being the Prophet he had spoken of to Moses, De. xviii. 18, 19—*see* the conclusion of our Lord's sermon on the mount: 'Whosoever heareth these sayings of mine, and doeth them,' &c., Mt. vii. 24—7, § 19, p. 141; and at the end of his discourse in the plain: 'Whosoever cometh to me, and heareth my sayings, and doeth them,' &c., Lu. vi. 47—9, § 27, p. 210—Peter testifies, 'he received from God the Father,' &c., 2 Ep. i. 17, 18—*see on* Lu. ix. 31, p. 54—This voice appears to be that referred to by Jesus after producing evidence to shew that he was the Messiah who ought to be heard, 'How can ye believe, which receive honour [acclamations such as "Hear him!"] one of another, and seek not the honour that *cometh* from God only?' Jno. v. 44, § 23, p. 180—observe the recognition here made by the Father, of the words before spoken by Jesus, in reference to the name of his first disciple, Simon, Mt. xvi. 17, § 50, p. 37.

6. *sore afraid*—*see* Mk. ix. 6; Lu. ix. 34, p. 55.

8. *save Jesus only*—'save Jesus only with themselves,' Mk. ix. 8—'Jesus was found alone,' Lu. ix. 36.

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was the *second* time that, in a remarkable manner, he had declared this.—*See* Mt. iii. 17, § 8, p. 60.

Mt. xvii. 5. *Hear ye him.* The words evidently refer to what Moses said to Israel, De. xviii. 15, 'The LORD *thy God will raise up, &c.*—*See* also Ac. iii. 22. '*For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you,*' and vii. 37.

6. *Fell on their face.* So Saul of Tarsus, Ac. ix. 4.

8. *They saw no man, save Jesus.* One great purpose of the transfiguration may have been to represent the cessation of the Jewish, and the commencement of the Christian dispensation. Moses and Elias disappear—the former objects of the disciples' veneration are no more; Christ remains alone '*the Way, the Truth, and the Life*;' no man can come unto the Father but through him.

PRACTICAL REFLECTION.

Mt. xvii. 5. Jesus, the beloved Son, is the substance of those types which were appointed by Moses, to foreshadow the bloodshedding of the Lamb of God; and he is the great subject of the prophets, represented by Elias. It is Jesus that is to be seen and heard in them all. It was the Spirit of Christ in them, which did testify of '*the sufferings of Christ, and the glory that should follow.*'—*See* 1 Pe. i. 11.

(G. 11.)—*The next day, as they were coming down from the mountain, Jesus discourses with the three disciples on the coming of Elias.*

Matt. xvii. 9—13.	Mark ix. 9—12.	Luke ix. 37.
		[a] And it-came-to-pass, 37 *that* on the next day,[b]
9 [b]And as-they-came-down from the mountain, Jesus charged them,[c] saying, Tell the vision to-no-man, until ἐως ου the Son of man be-risen-again from the-dead.	9 And as-they-came-down from the mountain, he-charged them [c]that they-should-tell no-man what-things they-had-seen, till ει μη οταν the Son of man were-risen from the-dead. 10 And they-kept εκρατησαν that saying with themselves, questioning-one-with-another συζητουντες what the rising from the-dead should-mean.[d]	
10 [d]And his disciples asked him, saying, Why then say the scribes that Elias must δει first come? 11 And Jesus answered *and*-said unto-them, Elias truly shall-first-come ερχεται, and restore αποκαταστησει all-things.[e]	11 And they-asked him, saying, Why say the scribes that Elias must δει first come? 12 And he answered *and*-told them, Elias verily cometh ελθων first, *and*-restoreth αποκαθιστᾳ all-things; [e]and how it-is-written of the Son of man, that he-must-suffer many-things, and be-set-at-nought εξουδενωθη.[f]	

SCRIPTURE ILLUSTRATIONS.

Mt. xvii. 9. *Tell the vision to no man, &c.*—contrast with the publicity he gave to the doctrine of his sufferings, Mk. viii. 31—.8, § 50, p. 40.

Mk. ix. 9. *risen from the dead*—He had just before the transfiguration predicted both his death and resurrection, viii. 31 § 50, p. 40—*see* again ix. 31, § 52, p. 71.

10. *what the rising, &c., should mean*—the disciples do not appear to have had clear views on this subject until after the prediction was fulfilled—*see* Lu. xxiv. 6—8, § 93, p. 488; 25, .6, § 94, p. 494—the resurrection of Jesus is the pledge of ours, ¶ Co. xv. 20—3.

Mt. xvii. 11. *Elias truly shall first come*—'Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord,' &c. Mal. iv. 5, &c.—Elijah means, 'the Lord he is God,' 'And ye shall know that I *am* in the midst of Israel, and *that* I *am* the Lord your God, and none else: . . . before the great and the terrible day of the Lord come,' Joel ii. 27—31. . . . —So sure as Jesus would depart, was the Holy Ghost to come, Jno. xvi. 7—15, § 87, p. 393—The Spirit of Life who is to raise 'all Israel' as from the dead; and the Spirit of Power by whom they are to stand upon their feet '*an exceeding great army*,' Eze. xxxvii.

restore all things—prayer for this was offered up by Elijah, at the time that the prophets of Baal were made ashamed, and cut off: 'Hear me, O Lord, hear me, that this people may know that thou *art* the Lord God, and *that* thou hast turned their heart back again,' 1 Ki. xviii. 37—'He shall turn the heart of the fathers to the children, and the heart of the children to their fathers,' Mal. iv. 6—'I will heal their backsliding,' &c., Ho. xiv. 4—'Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; 20, and he shall send Jesus Christ, which before was preached unto you: 21, whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began,' Ac. iii. 19—21.—The restitution of which all the prophets have spoken, is the restoration of 'the lost sheep of the house of Israel,' All Israel are to be made anew the people of God—*see* Addenda, '*Prophecies concerning the restoration of Israel*,' p. 67—to this restitution or regeneration our Lord alludes in his promise to the twelve, Mt. xix. 28, § 75, p. 228—The apostle of the Gentiles speaks of this turning to the Lord: 'And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this *is* my covenant unto them, when I shall take away their sins.'

NOTES.

Mt. xvii. 11. *Elias truly shall first come.* 'ερχεται πρωτον. *i.e.*, is coming, is about to come. The present is here used for the future.'—*Bloomf.*

[*And restore all things.* 'The original sense of the verb 'Αποκαθιστημι, is, *Instauro, Reâintegro. I begin anew.* It is most properly applied to the sun and planets, and in regard to which the finishing and the recommencing of their course are coincident. Besides, their return to the place whence they set out does, as it were, restore the face of things to what it was at the beginning of their circuit. Hence the word has two meanings, which, on reflection, are more nearly related than at first they appear to be. One is *to restore*, the other *to finish*. John the Baptist came as the last prophet of the old dispensation, to finish that state of things, and to usher in a new one.'—*Ibid.*]

PRACTICAL REFLECTIONS.

Mk. ix. 9, 10. Well might the disciples be forbid to speak of the glory, when, as yet, they were so ignorant of the sufferings of Christ as to question among themselves '*what the rising from the dead should mean.*'

[Let us earnestly seek that soon may be restored to the church all wherewith she was adorned in the days of her youth. Soon may '*all Israel*' be in truth '*Holiness unto the* Lord,' Jer. ii. 3, and the promise be realized, Is. xlv. 25, '*In the* Lord *shall all the seed of Israel be justified, and shall glory.*']

MATT. xvii. 12, 13.	MARK ix. 13.	LUKE ix. 37
12 *f* But I say unto you, That Elias is come already ηδη ηλθε, and they knew επεγνωσαν him not, but have done unto εν him whatsoever they listed.ε	13 But I say unto you, That Elias is indeed come εληλυθε, and they have done unto him whatsoever they listed, ε as it is written of him.ᴬ	
ᴬ Likewise shall μελλει also the Son of man suffer 13 of them. Then the disciples understood that he spake unto them of John the Baptist.ᶠ		
		ᶠ When they were come down from the hill, much people met him.

Jesus heals a demoniac, which his disciples had not been able to do.—In the plain.

MATT. xvii. 14—18.	MARK ix. 14—27.	LUKE ix. 38—42.
	14 ᵍ And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning 15 with them. And straightway all the people, when they beheld him, were greatly amazed, and running to *him* saluted him. 16 And he asked the scribes, What question ye with them? ›	
14 ᵇ And when they were come to the multitude, there came to him a *certain* man, kneeling down to him,	17 And one of the multitude answered	And, behold, a man 38 of the company cried out,

SCRIPTURE ILLUSTRATIONS.

away their sins,' Rom. xi. 26, 27—'The vail is upon their heart. 16. Nevertheless when it shall turn to the Lord, the vail shall be taken away. 17. Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.' 2 Cor. iii 15—7. Thus it is not a mere individual under the name of 'Elias which was for to come,' but 'the spirit and power of Elias,' as in John the Baptist; the spirit of intercession, God answering by mighty signs, as in the case of Elijah; and that for the restoring Israel to the evangelical worship of the one true God, a work begun by Elijah in his cutting them off from being the Lord's people as under the law: this was necessary as preparatory to their being espoused to the Lord according to the gospel, Ho. ii. 19, 20, 'And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. 20. I will even betroth thee unto me in faithfulness: and thou shalt know the LORD'—the preparation of the bride is the sign of the Bridegroom's coming, Rev. xix. 7—9.

Mt. xvii. 12. *Elias is come already*—John the Baptist was not the very individual who had been taken up to heaven; but he was Elias 'in spirit,' which it had been predicted should come, and is to come.

Mk. ix. 14. *came to* his *disciples*—He had taken the three, Peter, and James, and John, 'apart' from the other disciples, 'by themselves,' as well as from the multitude, when he went up into the mountain on which he was transfigured—*see* ver. 2, p. 52.

15. *greatly amazed, &c.*—'it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him,' Ex. xxxiv. 29, 30—the result was different in the case of Jesus. 'All the people . . . running to *him* saluted him'—*comp.* 2 Co. iii. 12—8.

Mt. xvii. 14. *kneeling down to him*—'God . . . hath highly exalted him, and given him a name which is

NOTES.

Mt. xvii. 12. *Know him not*, or, *οὐκ ἐπέγνωσαν αὐτὸν, they have not acknowledged him.* That is, the *Jewish rulers* have not acknowledged him as the forerunner of the Messiah. But it appears that many of the people acknowledged John to be the precursor of our Lord; indeed some, from the power and demonstration of his preaching, were inclined to think that he was *more*, even the *Messiah* himself.—*See* Lu. iii. 15, § 7, p. 54.

Have done . . . whatsoever they listed. The word *list* is an old English word, signifying *to choose*, to desire, to be inclined—*see* Jno. iii. 8, § 12, p. 84. '*The wind bloweth where it listeth.*' It means here, that they had done to John as they pleased; *i. e.*, they had put him to death, Mt. xiv. 10, § 40, p. 308.

Mk. ix. 14. *The scribes*—*See* ADDENDA, § 25, p. 199.

[Mt. xvii. 14. *Kneeling down to him.* γονυπετῶν. The *adoolutio ad genua*, an attitude of supplication,

PRACTICAL REFLECTIONS.

[Mt. xvii. 10—3. Like to the Elias, which has come, may we expect the Elias which is to come, a man or men like John the Baptist, preparing the people for the coming of the Lord, and through whose instrumentality, all Israel, who through the ministry of Elias were divorced from the old covenant, shall be restored according to the new.]

Those who are in the sight of God the most honourably engaged in his work, may expect the greatest neglect; or even, like their Lord, the greatest dishonour from men.

We may not expect the coming of the Lord in glory, before the promised restoration of Israel.

I BESEECH YOU THEREFORE, BRETHREN, BY THE MERCIES OF GOD, THAT YE PRESENT YOUR BODIES A LIVING SACRIFICE, HOLY, ACCEPTABLE UNTO GOD, WHICH IS YOUR REASONABLE SERVICE.—Rom. xii. 1.

MATT. xvii. 15—.7	MARK ix. 17—.9.	LUKE ix. 38—41.
and saying,[a]	*and*-said, [a] Master Διδασκαλε, I-have-brought unto thee my son, which-hath a-dumb spirit;[d]	saying, Master Διδασκαλε, [d] I-beseech thee, look upon my son: for he-is mine only-child.[e]
15 [a] Lord Κυριε, have-mercy-on my son: for he-is-lunatick, and sore vexed for oft-times he-falleth into the fire, and oft into the water.[f]		[f] And, lo, a-spirit taketh 39 him, and he- suddenly -crieth-out;[g] and
[* MARG. 'dasheth him.']	18 [g] and wheresoever he-taketh him, * he-teareth ῥησσει him: and he-foameth, and gnasheth τριζει with his teeth, and pineth-away [h] ξηραινεται:	it-teareth σπαρασσει him that he-foameth-again,
		[h] and bruising συντριβον him hardly departeth from him.[i]
16 [i] And I-brought him to thy disciples,[k]	and I-spake to thy disciples [k] that they-should-cast- him -out;[l]	And I-besought 40 thy disciples to cast- him -out; and they-could not.
[l] and they-could not cure him.	and they-could not.	
17 Then Jesus answered *and*-said, O faithless and perverse διεστραμμενη	19 He answereth him,+ *and*-saith, O faithless + or, *them.*	And Jesus answering 41 said, O faithless and perverse διεστραμμενη

SCRIPTURE ILLUSTRATIONS.

above every name: that at the name of Jesus every knee should bow,' Ph. ii. 9, 10—'Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need,' Heb. iv. 16.

Lu. ix. 38. *only child*—an only son is recognised in scripture as an object peculiarly dear; thus, bitter mourning is described as 'the mourning of an only son,' Am. viii. 10; Zec. xii. 10—Jesus in compassion to a sorrowing widow, had raised her only son to life, Lu. vii. 12—.5, § 29, p. 221.

39. *crieth out*—he shrieked, or made a loud distressing sound, this is possible for one to do who cannot articulate sounds rationally. The case of this youth, who was both 'lunatick,' Mt. xvii. 15, and 'dumb,' Mk. ix. 17, appears to have been particularly afflictive in other respects.

Mk. ix. 18. *they could not*—Jesus had, before going up into the mountain, spoken so as to sift the faith of his disciples, ch. viii. 31—.8, § 50, p. 40; it was on account of the weakness of their faith that they could not cast out the unclean spirit, Mt. xvii. 20, p. 61—hereafter they rejoiced in the devils being subject to them, Lu. x. 17, § 60, p. 143.

Mt. xvii. 17. *O faithless, &c.*—from Mk. ix. 19, it appears that this was particularly spoken to the father of the child; and there seems to be allusion to the same want of faith in ver. 23, where it is intimated that the recovery of the child was somehow contingent upon the parent's faith; at the same time it appears, from Mt. xvii. 20, p. 61, that faith was wanting on the part of the disciples also—*see* NOTE.

perverse—this is not in Mk. ix. 19, where the parent is particularly addressed; it may have been addressed to the scribes, who it is likely had seized upon the opportunity, when Jesus was absent, and when his disciples were weak, to tease, and if possible baffle them, before the multitude—*see* Mk. ix. 14—.8, p. 58. There must have been either something remarkable in Jesus' appearance upon coming down from the mount, and whereby they were confounded; or they must have been very self-condemned; for although Jesus had asked them, 'What question ye with them?' ver. 16, they were silent; their voice was no more heard. The perversity of the scribes, however, still remained. Jesus knew the heart, and acted here in fulfilment of the prophecy, that he should not 'reprove after the hearing of his ears,' Is. xi. 3

NOTES.

frequent in Homer, &c. The prostration before the knees was different from, *in genua procumbens*, kneeling. The ancients consecrated the ear to memory; the forehead to genius; the right hand to faith, and the knees to mercy. Hence those who entreated favour, fell at, and touched the knees of the person they supplicated. The action was that of the deepest reverence, and suitable to the humblest supplication.]

[Mt. xvii. 15. *He is lunatick.* σεληνιαζεται, 'he is moon-struck.' Meaning not insane, but epileptic; which disease was thought to be greatly influenced by the moon, as well as madness. The symptoms mentioned at Lu. ix. 39, seem to shew that this disease was an epilepsy, caused by the power of an evil spirit.]

Lu. ix. 39. *Bruising him.* συντριβον αὐτὸν. Literally, 'breaking down, crushing his strength.'—*Bloomf.*

Mt. xvii. 17. *O faithless and perverse generation, &c.* This reproof seems directed to all according as they had deserved it. Yet Dr. Whitby refers these words to the *Scribes*, who at that time were disputing with the disciples. Perhaps ἄπιστος is to be referred to the *disciples*, and probably to the father; and διεστραμμένη to the *Scribes*; the former ὑμῶν to the disciples, and the latter to the Scribes. (*See* ch. x. 1, § 39, p. 294,) from which it may be concluded that their want of faith in Christ had rendered the disciples incapable of doing this miracle.—*See* 'Scrip. Illus.,' *supra.*

Matt. xvii. 17, 18.	Mark ix. 19—25.	Luke ix. 42.
generation, how long shall-I-be with you? how long shall-I-suffer ανεξομαι you? [m] bring him hither to-me.	generation, how long shall-I-be with you? how long shall-I-suffer ανεξομαι you? bring him unto me. 20 [n]And they-brought him unto him: and when-he-saw him, straightway the spirit tare him; and he-fell on the ground, *and*-wallowed foaming.	generation, how long shall-I-be with you, and suffer ανεξομαι you? [m] Bring thy son hither. [o] And as-he-was-yet-a-coming, 42 the devil threw-him-down, and tare *him*
	21 And he-asked his father, How long-is-it-ago since this came unto-him? And he	
	22 said, Of-a-child. And oft-times it-hath-cast him into *the*-fire, and into *the*-waters, to destroy him: but if thou-canst *do* anything ει τι δυναται, have-compassion on	
	23 us, *and*-help us. Jesus said unto him, If thou-canst ει δυναται believe, all things *are*-possible δυνατα to him-that-believeth.	
	24 And straightway the father of-the child cried-out, *and*-said with tears, Lord, I-believe; help-thou mine unbelief.	
	25 When-Jesus-saw that the-people came-running-together,	
18 And Jesus rebuked the-devil αυτῳ;	he-rebuked the foul spirit, saying unto-him, *Thou* dumb and deaf spirit, I charge thee, come-out of him, and enter no more	And Jesus rebuked the unclean spirit,

SCRIPTURE ILLUSTRATIONS.

Mt. xvii. 17. *how long ... suffer you?*—it had been predicted, 'If ye refuse and rebel, ye shall be devoured with the sword,' Is. i. 20—they had refused to hear the great Prophet—*see on* Jno. vi. 25–71, § 43, p. 325—Christ had now been set as King upon his holy hill of Sion, Ps. ii. 6, 7 . . and *see on* the Transfiguration, ver. 1, p. 52—if they rebelled against their King, it only remained for them to be devoured with the sword, which, as again predicted, Mt. xxiii. 36, § 85, p. 320, came (by the Romans) upon that generation—On account of the perversity of Israel, under Moses, the Lord said, Nu. xiv. 11, 'How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them?'—And 'how long *shall I bear with* this evil congregation, which murmur against me?' &c., ver. 27—the Lord did bear with Israel in the wilderness forty years:—. . . . 'Forty years long was I grieved with *this* generation, and said, It *is* a people that do err in their heart, and they have not known my ways,' Ps. xcv. 10. Forty years, represented by the forty days during which the Prophet was to bear the iniquity of the house of Judah, Eze. iv. 6, was actually the time the Jews were suffered to continue in the land after publicly rejecting the King of Israel, Jno. xviii. 39, 40, xix. 15, § 90.

Lu. ix. 41. *Bring thy son hither*—for the vindication of the truth, and for confirming the faith of his wavering disciples, it was useful that this cure should be effected publicly and personally by Jesus. In the two instances particularly described in the immediately preceding narrative:—. . . . . of the deaf, Mk. vii. 32—7, § 46, p. 24, and of the blind, viii. 22—6, § 49, p. 34, Jesus had chosen to do good in private.

Mk. ix. 20. *tare him, &c.*—the case was here shewn to be exactly as the father had represented, ver. 18, p. 59.

21. *How long is it ago, &c.*—our Lord did not require this information for himself, but for the same purpose as he required the child to be brought to him—*see on* Mt. xvii. 17, *supra*.

23. *If thou canst believe, &c.*—alluding probably to the saying of the father, 'if thou canst *do* anything,' ver. 22—To the two blind men who came unto him for healing, Jesus said, 'Believe ye that I am able to do this?' They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you,' Mt. ix. 28, 29. § 36, p. 285—so to Jairus, 'Fear not: believe only, and she shall be made whole.' Lu. viii. 50, § *ib.* p. 282—to Martha at the grave of Lazarus, 'Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?' Jno. xi. 40, § 58, p. 131—*see farther on* Mt. xvii. 20, p. 61—in his own country 'he did not many mighty works there, because of their unbelief,' xiii. 58, § 37, p. 288.

24. *Lord, I believe; help thou mine, &c.*—'Let us . . . come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need,' He. iv. 16.

25. *foul spirit*—called 'the devil,' Mt. xvii. 18—'the unclean spirit,' Lu. ix. 42.

NOTES.

Mk. ix. 22. *If thou canst do, &c.* From this it appears that the father had fuller confidence in the compassion of Jesus than in his power.

23. *If thou canst believe.* This was an answer to the request. *I* can help him. If THOU *canst believe*, it shall be done. Jesus here demanded *faith* or confidence in himself, in his power of healing. So he demands faith of every sinner that comes to him; and none that come without *confidence* in him can obtain the blessing.

PRACTICAL REFLECTION.

Mk. ix. 17—24. Let us with earnest prayer present the Jews unto Jesus—sorrowing over them as over an only son; and hear our Lord declaring '*If thou canst believe, all things* are *possible to him that believeth.*'

MATT. xvii. 18.

and he δαιμονιον departed out-of him:

MARK ix. 26, .7.

26 into him. And *the spirit* cried, and rent him sore. *and*-came-out *of him:* and he-was as *one* dead; insomuch-that many said, He-is-dead.
27 But Jesus took him by-the hand, *and*-lif,ed-him-up; and he-arose.[o]

LUKE ix. 42.

and healed the child,

[o] and the child was-cured from that very hour.[p]

[p] and delivered-him-again to his father. [Ver. 43, p. 70.]

Jesus in private explains his disciples' inability.

MATT. xvii. 19—21.

19 [b] Then came the disciples to Jesus apart, *and*-[c] said,
Why could not we cast-him-out?
20 [d] And Jesus said unto-them, Because-of your unbelief: for verily I-say unto-you, If ye-have faith as a-grain of-mustard-seed, ye-shall-say unto this mountain, Remove hence to-yonder-place; and it-shall-remove; and nothing shall-be-impossible unto-you.
21 Howbeit this kind[e] goeth-not-out but by prayer and fasting.
[Ver. 22, § lii. p. 70.]

MARK ix. 28, .9.

[c] And when-he-was-come into the-house,[b] 28 his disciples [c] asked him privately,
Why could not we cast-him-out?[d]
And he-said unto-them, 29

This kind [e] can come-forth by nothing, but by prayer and fasting.
[Ver. 30, *ibid.*]

SCRIPTURE ILLUSTRATIONS.

Mt. xvii. 19. *apart*—'privately,' Mk. ix. 28.

20. *Because of your unbelief*—so Israel, under the law, 'could not enter in because of unbelief,' He. iii. 19—Jesus had before reproved the disciples for their unbelief, Mk. iv. 40, § 34, p. 267—and again, after his resurrection, he 'upbraided them with their unbelief and hardness of heart,' xvi. 14, § 95, p. 200—and upon giving full proof to Thomas that he was Jesus risen from the dead, he said, 'Be not faithless, but believing,' Jno. xx. 27, § *ib.*

faith as a grain, &c.—'If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you,' Lu. xvii. 6, § 70, p. 207—*also* Mt. xiii. 31, .2, § 32, p. 248.

this mountain—they had just before come down from the mountain on which the transfiguration had taken place, ver. 9, p. 57.

Remove hence to yonder place—Of another mountain (that of Corruption) he said, 'Verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith,' Mk. xi. 23, § 84, p. 282 It is however to be remembered, that 'though I have all faith, so that I could remove mountains, and have not charity, I am nothing,' 1 Co. xiii. 2.

nothing shall be impossible unto you—so he had said to the father of the child, 'All things *are* possible to him that believeth,' Mk. ix. 23, p. 60—Paul said, 'I can do all things through Christ which strengtheneth me,' Ph. iv. 13.

21. *prayer and fasting*—not every kind of prayer and fasting, Is. lviii. 1—5, 6—10, '*Is* not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? 7, *Is it* not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? 8, Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy rereward. 9, Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here *I am.* If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; 10, and *if* thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness *be* as the noon day.'

NOTES.

[Mk. ix. 24. *Help thou mine unbelief.* i. e., my deficient, or wavering faith. The sense is, 'I have a faith, but it is infirm; supply its deficiency, regard it as complete, and heal my son accordingly.' Let not the defect of my faith be in the way of this blessing.]

Mt. xvii. 20. *As a grain of mustard seed.* A degree, however small, of active, growing faith. A grain of mustard seed was used proverbially by the Jews to express the least thing.

21. *By prayer and fasting.* That is, in order to work miracles, to cast out devils, faith of the highest kind is necessary. That faith is produced and kept vigorous by much prayer, and by such abstinence from food as fits the mind for the highest exercises of religion, and leaves it free to hold communion with God.

PRACTICAL REFLECTIONS.

Mk. ix. 24—.7. Let us confess our unbelief, and truly desire to have faith in the promises of God, and act accordingly; and, however hard the struggle may be, the dumb and deaf spirit will be rebuked, the ears of the deaf will be unstopped, and the tongue of the dumb shall sing.

Mt. xvii. 20. When the disciples of Jesus truly have faith—when they really expect what he hath promised, and that in the way he hath appointed, then that system of corruption, which hath so long stood as a mountain of difficulty to the progress of the truth, will be removed, '*And nothing shall be impossible,*' &c.

THIS IS HIS COMMANDMENT, THAT WE SHOULD BELIEVE ON THE NAME OF HIS SON JESUS CHRIST, AND LOVE ONE ANOTHER, AS HE GAVE US COMMANDMENT.—1 John iii. 23.

GEOGRAPHICAL NOTICE.—MOUNT TABOR.

Traditionally the scene of our Lord's transfiguration.—See Note on Matt. xvii. 1, p. 52, '*An high mountain.*'

'*Monday, June 18th*, 1838. Two principal roads lead from Nazareth to Tiberias. The more usual one passes out N.E. over the hills to Er-Reineh, a small village more than half an hour distant, and to Kefr Kenna; leaving the village el-Kesbhad on a high hill at the left, just before reaching the latter place; thence it goes by Lubieh to the lake. The second leaves Nazareth over the lower eastern hills, and leading by the village 'Ain Mahil, and the Khan et-Tujjar, turns more N.E. by Kefr Sabi to Tiberias. We followed a third route, lying still further on the right, in order to ascend MOUNT TABOR and spend the afternoon and night upon its summit. In doing this we anticipated much gratification, and were not disappointed. As a guide, we took with us a young man of Nazareth, a Christian, recommended by Abu Nasir.

'Setting off from Nazareth, or rather from the fountain of the Virgin, at 7h. 25m., we came in ten minutes to the top of the low hills on the east of the valley, and kept along on high ground, directing our course towards TABOR. After half an hour we descended into and crossed a broad Wady, running out to the great plain on the right. Hitherto the hills had exhibited only grass and herbs; here they began to be covered with low oak-trees of the deciduous leaves, the first of the kind we had yet remarked. Along the gradual ascent beyond this valley, there was a large orchard of these oaks; and they extend more or less thickly, quite to the foot of TABOR. At 8h. 45m. we reached the brow of the descent towards that mountain; and could look down upon the low ridge which alone connects it on the N.W. with the hills we had just crossed. Deburieh was visible below us on the S.W. slope of this ridge. Descending, we came in twenty-five minutes to the bottom, in a Wady, and at 9h. 15m. to another Wady; the two unite, and run out southwards into the plain just by Deburieh. The branch of the Damascus road passes up this latter Wady, and so over the low ridge to Khan et-Tujjar. We came to the proper base of the mountain at 9h. 20m., leaving Deburieh about ten minutes distant on our right.

'The village of Deburieh is small and unimportant, lying on the side of a lodge of rocks just at the base of TABOR. It is said to have once had a christian church, the ruins of which are still visible. This would seem not improbably to be the Daberath of the Old Testament, belonging to Issachar, but assigned to the Levites; the same apparently with the Dabira of Eusebius and Jerome by MOUNT TABOR in the region of Diocesarea; and probably too the Daburitu of Josephus in the great plain.

'The mountain, as we approached it on this side, presented the form of a truncated cone; we began to ascend it at 9h. 25m. from the W.N.W. Our muleteers at first made some difficulty, on account of the loaded animals; their purpose had been to stop below and let us ascend on foot, which by no means tallied with our plans. But we found the path good, except in two or three spots, and even these were far less difficult than the passes of 'Ain Jidy and es-Sufah; so that I rode with facility quite to the summit. The path winds considerably, and is obviously ancient; in several places steps are hewn out in the rock. The soil is good all the way up; and the grass tall and abundant, though now dried up. The sides of the mountain are mostly covered with bushes and orchards of oak trees (Ilex and Ægilops), with also occasionally the Butm, like the glades of a forest, presenting a beautiful appearance and fine shade. We were an hour in reaching the top, and encamped at 10h. 30m. for the day and night on the south-western brow, overlooking the wide extent of plains below. The path by which we ascended from the W.N.W. is the most feasible; the acclivity on that side being perhaps less steep; yet there is no part of the mountain where a person on foot would find any difficulty whatever in the ascent.

'TABOR is a beautiful mountain, wholly of limestone; bearing among the Arabs, like so many other mountains, only the general name Jebel et-Tur. It stands out alone towards the S.E. from the high land around Nazareth; while the north-eastern arm of the great plain of Esdraelon sweeps around its base, and extends far to the north, forming a broad tract of table-land, bordering upon the deep Jordan valley, and the basin of the lake of Tiberias. The mountain as seen from the S.W. presents, as has been already remarked, the appearance of the segment of a sphere; seen from the W.N.W. the form inclines more to the truncated cone. The top of the mountain, as a whole, is rounded off, and is perhaps in all twenty minutes in diameter; but the proper summit consists of a beautiful little oblong plain or basin, twelve or fifteen minutes in length from N.W. to S.E., by six or eight in breadth. This is skirted on the S.W. by a ledge of rocks of some altitude, covered with foundations and ruins; and on the N.E. by lower rocks; and this higher ground on both sides is thickly overgrown with bushes and small trees, while the basin itself lies in grass without trees or ruins. We pitched our tent at the S.E. extremity of this little plain, and were delighted with our temporary abode. No person besides our party was at this time on the mountain to interrupt us; and although there was a hot Sirocco wind, which in the afternoon brought up a hazy atmosphere, yet even this was more tolerable here than in the plains below. At 10 o'clock the thermometer stood here at 89° F. At 2 P.M. it had fallen to 80°. At sunset it stood only at 74°; and the next morning at sunrise, at 64° F.

'We estimated the height of TABOR, after many comparisons, at not over one thousand feet above the plain; and if anything, less. Indeed, it appeared to us to be little more elevated above Esdraelon, than is mount Gerizim above the plain at its foot.* The mountains towards the south, those of Duhy and Gilboa, are apparently at least as high, and shut out the prospect in that direction. The former we had first seen from the high ground south of Jenin and Kubatiyeh, where it was nearly in a line between us and TABOR, and entirely excluded all view of the latter mountain; so that not even a trace of its rounded summit was any where visible. From TABOR, in like manner, no point of the mountains of Samaria is visible over the little Hermon. All this shews, at least, that TABOR cannot rise much above the summit of the latter. As seen from TABOR, mount Gilboa lies to the left of the little Hermon, and is somewhat higher. Nor are the highest of the hills west of Nazareth much inferior in elevation to TABOR; they shut out the view, not only of the bay of 'Akka, but likewise of the whole horizon of the sea; which is not seen except over some of the lower ridges in that direction.

'Immediately after our arrival, I took a walk round the whole brow of the mountain, in order to examine the ruins, mark the main features of the surrounding country, and enjoy the glorious prospect. This we repeated several times during the day; and also the next morning, when the air was again clear and pure, and everything could be seen with the utmost distinctness. The ruins upon the summit of TABOR belong to different ages. All around the top may be traced the foundations of a thick wall built of large stones, some of which are bevelled, shewing that the wall was perhaps originally entirely of that character. In several parts are the remains of towers and bastions. Thus towards the N.E., almost beneath the brow, is a structure apparently of this kind, which must have been quite extensive. But the chief remains are upon the ledge

* 'So too Elliott estimates the height of TABOR as not exceeding 1,000 feet; Travels, ii. p. 363. It was with some surprise that I saw the result of Schubert's barometrical measurement of TABOR, viz., Elevation above the sea, 1,748 Paris feet; elevation of the plain at the base, 458 feet; leaving for the height above the plain, 1,310 Par. feet. This would make it 100 feet higher than his estimate of Carmel. Reise, iii. p. 175. I am well aware of the uncertainty of all mere estimates; but the barometrical observations which have as yet been made around the Dead Sea and the lake of Tiberias, viz., those of Schubert, Russegger, and Bertou, are in no degree less inconsistent and unsatisfactory.'

THE LORD IS MY LIGHT AND MY SALVATION; WHOM SHALL I FEAR?

THE LORD IS THE STRENGTH OF MY LIFE; OF WHOM SHALL I BE AFRAID?—Psalm xxvii. 1.

of rocks on the south of the little basin, and especially towards its eastern end. Here are high heaps of ruins, mingled in indiscriminate confusion, consisting of walls and arches and foundations, apparently of dwelling-houses as well as other buildings, some of hewn and some of large bevelled stones. The walls and traces of a fortress are seen here and further west along the southern brow; of which one tall pointed arch of a Saracenic gateway is still standing, and bears the name of Bab el-Hawa, "Gate of the Wind." Connected with it are loopholes, and others are seen near by. These latter fortifications belong obviously to the era of the crusades; but our experience at Jerusalem and elsewhere, had taught us to refer the large bevelled stones to a style of architecture not later than the times of the Romans; before which period, indeed, a town and fortress already existed on MOUNT TABOR. In the days of the crusaders, too, and earlier, there were here churches and monasteries.

'On the S.E. part, near the highest point among the ruins, is a small vault, where the Latin monks from Nazareth celebrate an annual mass in memory of the Transfiguration; the scene of which an early, though probably legendary tradition, places upon this mountain. The spot is merely a rude cellar with an altar, and a small side vault with three niches or altars. The Greeks show the remains of a church on the north side of the little basin; in which they have a temporary altar, and celebrate the same event. The Greek priests of Nazareth are said to come hither on the festival of the Virgin; on which occasion thousands of pilgrims repair to the mountain with their families, to celebrate the day. The summit has many cisterns, now mostly dry; in one we found good water. A wandering family sometimes take up their abode here, or a pilgrim comes to sojourn upon the sacred mountain for a few days; but the usual loneliness of the spot, and its forest of oaks and abundant herbage, have made it the chosen retreat of numerous wild swine. We started two of these animals in our rambles around the summit.

'The view from TABOR is very extensive and beautiful; far more so, indeed, than we had anticipated from the relative height of the adjacent mountains. The sirocco of the afternoon thickened the air, and for a time dimmed the prospect; but the next morning was again bright, and gave us the full enjoyment of one of the finest landscapes in Palestine. The view towards the whole western and northern quarter, between S.W. and N.N.E., was similar to that from the Welj near Nazareth, though less near and less distinct. It embraced the western part of the great plain with its villages, as far as to Lejjun and Carmel; but the sea-view was mostly shut out by intervening heights. Whether the sea is visible at all on the left of Carmel, as at Neby Isma'il, I am unable to say; but my impression is, that we did not thus perceive it. The northern end of Carmel, likewise, and the bay of 'Akka, do not appear; but on the right of Nazareth a portion of the sea is seen in the north-west, as well as slight glimpses in other parts. In the north and north-east are Safed and its mountains, the highest point in all that region; but overtopped by Jebel Jermuk, a low ridge or saddle with two points, called by the Arabs Kkurun Hattin, "*Horns of Hattin.*" On the right of the same plain the whole outline of the basin of the lake of Tiberias can be traced; but only a small spot of the lake itself is visible in the N.E. on the right of Jebel Hattin.* Beyond the lake, the eye takes in the high table-lands of Jaulan and Hauran; and further south, beyond the Jordan, the higher mountains of the ancient Bashan and Gilead.

'Towards the south the view is of course bounded by the adjacent mountains of Duhy and Gilboa; the high portions of the latter being seen over the low ridge, or rather the high plain, running out eastwards from the former, and forming there the northern side of the valley of Jezreel. We could look over this tract into the broad valley of the Jordan around Beisan, though that place itself was not visible; and could distinctly perceive that the valley from the west spreads itself out to a wide plain as it enters that of the Jordan; so that the latter plain might be said to come up and meet it, or rather that a branch from the Jordan valley runs up towards 'Ain Jalud. On the north of Beisan, as seen from Tabor and also from Zer'in, the valley of Jezreel is not skirted by mountains, but by the high table-land above mentioned; to which the side of the valley rises by a gradual ascent. The view extends in this quarter far down the Jordan valley, and to the mountains of Gilead beyond; but those who have thought they could distinguish from here the waters of the Dead Sea, have forgotten that the direction of that sea from TABOR brings it directly behind the mountains of Duhy and Gilboa.

'The mountain of Duhy, as already remarked, sinks down towards the east into a low ridge, or line of flat hills, along the valley of Jezreel. On its northern side, as seen from TABOR, this mountain exhibits a double ridge; that is, upon its northern slope another much lower ridge springs up and runs off eastward, parallel to the main mountain; of which, indeed, it truly constitutes a part. Further east, this ridge and that running off from the mountain itself, are about of equal height; and between them lies the higher plain or table-land, above described as bordering on the valley of Jezreel. This tract between the two low ridges or lines of hills, is drained by a small Wady, called by Burckhardt Wady 'Osheh, which runs down to the valley of the Jordan at some distance north of Beisan.

'North of this tract, the somewhat lower plain around TABOR fills up the space quite to the brow of the Jordan valley, and northwards towards Lubieh and Hattin. Here in the N.E. is seen the Khan et-Tujjar; from which the bed of a shallow Wady runs first southwards, and then S.E., and breaks down through the hills to the valley of the Jordan, about half an hour north of Wady 'Osheh. This is called Wady el-Bireh, apparently from a village of that name in the vicinity, marked in our lists. All along this Wady a small silvery thread of water was visible, coming from the fountain near the Khan. This Wady, as it descends to the Jordan valley, is deep; but further north, the plain appears to slope up eastwards gradually to the very brow of the cliffs over the Ghor and lake of Tiberias, presenting there no appearance whatever of hills as seen from this side.

'It was to us a matter of particular interest to ascertain, if possible, the line of division between the waters running to the Jordan, and those flowing to the Mediterranean through the plain of Esdraelon. This it was not difficult to do, as the plain lay spread out like a map before us, and all its channels and water-courses, though now mostly dry, were nevertheless distinctly visible. The water-shed, then, is within the arm of the great plain on the south of TABOR, about on a line between this mountain and the top of the little Hermon. All the waters east of this line go to the Jordan through Wady el-Bireh, in which water was now running; and from the village of Endor on the northern slope of the lower ridge of Hermon, a shallow Wady passes down N.E. to join the same. Not far west of Endor, another little Wady in like manner goes off N.W. to join those running towards the Mediterranean.†

'On the northern slope of the mountain of Duhy, just below the summit towards the N.W., is seen the small village of the same name. Somewhat lower down, in the same direction, is the little hamlet of *Nein*; and further east on the northern slope of the lower parallel ridge, lies *Endor*, merely an ordinary village. These two are ancient places—(*see* p. 65, the *second* paragraph.) On the line of low hills stretching

* 'I say this advisedly; because various travellers seem to speak of seeing much more of the lake from TABOR. See Morison, p. 214. Buckingham's Travels in Pal. p. 108. &c. Schubert's Reise, iii. p. 176.'

† 'We were the more particular in this examination, because the fountain near Khan et Tujjar is sometimes said to be the source of the Kishon, and to flow off around MOUNT TABOR westwards. So D'Arvieux expressly; Memoires, Par. 1735, tom. ii. p. 279, 80. Mr. PAXTON also erroneously makes a branch of the Kishon rise north of TABOR, and flow east of the mountain, and then south and west around its foot. Letter xx. p. 178. Lond. 1839.'

off eastwards from the little Hermon, we could perceive again Kumieh, which we had seen from Zer'in; while on the northern line of hills, the extension of the lower parallel ridge, between the Wadys 'Osheh and el-Bireh, lie the villages el-Murussus, Denna, and Kaukab el-Hawa. Somewhere in the same region are also Tumrah, Kefrah, and Shutta.* North of Wady el-Bireh, towards the brow of the Jordan valley, lie the villages Sirin, 'Aulam, &c.

'From the S.E. part of the summit of TABOR, we took many important bearings, recorded in the note below.†

'MOUNT TABOR is several times mentioned in the Old Testament; first as on the border of Issachar and Zebulun; and then as the place where Deborah and Barak assembled the warriors of Israel, before their great battle with Sisera. The beauty of the mountain and its conspicuous position, rendered it a favourite object of poetic contemplation; and when the psalmist exclaims: "*Tabor and Hermon shall rejoice in thy name*;" he selects these two as the representatives of all the mountains of Palestine; the former as the most graceful, and the latter as the loftiest. There appears also to have been, in those days, a city of the same name, doubtless situated upon the mountain, which belonged to the tribe of Zebulun, but was assigned to the Levites. (1 *Chr.* vi. 77. *Perhaps also the city is meant in Josh.* xix. 22.)

'In the New Testament, MOUNT TABOR is not mentioned. In Greek and Roman writers the name takes the form *Itabyrion* or *Atabyrion*, which appears also in the Septuagint. (*Hos.* v. 1.) The historian Polybius relates, that Antiochus the Great of Syria, after having captured the city Philoteria near the lake of Tiberias, "ascended the mountain and came to Atabyrion, a place lying on a breast-formed height, having an ascent of more than fifteen stadia; and by stratagem and wile he got possession of the city," which he afterwards fortified. This was in the year 218 B.C. and shews that the former city upon the mountain still remained. According to Josephus (*Jos. Antiq.* xiv. 6. 3. *B. J.* i. 8. 7.), a battle took place at mount Itabyrion, about 53 B.C., between the Roman forces under the proconsul Gabinius, and the Jews under Alexander, son of Aristobulus, in which ten thousand of the latter were slain. At a later period, Josephus himself caused MOUNT TABOR to be fortified, along with various other places. (*Jos. Vita*, § 37. *B. J.* ii. 20. 6.) He describes the mountain as having an ascent of thirty stadia; on the north it was inaccessible, and the summit was a plain of twenty-six stadia in circumference. This whole circuit Josephus caused to be enclosed with a wall in forty days; the materials, and also water, being brought from below, since the inhabitants had only rain water. (*Jos. B. J.* iv. 1. 8.) This account, although exaggerated, corresponds well with the remains still found on the mountain. Still later, and after Josephus himself had fallen into the hands of the Romans, a great multitude of the Jews took refuge in this fortress; against whom Vespasian sent Placidus, with six hundred horsemen. By a feint he induced the great body to pursue him into the plain, where he slew many and cut off the return of the multitude to the mountain, so that the inhabitants, who were suffering from want of water, made terms and surrendered themselves and the mountain to Placidus. (*Jos. B. J.* iv. 1. 8. *Josephus himself had been captured some time before*; *B. J.* iii. 8. 1—9.)

'It thus appears, that from the earliest times, a fortified city had existed on MOUNT TABOR. The language of Josephus implies, that the city, as well as the fortress, remained in his day; for he speaks expressly of the inhabitants of the place as straitened for water; in distinction from the body of strangers who had occupied the mountain.

We hear nothing more of MOUNT TABOR until the fourth century, when it is often mentioned by Eusebius and Jerome in the Onomasticon, but only in reference to its general character, and as a known point from which to determine the position of various places. In the same century, however, appears to have sprung up the opinion, which soon grew into a tradition, that the summit of MOUNT TABOR had been the place where our Lord was transfigured in the presence of his three disciples; and that this, therefore, was the "holy mount" referred to by St. Peter, 2 Ep. i. 18.

'That century was the hotbed of like superstitions, which have spread their legendary fruits far and wide over Palestine and over Christendom.

'Eusebius, who died about A.D. 340, makes no allusion whatever to the opinion in question, although nothing would have been more natural had it then existed, inasmuch as he describes the mountain in reference to the Old Testament. The first notice of TABOR as the place of the Transfiguration, appears a few years later, as a passing remark, in the works of Cyril of Jerusalem; and Jerome twice mentions the same thing, though slightly, and so as to imply that there was not yet a church upon the summit. All these circumstances, in connection with the fact that the Evangelists nowhere make the slightest allusion to TABOR, go to shew that the legend was of recent origin, and that the foreign ecclesiastics, who now visit the northern part of the lake, not very far from Cæsarea Philippi, where there are certainly mountains enough. But a circumstance which those writers overlooked, and which puts MOUNT TABOR in this case entirely out of the question, is the fact above substantiated, that long before and after the event of the Transfiguration, the summit of TABOR was occupied by a fortified city.

'Yet the legend having once got footing, continued to gain ground; the mountain became more sacred, and churches were erected. Towards the close of the sixth century, Antonius Martyr speaks here of three churches corresponding to the three tabernacles proposed to be erected by Peter. A century later (about A.D. 696) Arculfus found also the same three churches on TABOR, and a large monastery with many cells, the whole being surrounded by a wall of stone. St. Willibald, about A.D. 765, mentions in like manner the monastery and a church. Sæwulf, about A.D. 1103, speaks only of three monasteries of ancient construction, corresponding to the three tabernacles; but this is probably an error instead of churches. In this state the crusaders found the mountain.

'We have seen above, that Tancred, to whom Galilee was assigned as a fief, erected a Latin church upon MOUNT TABOR, and this appears to have been soon followed by a Latin monastery, tenanted by Black Friars of the reformed order of Benedictines of Clugny, in France.... But their quiet was not of long continuance, for during the temporary incursion of the Mohammedans from Damascus, in A.D. 1113, the convent was laid waste and the monks massacred. The convent was probably soon restored. In A.D. 1183, the monasteries on TABOR were assaulted by a portion of the troops of Saladin, during his encampment at and below 'Ain Jalud; but were preserved by the bravery of the monks, and of the country people who took refuge with them. Two years afterwards, in A.D. 1185, Phocas describes here two monasteries, one Greek, the other Latin. The former was towards the left, or north; the latter was tenanted

* 'Has this perhaps any connexion with the Beth-shittah of Judg. vii. 22, through which the Midianites fled when defeated by Gideon in the valley of Jezreel?'

† 'Bearings from MOUNT TABOR, beginning at the West above Nazareth and proceeding towards the right: Neby Isma'il N. 68° W. 'Ain Mahil N. 54° W. Mes-hed N. 10° E. (?) esh-Shajerah N. 12° E. Lubieh N. 19° E. Sated N. 24° E. Jebel esh-Sheikh or Hermon about N. 28° E. Khan et-Tujjar N. 32° E. Jebel Hattin, middle, N. 34° E. Kefr Sabt N. 44° E. Tiberias, not visible, about N. 58° E. Ma'iderah E. Wady el-Bireh, as it passes down to the Jordan valley, S. 52° E. Kaukab el-Hawa S. 37° E. Kefrah S. 25° E. Boisan, not visible, about S. 15° E. Gilboa, eastern end of high part, S. Tumrah S. 3° W. Kumieh S. 10° W. Endor S. 16° W. Wezar S. 19° W. Little Hermon, east end of high part, S. 23° W. Kefr Muur S. 26° W. Little Hermon, summit S. 35° W. Village Duby S. 37° W. Nein S. 40° W. Lejjun S. 68° W.'

BEHOLD, HAPPY IS THE MAN WHOM GOD CORRECTETH: THEREFORE DESPISE NOT THOU THE CHASTENING OF THE ALMIGHTY: FOR HE MAKETH SORE, AND BINDETH UP: HE WOUNDETH, AND HIS HANDS MAKE WHOLE.—Job v. 17, 8.

by a multitude of Latin monks, and stood upon the highest point of all, towards the S. E. The altar occupied the very spot where the Transfiguration was supposed to have taken place.

'In A.D. 1187, not long before the battle of Hattin, MOUNT TABOR was laid waste by the troops of Saladin. Twenty-five years afterwards (A.D. 1212), Melek el-'Adil, the brother of Saladin, and now Sultan of Damascus, as a check upon the christian forces in 'Akka, erected upon this mountain a strong fortress, the remains of which are still to be seen; he not only employed his troops in this service, but collected workmen from the provinces. In A.D. 1217, the pilgrim-host from 'Akka laid siege to this fortress, which was defended by chosen troops; so that the Christians were obliged to abandon the attack after two fierce and unsuccessful assaults. Yet their attempt brought this fruit, that the fortress was razed by order of Melek el-'Adil himself. Whether the monasteries were destroyed during these events, we are not informed; but at any rate, the work of desolation was completed in A.D. 1263, under Sultan Bibars, while encamped at the foot of the mountain. By his orders, not only was the church at Nazareth, but also that of the Transfiguration on MOUNT TABOR, levelled to the ground. Brocardus, about A.D. 1283, mentions here only the ruins of various palaces and towers, already the retreats of many wild beasts; and such the summit of TABOR has remained unto the present day.

'Of the places seen from MOUNT TABOR, the names of ENDOR, NEIN, and Kaukab el-Hawa, demand some further illustration.

'*Endor* is obviously the Endor of the Old Testament, assigned to Manasseh, though lying without the borders of that tribe: mentioned also in connection with the victory of Deborah and Barak; but chiefly known as the abode of the sorceress, whom Saul consulted on the eve of the fatal battle of Gilboa. The name does not occur in the New Testament; but in the days of Eusebius and Jerome, Endor was still a large village four Roman miles south of MOUNT TABOR, corresponding to the present site. It was recognised in the time of the crusades, and is mentioned by Brocardus; but appears afterwards to have been again lost sight of, at least partially, until the seventeenth century. The Arabic orthography of this name, obtained from an intelligent native, and correct according to the present pronunciation, exhibits perhaps a solitary instance, where the letter '*Ain* of the Hebrew has in the Arabic passed over into a softer letter at the beginning of a word; perhaps too the only instance, where the Hebrew word *En* (fountain), does not in Arabic retain the corresponding and usual form '*Ain*.

'*Nein* is the Nain of the New Testament, where occurred the affecting scene of our Lord's raising the widow's son. Eusebius and Jerome describe it as not far from Endor; the crusaders recognised it, and it has since been mentioned by most travellers to the present day. It has now dwindled to a small hamlet, occupied at most by a few families.'—*Robinson's Biblical Researches*, Vol. III. pp. 209—.26.

The following has much that is instructive and interesting to the scripture student. Dr. Robinson continues:—' From the summit of TABOR we had our last view of the great plain of Esdraelon; and I therefore subjoin here what remains to be said respecting the plain and its waters, so far as they go to form the river Kishon. Singular as it may appear, after so many centuries, during which Palestine has been overrun with swarms of pilgrims and travellers, there yet exists no correct nor intelligible account of the eastern portions of this plain. Even the great map of Jacotin, exact and faithful as it is for the northern portions of the plain, and the arm around TABOR, is nevertheless entirely without accuracy in respect to the portions eastward of Zer'in and Jenin.

'The celebrated plain of Esdraelon, now known among the natives as Merj Ibn 'Amir, exclusive of the three great arms towards the east, may be said to fill the form of an acute triangle. A line forming the eastern side, drawn from Jenin along the western ends of Gilboa and Little Hermon, so as to strike the northern mountains not far from the mount of Precipitation, would not vary much from the magnetic meridian; this indeed was nearly the course travelled by us; and the length of this side of the triangle is not far from six hours. From Jenin, as we have seen, the hills that skirt the plain on that side, and also the line of Carmel, stretch off from S.E. to N.W. or more exactly, from S.E. by S. to N.W. by N. On the northern side of the plain, the mountains which there rise more abruptly, extend, as seen from TABOR, in the general direction from E.N.E. to W.S.W. and run down at length into a line of lower hills towards Carmel, between the great plain on the left and the valley which drains el-Buttauf on the right. A narrow valley along the base of Carmel, between that mountain and these hills, affords a passage for the KISHON from the great plain to the sea.—The length of this northern side of the triangle of the plain, is apparently four or five hours.

'East of this large triangle, which is everywhere a level tract of fertile, though now neglected soil, the plain of Esdraelon sends out towards the brow of the Jordan-valley the three great arms already described, each nearly an hour in breadth, and separated from each other by the ridges of Gilboa and Little Hermon. The remarkable and distinguishing feature of these three great portions of the plain is, that while both the northern and southern decline towards the west, and their waters flow off through the Kishon to the Mediterranean; the middle arm sinks down between them eastwards, so that its waters, from a point within the triangle as above described, run with a more rapid descent to the valley of the Jordan, along what was anciently known as the valley of Jezreel.

'Through the plain of Esdraelon, the "*ancient river*" Kishon is of old represented as pouring its waters in such abundance, as to *sweep away* the troops of Sisera during the battle of Deborah and Barak, Ju. v. 21, "*The river of Kishon swept them away, that ancient river, the river Kishon*," and we still find the same river a considerable stream, under the name of el-Mukutta', flowing along the base of Carmel into the bay of 'Akka. But, as already remarked, in crossing the whole plain from Jenin to Nazareth on the 16th of June, although we passed several channels of some size, running westwards from both the northern and southern arms, yet not one drop of water did we find in all those parts of the plain, which in the rainy season send their waters to the Mediterranean.

'But this was a year of drought; and it would be a false conclusion, to affirm for this reason, as Shaw has done, that the Kishon has no communication with TABOR, and never flowed through the plain. Not improbably in ancient times, when the country was perhaps more wooded, there may have been permanent streams throughout the whole plain, like that which still runs eastward along the middle arm; and even now, in ordinary seasons, during the winter and spring, there is an abundance of water on the plain flowing westwards to form the Kishon. The large fountains all along the southern border furnish at such times more powerful streams; and all the water-courses from the hills and along the plain are full and overflowing. During the battle of MOUNT TABOR, between the French and Turks, in 1th, 1799, many of the latter are expressly said to have been drowned in the stream coming from *Deburieh*, which then inundated a part of the plain. Monro, in crossing the arm of the plain from Solam to Nazareth, on the first or second of May, describes himself as passing in half an hour from Solam "a considerable brook from the eastward, and afterwards some others, which flow into a small lake on the northern side of the plain, and eventually contribute to swell the Kishon." This account corresponds with the channels we saw. In April, 1829, Prokesch, in travelling directly from Ramleh to Nazareth, entered the plain of Esdraelon at or near Lejjun; here he came upon the Kishon, flowing in a deep bed through marshy ground; and after wandering about for some time to find the way through the morass, was at length set right by an Arab, who pointed out the proper ford.

'All these considerations, and especially these marshes in the region of Lejjun or Megiddo, fully bear out the sacred writer, in affirming that the forces of Sisera were swept away by the Kishon; swollen as the stream probably was by the tempest and rain, with which the Lord interfered in behalf of the Israelites. (*Ju.* v. 20, 1; *compare Joseph Ant.* v. 5. 4.)

'The earlier writers were therefore justified in placing a principal source of the Kishon in the

SURELY EVERY MAN WALKETH IN A VAIN SHEW: SURELY THEY ARE DISQUIETED IN VAIN:

HE HEAPETH UP RICHES, AND KNOWETH NOT WHO SHALL GATHER THEM.—Psalm xxxix. 6.

vicinity of MOUNT TABOR:* although probably the branch fed from the southern arm of the plain and the southern hills, is in general not less important. The water-shed in the arm of the plain between TABOR and the Little Hermon, as we have seen, is about on a line between those two mountains; although during the rains much water must necessarily come from the Wadys north-west of TABOR, and there form what Burckhardt calls the river of *Deburieh*, issuing upon the great plain near that village.

'Yet in regard to this source of the Kishon, a most singular error has prevailed ever since the time of the crusades, which seems not wholly to be done away even in the present century. I find it first in Brocardus; who relates that the torrent Kishon has its source in the rain-water which descends from the eastern side of TABOR, whence the stream flows partly eastwards to the lake of Galilee, and partly westwards to the Mediterranean. There is so much foundation for this report, as may be found in the fact, that all the waters on the eastern side of TABOR, including the fountain near Khan et-Tujjar, do actually flow off eastwards through Wady el-Birch to the Jordan; but, as we have seen above, only the western and southern parts of TABOR send their waters to the Mediterranean.

'It appears, then, that the Kishon of the plain is not now a permanent stream, but usually flows only during the season of rain, and for a short time afterwards. Yet the river, as it enters the sea at the foot of Carmel, never becomes dry; and we must therefore seek for its perennial sources along the base of that mountain. Whether the brook at Leijun reaches the bed of the Kishon during the summer, we are not informed; but the main sources appear to be lower down, in the valley by which the channel issues from the plain. When Maundrell crossed the Kishon here on the 22nd of March, three and a half hours from Leijun, the water was low and inconsiderable. Shaw is the only traveller who appears to have noticed the sources of the permanent stream. "In travelling under the eastern brow of Carmel," he says, "I had an opportunity of seeing the sources of the river Kishon, three or four of which lie within less than a furlong of each other. These alone, without the lesser contributions nearer the sea, discharge water enough to form a river half as big as the Isis." The length of the stream from these sources to the sea, he estimates at seven miles, or about two and a half hours. It was probably somewhere along this permanent stream that Elijah slew the prophets of Baal. (1 *Ki.* xviii. 40.)

'The quantity of water in the Mukutta' as it passes through the lower plain to the sea, is not inconsiderable. Schubert forded it in May in travelling directly from Nazareth to Haifa, and found it scarcely forty feet in breadth, and three or four feet deep; the water coming half way up the bodies of the mules. Monro crossed the river near its mouth, at the S.E. nook of the bay of 'Akka, in a boat; he describes the stream as about thirty yards in width, and deep; so that the asses, with their heads tied to the boat, were compelled to swim. Yet Shaw relates, that the Kishon, when not swollen by the rains, "never falls into the sea in a full stream, but insensibly percolates through a bank of sand, which the north winds throw up against the mouth of it;" thus he found it in the middle of April, A.D. 1722, when he passed it.†

'Such were, in general, the results of our observations and inquiries respecting the noble plain of Esdraelon and the objects around it. We took leave of it from the summit of MOUNT TABOR, as it lay extended before us, quiet and peaceful, in the brilliant light of an oriental morning; so tranquil indeed, that it was difficult to connect with it the idea of battles and bloodshed, of which for a long succession of ages it has been the chosen scene. Here Deborah and Barak, descending with their forces from MOUNT TABOR, attacked and discomfited the host of Sisera with his "*nine hundred chariots of iron*," from Endor to Taanach and Megiddo, where the Kishon swept them away. (*Ju.* iv. 12—5, 19—21; *Ps.* lxxxiii. 9, 10.) In and adjacent to the plain, Gideon achieved his triumph over the Midianites; and here too the glory of Israel was darkened for a time, by the fall of Saul and Jonathan upon Gilboa. (*Ju.* vii.; 1 *Sa.* xxix. 1; xxxi.) It was also adjacent to Aphek in the plain, that Ahab and the Israelites obtained a miraculous victory over the Syrians under Benhadad; (1 *Ki.* xx. 26—30;) while at Megiddo, the pious Josiah fell in battle against the Egyptian monarch, 2 *Chr.* xxxv. 20—4; 2 *Ki.* xxiii. 29, 30. Then came the times of the Romans, with battles under Gabinius and Vespasian. The period of the crusades furnishes likewise its account of contests in and around the plain; and almost in our day the battle of MOUNT TABOR was one of the triumphs of Napoleon. From MOUNT TABOR the view took in also, on the one side, the region of Hattin, where the renown of the crusaders sunk before the star of Saladin; while, not far distant, on the other side, the name of 'Akka, or Ptolemais, recalls many a deadly struggle of the same epoch. There too Napoleon was baffled and driven back from Syria; and in our own day, torrents of blood have flowed within and around its walls, during the long siege and subsequent capture of the city by the Egyptian army, in A.D. 1832.

'The ink with which these lines were penned was hardly dry, when the coasts of Syria were again visited by war, and 'Akka became the closing scene of the struggle between the allied English and Austrian fleets, and the forces of Mohammed 'Aly. On the third day of November, 1840, 'Akka was bombarded for several hours; until the explosion of a magazine destroyed the garrison, and laid the town in ruins.'—*Robinson's Bib. Res. ibid*, pp. 227—34.

* 'Onomast. art. *Cison*. In Greek the Kishon, like the Kidron, is very appropriately called χείμαρρος, storm-brook, wintry torrent. Sept. Ju. iv. 13; v. 21, &c. Euseb. l. c.

† 'Shaw's Travels, 4to. p. 274. *See also* Irby and Mangles, p. 194. Mariti, Voyages, ii. p. 20. Neuw. 1791.'

ADDENDA.

THE TRANSFIGURATION OF CHRIST.—*Greswell*, Vol. II. Diss. xxiii. pp. 367—72.

'HE WAS TRANSFIGURED BEFORE THEM,' Mark ix. 2, p. 53.

'The next event on record is the Transfiguration, which seems to have been, at least in its primary sense, the fulfilment of the concluding words in the above discourse, as they are reported by each of the evangelists. And so Theophylact understood it: οὐδὲν γὰρ ἕτερον ἡ μεταμόρφωσις ἦν, ἀλλ' ἡ τῆς δευτέρας παρουσίας προμήνυσις. The interval of time between this transaction and the last is differently represented. By St. Matthew and St. Mark, it is placed six days afterwards; by St. Luke, about eight. The expression of the latter, however, ὡσεὶ ἡμέραι ὀκτὼ, is so guarded that it must be evident he did not intend to affirm the interval of eight entire days, but either of seven whole days and part of an eighth; or of six whole days, and parts of two more days. And as to the expression of St. Matthew and St. Mark, μεθ' ἡμέρας ἕξ—I shall shew hereafter that this may, and perhaps must be understood of six whole days, and a part of a seventh; in which case there will be no difference between the two statements, except of one day: and this may be explained as follows.

'Luke ix. 37, our Lord and the three apostles are said to have come down from the mountain, τῇ ἑξῆς ἡμέρᾳ; which seems to me to imply very plainly that the Transfiguration took place the night before. And this conclusion is further confirmed by the circumstance before and during the event itself—that Jesus went up into the mountain for the purpose of private prayer, in order to which he is not seen to have retired apart at other times, except in the night, or early in the morning; that the apostles were *sleeping* at the commencement of the Transfiguration, and

LIFT UP YOUR HEADS, O YE GATES; AND BE YE LIFT UP, YE EVERLASTING DOORS; AND THE KING OF GLORY SHALL COME IN. WHO IS THIS KING OF GLORY? THE LORD STRONG AND MIGHTY, THE LORD MIGHTY IN BATTLE.—Psalm xxiv. 7, 8.

were awakened on purpose to behold it; that the whole transaction, awful and mysterious as it was, would be rendered still more solemn and impressive, if it happened amidst the darkness and stillness of the night.

'On all these accounts I think we may infer that our Saviour took the three apostles up into the mountain either at the close of the preceding day, or what is equally probable, some time in the ensuing night; that the Transfiguration occurred soon after, and therefore in the night; that when this was over, they did not come down until the following day. Now in this case, from the day of the confession of Peter, reckoned as the first, to the day before the Transfiguration, reckoned as the last, the interval might be exactly *seven* days and six nights; but from the same time to either the night of the Transfiguration, considered as part of the same Jewish νυχθήμερον, or to the morning of the day after it, the interval might be *eight* days and seven nights, or what St. Luke would call ἡμέραι ὀκτὼ. If St. Matthew and St. Mark go by the former rule, and St. Luke goes by the latter, it is manifest that their statements may both be correct; and would both be consistent the one with the other. It is a probable conjecture, though I have not the means of rendering it demonstratively certain, that both the prediction of the Transfiguration and the Transfiguration took place on the same day of the week; either the Jewish sabbath, or the Christian Sunday. If either of these things was the case, then each mode of speaking concerning the distance of time between them would be strictly true. Let me assume that Christ was transfigured this year, at the same distance of time from the day of Pentecost, at which he ascended into heaven in the next. The day of Pentecost this year fell upon June 6, and the day analagous to Ascension-day before that was May 27. A.D. 29, May 27, according to the Tables was Friday, but, according to my computation, was Sunday. Moreover, the day of Pentecost itself the next year fell upon May 26, and May 26 on the first day of the week.

'The scene of the Transfiguration is described by the Evangelists simply as an high mountain; the other particular, κατ' ἰδίαν, which might be understood to belong to the same description, being rather to be understood of the taking the apostles apart. Yet I can discover no good reason for questioning the ancient ecclesiastical tradition, which supposes it to have been mount Tabor.* Nor is it improbable that either this mountain, or the mountain of Beatitudes near to Capernaum, was the very mountain on which our Lord was manifested in Galilee, Mt. xxviii. 16, § 96, after his resurrection.... The Transfiguration both in itself as regarded the material fact, and in its secret meaning as referred to what was probably its moral end and purpose, must be considered on every account one of the most memorable transactions in our Saviour's lifetime on earth; which not only have the first three evangelists recorded, accordingly, with proportionate distinctness, and the fourth, Jno. i. 14, § 7, p. 48, if I mistake not, in no obscure terms alluded to; but to arrive at which, as it appears to me, was the specific object of this part of their accounts from the first. The minuteness with which they relate the particulars of the intermediate events, from the beginning of the year down to the time of this single transaction, compared with the brevity of their narratives for many months afterwards, is implicitly an argument that they were desirous to arrive regularly at this: but having done so, had nothing of equal interest or importance to dwell upon, for some time after. I place it therefore between the third feast of the Passover, and the third feast of Pentecost; concerning both which we have the clearest proof that our Lord attended neither of them in Jerusalem. The circumstances of the narrative, directly afterwards, shew that the feast of Pantecost was either still to come, or already past; the former of which suppositions is just as probable as the latter. It might happen, therefore, ten days before it, on the day which we have conjectured May 27.'

* *But see* NOTE on Mt. xvii. 1, p. 52; also, 'GEOG NOTICE,' p. 64, *second* column.—*See* NOTE † *infra*.

PROPHECIES CONCERNING THE RESTORATION OF 'ALL ISRAEL.

See 'First . . . . restore all things.'—Mt. xvii. 11, p. 57.

ISAIAH xliv. 1—7, 'Yet now hear, O Jacob my servant; and Israel, whom I have chosen: 2, Thus saith the LORD that made thee, and formed thee from the womb, *which* will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen. 3, For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring: 4, and they shall spring up *as* among the grass, as willows by the water courses. 5, One shall say, *I am* the LORD'S; and another shall call *himself* by the name of Jacob; and another shall subscribe *with* his hand unto the LORD, and surname *himself* by the name of Israel. 6, Thus saith the LORD the King of Israel, and his Redeemer the LORD of hosts; I *am* the first, and I *am* the last; and beside me *there is* no God. 7, And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them.'

xlv. 22—5, 'Look unto me, and be ye saved, all the ends of the earth: for I *am* God, and *there is* none else. 23, I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. 24, Surely, shall *one* say, In the LORD have I righteousness and strength: *even* to him shall *men* come; and all that are incensed against him shall be ashamed. 25, In the LORD shall all the seed of Israel be justified, and shall glory.'

JEREMIAH iii. 11—8, 'And the LORD said unto me, The backsliding Israel hath justified herself more than treacherous Judah. 12, Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the LORD; *and* I will not cause mine anger to fall upon you: for I *am* merciful, saith the LORD, *and* I will not keep *anger* for ever. 13, Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the LORD. 14, Turn, O backsliding children, saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion: 15, and I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. 16, And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, The ark of the covenant of the LORD: neither shall it come to mind: neither shall they remember it; neither shall they visit *it*; neither shall *that* be done any more. 17, At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart. 18, In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.'

† 'The "holy mount" would more probably be mount Hermon, to which I have already directed the reader's attention—*see* pp. 38—40. (*See* Mt. xvi. 13, § 50, p. 35—and xvii. 1, 'Scrip. Illus' p. 52, *supra*. '*An high mountain.*') We have seen that *mount Sion* is identical with *mount Hermon* (De. iv. 48) and in the Transfiguration we see, in part, the fulfilment of the prediction in the second Psalm, ver. 6, "*Yet have I set my king upon my holy hill of Zion.*" May it not have been on account of the failure of Israel, that a temporary Zion was given them in the more barren district of Judæa? and the Transfiguration on the "*holy mount*," 2 Pe. i. 18, where the sample of the future kingdom was given, may be understood as a pledge of the restoration to Israel, of the original "*Sion, which is Hermon*"?—*Journeyings in the Land of Israel, by Robert Willan, p. 76—and comp.* Ps. lxii. 16; lxxxix. 12; cxxxiii.; De. iii. 9; 4 Camt. iv. 8; Is. xxix. 17; lx. 13; Ze. x. 10; Eze. xx. 40, 47, 48.

I WILL EXTOL THEE, MY GOD, O KING; AND I WILL BLESS THY NAME FOR EVER AND EVER.—Psalm cxlv. 1.
EVERY DAY WILL I BLESS THEE; AND I WILL PRAISE THY NAME FOR EVER AND EVER.—Psalm cxlv. 2.

JEREMIAH xxiii. 7, 8, 'Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt; 8, but, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.'

xxxi. 27—37, 'Behold, the days come, saith the LORD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. 28, And it shall come to pass, *that* like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the LORD. 29, In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. 30, But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge. 31, Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: 32, not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: 33, but this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. 34, And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more. 35, Thus saith the LORD, which giveth the sun for a light by day, *and* the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts *is* his name: 36, If those ordinances depart from before me, saith the LORD, *then* the seed of Israel also shall cease from being a nation before me for ever. 37, Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.'

EZEKIEL xi. 15—20, 'Son of man, thy brethren, *even* thy brethren, the men of thy kindred, and all the house of Israel wholly, *are* they unto whom the inhabitants of Jerusalem have said, Get you far from the LORD: unto us is this land given in possession. 16, Therefore say, Thus saith the Lord GOD; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come. 17, Therefore say, Thus saith the Lord GOD; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel. 18, And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence. 19, And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: 20, That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God.'

xx. 40, 'For in mine holy mountain, in the mountain of the height of Israel, saith the Lord GOD, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things.'

xxxvii. 11—4, 'Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. 12, Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. 13, And ye shall know that I *am* the LORD, when I have opened your graves, O my people, and brought you up out of your graves, 14, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken *it*, and performed *it*, saith the LORD.'

HOSEA i. 10, .1, 'Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people, *there* it shall be said unto them, *Ye are* the sons of the living God. 11, Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great *shall be* the day of Jezreel.'

ii. 23, 'And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to *them which were* not my people, Thou *art* my people; and they shall say, *Thou art* my God.'

xiv., O Israel, return unto the LORD thy God; for thou hast fallen by thine iniquity. 2, Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive *us* graciously: so will we render the calves of our lips. 3, Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, *Ye are* our gods: for in thee the fatherless findeth mercy. 4, I will heal their backsliding, I will love them freely: for mine anger is turned away from him. 5, I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. 6, His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. 7, They that dwell under his shadow shall return; they shall revive *as* the corn, and grow as the vine: the scent thereof *shall be* as the wine of Lebanon. 8, Ephraim *shall say*, What have I to do any more with idols? I have heard *him*, and observed him: I *am* like a green fir tree. From me is thy fruit found. 9, Who *is* wise, and he shall understand these *things*? prudent, and he shall know them? for the ways of the LORD *are* right, and the just shall walk in them: but the transgressors shall fall therein.'

AMOS ix. 14, .5. 'And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit *them*; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. 15, And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.'

MICAH vii. 15—20, 'According to the days of thy coming out of the land of Egypt will I shew unto him marvellous *things*. 16, The nations shall see and be confounded at all their might: they shall lay *their* hand upon *their* mouth, their ears shall be deaf. 17, They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the LORD our God, and shall fear because of thee. 18, Who *is* a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. 19, He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. 20, Thou wilt perform the truth to Jacob, *and* the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.'

JOEL ii. 21—32, 'Fear not, O land; be glad and rejoice: for the LORD will do great things. 22, Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength. 23, Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first *month*. 24, And the floors shall be full of wheat, and the fats shall overflow with wine and oil. 25, And I will restore to you the years that the locust hath eaten, the canker-worm, and the caterpiller, and the palmer-worm, my great army which I sent among you. 26, And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed. 27 And

ye shall know that I *am* in the midst of Israel, and *that* I *am* the LORD your God, and none else: and my people shall never be ashamed. 28, And it shall come to pass afterward, *that* I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: 29, and also upon the servants and upon the handmaids in those days will I pour out my Spirit. 30, And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. 31, The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. 32, And it shall come to pass, *that* whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.'

iii. 16—21, 'The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD *will be* the hope of his people, and the strength of the children of Israel. 17, So shall ye know that I *am* the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more. 18, And it shall come to pass in that day, *that* the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim. 19, Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence *against* the children of Judah, because they have shed innocent blood in their land. 20, But Judah shall dwell for ever, and Jerusalem from generation to generation. 21, For I will cleanse their blood *that* I have not cleansed: for the LORD dwelleth in Zion.'

OBADIAH 17—21, 'But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions. 18, And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be *any* remaining of the house of ESAU; for the LORD hath spoken *it*. 19, And *they of* the south shall possess the mount of Esau; and *they of* the plain the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria: and Benjamin *shall possess* Gilead. 20, And the captivity of this host of the children of Israel *shall possess* that of the Canaanites, *even* unto Zarephath; and the captivity of Jerusalem, which *is* in Sepharad, shall possess the cities of the south. 21, And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD'S.

NAHUM i. 12—5, 'Thus saith the LORD; Though *they be* quiet, and likewise many, yet thus shall they be cut down, when he shall pass through. Though I have afflicted thee, I will afflict thee no more. 13, For now will I break his yoke from off thee, and will burst thy bonds in sunder. 14, And the LORD hath given a commandment concerning thee, *that* no more of thy name be sown: out of the house of thy gods will I cut off the graven image and the molten image: I will make thy grave; for thou art vile. 15, Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off.'

HABAKKUK ii. 13, 4, 'Behold, *is it* not of the LORD of hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity? 14, For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.'

ZEPHANIAH iii. 9—20, '*For* then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent. 10, From beyond the rivers of Ethiopia my suppliants, *even* the daughter of my dispersed, shall bring mine offering. 11, In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain. 12, I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the LORD. 13, The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make *them* afraid. 14, Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. 15, The LORD hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, *even* the LORD, *is* in the midst of thee: thou shalt not see evil any more. 16, In that day it shall be said to Jerusalem, Fear thou not: *and to* Zion, Let not thine hands be slack. 17, The LORD thy God in the midst of thee *is* mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing. 18, I will gather *them that are* sorrowful for the solemn assembly, *who* are of thee, *to whom* the reproach of it *was* a burden. 19, Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. 20, At that time will I bring you *again*, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD.'

HAGGAI ii. 20—3, 'And again the word of the LORD came unto Haggai in the four and twentieth *day* of the month, saying, 21, Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth; 22, and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother. 23, In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, and will make thee as a signet: for I have chosen thee, saith the LORD of hosts.'

ZECHARIAH ii. 6—11, 'Ho, ho, *come forth*, and flee from the land of the north, saith the LORD: for I have spread you abroad as the four winds of the heaven, saith the LORD. 7, Deliver thyself, O Zion, that dwellest *with* the daughter of Babylon. 8, For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye. 9, For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the LORD of hosts hath sent me. 10, Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD. 11, And many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee.'

x. 6—12, 'And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I *am* the LORD their God, and will hear them. 7, And *they of* Ephraim shall be like a mighty *man*, and their heart shall rejoice as through wine: yea, their children shall see *it*, and be glad; their heart shall rejoice in the LORD. 8, I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased. 9, And I will sow them among the people: and they shall remember me in far countries; and they shall live with their children, and turn again. 10, I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and *place* shall not be found for them. 11, And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away. 12, And I will strengthen them in the LORD; and they shall walk up and down in his name, saith the LORD.'

MALACHI iv.—

SECTION 52.—(G. 12—.4)—[*Lesson* 49.]—JESUS JOURNEYS, AND RESIDES IN GALILEE: AND AGAIN PLAINLY FORETELLS HIS SUFFERINGS, DEATH, AND RESURRECTION. ON THEIR WAY BACK TO CAPERNAUM, THE DISCIPLES DISPUTE AMONG THEMSELVES, CONCERNING PRECEDENCE. THE COLLECTORS OF THE TRIBUTE MONEY MAKE APPLICATION TO PETER: JESUS QUESTIONS PETER ON THIS SUBJECT; AND THEN SENDS HIM TO THE LAKE. THE DISCIPLES ASK JESUS, 'WHO IS THE GREATEST?' JESUS QUESTIONS THEM; AND, UPON THEIR MAKING NO ANSWER, HE PROCEEDS TO INSTRUCT THEM, BOTH BY A SIGNIFICANT ACTION AND BY WORD.—Matt. xvii. 22—xviii. 1—9.* Mark ix. 30—50. Luke ix. 43—50. John vii. 1.—[*See Greswell*, Vol. II. pp. 374—.8, and Diss. xxix. pp. 464—.81.]

INTRODUCTION AND ANALYSIS.

Mt. xvii. 22. Mk. ix. 30. Lu. —— Jno. vii. 1. Jesus departs from the Holy Mount, at the foot of which the dispossession last recorded appears to have taken place—(*see* Lu. ix. 37—42, § 51, p. 58)—He passes through Galilee, but refrains from presenting himself in Jewry [illegible] the Jews are already determined to accomplish his death; the truth respecting which, it was so difficult to bring before the minds of the disciples.

— xvii. 22, .3. — ix. 30, .1. — ix. 43, .4. Jesus at this time shuns notoriety; and while they are all amazed at the mighty power of God, He again earnestly forewarns the disciples of his sufferings, death, and resurrection.

— xvii. 23. — ix. 32. — ix. 45. They as yet understand not the full import of his words and are afraid to inquire.

———— ———— ———— ix. 46. The disciples, by the way, reason among themselves which of them should be greatest.

— xvii. 24. — ix. 33. They come to Capernaum—NOTE—*Cæsarea Philippi*, considerably north of Capernaum, was the last city mentioned, and that just before the Transfiguration—*see* Mt. xvi. 13, § 50, p. 35.

— xvii. 24, .5. The collectors of the tribute for the temple ask Peter if his Master pays tribute, Peter takes upon him to answer for Jesus, making his Lord pay tribute to his Father's house.

— xvii. 25—.7. When come into the house, Jesus confronts Peter, charging him with having given an answer inconsistent with the confession he had made, that Jesus is the Son of God. As he had made his Master a debtor, he is himself made a debtor to the same amount, and is sent back to his fishing to procure the means of paying for both. The money is procured in such a way as to shew that Jesus 'is Lord of all,' whom even the fishes of the sea obey.

— xviii. 1. Disciples come to Jesus, asking, '*Who is the greatest?*' &c.

Mt. ———— Mk. ix. 33—.5. Lu. ix. 47, .8. Jesus perceiving their thought, asks what had been the subject of their dispute; and when they are silent, he sits down, calls the twelve, and saith, that the way to be first, is to be last, and servant of all.

— xviii. 2. — ix. 36. — ix. 47. He sets a child in their midst, &c.

— xviii. 3, 4. ———— ———— Christ's disciples must become as little children.

— xviii. 5. — ix. 37. — ix. 48. Jesus regards as done to himself that which is done to little children in his name.

———— — ix. 38—40. — ix. 49, 50. John tells Jesus, that they had seen one casting out devils in his name, and that they had forbidden him, because he followed not with them. Jesus commands his disciples not to obstruct others in doing good, although not of their company.

———— — ix. 41. Jesus continues his discourse from ver. 37, relative to receiving little ones in his name; and says that a cup of water to such, shall not lose its reward.

— xviii. 6, 7. — ix. 42. The awful evil of offences, especially to him who causes them.

— xviii. 8, 9. — ix. 43—.8. We are to be willing to part with whatever causes us to stumble, though seemingly necessary to seeing our way, and making progress therein. *Better to part with a hand, a foot, or an eye, than having two hands, &c., to be cast into hell fire: 'where their worm dieth not and the fire is not quenched.'*

———— — ix. 49, 50. Every one must endure the fire: either the fire which cannot be quenched, or the fiery trial, through which the righteous now pass for purification. Believers are to present themselves a living sacrifice—in which sacrifice the salt of the covenant, excluding all corruption, must be present. The children of God are to diffuse the healing and preserving power of divine truth around them, and be at peace among themselves.

No. 52.—(G. 12.)—*Jesus journeys, and resides in Galilee: and again plainly foretells his sufferings, death, and resurrection.*

MATT. xvii. 22, .3. [Ver. 21, § li. p. 61.]	MARK ix. 30—.2. [Ver. 29, *ibid.*]	LUKE ix. 43—.5. [Ver. 42, *ibid.*]	JOHN vii. 1. [Ch. vi. § xliii. p. 334.]
	30 And they-		[a] After these things Jesus [b]
22 And while they abode in Galilee,	[b] departed thence, *and*-passed through Galilee; [c]		walked in Galilee: [c] for he would not

SCRIPTURE ILLUSTRATIONS.

Jno. vii. 1. *After these things*—One of the last things mentioned by John, was the confession of Peter, 'Thou art that Christ, the Son of the Living God.' ch. vi. 69, § 43, p. 334—the truth implied in which confession had been opened up in connection with the Transfiguration, as recorded by the other Evangelists, §§ 44—51.

Mk. ix. 30. *departed thence*—The last locality named by Mark was Cæsarea Philippi, viii. 27, § 50, p. 35—he had since ascended the mount of Transfiguration.

NOTES.

[Mt. xvii. 22. *And while they abode, &c.* ἀναστρεφομένων . . . ἐν τῇ Γαλιλαίᾳ. 'This should not be rendered, "while they abode in Galilee," nor "while they returned to Galilee," nor even "while they passed through." For though it may seem to be required by Mk. ix. 30, παρεπορεύοντο διὰ τῆς Γαλιλαίας, yet there is no authority for such a sense; nor do the words of St. Mark require it; for παρεπορεύοντο there means, "they passed along through" (as in ii. 23), *i. e.*, travelled through. And that is the very sense of ἀναστρέφεσθαι here, of which Wets. will supply examples. Render, "as they were travelling in Galilee," *i. e.*, as we find from verse 24, on their way to Capernaum.'—*Bloomfield.*]

* *See* ADDENDA, p. 79, on the identity of Mt. xvii. 1—9, with Mk. ix. 33—50; Lu. ix. 46—50

THE WORST THAT MAN CAN DO AGAINST BELIEVERS, IS TO SEND THEM OUT OF THE EARTH.
THE BEST THAT MAN CAN DO FOR BELIEVERS, IS TO AID THEIR FLIGHT TO HEAVEN.

MATT. xvii. 23.	MARK ix. 31, .2.	LUKE ix. 43—.5.	JOHN vii. 1.
			walk in Jewry, because the Jews sought to kill him.[d] [Ch. vii. 2, § liv. p. 87.]
	[d] and he would not that any man should know it.[d]		
		[a] And they were all [a] amazed at the mighty power μεγαλειοτητι of God. But while they wondered every one at all things which Jesus did, he said unto his disciples, Let these sayings 44 sink down θεσθε into your ears:	
	31 For he taught his disciples, and said unto them,		
Jesus said unto them,			
The Son of man shall μελλει [f] be betrayed into the hands of men, 23 and they shall kill him, [g] and the third day he shall be raised again.	The Son of man is delivered into the hands of men, and they shall kill him; [g] and after that he is killed, he shall rise the third day.	for the Son of man shall μελλει [f] be delivered into the hands of men.	
	32 But they understood not ηγνοουν that saying, [h]	But they understood not ηγνοουν this saying. 45	

SCRIPTURE ILLUSTRATIONS

ix. 2, § 51, p. 51—and descended thence to his disciples, 9—14, § *ib.* p. 57—now, for the first time, there is a distinct notice of his leaving the coasts of 'Cæsarea Philippi.'

Mk. ix. 30. *passed through Galilee*—proceeding southward in the direction of Judæa—but he abode in Galilee, Mt. xvii. 22,—for he would not walk in Jewry, because the Jews sought to kill him,' Jno. vii. 1—and even in his walks through Galilee he seems to have desired concealment, Mk. ix. 30.

Lu. ix. 43. *mighty power of God*—which Jesus had manifested in casting out the dumb and deaf spirit, Mk. ix. 25—.7, § 51, p. 60.

Mk. ix. 31. *taught his disciples*—He had spoken to them openly of his sufferings just before his Transfiguration, Mt. xvi. 21—.6; [Mk. viii. 31—.7; Lu. ix. 22—.5,] § 50, pp. 40—3.—The lesson he had given on this foundation truth he now repeats, Mt. xvii. 22, .3; [Mk. ix. 31, .2; Lu. ix. 43—.5]—and a *third* time he presses it upon their attention, Mt. xx. 17—.9; [Mk. x. 32—.4; Lu. xviii. 31—.4,] § 77, p. 235.

Lu. ix. 44. *delivered into the hands, &c.*—He had before spoken of his sufferings and death, Mt. xvi. 21, &c., § 50, p. 40—but he now adds the knowledge of a circumstance peculiarly painful, viz., his betrayal, ch. xvii. 22—which was to be by one of the twelve, Jno. vi. 70, .1, § 43, p. 334.

Mk. ix. 31. *he shall rise*—This prediction appears to be that which was particularly referred to by the two in shining garments, on the morning of the resurrection, Lu. xxiv. 6, 7, § 93 p. 4-8—'Remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.'

32. *they understood not*—So once and again before, when he spake of his resurrection, Jno. ii. 22, § 12, p. 82; Mk. ix. 10, § 51, p. 57—as appears from Lu. ix. 44, .5, their want of understanding was especially with regard to his sufferings—yet they understood so much as to be 'exceeding sorry,' Mt. xvii. 23—but it is likely their hearts were set in so contrary a direction that they could not believe their own ears—so Peter, xvi. 21—.3, § 50, p. 40—and they were afraid to inquire into the subject, Lu. ix. 45—they disliked to have the truth made more plain to them; which it is likely was one of the principal causes of their dulness of apprehension—*see* the case of the Jews, Jno. viii. 43, § 55, p. 105.

NOTES.

Lu. ix. 43. *While they wondered, &c.* While they were admiring his power to deliver, he would not have them to be ignorant of his sufferings, whereby the great deliverance was to be procured.

Mk. ix. 32. *Understood not.* When they saw his works, they believed him to be the Messiah, but did not know *that Christ must suffer before entering into his glory.*—*See* Lu. xxiv. 26, § 94.

[Lu. ix. 45. *It was hid from them.* Not by God—but by their previous false belief. And from this we learn, that the plainest truths of the Bible are unintelligible to many because they have embraced some

PRACTICAL REFLECTIONS.

[Jno. vii. 1. It is proper to follow the Lamb of God, in avoiding persecution, when we can otherwise be to an equal degree usefully employed. As far as duty will allow, we must avoid involving others in the guilt of persecuting the servants of God.]

Lu. ix. 43, .4. As Jesus would not tell his disciples of his sufferings, without shewing them his glory, so neither would he allow them to be amazed at the mighty power of God, which he manifested, without again warning them of the approaching time of tribulation.

[44 *ver.* It is needful that the wondrous things which Jesus hath spoken respecting his kingdom should sink down into our ears, in order to prepare

MATT. xvii. 23.	MARK ix. 32.	LUKE ix. 45.	JOHN.
	and were-	[k] and it was hid παρακεκαλυμμενον from them, that they-	
	afraid to ask him.	perceived αισθωνται it not: and they- feared to ask him of that saying.[i]	
[i] And they were- [k] exceeding -sorry.			

(G. 13.)—*On their way back to Capernaum, the disciples dispute among themselves, which was the greatest.* The collectors of the tribute money make application to Peter: Jesus questions Peter on this subject; and then sends him to the lake.*

MATT. xvii. 24—.7.	MARK ix. 33.	LUKE ix. 46.
		[a] Then there-arose εισηλθε 46 a-reasoning among them, which of them should be greatest. [b]
24 [b] And when- they -were- come to Capernaum, they that received tribute *money* came to Peter, and said, Doth- not your master - pay τελει tribute ?	33 And he- came to Capernaum	
25 He saith Yes. And		

SCRIPTURE ILLUSTRATIONS

Lu. ix. 46. *Then there arose, &c.*—This reasoning, about which of them should be the greatest, was when they were journeying—*see* Mk. ix. 34, p. 74, and not long after the Transfiguration, ver. 2, &c., § 51, p. 51, and immediately after Jesus had warned them of his approaching humiliation, ver. 43—.5, p. 71.

which of them should be greatest. —From what our Lord had said, Mk. ix. 1, p. 44, they may have expected that the kingdom was about to be set up in outward power and splendour; and even the three who witnessed the Transfiguration may have supposed that they had therein been given the greater assurance that the reign of Messiah, as expected by their countrymen, and in which they hoped to participate, was about to commence: although Jesus had repeatedly warned them that his death was about to take place, and that they must be willing to die an ignominious death as following their crucified Master, Mt. xvi. 21—.6, § *ib.*, p. 40.

Mt. xvii. 24. *when they were come to Capernaum*— This is the first place in Galilee mentioned since our Saviour's being in the coasts of Cæsarea Philippi, Mk. viii. 27, § 50, p. 35; ix. 33, *supra*.

tribute—The tax appointed for the service of the tabernacle, Ex. xxx. 12—.6; xxxviii. 25, .6—and afterwards of the temple, 2 Ch. xxiv. 9.

25. *He saith, Yes*—This appears to have been an overready acquiescence on the part of Peter; for from what follows it would appear that Jesus was not accustomed to pay this tax for the support of his Father's house, in which rather he claimed to exercise authority, Jno. ii. 13—.7, § 12, p. 81; Mt. xxi. 12, .3, § 83, p. 277—Our Lord had, for the present, forbid his disciples to make known that which was the ground of his exemption from this tax, his being 'Christ, the Son of the Living God,' *compare* xvi. 20, § 50, p. 39; xvii. 26, p. 73—Our Lord at this time wished for concealment, Mk. ix. 30, p. 71—If even in these circumstances Peter thought himself justified in departing from the strictness of truth, he erred: it is plain that our Lord does not allow such liberties

NOTES.

erroneous belief or opinion, and which they are unwilling to abandon. The proper way of reading the Bible is not to impose upon it a meaning of our own; but to seek, as in the sight of God, to know its true import, that so we may enter into the counsel of God; and be prepared, by his gracious aid, to suffer and to do his holy will.]

Mt. xvii. 24. *Tribute* money. 'This tribute was required from every male israelite above the age of twenty, once in the year; and to be paid into the corban, or treasury of God, for the current expenses of the temple service. . . . . Our Lord's argument, ver. 25—.7, supposes that he himself stood in the relation of Son to Him for the benefit of whose service the tax was understood to be levied; a supposition which would manifestly be true if the tax was levied for the service of the temple, and our Saviour himself stood in the relation of Son to the God of Israel.'—*Greswell.*

Vespasian ordered it afterwards to be paid into the Roman treasury.

PRACTICAL REFLECTIONS.

for the trials through which those have to pass who would enter into his glory.]

[Lu. ix. 45. Let us not be surprised at the darkness of mind, and dullness of hearing, which many disciples have manifested with regard to the glory, when we see, that even the chosen disciples who heard Jesus speak so frequently of his death and resurrection, understood not that saying. '*It was hid from them, that they perceived it not.*']

Let us, from the case of the apostles, be led to suspect our own ignorance. To us Jesus may have spoken many things which we have not yet been given ears to hear.

Mt. xvii. 24, &c. Let us, from the case of Peter, learn

* On this first dispute concerning precedence, *see* Greswell, Vol. II. Diss. xxix. pp. 464—81, and ADDENDA, *infra*, p. 79.

THE PEARLS OF THE SAINT'S NECKLACE, ARE ALL THE GRACES OF GOD'S WORD,
THE THREAD IS SCARLET, AND THE CHIEF PEARLS ARE FAITH, HOPE, AND CHARITY.

MATTHEW xvii. 25—7.

when he was come into the house, Jesus prevented προεφθασεν him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute τελη η κηνσον? of their own children, or
26 of strangers αλλοτριων? Peter saith unto him, Of strangers. Jesus saith unto-
27 him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, *and* cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money στατηρα: that take, *and* give unto them for me and thee

MARK ix. 33.

and being in the house,

LUKE

[Ch. xviii. 1, § liii. p. 82.] SCRIPTURE ILLUSTRATIONS.

to his followers, a liberty that leads to bondage. It may be noticed, that as Peter had unwarrantably brought Jesus under an obligation in this matter, he is himself made a debtor to the same amount, and sent back to his former worldly calling, in order to procure the means of payment, 25—7, *supra*.

Mt. xvii. 25. *children*—or, 'sons;' not subjects as contrasted with foreigners; but sons, or members of the king's own family, in distinction from his subjects. Believers are sons—'heirs of God, and joint-heirs with Christ,' Rom. viii. 17.

26. *Then are the children free*—This liberty is claimed more especially for Gentile believers—*see* Peter before the church at Jerusalem, 'Why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?' Ac. xv. 10, and Ga. iv. 1—7.

27. *lest we should offend, &c.*—There would have been occasion of stumbling, if, after Peter's asserting that his Master paid tribute, it was found he did not. That may be done in order to avoid offence, which may not be done as matter of right—so Paul circumcised Timothy, Ac. xvi. 1—3, but would not allow that the same should be forced upon Titus, Ga. ii. 1—5.—'*It is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak,' Rom. xiv. 21—'We then that are strong ought to bear the infirmities of the weak, and not to please ourselves . . . For even Christ pleased not himself,' xv. 1—3—'Giving no offence in any thing, that the ministry be not blamed,' 2 Cor. vi. 3; 1 Th. v. 22—*see border*.

cast an hook—Our Lord had set Peter apart to another employment, saying, 'Fear not; from henceforth thou shalt catch men,' Lu. v. 10, § 20, p. 156; but this exemption from his former occupation was, it would seem, conditional upon his faithfulness in the more honourable service unto which he was called. He was now reproved, by being, for the moment, sent back to his former employment. In one other instance do we find our Lord directing Peter in the exercise of his fishing, and that also was in reproof, Jno. xxi. 6, 15—8. § 97.

take up the fish—As he was not to cast a net into the sea, but a hook, so he was not to catch fishes, but only one fish. Jesus might have given to Peter a draught of fishes sufficient for the purpose, in place of one fish with a piece of money in its mouth; or he might have called up from the deep enough to pay for all the disciples, but he commands no more than is needful; and what he does, is done in such a way, as to shew that he is the Son of man who is constituted Heir of all things; and of whom it is written, Ps. viii. 5—9, 'Thou hast made him a little lower than the angels, and hast crowned him with glory and honour. 6. Thou madest him to have dominion over the works of thy hands; thou hast put all *things* under his feet: 7, all sheep and oxen, yea, and the beasts of the field; 8, the fowl of the air, and the fish of the sea, *and whatsoever* passeth through the paths of the seas. 9, O LORD our Lord, how excellent *is* thy name in all the earth!'—*comp.* He. ii. 6—10.

for me and thee—Only Peter, who had brought Jesus under an obligation in the matter, is joined with him in the paying of tribute. The other disciples are left to the enjoyment of that liberty claimed for the children of God by him who is emphatically the 'Son of God'—*see on* ver. 26. It may be noticed, that this gives no claim to exemption from the payment of tribute for the support of civil government, Rom. xiii. 1—7—still less does it exempt from the service of God, for 'ye are not your own. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's,' 1 Co. vi. 19, 20—'I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service,' Rom. xii. 1.

NOTES.

Mt. xvii. 25. *Of their own children, or of strangers? &c.* Of strangers *only*; otherwise our Saviour's argument would not be good. And by strangers are meant all the *king's subjects*, except his children.

The reasoning is this; Earthly kings exempt their own children from paying tribute; but this being levied in the name of God, and for his house and service; I, who am his Son, and superior to the temple, may well be exempted. This tribute is alluded to by Titus, when he tells the Jews at the siege, *we have permitted you to raise the tribute for the service of God.*

27. *Thou shalt find a piece of money.* This was an Attic silver coin, equal in value to the sacred shekel, four drachmas, or four denarii, about 2*s.* 6*d.* *Eng.*, the tax required for two persons, our Lord and Peter.

What an illustrious degree of knowledge and power did our Lord discover in the case before us! and how greatly this circumstance would tend to encourage Peter and his brethren in a firm dependence on divine Providence.

It is better to recede somewhat from our just rights, than by stubbornly insisting on them, to offend our brethren.

[Our Lord would rather work a miracle than allow Peter to offend, in not paying the tribute for himself and his master, after acceding to the demand. But he did not direct payment to be made for the other apostles, who might justly plead exemption, and for whom no engagement, as to payment, had been made.]

And thee. This was no especial compliment to that disciple himself—there was no single coin in circulation exactly equal to two drachmas, or the half shekel of the sanctuary.—*See* 'Scrip. Illus.'

PRACTICAL REFLECTION.

not to be hasty in acceding to unjust requirements: but when we have made engagements, let us if possible fulfil them.

[Lu. ix. 46. It was well that the dispute, as to *which should be greatest*, took place when our Lord was upon earth. Those are inexcusable who have continued it to our own day, as if our Lord had not settled it for ever—directing the strife to be, as to who should, in the humblest manner, serve the others most.]

PARALLELISM OF MATT. xviii. 1—9; MARK ix. 33—50; LUKE ix. 47—50.

(G. 14.)—*The disciples ask Jesus, 'Who is the greatest?' &c.; Jesus questions them about their dispute; and, upon their making no answer, he proceeds, both by a significant action, and by word of mouth, to instruct them in humility, and to avoid causing offence.—See* NOTE *at foot.*

MATT. xviii. 1—9.*	MARK ix. 33—50.	LUKE ix. 47—50.
1 [a]At the same time [εν εκειν τη ωρα] came the disciples unto Jesus, saying, Who [τις αρα] is the greatest in the kingdom of heaven?[b]		[b] And Jesus, perceiving 47 the thought [διαλογισμον] of their heart,[c]
	33 [c]He asked them, What *was it that* ye disputed among yourselves by the way?	
	34 But they held their peace: for by the way they had disputed among themselves,	
	35 who *should be* the greatest. And he sat down, *and* called the twelve, and saith unto them, If any man desire to be first, *the same* shall be last of all, and servant of all.[d]	

SCRIPTURE ILLUSTRATIONS.

Mt. xviii. 1. *Who is the greatest, &c.*—The question, as the disciples here put it to Jesus, is somewhat different in form from that in which it had been discussed among themselves—it was, 'which of *them* should be greatest,' Lu. ix. 46, p. 72—That dispute they were rather ashamed to acknowledge, Mk. ix. 34, . . .—The Lord had before intimated, Mt. v. 19, § 19, p. 124, that those who do and teach the commandments of God 'shall be called great' according to the rule before given of God by his prophet, 1 Sa. ii. 30, 'Them that honour me I will honour; and they that despise me shall be lightly esteemed.'

NOTES.

Mt. xviii. 1. *At the same time.* Or, 'in that hour,' *i. e.*, the same hour in which Peter had been confronted by Jesus, and effectually reproved by him, in being sent away to procure the tribute money, for which he had made his Lord a debtor.

[*Came the disciples.* Peter had before this come into the house—probably he had been the first to enter after his Master—the consequence of the preceding dispute having been, that either he took the first place among the disciples, or it was given him by their consent: they understanding by our Saviour's words, xvi. 17—9, § 50, p. 37, that such was his will. The severe reproof which immediately followed (ver. 23), would, however, throw some doubt upon the matter; and now this doubt would be increased by seeing Peter dismissed as they are entering. It is likely that Jesus spoke to Peter by himself, xvii. 25, yet there would be something in Peter's look which told them that he did not now think himself so high in his Lord's estimation as he previously had been in his own. That all the disciples were not engaged in the conversation that immediately ensued upon Peter's dismissal, appears from the fact, that it is not till after having asked concerning the subject of disputation, that Jesus calls the twelve together, as Mk. ix. 35. The disciples who were likely to enter immediately after Peter, and by whom it is probable the question was proposed, were James and John: these, as recorded Mt. xx. 20—.8; Mk. x. 35—45, we afterwards find making a request such as brings upon them the indignation of the other ten disciples, and gives occasion for our Lord to repeat much the same sentiment as that noticed, Mt. xviii. 4; Mk. ix. 35; Lu. ix. 48, last clause. That John had been already aiming at the exercise of undue authority, even beyond their own circle, is evident from his own account of himself, Mk. ix. 38, .9; Lu. ix. 49, 50.]

Who is the greatest? &c. The conjunction αρα in the original is not expressed by our common translation. It implies a connection of the question with something which had preceded. The words might have been rendered, *who then* (or therefore, or next) is greater in the kingdom? &c.—the meaning, If Peter is not, who then is greater?

[Lu. ix. 47. *And Jesus perceiving, &c.* Jesus saw something amiss in the spirit of his disciples, which had made them catch so readily at the evidence of Peter's fall, and perhaps secretly rejoice over the humbling he had met with. Some may have anticipated this, and so have been the less unwilling to allow him all that he claimed. If so, they required correction as much as Peter, and it was not without present occasion as well as future utility, that our Lord gave the admonition to avoid offences, and instructions regarding the manner in which Christians should deal with an erring brother, recorded more particularly by Matthew.]

Mk. ix. 33. *What* was it that *ye disputed, &c.* Jesus answers their question, Mt. xviii. 1, by asking this other, which points to that in which the present state of things originated, a striving for the mastery; the result of which appears to have been the presumption of Peter, in answering for his Lord without due authority, and his seeming degradation from the place he had chosen to occupy, and which may have been coveted by one or other of the inquirers.

35. *Called the twelve, &c.* By this it would appear that the previous conversation had not been with the body of the disciples, but with those who were accustomed to keep nearest to Jesus, such as James and John: who are generally mentioned after Peter in the lists of the apostles; and who, we afterwards find, did actually ask for places of honour in the kingdom.

PRACTICAL REFLECTION.

[Mk. ix. 35. The disciples are not to submit to those who put themselves forward as lords over God's heritage; but they are to shew their regard for their heavenly Master, by seeking out those who are like him, and receiving such in his name. In so doing, they receive him who is '*the Sent of the Father.*'—He

* Mr. Greswell thinks this is a repetition of the transaction recorded by Mk. ix. 33; Lu. ix. 47—*see* ADDENDA, p. 80, '*On the dispute concerning precedence.*' The parallelism of Mt. xviii. 1—9; Mk. ix. 33—50; Lu. ix. 47—50, is here given for convenient comparison; and Mr. Greswell's arrangement is preserved at sect. liii. p. 82.—*See* ADDENDA, p. 79.

MATT. xviii. 2—5.	MARK ix. 36—8.	LUKE ix. 47—,9.
2 [a] And Jesus called [b] a-little-child [c] unto *him, and* set him in the-midst of-them,	36 And he took a-child, *and* set him in the-midst of-them: [a] and when he had taken him in his arms ἐναγκαλισάμενος,	took a-child, *and* set him by him
3 and said, [f] Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.	he said unto them, [f]	and said unto them, 48
4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.		
5 And whoso shall receive one such little child in [ε] πι my name receiveth me. [g]	37 Whosoever shall receive one of such children in [ε] πι my name, receiveth me: [g] and whosoever shall receive me, receiveth not me, but him that sent me. [h]	Whosoever shall receive this child in [ε] πι my name receiveth me: and whosoever shall receive me receiveth him that sent me: [h] for he that is least among you all, the same shall be great.
	38 And John answered him,	And John answered 49

SCRIPTURE ILLUSTRATIONS.

Mt. xviii. 2. *little child*—'Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein,' Mk. x. 15, § 74, p. 221—'As new-born babes, desire the sincere milk of the word, that ye may grow thereby,' 1 Pe. ii. 2—'I have behaved and quieted myself (Heb. *my soul*), as a child that is weaned of his mother: my soul *is* even as a weaned child,' Ps. cxxxi. 2.

3. *converted, &c.*—Alluding probably to their contentions about 'which of them should be greatest,' Lu. ix. 46, p. 72—and from which they required to be *turned*; else they could not be given admission into the kingdom of God—for 'God resisteth the proud, but giveth grace unto the humble,' Ja. iv. 6—The King of heaven delights to make the humble heart his throne, Is. lvii. 15, 'Thus saith the high and lofty One that inhabiteth eternity, whose name *is* Holy: I dwell in the high and holy *place*, with him also *that is* of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.'

4. *humble himself*—'Humble yourselves in the sight of the Lord, and he shall lift you up,' Ja. iv. 10.

Lu. ix. 48. *Whosoever shall receive, &c.*—This saying may have been in the first instance specially designed for those of the disciples who had, as is supposed, secretly begun to grudge the three favoured disciples their privileged familiarity with Jesus—*see* Mk. v. 37, § 36, p. 283; ix. 2, § 51, p. 52.

NOTES.

[Mt. xviii. 2. *Called a little child, &c.* The more forcibly to impress on their minds the truth he wishes to inculcate, our Lord employs the aid of *example*; here adopting a method of instruction always prevalent in the East, that by emblems and symbolical actions; a mode of conveying one's meaning, which having *first* been resorted to from the poverty of early language, was *afterwards* continued, from the advantage it possessed of forcible and vivid illustration; since none of the conceptions of the mind are so distinct as the direct impression of the senses. Of these symbolical and significant actions the writings of the Old Testament supply numerous examples; nor are they wanting in the New. Those of the former are generally of a prophetic character; those of the latter, partly vehicles of prophecy, partly of counsel and instruction. Those of our Lord are generally of the latter description; as when he washed his disciples' feet, broke the bread at the institution of the Eucharist, and breathed on them to represent the communicating to them the Holy Ghost.—*And see* Greswell on the Parables, Vol. II. p. 276—83.]

3. *Except ye be converted, &c.* Unless ye be changed from your ambitious desires.

As little children. 'The child, in the literal sense of the word, is the emblem of weakness, destituteness, ignorance, imperfection; the child, in the sense of the regenerate Christian, is the greatest in the kingdom of heaven; the richest in Christian graces; the most confirmed in spiritual strength, and the most advanced in spiritual improvement; the pattern of Christian loveliness; the acme of Christian moral dignity; in a word, the full grown man in Christ.'—*Greswell.*

5. *Receive . . . in my name.* Because he belongs to Christ. The word 'receive' means, to approve, love, or treat with kindness, to aid in the time of need.—*See* Mt. xxv. 35—40, § 86, p. 352.

PRACTICAL REFLECTIONS.

[Mt. xviii. 2—4. The followers of Christ are to be simply desirous of obeying his call, like the little child whom Jesus placed in the midst of his disciples. He who can most divest himself of all vain assumption, and yield himself the most entirely to the disposal of Christ, will attain to honour; whilst those who have been more solicitous of putting themselves forward, than of manifesting the free grace of God, will be rejected.]

is the Apostle of our profession, and those who are like him form the true apostolic church. Intolerant bodies of men, who claim authority to tyrannize over the children of God, are not acknowledged by him, however the world may wonder after them.]

5 *ver.* Inasmuch as we are desirous of honouring our dear Lord, let us for his sake receive with love the weakest believer, and treat him with kindness.

TAKE MY YOKE UPON YOU, AND LEARN OF ME; FOR I AM MEEK AND LOWLY IN HEART: AND YE SHALL FIND REST UNTO YOUR SOULS.—Matt. xi. 29.

MATT. xviii	MARK ix. 38—42.	LUKE ix. 49, 50.
	saying, Master, we-saw one casting-out devils in thy name,	*and*-said, Master, we-saw one casting-out devils in thy name;
	[f] and-he followeth not us: and we-forbad ἐκωλύσαμεν him, because he-followeth not [g] us.	and we-forbad ἐκωλύσαμεν him, because he-followeth not [g] with us.
	39 But Jesus said, Forbid him not:	And Jesus said unto him, 50 Forbid *him* not:
	[f] for there-is no-man which shall-do a-miracle in ἐπὶ my name, that can lightly speak-evil-of me ταχὺ κακολογῆσαί.	
	40 For he-that is not against us is on-our part. ὑπὲρ ἡμῶν.	for he-that is not against us is for us ὑπὲρ ἡμῶν. [Ch. ix. 51, § lix., p. 135.] [*And see the foot-note, ibid.*]
6 But whoso shall-offend one of-these little-ones which believe in me, it-were-better for-him that a-millstone were-hanged about his neck, [m] and *that* he-were-drowned in the depth of-the sea.	41 For whosoever shall-give-you a-cup of-water-to-drink in my name, because ye-belong-to Christ ὅτι χριστοῦ ἐστε, verily I-say unto-you, he-shall-not-lose his reward. 42 And whosoever shall-offend one of-*these* little-ones that-believe in me, it-is better for-him that a-millstone were-hanged about his neck, [m] and he-were-cast into the sea.	

SCRIPTURE ILLUSTRATIONS.

Mk. ix. 38. *we forbad him*—So when two men, Eldad and Medad, prophesied in the camp, Nu. xi. 27—9, 'there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp. 28, And Joshua the son of Nun, the servant of Moses, *one of* his young men, answered and said, My lord Moses, forbid them. 29, And Moses said unto him, Enviest thou for my sake? would God that all the LORD's people were prophets, *and* that the LORD would put his Spirit upon them!'

39. *Forbid him not*—It is thus, an act of disobedience to Christ, to forbid man to do good in the name of Christ, because they do not belong to our company—*see* another instance of hastiness of spirit manifested by James and John, under the appearance of zeal for their Master's honour, when they were again checked and even rebuked by Jesus, Lu. ix. 54—6, § 59, p. 136.

Lu. ix. 50. *he that is not against us, &c.*—The apostle, writing from Rome, rejoiced in good being done, whether by those of his company or not: 'Notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice,' Ph. i. 18—this is to be with Christ: who hath also said, 'He that is not with me is against me: and he that gathereth not with me scattereth,' Lu. xi. 23, § 62.

Mk. ix. 41. *For whosoever shall give, &c.*—'Whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward,' Mt. x. 42, § 39, p. 303—*see also* xxv. 40, § 86.

Mt. xviii. 6. *offend, &c.*—'Judge this rather, that no man put a stumblingblock or an occasion to fall in *his* brother's way,' Rom. xiv. 13—'It is impossible but that offences will come: but woe *unto him*, through whom they come!' Lu. xvii. 1, § 70, p. 206—'*It is* a righteous thing with God to recompense tribulation to them that trouble you,' 2 Th. i. 6.

NOTES.

Mt. xviii. 6. *Offend.* σκανδαλίσῃ, &c., shall cause to stumble, &c. Tempt them to sin, or lay obstructions in their way, and render it rough and difficult and thereby impede their progress in it.

One of these little ones. Meaning, Christians in general, namely, those of ordinary capacity and attainments; honest and sincere, though not highly-gifted believers.

A millstone. Μύλος is a millstone. 'Ονικὸς is added to indicate its being too large to be managed by the hand, and only by the assistance of *an ass*. Water corn-mills were not invented till a little before the time of Augustus. Windmills long after. The millstones of the ancients were sometimes turned by slaves or women (*see* ch. xxiv. 41, § 86, p. 342), but commonly by *asses* or *mules*. The expression is a

PRACTICAL REFLECTIONS.

[Mk. ix. 39. It was well that, not only the doctrine of pre-eminence, but that of exclusive authority to minister in the name of Jesus, was tried so early. Our Lord would not allow the apostles to forbid those who followed not with them, from doing good in his name. And it is remarkable that the transgressor in this case was '*the beloved disciple*,' who had afterwards the same intolerance exercised toward himself, by Diotrephes, who loved '*to have the pre-eminence among them*,' 3 Jno. ver. 9.]

41 *ver.* We are to be thankful for the least help given to the cause of God, and to receive such graciously, as does our Lord, who hath said of the givers, '*Verily, . . . he shall not lose his reward.*'

[42 *ver.* Let those that would have the pre-eminence in the church, and who would forbid those that follow not with them, hear the words of our Lord, '*Whosoever shall offend one of* these *little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.*'—*See* this sentence executed, Rev. xviii. 21.]

Mt. xviii. 6. Let us not despise those who have no other claim on us than that of being believers in Jesus; and let us be most careful not to say or do anything which would justly give them offence, or cause them to stumble in the way of righteousness. It were better to lose our own natural life than to injure the spiritual life of others.

IN MANY THINGS WE OFFEND ALL. IF ANY MAN OFFEND NOT IN WORD, THE SAME IS A PERFECT MAN, AND ABLE ALSO TO BRIDLE THE WHOLE BODY.—James iii. 2.

Matt. xviii. 7, 8.	Mark ix. 43—.6.	Luke.
7 Woe unto the world because of offences! for it must needs be ἀναγκη γαρ εστιν that offences come; but woe to that man by whom the offence cometh!		
8 Wherefore if thy hand [a]	43 And if thy hand [a] offend thee, cut it off. it is better for thee to enter into life maimed, than having two hands to go into hell γέενναν, into the fire that never shall be-	
	44 quenched: where their worm dieth not, and the fire is not quenched.	
or thy foot offend thee, cut them off, [c] and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast [b] into everlasting fire το πυρ το αιωνιον.	45 And if thy foot offend thee, cut it off: [c] it is better for thee to enter halt into life, than having two feet to be cast into hell, [b] into the fire that never shall be quenched: 46 where their worm dieth not, and the fire is not quenched.	

SCRIPTURE ILLUSTRATIONS.

Mt. xviii. 7. *Woe unto the world because, &c.*—'The name of God is blasphemed among the Gentiles through you,' Rom. ii. 24—*comp.* Eze. xxxvi. 20—.3.—The very priests had caused many to stumble at the law, Mal. ii. 7, 8.—The Christian must ever speak and act so as not needlessly to offend the world, Rom. xii. 17, .8. 'Provide things honest in the sight of all men . . . As much as lieth in you, live peaceably with all men'—2 Ti. ii. 24, .5, 'The servant of the Lord must not strive; but be gentle unto all *men*, . . . in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth.'

it must needs be, &c.—It had been predicted, Da. xi. 35, 'And *some* of them of understanding shall fall, to try them, and to purge, and to make *them* white, *even* to the time of the end'—and the apostle warns, 2 Ti. iii. 1—13, 'That in the last days perilous times shall come. 2. For men shall be lovers of their own selves, covetous, boasters, proud, . . . 13. Evil men and seducers shall wax worse and worse, deceiving, and being deceived.'

Mk. ix. 43. *if thy hand offend thee, &c.*—'Thy right hand,' &c., Mt. v. 30, § 19, p. 126. Under the law, Israel were to deny themselves to their nearest and dearest relatives, should they seek to draw them from the worship of the one true God, De. xiii. 6—11. And under the gospel no member of the body, however highly prized, is to be endured as setting at nought the precepts of the Saviour, 1 Co. v. 1—3, 12, .3.

44. *where their worm, &c.*—'And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh,' Is. lxvi. 24.

45. *thy foot, &c.*—This language is sometimes used with regard to members of the church, 'For the body is not one member, but many. 15, If the foot shall say, Because I am not the hand, I am not of the body; . . . . 27. Now ye are the body of Christ, and members in particular,' 1 Co. xii. 14, .5, 27—Every individual Christian should keep his body in subjection to the law of Christ—Rom. viii. 13, 'For if ye live after the flesh, ye shall die: but if ye through

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figurative one for an immense stone. The punishment here alluded to, though not in use among the Jews themselves, was so among the Greeks, Romans, and the surrounding nations; where it was inflicted on criminals of the worst sort, especially *parricides* and those guilty of *sacrilege*. The custom seems to have grown into a proverb for dreadful and inevitable ruin.—*See* ADDENDA, p. 81, '*Drowned*, &c.

[Mt. xviii. 7. *It must needs be that offences come.* 'Ανάγκη γάρ ἐστιν ἐλθεῖν τὰ σκάνδαλα, *for the coming of offences is unavoidable.* Temptations to sin and stumblingblocks are inevitable, by reason of the wickedness, obstinacy, malice, inconstancy, and weakness of men; yet so terrible are the consequences of those offences, that it is better to endure the greatest deprivation or corporeal pain, than occasion them.]

Mk. ix. 43. *Thy hand offend, &c.* If one who is as useful or dear to thee as a hand or an eye, prevent thee from walking in the ways of God, or hinder thee therein, renounce all intercourse with him.

[44, .6. *Their worm.* 'This figure is clearly taken from Is. lxvi. 24, 'Scr. Ill.' In describing the great prosperity of the kingdom of the Messiah, Isaiah says that the people of God shall go forth, and look upon the carcases of men who have transgressed against God Their enemies shall be slain. The people of

PRACTICAL REFLECTIONS.

[Mt. xviii. 7. Woe indeed hath come unto the world because of the stumblings of the disciples of Jesus; the world hath not been able to distinguish between the truth, and the faults of those who profess the truth.]

[Because of the pride, contentions, uncharitableness, and miserable selfishness, prevailing among those who have professed the holy name of Jesus, the world hath been made to stumble and remain in darkness, destruction, and death.]

MATT. xviii. 9.	MARK ix. 47—50.	LUKE.
9 And if thine eye offend thee, pluck-*it*-out,	47 And if thine eye offend thee, pluck-*it*-out:	
and cast *it* from thee: it-is better for-thee to-enter into life with-one-eye, rather-than having two eyes to-be-cast into hell fire.	it-is better for-thee to-enter into the kingdom of God with-one-eye, than having two eyes to-be-cast into hell fire	
[Ver. 10, § liii., p. 82.]	τὴν γέενναν τοῦ πυρός:	
	48 where their worm dieth not, and the fire	
	49 is-*not*-quenched. For every-one shall-be-salted with-fire, and every sacrifice	
	50 shall-be-salted with-salt. Salt *is* good:	

SCRIPTURE ILLUSTRATIONS.

the Spirit do mortify the deeds of the body, ye shall live'—1 Co. ix. 26, 27. 'I therefore so run, not as uncertainly; . . but I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.'

Mk. ix. 47. *if thine eye*—'Thy right eye,' Mt. v. 29, § 19.—Ps. cxix. 37, 'Turn away mine eyes from beholding vanity; *and* quicken thou me in thy way.'

49. *salted with fire*—'The fire shall try every man's work of what sort it is,' 1 Co. iii. 13—'That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ,' 1 Pe. i. 7—'Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy,' iv. 12, 13—For those who refuse to suffer with Christ now, there remaineth 'a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries,' He. x. 27—'when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ,' 2 Th. i. 7, 8—'For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many,' Is. lxvi. 15, 16.

every sacrifice . . . with salt—So under the law, Lev. ii. 13, 'Every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings shou shalt offer salt'—so also in prophecy, Ezr. xliii. 24. 'And thou shalt offer them before the LORD, and the priests shall cast salt upon them, and they shall offer them up *for* a burnt offering unto the LORD'—Jesus said to his disciples, 'Ye are the salt of the earth,' Mt. v. 13, § 19, p. 122—and before a people are signally given over to a reprobate mind and to destruction, they are generally as signally given an opportunity of salvation, by the Lord's sending his messengers among them: thus the old world was given warning by Noah, 'a preacher of righteousness,' 1 Pe. iii. 19, 20; 2 Pe. ii. 5—Sodom, before being consumed, was reproved by the presence of Lot, 6—8—and deliverance by the father of the faithful, Ge. xiv.—To Egypt Moses was sent, Ex. iii.—and before the removal of Israel, Elijah and Elisha were sent to give warning of their approaching doom, 1 Ki. xix.—And 'the LORD testified against Israel, and against Judah, by all the prophets, *and by* all the seers, saying, Turn ye from your evil ways, and keep my commandments *and* my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets,' 2 Ki. xvii. 13—Just before the Babylonish captivity, Isaiah, Jeremiah, &c., were sent to the Jews—so to Nineveh, *see* Jon. iii.—Our Lord's ministry was chiefly in Galilee and Jerusalem, which the most suffered in the wars with the Romans; and the Roman world, upon which the judgments of God were threatened to fall the most terribly, has been favoured with the most frequent, earnest, and long-continued calls to flee 'from the wrath to come'—This shews that past spiritual privileges are no guarantee for the future enjoyment of the like favours, but are rather an intimation of approaching trial.

NOTES.

God shall triumph. The figure is taken from heaps of the dead slain in battle; and the prophet says that the number shall be so great that their worm—the worm feeding on the dead—shall not die, shall live long, as long as there are carcases to be devoured; and that the fire which was used to burn the bodies of the dead, shall continue long to burn, shall not be extinguished till they are consumed. The figure, therefore, denotes great misery, and certain and terrible destruction. In these verses it is applied to the state beyond the grave, and is intended to denote that the destruction of the wicked will be awful, wide spread, and eternal. It is a mere image of loathsome, dreadful, and *eternal* sufferings. Of what that suffering will consist, it is probably beyond the power of any living mortal to imagine. The word "their," in the phrase "their worm," is used merely to keep up the *image* or *figure*. Dead bodies, putrifying in that valley, would be overrun with worms, while the *fire* was not confined to them, but spread to other objects, kindled by combustibles through all the valley.'—*Barnes.*]

[Mk. ix. 49. *Every one shall be salted with fire.* 'The full sense, then, seems to be this: "Every [believer] will be (or *is*) seasoned and prepared, by the fiery trials of this life, for eternal glory—even as every victim is seasoned with salt [for sacrifice]:" intimating, that the seasoning or preparation is as necessary to the purpose (*i. e.*, final acceptance) in the one case as in the other. Thus our Lord means to say, that there is a ἀρμοσμὸς for every believer, which is as necessary to put him to the proof, as the seasoning is to the sacrifice. The seasoning was necessary to the victim, in order to purify it, and render it acceptable; and so is the *moral* seasoning necessary to those who are commanded to offer their bodies "*a living sacrifice,*" Rom. xii. 1.'—*Bloomf.*]

PRACTICAL REFLECTIONS.

Mt. xviii. 8, 9. It is better to part with that which is most necessary to the well-being of the natural life, than to allow it to remain a hindrance to the spiritual good of ourselves or others.

[Mk. ix. 43—8. However needful or dear to us, as a hand, a foot, or an eye, an unscriptural assumption, such as apostolic succession or baptismal regeneration, may be, let us freely part with it, rather than partake of the sins of Babylon, and receive also of her plagues.]

Let us lay our account with the fiery trial, which every true disciple, in fully following the truth, must be willing to pass through. We cannot escape the fire—we must either endure the fiery trial, which is to try us, now—or we may expect to suffer hereafter the punishment of the fire which is not quenched.

LET YOUR SPEECH BE ALWAY WITH GRACE, SEASONED WITH SALT, THAT YE MAY KNOW HOW YE OUGHT TO ANSWER EVERY MAN.—Col. iv. 6.

MATTHEW.	MARK ix. 50.	LUKE.
	but if the salt have lost-his-saltness, where-with will-ye-season it? Have salt in your-selves, and have-peace one-with-another [Ch. x. 1, § lxxi. p. 209.]	

SCRIPTURE ILLUSTRATIONS.

Mk. ix. 50. *salt is good*—so Lu. xiv. 34 § 67, p. 185.

Have salt in yourselves—'Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men,' Mt. v. 13, § 19, p. 122.

have peace one with another—Let each be earnestly desirous of putting away corruption from his own heart, speech, and behaviour; and then we may successfully seek after peace one with another. 'The wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be entreated, full of mercy and good fruits, without partiality [or, *without wrangling*], and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace,' Ja. iii. 17, 18.

NOTES.

Mk. ix. 50. *Have salt in yourselves.* Have the preserving purifying principle always; the principle of denying yourselves, of suppressing pride, ambition, contention, &c., and thus you will be an acceptable offering to God.

Have peace. Avoid contention and quarrelling, struggling for places, honours, and office, and seek each other's welfare, and religion will be honoured and preserved in the world, and prove that you are indeed my disciples.

PRACTICAL REFLECTIONS.

[Mk. ix. 49, 50. Let us not only be willing to die, as a sacrifice for the pure truth of the gospel, but in suffering, let us preserve the love of the brethren, as having the love of God in our hearts—this salt of the covenant must not be wanting, else all our sacrifices will be nothing worth.]

Before any one complain of the faults of others, let him examine his own heart and life, and see whether he has salt in himself.

[When the disciples of Christ possess each in himself the salt of the covenant, they may reasonably expect to enjoy '*peace one with another.*']

ADDENDA.

ON THE IDENTITY OF MATT. xviii. 1—9: MARK ix. 33—50; LUKE ix. 47—50, p. 74.

Mr. Greswell supposes that what is recorded, Mk. ix. 33—50; Lu. ix. 46—50, took place previous to the disciples coming to Jesus with their inquiry, as reported Mt. xviii. 1. He regards this as a distinct and subsequent event, occurring after Peter's return from procuring the tribute money, whereas it may be the question of the disciples precedes that of our Lord. It is, however, worthy of remark, that Matthew, who alone takes notice of Peter being sent away, ch. xvii. 27, does not mention his return until after the discourse upon offences, when he is reported as coming unto Jesus, with the inquiry regarding forgiveness: a subject upon which, as we may well suppose, his mind had been much exercised while sent away to witness the evidence of that great truth which he had before confessed, ch. xvi. 16—8, § 50, p. 36—but now practically denied; and on account of which former confession, the words had been spoken which are supposed to have afforded ground for the doctrine of Peter's supremacy. Peter had in effect, ver. 22, p. 41, denied that Jesus was the Son of man, come into the world to suffer unto the death for the sins of men; and now he had practically denied that Jesus is the Son of God, from whom tribute was not due, but unto whom it should be paid. After having so repeatedly erred, and had such convincing proof that he required forgiveness, it was no wonder that Peter should return from his errand with such a question as that reported, ch. xviii. 21. Peter had now abundant evidence that Jesus is both the Son of God and the Son of man, who can command even the fishes of the sea to pay him tribute. The exceeding grace of God's beloved Son, in becoming our brother, and in exercising such forbearance and forgiveness to one so weak, so presumptuous, and so erring, must have touched Peter's heart, and made him feel that he also owed tribute to his Lord. And as Jesus had told him to express his desire or sense of the Divine forgiveness by forgiving others, it was natural for Peter, upon his return, to come, submitting himself to his Lord, acknowledging that he had a right to command him until seven, or a fulness of times. It was therefore not necessary that Peter should hear the preceding conversation, in order to come with such an inquiry. This inquiry is probably sufficiently accounted for by his own personal circumstances.

It is also to be noticed, that not only had the disciples come to Jesus after his being in the house, and subsequent to the withdrawal of Peter, ch. xvii. 25; xviii. 1—but that Jesus had, at the beginning of his discourse, called the twelve, or body of his disciples, together unto him, after which there is no notice of Peter until ch. xviii. 21, where he is spoken of as coming unto Jesus, which would not have been said if he previously had been in the company. In this case it would have been, 'Peter answered and said,' the same as of John, Mk. ix. 38; Lu. ix. 49, p. 75. It is the same evangelist who tells us of Peter's being sent away who notices his return, and previous to what is reported, Mt. xviii. 21, we have not from any of the evangelists the least intimation of his being present, from the time of his being sent out of the house immediately upon entering it, ch. xvii. 27, p. 73.

A difficulty has been supposed to exist in the seemingly different account given by Matthew and Mark respecting the origin of the conversation—but the difficulty vanishes when we interpose between the inquiry of the disciples and that of our Lord, the observation of the third evangelist, who accounts for our Lord's conduct on the occasion, by telling us that Jesus perceived the thought of their heart.

Our Lord, to whom all hearts are open, bids them look to the form in which the subject had been discussed among themselves; he speaks to the secret motives of his disciples, repelling the assumptions of the ambitious, and repressing the risings of envy or jealousy in all. At the same time he teaches them how to apply themselves to the remedy of such evils as had been threatening to rise up among them: so that they might remain in happy harmony among themselves, be powerful in prayer with God, and efficient in the work unto which they were called, as being sent, like their Lord, for the recovery of the lost. They were themselves dealt with according to the principle of free grace, and so were not to be rigidly exact in requiring all they might think due to themselves from others. According to this view, only the latter part of the discourse was delivered in the hearing of Peter, whose return and inquiry are noted, Mt. xviii. 21, p. 84.

Jesus, by his answer, gives abundant consolation to his repentant disciple—consolation not now alone needed by Peter—and as the result of such experience of weakness and failure on his part, and of forgiving grace on the part of his Saviour, he who was to take the most prominent part in the first promulgation of the gospel, is taught to exhibit that gospel in forbearance, forgiveness, gentleness, and LOVE.

FLEE . . . YOUTHFUL LUSTS: BUT FOLLOW RIGHTEOUSNESS, FAITH, CHARITY, PEACE, WITH THEM THAT CALL ON THE LORD OUT OF A PURE HEART.—2 Tim. ii. 22.

ON THE FIRST INSTANCE OF THE DISPUTE AMONG THE DISCIPLES CONCERNING PRECEDENCE.— Mark ix. 33—50; Luke ix. 46—50, and Matt. xviii. 1—9, p. 74.—*Greswell*, Vol. II. Diss. xxix. pp. 464—81.

'As I have considered it necessary to detach, Mk. ix. 33—end, and Lu. ix. 46—50 (which, as far as it extends, is obviously the same with that) from Mt. xviii. 1—9, and much more from the remainder of this chapter; the grounds of the separation require to be distinctly stated. . . . .

'While our Lord, accompanied by the Twelve, was still on his way to Capernaum, but before they were actually arrived there, we learn, from the express testimony of St. Mark, and the implicit testimony of St. Luke, that a dispute occurred among them on the subject of pre-eminence; which, though known to Jesus at the time, he did not, however, think proper then to reprove.

'When they were come into the city, but not yet arrived at the house to which they were going in the city; we learn, from the account of St. Matthew (ch. xvii. 24), that the collectors of the didrachma applied to Peter, apart from Jesus, if not from the rest of the Twelve, with the inquiry, Doth not, or, will not, your Master pay the didrachma? . . . .

'When they were all come into private, before Peter had informed him of this application, and consequently, before any other business could have been transacted, our Lord shewed him, in the manner recorded Mt. xvii. 25—end, that he was already aware of it; and by Peter's own admission, who had so recently acknowledged him as the Son of God (ch. xvi. 16, § 50, p. 36), ought to have been considered by him exempt from a tribute imposed for the service of God. That he might not, however, give unnecessary offence, he sends him to the lake, to angle for a fish; in whose mouth he should find a stater: and with this he instructs him to pay the tax in Jesus' behalf and in his own. . . .

'It should be remembered that Capernaum, whence Peter was dispatched, was at some distance from the lake; that he had to go to the lake, and to return thence; and to find out the collectors of the tribute, and to discharge his commission to them, before he could come back to the house. There was room then for much to transpire in this house, during his absence, at which he could not possibly be present, at least throughout (v.) and something of this kind seems actually to have taken place.

'All the particulars, connected with the history of the tribute money, are related by St. Matthew only; whose account is such as clearly to imply that nothing else could have preceded in the house, after their arrival in it, this event. Yet St. Mark expressly, and St. Luke by implication, do each of them shew that, as soon as Jesus, with the disciples, was come into the house, he inquired about the subject of the dispute by the way. This inquiry, then, could not have preceded the departure of Peter; but took place either during his absence or after his return.

'Now the disciples, according to the same authority, though questioned by our Lord himself, made no answer to the inquiry as so put; because, as we are also informed, the subject of the dispute had been which was the greatest; that is, because, for some reason or other, they did not venture to acknowledge the subject of such dispute. But, according to St. Matthew, xviii. 1, either then or some time after, they came to Jesus of their own accord, to prefer the very same question. And if *this* fact should appear inconsistent with *that*, ver. 21, a little further on, may assist us to explain the inconsistency.

'Peter is there mentioned as present, and as a hearer of the discourse which had just been pronounced; a discourse which it is needless to observe arose solely and directly out of the question at xviii. 1, itself. If so, Peter must have been present when that question was put; and, consequently, he had executed his commission and returned to the house, before that question was put. When the disciples therefore were interrogated by our Lord himself, and made him no answer (which must have been almost as soon as they were got into the house), Peter would be away; when they came to him, with the same question, of their own accord, he must have been returned. . . . . .

'It is a singular fact, that up to this period of the gospel history there are no instances on record of any dispute among the followers of our Lord, upon the subject of their comparative personal superiority; but after the present period there are. It is not less singular that this first instance of such a dispute followed, at no great distance of time, upon the Transfiguration. At the Transfiguration three only of the apostles, Peter, and James, and John, were permitted to be present; and these had been strictly commanded to conceal the fact not merely from the knowledge of the world at large, but even from their fellow disciples, until the Son of man should be risen from the dead: a prohibition which, as St. Luke informs us, they were accordingly careful to observe.

'Now the Transfiguration was altogether so mysterious and remarkable a scene; it exhibited our Saviour in so novel, and so unexpected a character; it invested him with a personal glory and majesty, so different from his former habitual humiliation, that the privilege of being present at such a transaction must have appeared to the three disciples a very high distinction, conferred exclusively on themselves, and which the very injunction of secrecy consequent upon it could not fail to enhance in their estimation. To have been eye-witnesses of an event, and even to have taken some part in it themselves, which they were not permitted so much as to mention to others, could not be regarded in any other light.

'As therefore the disputes among the Twelve, on the subject of pre-eminence, begin to be dated from the time of the Transfiguration, but not before it; it is not an improbable conjecture that they were produced by the effect of that event itself, in disposing the three apostles, who had witnessed it, to believe that their Master's kingdom, such as they all expected, was now at hand; and consequently, that personal honours and advancements, of some kind or other, might safely be anticipated by them all. In this expectation each would be eager for the highest rank; and measuring the extent of their future, by the degree of their present distinctions, each would be anxious to appear and to be acknowledged the greatest. In all these instances, the point in dispute among them, whensoever it is stated, seems to be as much the question who was even then, as who should be hereafter, the greatest—*comp.* in particular Lu. xxii. 24 [§ 87], which is a case to the point. The four disciples, who, as we have seen, had private, antecedent reasons for holding together, might begin to take too much upon them in comparison of the rest. The natural ardour of the disposition of Peter is proved by his whole history; and that the sons of Zebedee, besides being persons of some rank and property originally, were by no means deficient in ambition, or in the desire of individual aggrandisement, appears from their memorable petition [Mit. xx. 20. || Mk. x. 35—.7. § 77], preferred some months after the present time.

'In every dispute then upon this subject, Peter and the sons of Zebedee, as we may presume, would take an active, and probably even a leading part. When therefore the disciples were questioned about their dispute, if Peter was absent, as it would appear he must have been, they might not, or they could not know what to reply. Nor would it be any objection to the supposition of *his* absence in particular, that the evangelist, proceeding to recount the discourse which our Lord delivered of his own accord, in consequence of their silence, tells us that he called to him previously, τοὺς δώδεκα. (Mk. ix. 35.) Ever after the appointment of the apostles, and so long as their number consisted of twelve, the phrase οἱ δώδεκα is a denomination equivalent to οἱ ἀπόστολοι; and as ordinarily employed means no more than that. After the fall of Judas, and before the substitution of Matthias, they are called on the same principle οἱ ἕνδεκα. It is not except in a special case, where a part of the whole body was expressly to be opposed to the rest, that the phrase οἱ ἕνδεκα occurs; as for in-

stance, to discriminate the rest of the Twelve from the two sons of Zebedee. Now no such discrimination could possibly be here intended by St. Mark; for he makes no mention of the departure of Peter: and therefore in speaking of the Twelve could not use a term which would imply that he or any other of them was absent. There is a similar instance of the use of terms, Lu. xxiv. 33; 1 Co. xv. 5 [§ 95], compared with Jno. xx. 24 [§ ib.]. Besides, the discourse which follows, whatever it might be pronounced to be, was doubtless designed not for a part of them, but for all; and whether heard at the time by all, or not, would doubtless be repeated to all.

'Yet the act, which both by St. Mark and by St. Luke is distinctly attributed to John, I cannot help thinking is a proof, even in them, that Peter was absent. The material fact itself, the dispossession of spirits in the name of Jesus by one who followed not with them, is rendered sufficiently probable by Mt. xii. 27 [§ 31, p. 236], or Lu. xi. 19 [§ 62], which shews the practice of exorcism to have been common among the Jews in our Saviour's time; and it is confirmed by an instance of the fact in the case of the sons of Sceva, Ac. xix. 13, *4*. Josephus has given an account of one Eleazar, a famous exorcist in the time of Vespasian (*Ant. Jud.* viii. ii. 5), and has described also a certain plant, which was to be found only at Machærus (*Bell*, vii. vi. 3), of great repute in such exorcisms. He confirms, too, the fact in his own time, or at least the popular belief in his own time, in the fact of the reality of demoniacal possession, and designates demons themselves as the spirits of wicked men.

'This interruption (for it must be regarded as one) taking place in the midst of our Lord's discourse, and almost as soon as he had begun to speak, was evidently made in the name of the body; and concerned a question relating to the rights and privileges, real or imaginary, of the apostolic body. That John therefore was the spokesman in this instance, and not Peter, which is contrary to every other case on record, is some ground for the presumption that Peter was not present at the time.

'It is not a less probable account of the origin of their own question, so soon after, that Peter might by then have returned; and been informed of what had passed in his absence. St. Matthew is express (ch. xviii. 1) that the question was put on the very same day upon which the incident occurred with respect to the tribute money; and not long after the mission of Peter himself. The phrase, ἐν ἐκείνῃ τῇ ὥρᾳ, ἢν ἐκείνῃ τῇ ἡμέρᾳ, is among the number of *his* idioms; as the phrase, ἐν αὐτῇ τῇ ὥρᾳ, ἢν αὐτῇ τῇ ἡμέρᾳ, is among those of St. Luke. He is equally express that it was put by the disciples of their own accord. It is evident from more than one instance of the fact in the gospel history, that, neither when travelling from place to place, nor when stationary in the same house, did the disciples approach indiscriminately to the person of their Master. Hence upon one occasion, as they were going up to Jerusalem for the last time, we find it accordingly specified that, ἦν προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἐθαμβοῦντο, καὶ ἀκολουθοῦντες ἐφοβοῦντο (Mk. x. 32, § 77). Nor can we doubt that to this custom of the Master's always walking before, or at the head of the disciples—*see also* 2 Ki. ii. 3, 5—is to be traced the origin of that usual mode of designating the act of becoming a believer in, or a disciple of Christ, by *following after* him: and even of that highly mystical, though apposite and beautiful description of the relation between the Messiah and his true church, which takes up so much of the tenth chapter of St. John's Gospel: and in one of the most striking and characteristic of its circumstances, that of the Shepherd's walking to and fro at the head of his flock, and of the sheep's being taught to follow him, is derived from an actual fact in pastoral life among the Jews. The phrase, προσήλθον οἱ μαθηταί, is consequently to be literally understood; as implying that they came to Jesus formally, and for the express resolution of their own doubt.

'Besides this, however, the very terms in which the question is couched, are an internal, and almost a convincing evidence, that something had passed before, omitted indeed by St. Matthew, but obviously such as possibility as would thus be supplied by St. Mark. Classical readers need not to be reminded of the difference between these two propositions, τίς μείζων ἐστὶν, and τίς ἄρα μείζων ἐστὶν—ἐν τῇ βασιλείᾳ τῶν οὐρανῶν; nor English readers of the plain distinction between saying, Who is greatest, *and* Who, *then*, is greatest, in the kingdom of heaven? Both would imply the same doubt, and both would solicit its solution: but the latter would also imply that something must have preceded, known both to the interrogators and to the person addressed, such as might have suggested the question, which the other would not. The particle ἄρα, in its proper inferential sense, is never useless, or without signification, either in the gospels or out of them; and the received translation having omitted it here altogether, is chargeable with an inaccuracy. If the disciples, having been previously questioned on a certain point by our Lord, without returning an answer, had subsequently resolved of their own accord to ask him about it; or if, without having been questioned concerning the point in dispute, yet knowing that he was aware of it, they had agreed to refer it to him: this is the very form of words with which they would be likely to approach him: Tell us, what *then* is the case—which *then* is the greatest in the kingdom of heaven? It is certain, however, from St. Mark's account, that no such reference as this could have voluntarily proceeded from the disciples, prior to any question of our Lord's: if it was made then at all—as it is equally clear from St. Matthew it must sometime have been made—it must have been a made subsequently to our Lord's question had been put; and consequently after what he did and said, when *his* question, though put, had met with no answer from *them*. And this point being once established, whatever account we may give of the origin of the subsequent question (which I think is sufficiently explained by supposing the return of Peter in the mean time, and his being made acquainted with what had passed in his absence), the entire distinctness of this part of St. Mark and of St. Luke, from any part of the eighteenth chapter of St. Matthew, follows as matter of course.'—*Greswell*, Vol. II. Diss. xxix. pp. 464—77.

'DROWNED IN THE DEPTH OF THE SEA.'—Matt. xviii. 6, p. 76.

'Among the Greeks, sacrilege was punished by drowning: *see* Diod. Sic. xvi. 35. The first person so punished at Rome, was for an act of supposed impiety and profaneness; viz., M. Tullius, or M. Aquilius, in the reign of Tarquinius Superbus, because he had betrayed the secrets of the Sibylline books, committed to his care. For this he was sewed up in a sack, and thrown into the sea . . . . Probably because the Christians were considered ἄθεοι, profane, godless, in an eminent sense of the term; drowning with weights of lead, or with millstones about their necks, was the kind of death to which Christian martyrs were sometimes subjected. On the same principle, too, might many of the Jews have suffered, who were thus treated in the persecution under Antiochus Epiphanes and Antiochus Eupator, 2 Macc. xii. 3, 4.

'Parricides or matricides in particular were always so punished at Rome: being sewn up in sacks, with a cock, a dog, an ape, and a viper, and cast into the sea. The first person who underwent this death for the crime in question, among the Romans, according to Florus, was Publicius Malleolus, B.C. 102, for the murder of his mother. In like manner, *spintriæ*, and such as were guilty of unnatural enormities, were punished by drowning. Monstrous births, or children born with any unnatural deformity, were drowned at Rome.

'State prisoners were sometimes so executed in Persia. Augustus punished the *pedagogi* of his grandson, Caius Cæsar, and his other confidential attendants, for a breach of their trust, by hanging weights about their necks and drowning them. Avidius Cassius, in the reign of Marcus Aurelius, made drowning a military punishment. The poet Sotades was enclosed in a vessel of lead, and drowned for a satire on Ptolomey Philadelphus. Dio Chrysostom tells us, it was the law at Thasus to cast into the sea any thing inanimate that had been the means of a person's death. The Galileans testified their hatred of Herod by drowning his partisans in the lake of Galilee.'—*Greswell*, '*On the Parables*,' Vol. II. p. 322.

BETTER IS THE POOR THAT WALKETH IN HIS INTEGRITY, THAN HE THAT IS PERVERSE IN HIS LIPS, AND IS A FOOL.—Prov. xix. 1. HE THAT GETTETH WISDOM LOVETH HIS OWN SOUL: HE THAT KEEPETH UNDERSTANDING SHALL FIND GOOD.—Prov. xix. 8.

SECTION 53.—(G. 15.)—[*Lesson* 50.]—THE DISCIPLES AGREE TO REFER THEIR DISPUTE TO JESUS; HE DISCOURSES TO THEM UPON THAT SUBJECT AS BEFORE: AND DELIVERS TWO PARABLES.—Matt. xviii. 1—35.—AT CAPERNAUM.*

INTRODUCTION AND ANALYSIS.

Mt. xviii. 1—6. Christ's disciples must become like little children: the duty of receiving such, and the danger of causing them to stumble.

—— 7—9. We must be willing to part with whatever would be likely to prove an occasion of stumbling to ourselves.

—— 10. Jesus shews why his disciples should not offend one of these little ones.

1st. Because their angels do always behold the face of his Father.

2nd. Their redemption is so precious, that for this the Son of God came down from heaven.

—— 12—4. The parable of the lost sheep.

—— 15—7. Course to be pursued in cases of offence.

1st. Endeavour to recover the erring brother, without exposing his fault to another.

2nd. Should he refuse to listen to thee alone, take two or three more.

3rd. '*If he shall neglect to hear them, tell it unto the church.*'

4th. Should he refuse to take counsel from the church, let him be as one not in fellowship with thee.

Mt. xviii. 18. Jesus again refers to the responsibility of his disciples in binding and loosing, inasmuch as what they upon earth do with regard to others, shall be done for themselves in heaven.

—— 19. The efficacy of united prayer.

—— 20. Where two or three are met in the name of Christ, He is in their midst.

—— 21. Peter comes to Jesus, asking how oft forgiveness may be extended to an offending brother—till seven times?

—— 22. Jesus says, '*until seventy times seven.*'

—— 23—35. Jesus still farther opens the duty of believers in relation to each other, in the parable of the *two servants* who were both debtors; the one in a large sum to his lord, and the other of a trifling amount to his fellow-servant; the first, when loosed, binds his fellow-servant, and is himself again bound.

MATT. xviii. 1—35. [Ch. xvii. 27, § lii. p. 73.]

No. 53.—(G. 15.)—*The disciples agree to refer their dispute to Jesus; he discourses to them upon the subject as before.—Matt.* xviii. 1—13. *Capernaum.*

1 At the same time ἐν ἐκείνῃ τῇ ὥρᾳ came the disciples unto Jesus, saying, Who τίς ἄρα
2 is the-greatest in the kingdom of heaven? And Jesus called-a-little-child unto *him*,
3 *and*-set him in the-midst of-them, and said, Verily I-say unto-you, Except ye-be-converted, and become as little-children, ye-shall- not-enter into the kingdom of heaven.
4 Whosoever therefore shall-humble himself as this little-child, the-same is greatest in
5 the kingdom of heaven. And whoso shall-receive one such little-child in ἐπὶ my
6 name receiveth me. But whoso shall-offend one of-these little-ones which believe in me, it-were-better for-him that a-millstone were-hanged about his neck, and *that* he-were-drowned in the depth of-the sea.
7 Woe unto-the world because-of offences! for it must needs be ἀνάγκη γάρ ἐστιν that-
8 offences come; but woe to that man by whom the offence cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it-is better for-thee to-enter into life halt or maimed, rather-than having two hands or two feet to-be-
9 cast into everlasting fire τὸ πῦρ τὸ αἰώνιον. And if thine eye offend thee, pluck it out, and cast *it* from thee: it-is better for-thee to-enter into life with-one-eye, rather-than having two eyes to-be-cast into hell fire.
10 Take-heed *that* ye-despise καταφρονήσητε not one of these little-ones; for I-say unto-you, That in heaven their angels do always διὰ παντὸς behold the face of-my Father
11 which *is* in heaven. For the Son of man is-come to-save that which-was-lost.
12 How think ye? if a man have an-hundred sheep, and one of them be-gone-astray, doth-
13 he not leave the ninety-and-nine, *and*-goeth into the mountains, *and*-seeketh that which-is-gone-astray? And if so-be that-he-find it, verily I-say unto-you, he-rejoiceth

SCRIPTURE ILLUSTRATIONS.

Mt. xviii. 10. *despise not, &c.*—so Rom. xiv. 1, 'Him that is weak in the faith receive ye,' &c. 3, 'Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth,' &c. 10, 'Why dost thou judge thy brother? or why dost thou set at nought thy brother?'—1 Co. viii. 9, 'Take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.'

angels, &c.—'Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?' He. i. 14—*see on* Lu. i. 11, § 1, p. 3, &c.

11. *come to save, &c.*—so Lu. ix. 56, § 59, p. 136; xix. 10, § 80, p. 248; Jno. iii. 17, § 12; x. 10, § 55.

12. *seeketh that which is gone astray*—This first of the two parables in the present discourse, is illustrative of the *first* advent of Christ, as the second

NOTES.

[Mt. xviii. 10. *Their angels.* From this passage some have inferred, that every faithful servant of Christ has an angel constantly attached to his person, to superintend, direct, and protect him. The doctrine of *guardian angels* has prevailed more or less in every age of the church, and is certainly countenanced by this and several other passages of holy writ.

Behold the face, &c. i. e., Have access into the Divine presence. There is probably a reference in these words to the oriental custom by which monarchs are sequestered from the public view, and none admitted to see them but such as are in especial favour. —*Comp.* Lu. i. 19, the angel '*Gabriel*;' 1 Ki. x. 8, and Est. i. 14.

11. *For the Son of man is come, &c.* The particle *for* in this verse introduces another *reason* to enforce the caution *not to despise these little ones.* Despise not any fellow-Christians, however humble; for the Son of man came to save *lost and ruined men*, without exception or distinction.

12. *Goeth into the mountains.* Into the mountain pastures, which abounded in Judæa, and were chiefly

PRACTICAL REFLECTION.

Mt. xviii. 11. Let us not despise even those who in the estimation of men are lost. Let us be followers of Him who came '*to seek and to save that which was lost,*' Lu. xix. 10.

* On the first instance of dispute, &c., *see* § 52. p. 80, and for SCRIP. ILLUS., NOTES, and PRAC. REFLEC., on ver. 1—9, *see* pp. 74—8.

WE DO NOT GET FORWARD BY KEEPING OTHERS BACK; BUT BY ASSISTING THEM TO THE UTMOST IN GAINING THE PRIZE.

HE, THAT BEING OFTEN REPROVED HARDENETH HIS NECK, SHALL SUDDENLY BE DESTROYED, AND THAT WITHOUT REMEDY.—Prov. xxix. 1.

MATTHEW xviii. 14—9.

14 more of that *sheep*, than of the ninety-and-nine which went-not-astray. Even-so it-is not the-will of θελημα εμπροσθεν your Father which *is* in heaven, that one of-these little-ones should-perish.

15 Moreover if thy brother shall-trespass against thee αμαρτηση εις σε, go and tell-him-his-fault ελεγξον between thee and him alone: if he-shall-hear thee, thou-hast-gained

16 εκερδησας thy brother. But if he-will-not-hear *thee, then* take with thee one or two more, that in the-mouth of-two or three-witnesses every word may-be-established σταθη.

17 And if he-shall-neglect-to-hear παρακουση them, tell *it* unto-the church: but if he-neglect-to-hear the church, let-him-be unto-thee as an heathen *man* and a publican.

18 Verily I-say unto-you, Whatsoever ye-shall-bind on earth shall-be bound in heaven: 19 and whatsoever ye-shall loose on earth shall-be loosed in heaven. Again I-say unto-

SCRIPTURE ILLUSTRATIONS.

parable, ver. 23—34, is of his *second* advent—*see on* the Keys of the Kingdom of Heaven, xvi. 19—28, § 50, pp. 39—43—Patience of the good Shepherd in seeking out the lost sheep, Lu. xv. 4—7, § 68, p. 189—as had been predicted with regard to the lost sheep of the house of Israel, Eze. xxxiv. 11—6, '*I*, *even* I, will both search my sheep, and seek them out . . . I will seek that which was lost, and bring again that which was driven away,' &c.—also Je. xxxi. 8, 'Behold, I will bring them from the north country, and gather them from the coasts of the earth'—And Is. xli. 9, '*Thou* whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, . . . I have chosen thee, and not cast thee away'—*see* § 51, p. 67, ADDENDA, '*Proph. concern. the Restor. of all Israel.*'

Mt. xviii. 13. *rejoiceth, &c.*—*see* the joy of the father at the recovery of the lost son, Lu. xv. 22—4, 32, § 68, p. 193, and *comp.* Je. xxxi. 20.

14. *Even so, &c.*—Lu. xii. 32, § 63—Jno. vi. 39, 40, § 43, p. 329—'Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed,' He. xii. 12, 13—'And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you,' Eph. iv. 32.

15. *if thy brother, &c.*—'Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him,' Le. xix. 17—'Let the righteous smite me: *it shall be* a kindness: and let him reprove me; *it shall be* an excellent oil,' &c. Ps. cxli. 5—'Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness,' &c. Ga. vi. 1.

gained thy brother—'He that winneth souls *is* wise,' Pr. xi. 30—'A wholesome tongue *is* a tree of life,' xv. 4—*see also* ver. 1, 2—'Brethren, if any of you do err from the truth, and one convert him,' &c., Ja. v. 19, 20.

16. *two or three witnesses, &c.*—*see* De. xix. 15—*also* Jno. viii. 17, § 55; 2 Co. xiii. 1; He. x. 28—'Against an elder receive not an accusation, but before two or three witnesses,' 1 TI. v. 19.

17. *tell* it *unto the church*—so upon the 'murmuring of the Grecians against the Hebrews,' 'The twelve called the multitude of the disciples,' and proposed removing the occasion of offence by the election of deacons, Ac. vi. 1—3—The apostle urges obedience to our Saviour's rule, of referring offences to the judgment of the church: 'Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?' &c., 1 Co. vi. 1—4—Under Divine direction the church exercised authority not only over private members, but even with regard to apostles, Ac. xiii. 1—3.

let him be, &c.—'Mark them which cause divisions and offences contrary to the doctrine . . . such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple,' Rom. xvi. 17, 8—'Put away from among yourselves that wicked person,' 1 Co. v. 13—'Withdraw yourselves from every brother that walketh disorderly,' 2 Th. iii. 6.

18. *bind, loose, &c.*—so to Peter, ch. xvi. 19, § 50, p. 39—It is done for us in heaven as we do to each other upon earth, Ps. xviii. 25, 'With the merciful thou wilt shew thyself merciful'—ver. 26, 'And with the froward thou wilt shew thyself froward'—'If ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses,' Mt. vi. 14, 15, § 19, p. 133—*see* this principle of the Divine government afterwards illustrated in the parable of the king who took account of his servants, and who bound over for punishment him that had laid his fellow-servant in bonds, ver. 23—34, p. 84.

NOTES.

grazed by sheep. So Eze. xxxiv. 6, '*My sheep wandered through all the mountains*,' and 2 Chr. xviii. 16.

Mt. xviii. 13. *He rejoices more.* We are not to infer from this similitude, that God sets *more* value, or looks with *more* complacency and approbation, on one repenting sinner, than on many righteous persons who have uniformly and devoutly served him. The meaning of the parable is, that God greatly delights in the conversion and salvation of men, and is at as much pains to reclaim them as a shepherd is to bring back a sheep that is strayed from his flock.

15. *If thy brother shall trespass against thee.* In this passage (ver. 15—.7) there are evident allusions to the laws and customs of the Jews, who, for the conviction of any offender, required the testimony of at least *two witnesses* (*see* ch. xxvi. 60—5, § 89, p. 427); and in the case of notorious and obstinate offenders, reproved them publicly before the synagogue. But the obvious meaning in regard to ourselves is, that even against those who have ill-treated and injured us, we should not immediately proceed to extreme severity and rigour; but first try the effects of private, gentle, and friendly admonition. (This should not be blazoned abroad. It can do no good. It does injury. It is what the enemies of religion wish. Christ is often wounded in the house of his friends; and religion, as well as an injured brother, often suffers by spreading his faults before the world.) If that fail, then call in two or three persons of character and reputation, to add weight and authority to our remonstrances; and if that has no effect, we are then justified in bringing the offender before the proper tribunal—to the particular congregation to which we belong; to be censured or punished as he deserves.

17. *Let him be unto thee as, &c.* It means that we should *disown* him as a *christian brother*, and treat him as we do other men not connected with the church.

18. *Whatsoever ye shall bind, &c.* It is said that the phrases *to bind* and *to loose* were Jewish, and most frequent in their writings. It belonged only to the teachers among the Jews to bind and to loose.

PRACTICAL REFLECTION.

Mt. xviii. 13, 4. We are to use all diligence in seeking to recover to the way of righteousness those that have formerly appeared to walk therein. We are not to take it for granted that because they have stumbled, it is the will of God they should fall, and be left to perish. '*It is not the will of your Father which is in heaven*,' in whom yourselves have found mercy, '*that one of these little ones should perish*.'

MATTHEW xviii. 20—.4.

you, That if two of-you shall-agree συμφωνησωσιν on earth as-touching any thing περι παντος πραγματος that they-shall-ask, it-shall be-done for-them of πατρα my Father which
20 *is* in heaven. For where two or three are gathered-together in my name, there am-I in the-midst of-them.
21 Then came Peter to-him, *and*-said, Lord, how-oft shall-'my brother'-sin against me,
22 and I-forgive him? till seven-times? Jesus saith unto-him, I-say not unto-thee, Until seven-times: but, Until seventy-times seven.

The parable of a king holding account with his debtors.

23 Therefore *is*-the kingdom of heaven likened unto-a-certain king, which would take
24 account of his servants. And when-'he'-had-begun to-reckon, one was-brought unto-

SCRIPTURE ILLUSTRATIONS.

Mt. xviii. 19. *if two of you shall agree, &c.*—The offended brother was to take with him one or two more, in dealing with the offender, ver. 16, and they are to approach the case in the spirit of united prayer—so Jude 20—3, &c., 'praying in the Holy Ghost, 21, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. 22, And of some have compassion, making a difference: 23, and others save with fear,' &c.

20. *in my name*—Jesus promised his disciples, saying, Jno. xiv. 26, 'But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things,' &c.—The Holy Ghost teaches what to ask in prayer, Rom. viii. 26, 'For we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered'—Praying in the Spirit, or in the name, or by the power of Christ, we have the assurance of being heard—so Jno. xvi. 23, 4, § 87, 'Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full'—It is in the name of Christ that discipline should be exercised in the church, 1 Co. v. 4—13; and as in His presence the offender should be forgiven, 2 Co. ii. 10—Christ is the centre of unity in the body; in reference to which all the members are to be viewed, Eph. iv. 15, 6—'One body in Christ,' Rom. xii. 5.

21. *seven times, &c.*—The number of times in a day, mentioned, Lu. xvii. 4, § 70, p. 206.

22. *Until seventy times seven, &c.*—Da. ix. 24—'Seventy weeks (or seventy times seven, 490 years) are determined upon thy people and upon thy holy city, to finish the transgression,' &c.—*comp.* He. ix.: such was the example of Divine forbearance: 'Put on therefore, as the elect of God, holy and beloved, bowels of mercies,' &c., Col. iii. 12—5.

23. *take account, &c.*—This second parable in the discourse has a reference more particularly to the *second* advent of Christ, when the Lord will reward every man according to his works—*see on* the two keys, ch. xvi. 19—28, § 50, p. 39—'Every one of us shall give account of himself to God,' Rom. xiv. 12—'We must all appear before the judgment seat of Christ,' 2 Co. v. 10—'Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap,' Ga. vi. 7—*see* § 50, p. 46, ADDENDA, on '*Rewards in general.*'

24. *ten thousand talents*—'*Of* a talent of pure gold' was the candlestick with its furniture made, Ex. xxv. 39—the hill of Samaria was bought by Omri, king of Israel 'for two talents of silver,' 1 Ki. xvi. 24.

NOTES.

Mt. xviii. 19. *If two of you, &c.* This would be especially appropriate for two of the disciples of Christ met together for the purpose of reguiding an erring brother. A proper preparation for the work of reconciliation, is being ourselves agreed in prayer to God, our heavenly Father.

20. *For where two or three are, &c.* The reason of our success in prayer is, that Christ is one with us, and we one with Christ; and never more so than when seeking, in the spirit of humble prayer, and earnest longing love, for the recovery of the lost.

In my name. See 'Scrip. Illus.' *supra.*

There am 'I *in the, &c.* This is such a spiritual and efficient presence as implies Divinity, involving the attribute of omnipresence. *Comp.* ch. xxviii. 20, § 96.

21. *Till seven times?* Though *seven* was a number of perfection among the Hebrews, and often meant much more than the units in it imply; yet it is evident that St. Peter uses it here in its plain literal sense, as our Lord's words sufficiently testify. It was a maxim amongst the Jews to forgive only *thrice.*

22. *Until seventy times seven.* So that the duty of forgiving injuries has no limit; how frequently soever a Christian is injured, if real penitence and contrition follow the offence, he is always bound to forgive.—*See* PRACTICAL REFLECTIONS.

23. *The kingdom of heaven likened, &c.* The gospel dispensation, or the conduct of God therein, may be compared with that of a king in the following parable. God will deal with the members of his church, as a certain king did with his servants. He will call all to a strict account, and to the unmerciful he will shew no mercy.

Of his servants. His collectors of the revenues, or *governors of provinces,* who would have to pay a certain annual sum for their government, as is customary in Turkey and in the East. Hence the immense sum said to be due, which we may suppose would be in *arrears,* since in the East sometimes governors of provinces are deeply in arrears, and do not pay till compelled by an armed force.

24. *Ten thousand talents.* Namely, of silver; for in all numbers occurring in ancient authors, *gold* is never to be supposed, unless *mentioned.* Yet a vast sum in comparison with a hundred pence, and therefore well denoting the immense difference between our sins against God, and those of ourselves one against another.

PRACTICAL REFLECTIONS.

[Mt. xviii. 19, 20. Disagreements among God's children hinder their prayers from being heard; but he will hear the unanimous cry of his people, praying, in the Spirit, in the name of Him whom '*the Father heareth alway.*']

[21, 22 *ver.* It may be worthy of remark, that the '*seventy times seven,*' or '*seventy weeks,*' was the number determined upon the Jews themselves, during which the Divine forbearance would not be exhausted; but after, upon the expiration of the seventy weeks, or four hundred and ninety times, they were given up to blindness of eye and hardness of heart.]

The readiness of God to grant our requests should greatly prevail upon us to accede to the reasonable requests of our brethren.

[Although God is long-suffering, yet is there a limit to his forbearance, as in the case of the Jews, so may there be to ours; but if we stay our irreconcilable temper until we have reached the measure of our Divine pattern, we never can indulge therein.]

MATTHEW xviii. 25—35.

25 him, which-owed οφειλετης-*him* ten-thousand talents. But *forasmuch-as* he had not to-
pay, his lord commanded him to-be-sold, and his wife, and children, and all that he-
26 had, and payment-to-be-made. The servant therefore fell-down, *and*-worshipped him,
saying, Lord, have-patience with me μακροθυμησον επ' εμοι, and I-will-pay thee all.
27 Then the lord of-that servant was-moved-with-compassion, *and*-loosed him, and forgave
28 him the debt. But the same servant went-out, *and*-found one of- his -fellow-servants,
which owed him an-hundred pence: and he-laid-hands-on him, *and*-took-*him*-by-the
29 throat επνιγε, saying, Pay me that thou-owest. And his fellow-servant fell-down at his
30 feet, *and*-besought him, saying, Have-patience with me, and I-will-pay thee all. And
31 he would not: but went *and*-cast him into prison, till he-should-pay the debt. So when-
his fellow-servants -saw what was-done, they-were- very -sorry, and came *and*-told
32 διεσαφησαν unto their lord all that was-done. Then his lord, after-that-he-had-called
him, said unto-him, O-thou-wicked servant, I-forgave thee all that debt, because thou-
33 desiredst me: shouldest not thou also have-had-compassion-on ελεησαι thy fellow-
34 servant, even as I had-pity-on thee? And his lord was-wroth οργισθεις, *and*-delivered
him to-the tormentors, till he-should-pay all that was-due unto-him.
35 So-likewise shall- my heavenly Father -do also unto-you, if ye- from your hearts -
forgive not every-one his brother their trespasses. [Ch. xix. 1, ℣ lxxi. p. 209.]

SCRIPTURE ILLUSTRATIONS.

Mt. xviii. 27. *loosed him, &c.—see* the loosing exemplified in the Jewish remnant, Ezr. ix. 8, 9, 'And now for a little space grace hath been *shewed* from the LORD our God, to leave us a remnant to escape, and to give us a nail [or, a pin: that is, *a constant and sure abode*] in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage. For we . . . bondmen; yet our God hath not forsaken us in our bondage,' &c.—15, 'O LORD God of Israel, thou *art* righteous: for we remain yet escaped, as *it is* this day: behold, we *are* before thee in our trespasses: for we cannot stand before thee because of this'—*see also* Ps. lxxviii. 38.

30. *And he would not*—The Jews had been mercifully dealt with, Ho. i. 7, yet they refused to shew mercy to even the Holy One and the Just; and that although 'Pilate was determined to let *him* go,' Ac. iii. 13—5.

34. *his lord was wroth, &c.*—Paul, speaking of the Jews, says, 1 Th. ii. 15, 16, 'Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost'—as our Lord predicted, Mt. xxiii. 35, 36, &c., § 85, p. 319.

35. *So likewise, &c.—see on* '*bind, loose,*' *&c.* ver. 18, p. 84—Pr. xxi. 13, *see border*, p. 86—'He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword,' Rev. xiii. 10—'Just and true *are* thy ways, thou King of saints,' xv. 3—*see on* Mt. vi. 15; vii. 12, § 19, pp. 133, 9—'God shall judge the secrets of men by Jesus Christ according to my gospel,' Rom. ii. 16—In that day only those will be acknowledged to have been believers who, in their tempers, disposition, and conduct have made confession of the truth—*comp.* Mt. x. 32, 3, § 39; xvi. 27, § 50; xxv. 34—46, § 86.—One of the first lessons taught in the gospel, according to which we are to be judged, is forgiveness, Eph. iv. 32, 'Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.'

NOTES.

Mt. xviii. 25. *Commanded him to be sold, and his wife, &c.* A custom for the satisfaction of creditors, which, how cruel soever we justly esteem it, was in early ages established by the laws of many countries, in Europe as well as Asia, republican as well as monarchial.—*See* Ex. xxii. 3; Le. xxv. 39—47; 2 Ki. iv. 1.

28. *An hundred pence.* The Roman denarius was equivalent to seven pence halfpenny; consequently a hundred denarii would be about *3l. 2s. 6d.* sterling.

Took him by the throat. The Greek word πνιγω is here used in its proper signification; for when a man is taken by the collar, and haled along against his will, he is in danger of being strangled. Perhaps no word more fully expresses the meaning of πνιγω than the Anglo-Saxon term *throttle*: it signifies (like the Greek) to *half choke* a person by seizing his throat.

34. *To the tormentors.* To the jailers or keepers of the prison. βασανιστης properly denotes *examiner*, particularly one who has it in charge to *examine by torture*. Hence it came to signify *jailer*, for on such, in those days, did this charge commonly devolve. They were commanded, by any means, and by every kind of cruelty, to extort payment from the wretched debtor. And if he had nothing, to wrest the sum owed from the compassion of his relatives and friends; who, to release an unhappy creature for whom they had a regard, from such extreme misery, might be induced to pay the debt: for the person of the insolvent debtor was at the disposal of the creditor.

Till he should pay all. Which, from its great amount, could never be. Consequently, as Mr. Gresswell observes, the punishment was eternal, so far as that which can never cease to be inflicted while it is capable of being endured, may be said to be so.

PRACTICAL REFLECTIONS.

[Mt. xviii. 23—34. The justice of God took effect upon the Jews at the time of their being delivered up into captivity under the Babylonians. But forasmuch as they made submission unto him whom they had offended, and craved release, it was so far granted unto them, and the debt was not immediately charged upon them. As, however, after their return they manifested the most intolerant and unforgiving spirit, persecuting those who offended against them with the most relentless fury, we see that the sentence hath been put into execution: '*His lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.*' Nor can the Jews be now released until they accept of the punishment of their iniquity, Le. xxvi. 43; Is. liii. 3—8.]

[By the judgment which hath, before all eyes, so long lain upon the once favoured people, the Jews, we are sufficiently warned, that God will most certainly call the Christian world to account for the use made of the far greater favours—the richer display of grace, given under the present dispensation. May we be prepared to render our account with joy.]

24, 8 *ver.* As an hundred pence is as nothing compared with ten thousand talents, great indeed is the disproportion between that for which we have to forgive our brother, and that for which we require to be ourselves forgiven of God.

35 *ver.* All that has happened to the self-righteous and persecuting Jews, is for warning to us, and we are to know that we want the sign of being ourselves forgiven of God, if we from the heart '*forgive not every one his brother their trespasses.*' As living thus in practical denial of the gospel, we are as unprepared for the second advent of our blessed Redeemer, as the Jews were for the *first*. Let us seek that in that day it may be found, that we have indeed from the heart obeyed the gospel.

ADDENDA.

ON THE CONCLUSION OF TWO YEARS AND A HALF OF JESUS' MINISTRY.

'We have brought down the history of the ministry in Galilee, through a period of nearly two years and six months—to the arrival of the third feast of Tabernacles; and the whole of this period we have seen to be so fully occupied, that we may conclude we possess, in its history, a continuous outline, if not a particular detail, of the course and succession of events. During the first year there was no proof of any chasm in this continuity, except for the interval between the first feast of Tabernacles, and the second feast of the Passover; which yet, we had apparently good reason to believe, was filled up either by a studied privacy, such as the occasion required, or by a stationary abode in Capernaum. During the second year there was no proof of any interruption whatever; it was full of action and employment throughout. The same observation holds good of the first two months of the third: and the remaining four, belonging to the first half of this year, were passed as before, either in an intentional seclusion, or in a residence of greater or less continuance at Capernaum.

'In this period upon the whole we have discovered clear evidences of *three general*,* and at least *two partial*,† circuits—the two last of the *general*, and each of the *partial*, within the compass of the same year; and the first of the general during the first six months of the year before it. All these were begun originally from Capernaum, and all were terminated finally at Capernaum, and all were confined to the precincts of Galilee. The ministry of our Lord, during the whole of this period, was so strictly limited to Galilee, that, excepting the single occasions when he visited Jerusalem, we have no proof that he was ever out of it; we have no proof that he once crossed the lake before the middle of his second year [§ 34, Mt. viii. 18—28]; nor that he visited Decapolis, Tyre, or Sidon, or journeyed in the dominions of Philip, as such, before the beginning of his third [§ 45, Mt. xv. 21]; nor even then expressly and formally for his usual purposes of teaching or preaching, but rather for the sake of privacy and concealment. In like manner we have no proof, at least from the first three gospels, that he was ever in Perœa, until he is described as passing thither in the course of his last journey to Jerusalem, [§ 71, Mt. xix. 1, 2]; nor that he was ever in Samaria except on the two occasions, Jno. iv. 4 [§ 13], early in his first year, and Lu. ix. 52 [§ 59], late in his third.‡

'During the first half of the third year in particular, though it may be assumed as certain that, almost the whole of the time, our Lord was constantly journeying from place to place, yet it is also certain that he was not journeying upon a circuit; or, strictly speaking, with a view to the usual functions of his ministry at all: so that we have no proof as yet of any fourth circuit within this period, similar to those which had preceded in the two former years. Different as our Lord's conduct, for thus much of the present year, may consequently seem in comparison with his conduct heretofore, it is not more so than in comparison with his conduct for the remainder of this year itself: a circumstance which proves indisputably that he had motives for desiring the concealment of his person, and suspending the course of his ministry, affecting this portion of its duration, but none before or after it.

'These motives, it is probable, were twofold; partly to escape from the excitement of the multitude on what had been hitherto the exclusive theatre of his personal agency; lest the accumulated effect of so many wonderful works, combined with their own ardent, but unfounded hopes and expectations, now grown more enthusiastic than ever, should lead them to some rash act, such as openly casting off the Roman yoke, and declaring Jesus their king: partly to avoid the society of his enemies, the Scribes and Pharisees, who had long been resolved upon his death, and waited only for a favourable opportunity of effecting it. Hence it was that, for a considerable interval of time, he continued to travel in parts where he was comparatively a stranger, and possibly might not be recognised; whither also the Pharisees were not likely to follow him: or if they did, where they would have less influence than in Galilee or in Judæa. The effect of a protracted absence might be to abate the ardour, and to diminish the expectations, of the common people, on the one hand, and to dispense with the necessity of preserving his life, from the malice and machinations of his enemies, by supernatural means, on the other. It was the least of two evils to abstain, for a time, from coming in contact with his adversaries, and exasperating their hostility to its utmost pitch, until the purposes of the Divine Providence were ripe for execution, instead of suffering those purposes to be prematurely accelerated, or of frustrating the ebullitions of sudden violence by actual recourse to miracle. With the last six months, however, of the present year; that is, from the time when the review of our Lord's ministry previously has been brought to a close; the period was either arrived, or at hand, during which the course of external events, considered as the instrumental or secondary means, by which the same Providence designed to work in the gradual consummation of its own effects, was to be so controlled and accelerated as to terminate naturally in his death. With the arrival of this period, then, the season of temporary precaution or concealment was past, and our Lord had no longer any measures to keep with his enemies: and it will be seen accordingly that he again appears in public, even among those whom he had hitherto seemed most to avoid, with more openness, regularity, and boldness, than he had ever assumed before.'—*Greswell*, Vol. II. Diss. xxiii. pp. 379—82.

* *First*,—No. 18, Mt. iv. 23—5; Mk. i. 35—9; Lu. iv. 42—4. *Second*,—No. 30, Lu. viii. 1—3. *Third*,—No. 38, Mt. ix. 35; Mk. vi. 6.

† *First*,—No. 26, Mt. xii. 15—21; Mk. iii. 7—12. *Second*.—No. 39, Mt. xi. 1.

‡ *See* ADDENDA, Sect. lix. p. 138—on Luke ix. 52.

☞ 'The course of events, from this period forward, is to be computed from Jno. vii. 2 [§ 54]; and will be found to be regularly carried onwards by him as far as ch. xi. 54 [§ 58]; where, in like manner, it will be perceived to be taken up by Lu. ix. 51 [§ 59]; by whom also it will be carried forward to xviii. 15, where his account will be finally rejoined by Mt. xix. 13, Mk. x. 13 [§ 74]; and after an interval of almost six months, all will proceed in conjunction (St. John likewise, from ch. xi. 55, in its proper place) [§ 81], to the close of the Gospel History.'—*Greswell*, Vol. II. Diss. xxiii. p. 378.

SECTION 54.—(G. 16.)—[*Lesson* 51.*]—UPON THE APPROACH OF THE FEAST OF TABERNACLES, THE BRETHREN OF JESUS ADVISE HIM TO SHEW HIMSELF IN JERUSALEM.†—John vii. 2—9. AT CAPERNAUM.

INTRODUCTION AND ANALYSIS.

Jno. vii. 2—5. Upon the approach of the feast of tabernacles, Jesus is bid, by his unbelieving brethren, to go into Judæa, and shew himself openly.

—— 6—9. Jesus intimates his knowledge of danger in connection with his approaching visit to Jerusalem—danger, however, which they had no occasion to fear, and from which he was himself for the present to be delivered. Having thus spoken, he remains still in Galilee.

No. 54. *At Capernaum.*

JOHN vii. 2—9. [Ch. vii. 1, § lii. p. 71.]

2 Now the Jews' feast of tabernacles ἡ σκηνοπηγια was at-hand. 3. His brethren therefore said unto him,‡ Depart hence, and go into Judæa, that thy disciples also may-see 4 θεωρησωσι the works that thou-doest. For *there is* no-man *that* doeth any-thing in secret, and he-himself seeketh-to-be known-openly. If thou-do these-things, shew thyself to-the 5 world. For neither did-his brethren-believe in him. 6, Then Jesus said unto-them, 7 My time is-not-yet-come: but your time is alway ready. The world cannot hate you;

SCRIPTURE ILLUSTRATIONS.

Jno. vii. 2. *feast of tabernacles*—On the fifteenth day of the seventh month, Le. xxiii. 34—when, during seven days, the children of Israel dwelt in booths made of boughs and branches of trees, &c., in commemoration of their dwelling in booths when delivered out of Egypt, ver. 40—4; Ne. viii. 14—8—The feast was to begin, on the fifteenth, with a burnt offering of thirteen young bullocks, &c.—and these were gradually to decrease in number, one each day, until on the seventh day there should be only seven, Nu. xxix. 12—34, and ver. 35—' On the eighth day ye shall have a solemn assembly: ye shall do no servile work *therein*:' the offering then, as on the tenth of the same month, being only one bullock, &c., ver. 35—9. *comp.* ver. 7—11—The feast of tabernacles was one of the three great festivals appointed to Israel under the law, a time of great rejoicing, De. xvi. 13—7—and one of the two spoken of, Eze. xlv. 21—5—Being after the gathering in of the fruits of the earth, it is called 'the feast of ingathering'—*see* Ex. xxiii. 16; xxxiv. 22—In Rev. xiv. are described, not only the first fruits, ver. 4, but also the harvest, ver. 16, and vintage, ver. 19, when will be the feast of tabernacles previously described, ch. vii. 9—17, and afterwards adverted to, xxi. 3, 4—*see also* on this future solemnization of the feast of Tabernacles, Zec. xiv. 16—9.

3. *His brethren*—*see* Mt. xii. 46, § 31, p. 240; xiii. 55, § 37, p. 287.

Depart hence—He had for some time confined his ministry to Galilee, ver. 1, § 52, p. 70.

into Judæa—*see* ver. 1, *fb.*

that thy disciples—This may have been said sneeringly, inasmuch as in Galilee many of his disciples had gone back from following him, ch. vi. 66, § 43, p. 334.

may see the works—It is stated, ch. ii. 23, § 12, p. 82, that, 'when he was in Jerusalem at the passover, in the feast *day*, many believed in his name, when they saw the miracles which he did.'

4. *shew thyself to the world*—As he passed through Galilee, 'he would not that any man should know it,' Mk. ix. 30, § 52, p. 70—Yet Jesus acted openly when in Jerusalem at this very feast, Jno. vii. 14, &c., § 55, p. 91—Jesus himself said to the high priest, Jno. xviii. 20, § 89, p. 426—' I spake openly to the world'—*see* of Paul, Ac. xxvi. 26.

5. *neither did his brethren believe*—*see* Mk. iii. 20, .1, § 30, p. 233—where they are heard saying, 'He is beside himself'—and Ac. i. 13, .4, they are found associating with the disciples.

6. *My time, &c.*—so to his mother, previous to turning the water into wine, at the marriage in Cana, ch. ii. 4, § 11, p. 77—On 'his hour,' *see* viii. 20, p. 101.

7. *cannot hate you*—' If ye were of the world, the world would love his own,' ch. xv. 18, § 87, p. 390—He had before said to his disciples, Lu. vi. 26, § 27, p. 208, 'Woe unto you, when all men shall speak well of you!' &c.—so James iv. 4, 'Know ye not that the friendship of the world is enmity with God?'

NOTES.

Jno. vii. 2. *The feast of tabernacles.* Called the pitching of tabernacles, from the tents or booths which on that occasion were erected in and about Jerusalem, and designed to commemorate the dwelling of the Israelites in *tents* in the wilderness, Ne. viii. 14—8. It was one of the three feasts which every male Israelite was obliged to attend.—*See* 'Scrip. Illus.' *supra*, and ADDENDA, p. 89.

3. *Brethren.* It is probable that as yet our Lord's brethren did not believe him to be the Messiah, nor attend upon him as his disciples—*see* ver. 5.—*See* ADDENDA, § 37, p. 290, '*On the brethren of our Lord.*'

4. *No man . . . doeth any thing in secret, &c.* The general sense here is apparent from the context; render, 'No one doth any thing great in secret, who himself desireth to be in publicity and notoriety.'

6, 7. *My time is not yet.* Not meaning 'the time of his death,' as some understand, but the time of his

PRACTICAL REFLECTIONS.

Jno. vii. 2, 3. The disciples of Jesus may well lay their account with being misunderstood and misrepresented by the world, when even the blessed and holy Jesus, who had wrought so many miracles, was thus taunted by his own brethren.

4 *ver.* How difficult is it for the natural man to appreciate the motives that actuate the child of God! Jesus, in doing good in secret, and not for the purpose of display, was but exemplifying his own doctrine.

* Lesson 51, in the '*System of Graduated Simultaneous Instruction*,' embraces Sect. 54 and part of Sect. 55, or Jno. vii. 2—viii 1.

† *See Greswell*, Vol. II. Diss. XXX. pp. 482—516, on the supplementary relation of Jno. vii. 2—xi. 54, to the first three gospels; and *see* ADDENDA, p. 88.

‡ 'This remonstrance is to be ascribed to the fact, that they knew him to have been absent from Judæa, and from Jerusalem in particular, for some time past.'—*Greswell*, Vol. II. p. 250. *See* ADDENDA, p. 88.

KEEP THY HEART WITH ALL DILIGENCE; FOR OUT OF IT ARE THE ISSUES OF LIFE.—Prov. iv. 23.

PUT AWAY FROM THEE A FROWARD MOUTH, AND PERVERSE LIPS PUT FAR FROM THEE.—Prov. iv. 24.

JOHN vii. 8, 9.

8 but me it-hateth, because I testify of it, that the works thereof are evil. Go-∙ ye ∙-up unto
9 this feast: I go-∙not ∙-up ∙-yet unto this feast; for my time is-∙not-yet ∙-full-come. When-
he-had-said these words unto-them, he-abode *still* in Galilee.

SCRIPTURE ILLUSTRATIONS.

Jno. vii. 7. *but me it hateth*—*see* the parable of the nobleman and servants, Lu. xix. 14, § 80, p. 218—so Jesus, to his disciples, when about to leave the world, Jno. xv. 18, § 87, 'If the world hate you, ye know that it hated me before *it hated* you'—on the sin and inexcusableness of this hatred, *see* 21, .5.

because I testify, &c.—so Pr. xv. 12, A scorner loveth not one that reproveth him: neither will he go unto the wise'—so the prophet, Am. v. 10, 'They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly'—*see also on* Jno. iii. 19, 20, § 12, p. 86—and Jesus' testimony, when last in Jerusalem, Jno. v. 40—.7, § 23, p. 180—and to certain scribes and Pharisees which came from Jerusalem, Mt. xv. 1—20; Mk. vii. 1—23, § 44, pp. 4—11.

NOTES.

going up to the feast at Jerusalem, and manifesting himself publicly. *See* ver. 8. 'An∙ time and manner will be suitable for *you* to go there: you have nothing to fear.' The *reason* is intimated in the verse following, where the natural form of expression would be, '*I* cannot go thus publicly, because of the hatred of a world whose ways and works I have reproved; but they have no such reason to hate *you*.'—*Bloomfield*.

Jno. vii. 7. *I testify of it.* I bear witness against it.

8. *I go not up yet.* Jesus assigns a sufficient reason for delaying his attendance, in the danger to which *he* would be exposed by going up too openly, or too soon. He chose to remain behind until the multitude had gone up, that there might be no appearance of parade or ostentation.

PRACTICAL REFLECTION..

Jno. vii. 5—9. Those who are hated of the world, because they testify of it, that the works thereof are evil, must use discretion in their public appearances, that so the greatest amount of good may be accomplished with the least damage to the cause of truth.

ADDENDA.

ON THE SUPPLEMENTARY RELATION OF JOHN VII. 2—XI. 54, TO THE FIRST THREE GOSPELS.—*Greswell*, Vol. II. Diss. xxx. pp. 482—516.

'The gospel of St. John, which, after the close of ch. vi. [§ 43, p. 334], and the general statement contained in vii. 1 [§ 52, p. 71], resumes the thread of its accounts with the conversation between our Lord and his brethren, vii. 3—9 [p. 87], at a time when the feast of tabernacles was just at hand, vii. 2, resumes it either with the return of Jesus to Capernaum, Mt. xvii. 24; Mk. ix. 33; Lu. ix. 46 [§ 52, p. 72], or with his residence there, subsequent to the return, and before the arrival of the feast. . . . .

'St. John resumes the gospel history where the former evangelists had, for a time, suspended it, and consequently in this instance, as well as in others, has written with a view to supply the omissions of his predecessors, so he continues it down to the time where they had resumed it again; and, therefore, has so supplied those omissions, that what he has added of his own is an exact measure of what was deficient in them. . . . .

'The ultimate cause of the admonition [*Depart hence*, ver. 3] was the fact of his continued absence from Jerusalem, for the last eighteen months. . . . .

'The reply of our Lord, *ver.* 8, does not, as it has been falsely represented, assert that he should not go up to the feast at *all*, but merely that he should not go up *yet*; and he assigns a sufficient reason for delaying his attendance, in the danger to which *he* would be exposed by going up too openly, or too soon. He suffered his brethren, therefore, and, perhaps, even his apostles, to set out, the usual time, before him; and when all had been some time gone, he set out, and arrived, himself οὐ φανερῶς, ἀλλ' ὡς ἐν κρυπτῷ, *ver.* 10. . . . . [§ 55].

'The feast of tabernacles began on the fifteenth of Tisri, and lasted from thence, for eight days in all, to the twenty-second inclusively, Lc. xxiii. 34—.9; Nu. xxix. 12—38; 2 Chr. vii. 8—10. Yet, De. xvi. 13—.6; Le. xxiii. 40—.2; Ne. viii. 18; Eze. xlv. 25, the feast as such is specified as a feast of *seven* days only, and the dwelling in booths, peculiar to it, is similarly also restricted. We must consider, therefore, the feast as such to have extended only from the fifteenth to the twenty-first of the month, inclusively; and the Jews, as we shall see by and by, always understood it accordingly. The middle day between these extremes would, consequently, be the eighteenth—and, ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς, Jno. vii. 14, our Lord first appeared in the temple: a description of the time, however, which is not so determinate as critically to denote the middle day exactly, but also either the day before that, the seventeenth, or the day after it, the nineteenth; though, perhaps, one of those days it must denote.

'We may suppose, then, our Lord would set out from Capernaum about the fourteenth of Tisri, and arrive in Jerusalem about the sixteenth. . . . .

'To judge from the practice of our Saviour, at other times, when he resorted to the temple for the purpose of teaching, as at vii. 14, he resorted thither about the usual period of the morning service—that is before πρωΐ, and passed the remainder of the day in the temple.'—*Greswell*, Vol. II. pp. 482—.6.

'Among the other circumstances which transpired at this feast, our Saviour is represented as alluding to some past, but some well known, event—and that, clearly, a miracle performed by himself—as the cause of all the hostility which had begun, and still continued, to be entertained against him. Now, with regard to this miracle; the matter of fact itself; the consequences ascribed to the fact; the parties addressed; the drift of the reasoning employed upon it; the circumstances before and after this point of time in the narrative; demonstrate it to be some individual, and specific, miracle; wrought upon the spot; wrought in the cure of an infirm person; wrought upon some sabbath day; and followed by a resolution, on the part of the Jews, grounded upon this fact more particularly, to take away the life of him who had performed it: all which criteria meet together in the history of the miracle recorded at John v. 1—16 [§ 23, pp. 175, .6,] as performed at the pool of Bethesda; performed on the man who had been thirty-eight years in his infirmity; performed on a sabbath, and followed by a special determination, on the part of the rulers of the Jews, for this supposed contempt of the sabbath, to effect the destruction of Jesus.

'To this miracle our Saviour is now referring: which being the case, if the miracle was performed at the time of the feast, ch. v. 1, and is referred to, for the first time, here, at the feast of tabernacles,

UNTO YOU, O MEN, I CALL: AND MY VOICE IS TO THE SONS OF MAN.—PROV. VIII. 4.
BY ME PRINCES RULE, AND NOBLES, EVEN ALL THE JUDGES OF THE EARTH.—PROV. VIII. 16.

ch. vii. 2, one conclusion appears to me irresistible: This was the first time, since the performance of it, when there was an opportunity of referring to it: our Lord, and the people of Jerusalem, had never met again, from that period until this, when they met again at the feast of tabernacles.' . . . .—Vol. II. Diss. xxiii. pp. 251, .2. '*On the Ministry in Judæa.*'

'The use we may make of the reference in question is consequently this; that our Lord had never been present in Jerusalem, attending upon any feast, between the time of the festival, Jno. v. 1, and the time of the feast of tabernacles, ch. vii. 2; a conclusion demonstratively certain of the feast of the passover, ch. vi. 4 [§ 40, p. 311], which is one of the number; and that upon independent grounds: first, from the testimony of the other evangelists, each of whom records the first miracle of feeding, as well as St. John, and all of whom shew how our Lord was employed before and after it:—secondly, from the declarantion of St. John himself, ch. vii. 1, that, "After these things" (meaning the discourse in the synagogue of Capernaum, only a day ór two later than the miracle, and, consequently, also before the passover) "Jesus walked in Galilee; for he would not walk in Judæa, because the Jews were seeking to kill him."—*Ibid*, p. 253.

'Now, between the passover, Jno. vi. 4 [§ 43, p. 311], and the feast of tabernacles, vii. 2, there would be an interval of six months at least, during which our Lord could not have been in Jerusalem: and if the feast, referred to at ch. v. 1 [§ 23, p. 175], was a passover also, between that and the passover, ch. vi. 4, there would be an interval of at least twelve months more: so that for eighteen months at least, between the feast, Jno. v. 1, and the feast of tabernacles, ch. vii. 2 (during which there would be *five* different legal solemnities, viz. the Pentecost, Tabernacles, and Encænia, of the first *twelve* months, and the Passover, and Pentecost, of the last *six*), our Lord could not once have been up to Jerusalem.' . . . .—*Ibid*, p. 254.

'It is a remarkable fact, that after so long and systematic an absence from Jerusalem, as eighteen months before the feast of tabernacles, Jno. vii. 2, our Lord attended every feast, for the next six months, in its order. These attendances come in, it is true, to supply an entire, or at least a partial, blank, for the same length of time, in the other gospels. But, what is also remarkable, these six months are the *last* six months of his ministry—beginning at the feast of tabernacles, and expiring at the feast of the passover: which being the case, the reason of the fact must be sought for in the moral of the parable of the barren fig-tree, Lu. xiii. 6—9 [§ 64, p. 174]; and will from that be found to have been due to some necessity, more especially incumbent on our Saviour, for the concluding period of his ministry, to be diligent both *in* Judæa, and *out* of Judæa, with a view either finally to convince the Jews, and bring about the national repentance and conversion, or, at least, to leave them without excuse to the ultimate consequences of an invincible unbelief.'—*Ibid*, p. 260.

THE FEAST OF TABERNACLES.

(It commenced on the 15th Tisri (October), the first month in the civil year, and continued in all eight days, from the 15th to the 22nd inclusive.)

'It was instituted to commemorate the dwelling of the Israelites in tents [booths] while they wandered in the desert, Le. xxiii. 34, 43. Hence it is called by St. John the *feast of tents*, σκηνοπηγια, Jno. vii. 2. It is likewise termed the *feast of ingathering*, Ex. xxiii. 16; xxxiv. 22. Further, the design of this feast was, to return thanks to God for the fruits of the vine, as well as of other trees, which were gathered about this time, and also to implore his blessing upon those of the ensuing year. The following were the principal ceremonies observed in the celebration of this feast:—

'1. During the whole of this solemnity they were obliged to dwell in booths, Ne. viii. 16; Le. xxiii. 42.

'2. Besides the ordinary daily sacrifices, there were several extraordinary ones offered on this occasion, which are detailed in Nu. xxix. 12—34.

'3. During the continuance of this feast, they carried in their hands branches of palm-trees, olives, myrtles, and willows, Le. xxiii. 40; Ne. viii. 15, * singing "*Hosanna, save, I beseech thee!*" Ps. cxviii. 25, in which words they prayed for the coming of the Messiah. These branches also bore the name of Hosanna, as well as all the days of the feast. In the same manner was Jesus Christ conducted into Jerusalem by the believing Jews, who, considering him to be the promised Messiah, expressed their boundless joy at finding in him the accomplishment of those petitions, which they had so often offered to God for his coming, at the feast of tabernacles, Mt. xxi. 8, 9, § 82, p. 263. During its continuance, they walked in procession round the altar with the above-mentioned branches in their hands, amid the sound of trumpets, singing Hosanna; and on the last or seventh day of the feast, they compassed the altar seven times. This was called the Great Hosanna. To this last ceremony St. John probably alludes in Rev. vii. 9, 10, where he describes the saints as standing before the throne, "*clothed with white robes, and palms,*" &c.

'4. One of the most remarkable ceremonies performed at this feast every day, both morning and evening, in the later period of the Jewish polity, was the libation or pouring out of water, drawn from the fountain or pool of Siloam, upon the altar. As, according to the Jews themselves,† this water was an emblem of the HOLY SPIRIT, Jesus Christ applied the ceremony and the intention of it to himself, when he "cried, saying, *If any man thirst, let him come unto me, and drink,*" Jno. vii. 37, 2, *see* p. 55.

'*In the last day, that great day of the feast*, ch. vii. 37, the Jews fetched water from that fountain in a golden pitcher, which they brought through the water-gate into the temple, with great rejoicing. The officiating priest poured it, mixed with wine, upon the morning sacrifice, as it lay on the altar, *see on* ver. 37. Water was offered to God this day, partly in reference to the water which flowed from the rock in the wilderness, 1 Co. x. 4, but chiefly to solicit the blessing of rain on the approaching seed-time.

'No festival was celebrated with greater rejoicings than this, which Josephus calls "a most holy and most eminent feast."‡ Dancing, music, and feasting were the accompaniments of this festival, together with such brilliant illuminations as lighted the whole city of Jerusalem.'—*Horne's Introd.* Vol. III. pp. 315—.7.

'We may conclude, that the rejoicing and thanksgiving, enjoined at this festival on account of the harvest, were chiefly, if not wholly, appropriated to the eighth day. And it is observable that they were commanded to dwell in booths no longer than the seven days, a circumstance which shows that the eighth day was not observed on the same account as the seven preceding.'—*Jennings's Jewish Antiquities*, p. 364.

'In every seventh year, at this feast, the law of Moses was also read in public, in the presence of all the people, *see* De. xxxi. 10—2, "*At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles*, 11, *when all Israel is come to appear before the* LORD *thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing.* 12, *Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the* LORD *your God, and observe to do all the words of this law:* 13, *And that their children, which have not known any*

* 'Lamy adds, that the Jews tied these branches with gold and silver strings, or with ribands, and did not lay them aside the whole day; carrying them into their synagogues, and keeping them by them while they were at their prayers.'

† 'The sense of the Jews is in this matter plainly shewn by the following passage of the Jerusalem Talmud:—"Why is it called the place or house of drawing? because from thence they draw the Holy Spirit: as it is written, And ye shall draw water with joy from the wells of Salvation."'

‡ 'Ant. Jud. lib. viii. c. 4. § 1. The greatness of these rejoicings, and their happening at the time of vintage, led Tacitus erroneously to suppose that the Jews were accustomed to sacrifice to Bacchus.'

THE MORE A TREE OF RIGHTEOUSNESS IS SHAKEN BY THE WIND, THE MORE IT IS ROOTED IN CHRIST.
IT IS BETTER TO BE IN THE HUMBLE POSTURE OF A MOURNER, THAN WITH THE PROUD GESTURE OF A SCORNER.

thing, *may hear, and learn to fear the* LORD *your God, as long as ye live in the land whither ye go over Jordan to possess it.*"

'The drawing of the water out of the pool of Siloam, &c., is said to have been done with such expressions of joy, that it became a common proverb, "He that never saw the rejoicing of drawing water, never saw rejoicing in all his life." To this ceremony our Saviour is supposed to refer, "*If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water;*" Jno. vii. 37, .8, p. 95; thereby calling off the people from their carnal mirth, and festive and pompous ceremonies, to seek spiritual refreshment for their souls. The Jews pretend to ground this custom on the following passage of Isaiah, "*With joy shall ye draw water out of the wells of salvation,*" ch. xii. 3. This libation was performed every day of the feast, at the time of the morning sacrifice; but the greater part of their rejoicing on that occasion was adjourned till evening; when a wild and ridiculous scene of mirth was acted in the court of the temple, by those who were esteemed the wise men of Israel, namely, by the elders and members of the Sanhedrim, the rulers of the synagogues, and doctors of the schools, and such others as were most honoured for their age and piety. All the temple music played, and these old men danced, while the women in the balconies round the court, and the men on the ground, were spectators. All the sport was to see these venerable fathers of the nation skip and dance, clap their hands and sing; and they who played the fool most egregiously, acquitted themselves with most honours: for in this they pretended to imitate the example of David, who "*danced before the* LORD *with all* his *might*;" and said, "*I will yet be more vile than thus, and will be base in mine own sight,*" 2 Sa. vi. 14, 22. In this manner they spent the greater part of the night, till at length two priests sounded a retreat with trumpets. This mad festivity was repeated every evening, except on the evening before the sabbath which fell in this festival, and on the evening before the last and great day of the feast. It seems, these two evenings were accounted too holy for such ridiculous gambols.'—*Ibid.* p. 367.

SECTION 55.—(G. 17—20)—[*Lesson* 51, *continued.**]—AFTER THE DEPARTURE OF HIS BRETHREN, JESUS HIMSELF SETS OUT TO GO TO JERUSALEM: OPINIONS OF THE JEWS REGARDING THE CHARACTER OF JESUS, AND THE PROBABILITY OF HIS COMING TO THE FEAST. ABOUT THE MIDDLE OF THE FEAST JESUS APPEARS IN THE TEMPLE, AND TEACHES. PARTICULARS OF THE LAST DAY OF THE FEAST, THE TWENTY-FIRST OF THE JEWISH TISRI. PARTICULARS OF THE FOLLOWING DAY, TISRI, THE TWENTY-SECOND, AFTER JESUS IN THE MORNING RETURNS TO THE TEMPLE.—John vii. 10—x. 21.—*Greswell*, Vol. II. Diss. xxiii. pp. 250—.61, '*On the Ministry in Judæa*,' and *ibid.* Diss. xxx. pp. 482—516, '*On the supplementary relation of John* vii. 2—xi. 54, *to the first three Gospels.*'†

INTRODUCTION AND ANALYSIS.

Jno. vii. 10. When his brethren are gone, Jesus also goes up unto the feast; but so privately, as to prevent all occasion of tumult on his account.

—— 11—.3. A search made for Jesus at the feast—a difference of opinion respecting him—his friends are withheld from publicly acknowledging him.

—— 14, .5. Jesus, in the midst of the feast, appears in the temple, and that in the most public manner—the Jews are astonished at the extent of his knowledge.

—— 16—.8. Jesus declares that his teaching proceeds immediately from God—that any one truly desirous of doing the will of God shall know this; he also lays down the rule according to which we should judge whether a man's teaching be from himself, or from God: in the former case, he will seek his own glory; in the latter, that of Him who sent him.

—— 19. He adverts to their want of conformity to the will of God, as revealed by Moses; and questions their motive for going about to kill him.

—— 20. They accuse him of having a devil, and question the truth of the charge he had brought against them.

—— 21—.4. Jesus shews their partiality, in charging him with a breach of the sabbath on account of healing a man, whilst they themselves performed circumcision on that day.

—— 25—.7. He is recognised by some of the people of Jerusalem, as being the person who was indeed sought for, to be killed. They wonder at the boldness of his present appearance, accusing the rulers of a want of vigilance, in allowing him this freedom without being sure that he is the very Christ.

—— 28, .9. Jesus expressively declares his true humanity, and his Divine mission.

—— 30. Some seek to take him, but his hour is not yet.

—— 31. Many of the people acknowledge that his miracles are sufficiently numerous to comport with the idea of his being THE CHRIST.

—— 32. The Pharisees hear that such things are murmured concerning him; and they and the chief priests send officers to take him.

Jno. vii. 33, .4. Jesus tells them that his stay with them is yet to be for a little prolonged, when he will depart, and they will seek for their Messiah in vain; and fail of reaching the place unto which he is about to withdraw.

—— 35, .6. The Jews wonder if he will go to the dispersed among the Greeks, and become their instructor, so that they should not be able to find him. NOTE—To the dispersed among the Greeks, and in the Greek language, were primarily sent forth those rivers of living water, to which Jesus now calls our attention.

—— 37—.9. On the last, the great day of the feast, Jesus earnestly invites to the Fountain of life, promising to the believer the power of sending forth rivers of living water; which promise was to be realized in the gift of the Holy Spirit, upon Jesus being glorified.

40—.2. Many of the people conclude that he is the Prophet, spoken of by Moses. Others think him the Messiah, promised in the Psalms. Others start an objection, that in this case, he ought to be of the seed of David, and born in Bethlehem, which they take for granted he is not.

—— 43, .4. A division among the people—some are disposed to apprehend him, but no one lays hands on him.

—— 45, .6. The officers return to the chief priests, &c., and acknowledge the power of his discourse.

—— 47—.9. The Pharisees prejudge his case, accusing him of deceiving the people, whom they pronounce accursed; proposing themselves at the same time as standards of orthodoxy.

—— 50, .1. Nicodemus questions the propriety of their thus judging a matter before hearing it.

—— 52. They turn upon Nicodemus with words of reproach, as if he also were of Galilee; and bid him search and see that he had no ground to look for a prophet from that quarter.

—— 53; viii. 1. The council breaks up: each goes to his own house, Jesus to 'the mount of Olives.'

* *Lesson* 51 in the *System of Graduated Simultaneous Instruction*,' includes John vii. 2—viii. 1, § 54, and part of § 55. † *See* ADDENDA, § 54, p. 83, *supra*.

THERE IS NO SIN SO LITTLE AS NOT TO KINDLE AN ETERNAL FIRE:

ITS FIRST-BORN IS DEATH, AND ITS LAST STATE IS HELL.

(G. 17.)*—*After the departure of his brethren, Jesus himself sets out to go to Jerusalem: opinions of the Jews as to the character of Jesus, and probability of his coming to the feast.*

No. 55. JOHN vii. 10—.3. *Line from Capernaum to Jerusalem.*

10 But when his brethren were gone up, then went he also up unto the feast, not
11 openly, but as it were in secret. Then the Jews sought him at the feast, and said,
12 Where is he? And there was much murmuring among the people concerning him: for some said, He is a good *man*: others said, Nay; but he deceiveth πλανᾷ the people.
13 Howbeit no man spake openly of him for fear of the Jews.

(G. 18.)—*About the middle of the feast Jesus appears in the temple, and teaches.* ‡

JOHN vii. 14—30. *Jerusalem.*

14 Now about the midst of the feast Jesus went up into the temple, and taught. 15 And the Jews marvelled, saying, How knoweth this *man* letters, having never learned?
16 Jesus answered them, and said, My doctrine is not mine, but his that sent me. 17 If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether*

[a] Or, *some indeed said.* [b] Or, *scripture*; or, *learning.* [c] Or, *be determined to.*

SCRIPTURE ILLUSTRATIONS.

Jno. vii. 11. *the Jews sought, &c.*—*see* xi. 56, § 81.

12. *murmuring, &c.*—ver. 43, p. 96. 'There was a division among the people because of him.'—Again, ix. 16—22; x. 19—21, pp. 110, ..7.

some said—The multitude took him for a prophet, Mt. xxi. 46, § 84, p. 291—*see* the disciples' report of the opinions respecting him, xvi. 14, § 50, p. 36—many had concluded that he was 'a great prophet,' Lu. vii. 16, § 29, p. 222—yea, 'that Prophet that should come into the world.'—*See on* Jno. vi. 14, § 41, p. 317.

a good man—see on 'Good Master,' Mt. xix. 16, § 75, p. 223—The principal accusation against him, hitherto, was that of not refraining from doing good on the sabbath day, Mk. iii. 1—6, § 25, pp. 185—..8.

deceiveth the people—This was the report of the priests, Mt. xxvii. 63, § 92, p 477.

13. *fear of the Jews*—'The fear of man bringeth a snare,' Pr. xxix. 25—This fear influenced the parents of the man that had been born blind, Jno. ix. 22, p. 111—and even some of the chief rulers, xii. 42, § 85, p. 310—such as Nicodemus, iii. 2, § 12, p. 83—and Joseph of Arimathæa, xix. 38; Mk. xv. 43, § 92, p. 474—both of whom, however, ultimately surmounted that fear, Jno. xix. 39, *th.* p. 475.

14. *midst of the feast*—The day on which ten bullocks were appointed to be offered, Nu. xxix. 23—.5.

15. *marvelled*—so at his appearance in the temple, when twelve years old, Lu. ii. 47, § 6, p. 41—also when he began to preach in his own country, iv. 22, § 15, p. 104; Mt. xiii. 54, § 37, p. 286—His disciples were afterwards marvelled at on the same account, Ac. ii. 7.

How knoweth, &c.—Jesus had already told them, ch. v. 20, § 23, p. 177, 'The Father loveth the Son, and sheweth him all things that himself doeth.'—*See again*, viii. 28, p. 103.

16. *My doctrine, &c.*—*see on* ver. 15; iii. 11, § 12, p. 84; 31 .2, § 13, p. 90—and viii. 28—38, pp. 103, ..4; xii. 49, § 85, p. 312; xiv. 10—24, § 87, p. 382.

17. *his will, &c.*—The Father had declared his will; even that the words of 'that Prophet' should be listened to, De. xviii. 18, .9—that they should receive his instructions, and put their trust in him, Ps. ii. 10—2. . . .—the Father had declared his will on the holy mount, Mt. xvii. 5—'Hear ye him,' § 51, p. 55—and the apostle saith, 'This is the will of God, *even* your sanctification,' 1 Th. iv. 3.

shall know, &c.—Much of this blessedness of obedience to the will of God consists in a clear under-

NOTES

Jno. vii. 10. *Then went he also up, &c.* It is probable he set off on the first day of the feast, and reached Jerusalem in the evening of the third day, not making his appearance till the middle of the feast, which lasted eight days.—*See* ADDENDA, p. 88.

11, .3, .5. *The Jews.* i. e., the *rulers* of the Jews.

12. *Much murmuring.* 'Much whispering.' The word in the original means such an expression of opinion as is not intended to be publicly heard. *See* ver. 13, and *comp.* ver. 32, p. 94.

13. *No man spake openly of him.* His enemies were not silent; but his friends had not confidence to speak what they really thought. There are many such 'friends' of Jesus in the world.

14. *About the midst of the feast.* 'To judge from the practice of our Saviour at other times, when he resorted to the temple for the purpose of teaching, he resorted thither about the usual period of the morning service; that is, before noon; and passed the remainder of the day in the temple.'—*Greswell.*

The temple. See ADDENDA, § 1, p. 8 '*The temple*,' and § 82, p. 270.

16. *My doctrine. My teaching*, or what I teach. This is the proper meaning of the word here translated *doctrine.*

Is not mine. 'Is not mine alone.'

[*His that sent me.* As much as to say, 'I do not proceed upon any authority or power distinct from that of the Father: my plans and actions are inseparable from his; my doctrine, works, and glory are his, and his are mine: the union is perfect and indissoluble.'—*Bloomf.*]

17. *If any man will do his will, &c.* i.e., if any man *wills* to do the will of God—has his will brought into subjection to the Divine will—so that his desire is to *know* that will in order that he may *do* it—to any one

PRACTICAL REFLECTIONS.

Jno. vii. 10—.3. Those who think of Jesus merely as a good man, may not be expected to risk all for him, as should those who truly believe in Him as '*the Christ, the Son of the living God.*'

14, .5 *ver.* They leave much out of account, who make no allowance for the teaching of God.

[16 *ver.* May those who are sent of Christ be able to say with him, '*My doctrine is not mine, but his that sent me.*' Let us ever be earnestly desirous of having our own minds brought into conformity with the Divine mind, that God may freely make use of us for the communication of his will to men.]

* Some commentators suppose that Luke ix. 51—62, should precede this visit to Jerusalem, but which Mr. Greswell places after the Feast of Dedication and the raising of Lazarus. *See* Sect. 59, p. 135.

† 'This uncertainty of the Jews, especially of the Jews of Jerusalem, is most naturally accounted for by supposing them aware that he had not been at any of the feasts for some time past.'—*Greswell*, Vol. II. p. 251.

‡ *See* ADDENDA, p. 88, fifth paragraph, first column, commencing 'The feast of tabernacles began,' &c.

THE WICKED FLEE WHEN NO MAN PURSUETH: BUT THE RIGHTEOUS ARE BOLD AS A LION.—Prov. xxviii. 1.
THE TONGUE OF THE WISE USETH KNOWLEDGE ARIGHT: BUT THE MOUTH OF FOOLS POURETH OUT FOOLISHNESS.—Prov. xv. 2.

JOHN vii. 18—20.

18 I speak of myself:[a] He that speaketh of himself[b] seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness ἀδικια is in him.

19 Did not Moses give you the law, and *yet* none of you keepeth τον νομον the law? Why 20 go ye about to kill me? The people answered and said, Thou hast a devil:[c] who goeth-

[a] Or, *from myself.* [b] Or, *from himself.* [c] Or, *demon.*

SCRIPTURE ILLUSTRATIONS.

standing of Divine revelation, Ps. xix. 9—11. . . . 'The judgments of the LORD *are* true *and* righteous altogether. 10, More to be desired *are they* than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. 11, Moreover by them is thy servant warned: *and* in keeping of them *there is* great reward.'—Submission to the Father prepares for the teaching of Christ, Jno. vi. 29, § 43, p. 327, 'This is the work of God, that ye believe on him whom he hath sent.'—ver. 45, *ib.* p. 330, 'Every man . . . that hath heard, and hath learned of the Father, cometh unto me.'—To obey God, in being conformed to him who was meek and lowly, is the way to become truly wise, Ps. xxv. 9, 'The meek will he guide in judgment: and the meek will he teach his way.'—Mt. xi. 25—30, § 29, p. 227, 'I thank thee, O Father,' &c., 'Come unto me,' &c.—Blessed communion with God is given unto those who obey him; Jno. xiv. 23, § 87, Jesus answered, 'If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.'

Jno. vii. 18. *speaketh of himself*—The apostle could say, 2 Co. iv. 5, 'We preach not ourselves, but Christ Jesus the LORD; and ourselves your servants for Jesus' sake.'—Neither did he speak from himself, 2 Co. ii. 17, 'For we are not as many, which corrupt [*or*, deal deceitfully with] the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.'

his own glory—Jesus said, ch. v. 41, § 23, p. 180, 'I receive not honour from men.'—ver. 44, *ib.*, 'How can ye believe, which receive honour one of another, and seek not the honour *that cometh* from God only?'—so ch. viii. 50, p. 107, 'I seek not mine own glory,' &c.—so the apostle, Ph. ii. 3, '*Let* nothing *be done* through strife or vain-glory:'—1 Th. ii. 6, 'Nor of men sought we glory, neither of you, nor *yet* of others.'—The king of Assyria, in seeking his own glory, was put to shame, Is. xxxvii.—as had been predicted, ch. x.—*see* also the case of Hezekiah, ch. xxxix.—of Nebuchadnezzar, Da. iv.—of the hypocrite, Mt. vi. 2, 5, § 19, p. 131—the scribes and the Pharisees, xxiii. 5—7, 12, § 85, p. 313.

19. *Did not Moses give you the law?*—Ex. xxiv. 3, 4, . . . 'Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do. And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.'—xxxi. 18, 'And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.'—xxxiv. 1, &c.—Jesus said to the Jews, Jno. v 45, .6, § 23, p. 180, 'there is *one* that accuseth you, *even* Moses, in whom ye trust,' &c.

none of you keepeth the law—He had before said . . . . ch. v. 46, *ib.*, 'Had ye believed Moses, ye would have believed me: for he wrote of me.'—The law pointed unto Christ, 'For Christ *is* the end,' &c., Rom. x. 4—'Our schoolmaster,' Ga. iii. 24—In rejecting Christ, who is both God and man, they were guilty of a breach of both the two great commandments, Mt. xxii. 37—40, § 85, p. 305.

Why go ye about, &c.—This seems to explain the object of the search, mentioned, ver. 11, p. 91—*see* the description of the great adversary, Job i. 7, 'And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.'—ii. 2; 1 Pe. v. 8, 'Be sober, be vigilant; because your adversary the devil,' &c.

to kill me—They had before sought to compass his destruction, Mt. xii. 14, § 25, p. 197; Jno. v. 16—8, § 23, p. 176.

20. *Thou hast a devil—see again* ch. viii. 48—52, p. 106; x. 20—Jesus warned his disciples that they might expect the like reproach, Mt. x. 25, § 39, p. 300.

who goeth about, &c.—Their very language in denying the charge, was in transgression of the sixth commandment, according to the explanation of it given Mt. v. 21, .2, 'Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment:' &c.—*see* Jno. v. 16—8, &c., § 23, p. 176.

NOTES.

thus sincere in inquiry after truth, the truth which it most concerns him to know, will not be denied, '*He shall know of the doctrine, whether it be,*' *&c.*

Jno. vii. 18. *He that speaketh of himself, &c.* Here our Lord furnishes *another* and external criterion by which to judge whether this doctrine be of God. 'The false teacher seeks the praise of *men:* but the true legate of God seeks the glory of God in the salvation of men. He speaks the truth, and there is no unrighteousness in his teaching.'

Whosoever will, by humble, serious, and impartial reading, hearing, meditation, and prayer, labour to understand the will of God, in order to practise it, he shall experience such delight and power in my doctrine, as shall prove it really Divine.

[19. *Did not Moses give you the law?* They had accused Jesus of violating the law because he had healed a man on the sabbath, and for that they had sought his life; ch. v. 10—.6, § 23. He here recalls that charge to their recollection, and shews them that though they pretended great reverence for that law, yet they were really its violators in having sought his life.]

20. *Hast a devil.* Δαιμονιον, 'a demon.' This reply of the people is that kind of evasive answer which is not unfrequently given by persons who have secret designs of evil in their hearts.—*Lonsdale.*

PRACTICAL REFLECTIONS.

Jno. vii. 17. It is in obedience that the blessing of God in the gospel is to be found; God abundantly confirms his truth to those who do his will. In the keeping of God's commandments there is a great reward; and especially in obeying the commandment to believe on him whom he hath sent.

[18 *ver.* In as far as any ministry seeks its own glory, it proves that it is not from God. Let us be like Jesus, who sought not his own glory as a man, but who simply sought the glory of him that sent him. Let no sinister design lead into any false way; let our service be according to the will of God, and unto his glory, and we shall know that it is from him.]

19 *ver.* Those who are most observant of the outward forms of religion, as were the Jews, may yet be very negligent as to the substance of the law.—Love to God, and love to man.

In hating Jesus, the Jews were directly guilty of a breach of these two great commandments upon which '*hang all the law and the prophets.*'

EVERY ONE THAT IS PROUD IN HEART IS AN ABOMINATION TO THE LORD: THOUGH HAND JOIN IN HAND, HE SHALL NOT BE UNPUNISHED.—Prov. xvi. 5.

JOHN vii. 21—7.

21 about to-kill thee? Jesus answered and said unto-them, I-have-done one work, and
22 ye-all-marvel.* Moses therefore gave unto-you circumcision; (not because it-is of
23 Moses, but of the fathers;) and ye-on the-sabbath-day-circumcise a-man. If a-man on the-sabbath-day receive circumcision, that the law of-Moses should-not-be-broken;[a] are-ye-angry at-me, because I-have-made a-man every-whit whole[b] on the-sabbath-day?
24 Judge not according-to the-appearance[c] κατ' ὄψιν, but judge righteous judgment.
25 Then said some of-them of Jerusalem, Is not this-he, whom they-seek to-kill?
26 But, lo, he-speaketh boldly,[d] and they-say nothing unto-him. Do-the rulers-know
27 indeed that this is the very Christ? Howbeit we-know this-man whence he-is: but

[a] Or, *without breaking the law of Moses.*

[b] Or, *perfectly cured a man.*

[c] Or, *after the outward appearance.*

[d] Or, *openly.*

SCRIPTURE ILLUSTRATIONS.

Jno. vii. 21. *done one work*—referring probably to his having given health and strength to an impotent man on the sabbath day, ch. v. 8, § *ib.* p. 175.

all marvel—Jesus had neither learned of their wise men, ver. 15, p. 91—nor received a commission from them, Mt. xxi. 23, § 84. p. 282—but he dared to oppose their partiality in the application of the law of the sabbath, by doing a work of mercy on that day, Jno. v. 10—3, § 23, p. 176.

22. *not because it is of Moses*—Moses gave circumcision, Ex. xii. 48, . . . Le. xii. 3—but it did not originate with him, having been appointed to Abraham long before, Ge. xvii. 10—27.

23. *every whit whole*—*see* ch. v. 8, 9, § 23. p. 175.

24. *Judge not, &c.*—so Christians are exhorted, Jas. ii. 1, 'My brethren, have not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons.'

the appearance—It is likely that our Lord here alludes to what was said to Samuel, 1 Sa. xvi. 7, 'man looketh on the outward appearance, but the LORD looketh on the heart.'—If it be objected that they, as being merely men, could not look upon the heart; then it is answered, that there was the greater need for their looking unto Him who can do so—and who had as surely indicated his will with regard to this Son of David, as with regard to David himself, when he said of him to Samuel, ver. 12, 'Arise, anoint him: for this *is* he.'—*Comp.* Mt. iii. 17, § 8, p. 59, 'This is my beloved Son,' &c.

25. *they seek to kill*—He had charged them with this malicious design, ver. 19, p. 92—which they, without lessening their malice, had seemed to deny, ver. 20, *ib.*

26. *Do the rulers, &c.—see on* ver. 48, p. 97.

27. *Howbeit we know, &c.—see* ch. vi. 42, § 43, p. 330.

NOTES.

Jno. vii. 21. *One work.* The healing of the man on the sabbath at the pool of Bethesda, ch. v. § 23, p. 175.

Ye all marvel. Wonder that I should do such a thing on the sabbath day.

22. *Moses therefore gave, &c.* The word *therefore* seems not to be well placed by our translators. It should stand in connection with the former sentence. 'Ye all marvel therefore' because I have healed a man on the sabbath day.

Of the fathers. *See* 'Scrip. Illus.' *supra.*

23. *If a man, &c.* The argument is, If a man may be circumcised on the sabbath day, without the sabbath being thereby broken, it is unreasonable in you to be angry with me, if, in place of wounding by circumcision, I have made a man perfectly well, and thus the more capable of enjoying the appointed rest. Are ye angry at me, because I have done upon a man a work, not of the ceremonial law, but of mercy, by making him altogether sound on the sabbath day?

24. *Judge rwhteous judgment.* 'Judge not of me according to the outward appearance of things, condemning me . . . but judge of me and my works righteously, and according to the true spirit of the law.'—*Lonsdale and Hale.*

[The force of the argument is, 'do not condemn in *me* what you approve of in *Moses:* if you allow a man to be circumcised on the sabbath, because Moses ordered it, but do not allow him to be healed, when *I* do it, you judge κατ' ὄψιν according to the person, and not according to justice.'—*Bloomf.*]

19—24. When, on the sabbath day, ye circumcise children, and apply cures to the wounded, how absurd is it to seek to murder me, because, on the sabbath, I perfectly cured the man who had long been infirm at the pool of Bethesda?

[The multitude which heard our Lord at this time was composed of three classes of persons:—1. The rulers, priests, and Pharisees, declared enemies of Christ.—2. The inhabitants of Jerusalem, who knew the sentiments of their rulers concerning him.—3. Strangers, who from different quarters had come up to Jerusalem to the feast, and who heard Christ attentively, being ignorant of the designs of the rulers, &c., against him.]

[26. *Do the rulers know indeed, &c.* They could not account for the liberty Jesus enjoyed, and it would seem they spoke ironically of the superior knowledge of the rulers. *Comp.* ver. 27. The sense is, 'Can it be that the rulers no longer seek to kill him, but suffer him to speak without molestation, because they now know for certain that he is indeed the Christ?']

27. *We know . . . whence he is.* We know the place of his birth and residence. They knew him as 'Jesus of Nazareth.'

PRACTICAL REFLECTIONS.

[Jno. vii. 20—4. Let us beware of hasty judgments and railing accusations. Let us, like honest men, look to the truth of the law, rather than merely to the outward form thereof, as did the ancient, and too often the modern lawyers.]

22 *ver.* Our Saviour's reasoning, with regard to circumcision in relation to the sabbath, argues the *priority* of the sabbath to circumcision, which yet was long before the time of Moses. The sabbath, therefore, is not a mere Mosaic institution; nor is it so much a day for ritual observances, as for enjoying rest in God, and for communicating blessing to our fellow creatures.

Let us judge as favourably of others' conduct as we do of our own.

[25, .6 *ver.* Let us not, like those of Jerusalem, desire the restraining of all teachers with whose claims the rulers are not perfectly satisfied. We may see, from the case of the Teacher sent from God, that it is most unsafe to leave to the ruler the power of determining who alone shall be the religious teachers of the people.]

* This reference to the miracle performed as recorded Jno. v. 1—9, § 23, p. 175, is the first opportunity which Jesus had of referring to it in Jerusalem, and is presumptive evidence that this was the first time he had visited that city since the performance of it.—*See Greswell,* Vol. II. p. 252.

A WORD FITLY SPOKEN IS LIKE APPLES OF GOLD IN PICTURES OF SILVER.—PROV. XXV. 11.
AS A DOG RETURNETH TO HIS VOMIT, SO A FOOL RETURNETH TO HIS FOLLY.—PROV. XXVI. 11.

JOHN vii. 28—30.

28 when Christ cometh, no-man knoweth whence he-is. Then cried Jesus in the temple
as-he-taught, saying, Ye both know me, and ye know whence I am: and I am not
29 come of myself, but he that-sent me is true, whom ye know not. But I know him: for
30 I am from him, and he hath sent me. Then they sought to take him: but no man laid
hands on him, because his hour was not yet come.

(G. 19.)—*Particulars of the last day of the feast, the twenty-first of the Jewish Tisri.*
[*Greswell*, Vol. II. Diss. xxx. p. 486.]

JOHN vii. 31—viii. 1.

31 And many of the people believed on him, and said, When Christ cometh, will he do
more miracles than these which this *man* hath done?
32 The Pharisees heard that the people murmured[a] such things concerning him; and the
33 Pharisees and the chief priests sent officers to take him. Then said Jesus unto them,
34 Yet a little while am I with you, and *then* I go ὑπαγω unto him that sent me. Ye shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come.

Or, *were saying privately.*

SCRIPTURE ILLUSTRATIONS.

Jno. vii. 27. ***no man knoweth*—They were fulfilling** the prophecies, such as Is. liii. 1—3, . . .—which predicted their despising the Messiah when he should appear in humiliation.

28. ***is true*—The truth of God was manifested, in** giving his Son to confirm the first promise, Ge. iii. 15—and indeed all 'the promises *made* unto the fathers,' Rom. xv. 8—Is is as looking to this manifestation of the truthfulness of God, that the apostle makes his solemn averment—2 Co. i. 18—20, 'But *as* God *is* true, our word toward you was not yea and nay. 19, For the Son of God, Jesus Christ, who was preached among you by us, *even* by me and Silvanus and Timotheus, was not yea and nay, but in him was yea. 20, For all the promises of God in him *are* yea, and in him Amen, unto the glory of God by us.'

29. ***I know him, &c.*—*see* Mt. xi. 27, § 29, p. 228; Jno.** viii. 55, p. 107.

30. ***sought to take him*—*see*** ver. 1, § 52, p. 70; 19, 20, p. 92—*and again*, viii. 37, p. 104.

31. ***When Christ cometh, &c.*—*see*** the answer of Jesus to John, when he sent messengers, saying, 'Art thou he that should come,' &c., Mt. xi. 3—6, § 29, p. 222.

32. ***murmured, &c.*—*see before*,** ver. 12, p. 91.

***the Pharisees*—These men who sought their own** glory—*comp.* ver. 18, p. 92, with Mt. xxiii. 5—7, § 85—seem to have prompted the chief priests to violence against Christ—*again*, Jno. xi. 47, § 58, p. 132—We find them in council with the chief priests, saying, 'What do we? for this man doeth many miracles.'—*See also* what they say among themselves, xii. 19, § 82, 'Perceive ye how ye prevail nothing? behold, the world is gone after him.'

33. ***Yet a little while*—*see*** ch. xvi. 16, § 87, 'A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.'

NOTES.

[Jno. vii. 27. *When Christ cometh, no man knoweth whence he is.* From Mt. ii. 5, § 5, p. 33, it appears that the common expectation of the Jews was, that he was to be born at Bethlehem. But they also supposed that after his birth he would be *hidden* or taken away in some mysterious manner, and appear again from some unexpected quarter. We find allusions to this expectation in the New Testament, where our Saviour *corrects* their common notions, Mt. xxiv. 23, § 86, p. 334. '*Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.*' And again (ver. 26), '*If they shall say unto you, Behold, he is in the desert; go not forth: behold,* he is *in the secret chambers; believe it not.*' The following extracts from Jewish writings shew that this was the common expectation. 'The Redeemer shall manifest himself, and afterwards be hid. So it was in the redemption from Egypt. Moses shewed himself, and then was hidden.' So on the passage, Cant. ii. 9, '*My beloved is like a roe or a young hart:*' they say, 'A roe appears, and then is hid; so the Redeemer shall first appear, and then be concealed, and then again appear.' 'So the Redeemer shall first appear, and then be hid, and then at the end of forty-five days shall re-appear, and cause *manna* to descend.' *See* Lightfoot.]

28. ***Ye both know me, &c.*** 'The sense is, ye do indeed both know me, and my earthly parentage: and yet "*I am not come of myself;*" but he that "*sent me*" is a true and faithful Being whom ye do *not* know, as ye ought to know him.' *Comp.* ch. viii. 54, 55, . . . —*Lonsdale.*

30. ***His hour.*** It was now autumn, but it was not until the feast of the Passover, in the spring of the next year, that our Lord was delivered into the hands of his enemies.

31. ***Of the people.*** ***ek tou ochlou.*** 'Of the multitude,' the inferior sort.

[**32.** ***Sent officers to take him.*** 'The Sanhedrim never before, nor after, took so bold and decisive a step as this. Yet the attempt of his enemies was defeated without any violence; without any concealment of his person; and by a coercion, however extraordinary or not to be expected, of a purely moral kind (*see ver.* 45, &, p. 96). This instance of the disappointment of one of the most deliberate designs upon his safety is a singular one in the gospel history; and is more memorable on every account than even those occasions when, to preserve himself from sudden violence, he had recourse to miracle on the spot.'—*Greswell*, Vol. II. p. 489.]

PRACTICAL REFLECTIONS.

Jno. vii. 28, .9. Let us beware of resting contented with a partial knowledge of the Saviour. Many who knew Jesus as a man, were yet fatally ignorant of him as the Christ.

That very despised condition, on account of which the Jews rejected Jesus, was the same which shewed that God is true—his sending his Son into the world, in the very circumstances prefigured in the law, and predicted in the prophets.

[**31** *ver.* May we know that Jesus is indeed come, and is '*the very Christ,*' by our having experience of his wonder-working power, not only for us, but in us.]

32 *ver.* Let us beware of resting in any form of religion, in place of seeking communion with God. Jesus had no enemies so watchful for evil against him as the most outwardly religious people among the Jews.

JOHN vii. 35—8.

35 Then said the Jews among themselves, Whither will he go, that we shall not find
him? will he go unto the dispersed διασπορὰν among the Gentiles,[a] and teach the Gen-
36 tiles? What *manner of* saying is this that he said, Ye shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come?
37 In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man
38 thirst, let him come unto me, and drink. He that believeth on me, as the scripture

[a] Or, *Greeks.*

SCRIPTURE ILLUSTRATIONS.

Jno. vii. 34. *Ye shall seek me*—so the prophet had forewarned, Ho. v 6, 'They shall go with their flocks and with their herds to seek the LORD; but they shall not find *him;* he hath withdrawn himself from them.'—Jesus afterwards, Jno. xiii. 33, § 87, reminds his disciples of what he here says to the Jews.

35. *dispersed*—The house of Israel were to be sifted 'among all nations,' Am. ix. 9. . . . —to be discovered as having been removed 'far *unto* all the ends of the earth,' Is. xxvi. 15—The dispersed of Judah, as contrasted with the outcasts of Israel, are spoken of, ch. xi. 12, 'And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.'—The scattering or dispersing of Israel, as distinguished from the Jews, is spoken of, Eze. xi. 16, 'Therefore say, Thus saith the Lord GOD; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come.'—So 'to the twelve tribes scattered abroad,' the epistle of James is sent, ch. i. 1—*and* 'to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,' the epistles of Peter are sent, 1 Pe. i. 1.—That the twelve tribes of Israel were to be found in the *west*, seems to be intimated by the gospel being sent so directly from the *east;* it being designed to seal one hundred and forty-four thousand out of all the tribes of Israel, Rev. vii. 2—4.

37. *In the last day, &c.*—Le. xxiii. 36, 'On the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: *it is* a solemn assembly; *and* ye shall do no servile work *therein.*'

If any man thirst, &c.—This gracious invitation the Lord had before given by the prophet, Is. iv. 1. . . . 'Ho, every one that thirsteth, come ye to the . . . waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.'—Of this living water Jesus had before spoken to the woman of Samaria, Jno. iv. 10—4, § 13, p. 92—The promise is again given, Rev. xxi. 6, 'I will give unto him that is athirst of the fountain of the water of life freely.'—And among the very last words of the inspired volume, xxii. 17, 'Let him that is athirst come. And whosoever will, let him take the water of life freely.'

38. *He that believeth on me*—Is. lvii. 13, 'He that putteth his trust in me shall possess the land, and shall inherit my holy mountain;'

as the scripture, &c.—To him who, humbled because of his iniquity, putteth his trust in the Lord, Is. lvii. 15. . . . removeth the stumbling-block, and expresseth his contrition by abstaining from covetousness, the Lord hath not only promised a reviving, but such a reviving as will enable him to refresh the souls of others, ver. 15, &c.—and that by publishing, 'Peace, peace to *him that is* far off, and to *him that is* near,' ver. 19—Upon true evangelical repentance, expressed by simple devotedness to God, for the good of all, lviii. 1—10. . . . —the promise is farther, ver. 11, 'And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.'—It is thus the Lord will accomplish his promise, xliv. 3, 'I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring:'—The promise was in a measure fulfilled, when Peter, after his contrition, and as putting his trust in the Lord, was enabled to preach the gospel with power to the repentant Jews, Ac. ii., iii.—The apostles were also employed preaching, and in sending abroad those rivers of living water, the New Testament epistles: by which not only were the first believers refreshed, but whereby we should earnestly endeavour to irrigate the thirsty land, and cover every barren spot with fruitfulness and beauty.

NOTES.

Jno. vii. 33, 4. *Yet a little while am I with you.* Our Lord intimates that, in spite of their evil designs, he should remain with them till the time appointed for his return to his Father in heaven; and that then they would seek him in vain.—*Comp.* ch. viii. 20, 21, p. 101.

35. *The dispersed among the Gentiles. See* Scrip. Illus.' *supra*—the Gentiles—the Greeks.

[37. *In the last day, . . . of the feast.* The eighth, *that great day of the feast,* when there was to be an holy convocation, attended with some extraordinary sacrifices. It was not only the last day of this feast, but of all the yearly feasts.]

If any man thirst, &c. An allusion to the custom of drawing water from the pool of Siloam, and offering it up in the temple with much solemnity, and the sound of various voices and instruments.

['Agreeably to our Saviour's invariable principle of drawing instruction from the occasion, it would furnish a striking opportunity for the prophetical declaration which he pronounced accordingly. The ceremony consisted in fetching water from the fountain of Siloah, in carrying it in procession round the altar of burnt offerings, accompanied by a recitation of Is. xii. 3, '*With joy shall ye draw water out of the wells of salvation:*' and finally, of pouring out a libation thereof over the sacrifice upon the altar. The primary intention of these ceremonies was both to commemorate the miraculous supply of water in the wilderness, and to typify the anticipated blessing of heaven, in the recurrence of the autumnal rains against the arrival of seed-time. But the appositeness of the ceremony to the future facts of the christian history, which is the application our Lord makes of it, is too plain and perceptible not to have been remarked by almost every commentator. Ch. viii. 6, too, '*the waters of Shiloah*' are figuratively employed as a description of the Messiah himself.'—*Greswell,* Vol. II. p. 490.]

PRACTICAL REFLECTIONS.

Jno. vii. 34. Let us seek the Lord while he may be found. Let us embrace him, as now presented in the offers of his grace, so shall we be with him in glory.

35 *ver.* The jeer of the Jews has been turned into prophecy, in judgment upon *them,* but in mercy unto *us,* to whom the word, the gospel of the grace of God, has come, that was sent away from the Jews, to the dispersed among the Gentiles.

37 *ver.* Our qualification for receiving from Christ the water of life, is our feeling the need thereof. Let us come to Jesus, and be active in our reception of blessing from him, for ourselves, and for the communication thereof to others.

[38 *ver.* Let us not be contented without drinking deep of the water of life; but if we would truly know this blessedness, let us earnestly seek to dispense the same plentifully to all around; and let us be persuaded that we can never send forth rivers of living water, except as being joined unto Jesus by a true and living faith; and, as we would see the fulfilling of scripture, let us seek that faith may thus work by love, not only for our own purification and

JOHN vii. 39—47.

39 hath-said, out-of his belly shall-flow rivers of-living water. (But[a] this spake-he of the
Spirit, which they that-believe on him should ελαλον receive: for the-Holy Ghost was
40 not-yet *given*; because-that Jesus was not-yet-glorified.) Many of the people there-
41 fore, when-they-heard this saying, said, Of-a-truth this is the Prophet. Others said,
42 This is the Christ. But some said, Shall Christ come out-of Galilee? Hath not the
scripture said, That Christ cometh of the seed of-David, and out-of the town of-Beth-
43 lehem, where David was? So there-was a-division[b] σχισμα among the people because-
44 of him. And some of them would have-taken him; but no-man laid hands on him.
45 Then came the officers to the chief-priests and Pharisees; and they said unto-them,
46 Why have-ye not brought him? The officers answered, Never man spake like this
47 man. Then answered them the Pharisees, Are ye also deceived? 48, Have any of

[a] Or, *and*.

[b] Or, *schism*; or, *dissension*.

SCRIPTURE ILLUSTRATIONS.

Jno. vii. 39. *this spake he of the Spirit*—He had before made use of the same figure to express the purifying power of the Holy Ghost, as when he said, ch. iii. 5, § 12, p. 83. 'Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God.'—Of which water see farther, ch. iv. 10—.4, § 13, p. 92.

they that believe on him should receive—so the apostle of the Gentiles testifies, that the Spirit was received by faith, Ga. iii. 2—9.

not yet—It was after our Lord's ascension that the Spirit was to be given as promised, Ps. lxviii. 18, 'Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men [Heb. *in the man*]; yea, *for* the rebellious also, that the LORD, &c. —Jno. xvi. 7—13, § 87, p. 393, 'It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you,' &c.—*and* ch. xiv. 16, 7, 26, § *ib.* p. 333.

not yet glorified—When Jesus was glorified, then did the disciples understand the things concerning Christ, and remember what had been written of him, ch. xii. 16, § 82, p. 262—This understanding was given them by the Spirit, who was to glorify Jesus, xvi. 13, 14, § 87, p. 394—*see* the Father's promise, xii. 28, § 82, p. 267—and the recognition of its fulfilment, Ac. ii. 13—*see* Jno. xvi. 5, § 87; xiii. 31, § *ib.*; xiv. 3, § *ib.*—*and comp.* Ac. ii. 33.

40. *Of a truth this is the Prophet*—spoken of by Moses, De. xviii. 15—8—*see before*, on Jno. vi. 14, § 41, p. 317.

41. *the Christ*—The Messiah, or anointed, promised unto David, Ps. ii. &c. . . . .—announced by the angel at his birth, as 'Christ *the* Lord,' Lu. ii. 11, § 4, p. 9—so revealed to Simeon by the Holy Ghost, ver. 26, § *ib.* 24—so confessed by Nathanael, Jno. i. 49, § 10, p. 73—by Peter, vi. 69, § 43, p. 334.

Shall Christ come out of Galilee?—so Nathanael had asked, ch. i. 46, § 10, p. 72, 'Can there any good thing come out of Nazareth?'—*see* ver. 52, p. 97, *inf.*

42. *of the seed of David*—In this they were right, *see* Ps. cxxxii. 11, &c. . . . . Is. xi. 1, &c. . . . . but they were wrong in supposing that Christ was not the son of David, Mt. i. 1, § 4, p. 23, 'of the seed of David according to the flesh,' Rom. i. 3.

Bethlehem—Out of Bethlehem, in the land of Judah, He was to come forth that was 'to be Ruler in Israel,' Mi. v. 2. . . . . —*see* the fulfilment, Mt. ii. § 5, p. 31; Lu. ii. 1—17, § 4, p. 19.

43. *division*—*see* ch. ix. 16, p. 110; x. 19—21, p. 117.

45. *Then came the officers*—sent ver. 32, p. 94.

46. *Never man spake like, &c.*—Mt. vii. 29, § 19, p. 142, 'For he taught them as *one* having authority, and not as the scribes.'—His word had power to repel even those who came to apprehend him in Gethsemane, Jno. xviii. 6, § 88, p. 409.

47. *deceived*—*see* Mt. xxvii. 63, § 92, p. 477.

NOTES.

Jno. vii. 38. *Out of his belly.* i. e., 'within him.' The sense is the same as at ch. iv. 14, § 13, p. 93.

[*Rivers of living water.* 'The effusion of the gifts of the Holy Spirit is often so mentioned,' *see* Is. xliv. 3, &c. 'Those who have truly the spirit of Christ shall diffuse large, and liberal, and constant blessings on their fellow men.']

[**39.** *Should receive.* ελαλον λαμβανειν, 'were about to receive,' namely, after the resurrection and ascension of Christ, according to his promise, ch. xiv. 16, § 87, p. 383; and xvi. 7, § *ib.* p. 393. The full effusion of the extraordinary gifts of the Spirit shed on the disciples, as foretold by Isaiah and Joel, took not place till after the ascension of Christ, and on the day of Pentecost.]

40. *The Prophet.* *See* 'Scrip. Illus.' *supra*.

41. *The Christ.* The very Messiah.

['The impression produced on the people, *ver.* 40, .1, by the application of the ceremony (*ver.* 37, .8) to himself, aided perhaps by the traditionary reference to the Messiah, which even the Rabbis made of it, would be a very natural circumstance, and leaves it scarcely open to a question, whether it was not to this incident more especially that the emissaries of the Pharisees alluded in their own justification, *ver.* 46, shortly after.'—*Greswell*, Vol. II. p. 491.]

PRACTICAL REFLECTIONS.

refreshment, but for the abundant bestowment of the same blessings upon others.]

[Jno. vii. 39. It is only by receiving the Spirit for ourselves that we can expect to be made useful in communicating spiritual blessing to others; and let us ever remember, that the blessing as promised must be looked for from the risen Man, our glorified Redeemer.]

40, .1 *ver.* Let us beware of prejudice, and be willing to receive Christ from whatever quarter he may come to us; and let us never forget, that in receiving the most despised Galilean in his name, we do thereby entertain the Lord of glory.

42 *ver.* Let us beware of rashly coming to a conclusion upon the facts of a case, else our reasoning upon these facts may be most unsound and dangerous.

44 *ver.* Let the Christian follow his Lord in the path of duty, and he will find that he has no occasion

JOHN vii. 49—viii. 1.

49 the rulers or of the Pharisees believed on him? But this people[a] who knoweth not
50 the law are cursed. Nicodemus saith unto them, (he that came to Jesus *aυτον* by-
51 night, being one of them,) Doth our law judge *any* man,[b] before it hear him, and
52 know what he doeth? They answered and said unto him, Art thou also of Galilee?
53 Search, and look: for out of Galilee ariseth no prophet. And every man went unto
his own house.

Ch. viii. 1. Jesus went unto the mount of Olives.*

[a] Or, *the common people.* [b] τον ανθρωπον.

SCRIPTURE ILLUSTRATIONS.

Jno. vii. 48. *Have any of the rulers, &c.*—Job xxxii. 9, 'Great men are not *always* wise:'—1 Co. i. 27, 'God hath chosen the weak things of the world to confound the things which are mighty;'—Jno. xii. 42, § 85, p. 310, 'Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue:'—even in this council there was a Nicodemus, ver. 50—2.

49. *knoweth not the law, &c.*—It was not the knowledge alone of the law which had been enjoined, but the doing of it. De. xxvii. 26, 'Cursed *be* he that confirmeth not *all* the words of this law to do them.'—According to this, they were all in the same condemnation—*see* ver. 19, p. 92—*and* Rom. iii. 19, 20, 'Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.'—Ga. iii. 10—2, 'For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them. 11, But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith. 12, And the law is not of faith: but, The man that doeth them shall live in them.'

50. *Nicodemus, &c.*—*see* ch. iii. 1, &c., § 12, p. 83; xix. 39, § 92, p. 475.

51. *Doth our law, &c.*—The law required justice to be done without respect of persons, Ex. xxiii. 1—3; Le. xix. 15, 'Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: *but* in righteousness shalt thou judge thy neighbour.'—That they should 'hear the small as well as the great,' and 'not be afraid of the face of man,' De. i. 17—*see also* xix. 15.

52. *out of Galilee, &c.*—'Shall Christ come out of Galilee?' ver. 41, p. 96—Yet there the light was to break forth, Is. ix. 1, 2, 'Nevertheless the dimness *shall* not *be* such as *was* in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict *her by* the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.'—As had been the case, Mt. iv. 15, &c., § 16, p. 107.

viii. 1. *Jesus went unto, &c.*—Jesus had said, Mt. viii. 20, § 34, p. 265, 'The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* head.'

mount of Olives—see Lu. xxi. 37, § 86, p. 357.

NOTES.

Jno. vii. 48. *The rulers.* The members of the Sanhedrim, who were supposed to have control over the religious rites and doctrines of the nation.

49. *This people.* Probably meaning the people of Galilee. *See* ver. 52. The sense is, 'But the multitudes who do not know how to interpret the law and the prophets aright, follow this decision, and are therefore cursed.'

Are cursed, with a judicial blindness; are under God's curse, having no understanding of the law, De. xxvii. 26, '*Cursed* be *he that,*' *&c.* — *See* 'Scrip. Illus.' *above.*

50. *Nicodemus . . . being one of them.* i. e., 'Being a member of the council. Only the words, "he that came to Jesus by night," ought to be included in the parenthesis.'—*Lonsdale.*

51. *Doth our law, &c.* Soft as these words are, there is a severe sting in them. This question confounded these unjust judges, and for the present prevented the accomplishment of their design.

52. *Art thou also of Galilee?* To be a *Galilean* was a term of reproach. They knew well he was not of Galilee, but they meant to ask whether *he* also had become a follower of the despised Galilean. Art thou also one of the Galilean sect, one of the believers in Jesus of Galilee

Out of Galilee ariseth no prophet. Jonah and Nahum are said to have been both of Galilee; the meaning seems to be, that there is no prediction that any prophet should come out of Galilee, and especially no prophet that was to attend or precede the Messiah. They assumed, therefore, that Jesus could not be the Christ.

Ch. viii. 1. *Mount of Olives.* The mountain about a mile directly east of Jerusalem. The garden of Gethsemane, to which he was accustomed to resort, ch. xviii. 2, § 88, p. 417, was on the western side of that mountain; and Bethany, the abode of Martha and Mary, on the east of it, xi. 1, § 58, p. 127. *See* GEOG. NOTICE, § 86, p. 354.

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to fear the face of any enemy; here Jesus has boldly confronted his bitterest enemies, and in the most public manner told them the truth, and yet no man has power to lay hands on him. *See before, ver.* 30, p. 94.

Jno. vii. 48. Let us beware of making the Pharisees our standard of religious belief; and especially let us avoid the example of those who seek to assume dominion over the faith of others.

[49 *ver.* Those who pride themselves upon their knowledge, so as to despise and curse others, are themselves in the most deplorable ignorance. The publicans and sinners go into the kingdom of heaven before the scribes and Pharisees.]

50 *ver.* In dealing with classes of men, let us not forget that there may be exceptions; there was at least one, Nicodemus, even among the Pharisees and rulers of the Jews.

51 *ver.* When urged by our prejudices, or the evil insinuations of others, to condemn rashly, let us remember the gentle and yet severe reproof of the Jewish ruler, '*Doth our law,*' *&c.*

52 *ver.* Let us never be tempted to answer just reproof by reproach, as the Pharisees here answer Nicodemus; who, it is likely, was a man of great caution, anxious in his search after truth, and tardy in coming to a conclusion, and thus troublesome to men '*whose feet* are *swift to shed blood,*' Rom. iii. 15.

53 *ver.* Let us sympathise with those who are in similar circumstances to those of Jesus, who, when every man went unto his own house, departed '*unto the* MOUNT OF OLIVES.'

* 'That this was for the night appears from the mention of his returning in the morning.'—*Greswell,* Vol. II. p. 488.

(G. 20.)—[*Lesson* 52.] *—*Particulars of the following day, Tisri the twenty-second, after Jesus in the morning returns to the temple. John* viii. 2.—x. 21.—*Greswell*, Vol. II. Diss. xxx. p. 492.

INTRODUCTION AND ANALYSIS.

Jno. viii. 2. Jesus, having early in the morning returned from the mount of Olives, is again in the temple, teaching.

—— 3—6. The Jews, trying to ensnare him, bring to him for judgment a woman taken in adultery. Stooping down, he writes with his fingers on the ground.

—— 7—9. When the Jews continue asking what sentence he would pronounce upon the woman, Jesus replies so as to make them pronounce judgment upon themselves. Whilst Jesus is writing upon the ground a second time, the woman's accusers depart, self-condemned.

—— 10, .1. Jesus sends away the woman, with an injunction to '*sin no more*.'

—— 12. Jesus declares himself to be '*the Light of the world*,' and describes his true follower as one who walks not in darkness, but has 'the light of life.'

—— 13. The Pharisees accuse Jesus of bearing witness of himself.

—— 14—8. Jesus, in reply, shews that he does not alone bear witness of himself: he adverts to the witness borne of him by the Father—*see* Mt. iii. 17, '*This is my beloved Son*,' *&c.*

—— 19. In reply to the question, '*Where is thy Father?*' Jesus intimates, that notwithstanding the plurality in witnessing, just noticed, ver. 18, his Oneness with the Father is such as that he who knows the Son knows the Father also.

—— 20. Notwithstanding such plainness of speech, and publicity of testimony (in the treasury in the temple), no one lays hands on him.

—— 21. Jesus proceeds to speak of his approaching departure. Having refused to improve the day of their merciful visitation, the Jews would fall of finding their Messiah, would die in their sins, and it would be impossible for them to be with him where he is.

—— 22. The Jews jeeringly ask, '*Will he kill himself?*' *&c.*

—— 23, .4. Jesus points out the difference between them and himself, as to origin, character, and destiny; intimating, that it is only as having faith in him they can escape perdition, and attain to heavenly blessedness.

—— 25, .6. Jesus, in answer to the question, '*Who art thou?*' says he is the same he had already declared himself to be, and which he would yet prove to their condemnation; but that, in the meantime, he is speaking to them the words of him, who, in sending him into the world, had declared, '*This is my beloved Son, in whom I am well pleased.*'

—— 27—9. The Jews not understanding the reference which Jesus had made to the witness of the Father, he proceeds to speak of the additional witness to be given them, consequent on their procuring his death upon the cross. He not only speaks as the Father hath taught, but always does those things that please the Father.

—— 30—.2. Whilst Jesus is speaking these things, many believe on him; to these he gives warning, that only in the event of their continuing in his word, could they be his disciples indeed; that by abiding in his word, they would have experience of the truth, and thereby be made free.

Jno. viii. 33. The Jews take offence at Jesus' word, and begin to boast of being Abraham's seed; deny their being in bondage, and want to know what he means by their being made free.

—— 34—.6. Jesus solemnly tells them that there is such a thing as being the servant of sin; and even supposing they were servants of God under the law, they could only be given an abiding as being made free by the Son.

—— 37, .8. He grants that they are Abraham's seed, except in that respect in which Abraham is called the father of the faithful. Jesus speaks that which he hath seen with his Father; they do that which they have seen with their father.

—— 39, 40. The Jews having said, '*Abraham is our father*,' Jesus intimates that in the most important respect, they want the evidence of being children of Abraham.

—— 41. Jesus having again adverted to their having a father very different from Abraham, they now claim God for their father.

—— 42, .3. Jesus answers, that if God were their Father, they would be obedient to the Father's voice ('*This is my beloved Son*,' *&c.*). The evidence of their disobedience to the Father's command, ('*Hear ye him*,') was manifest in their inability to understand his speech.

—— 44. He now plainly declares to them their parentage, and how much they were the children of the father of lies.

—— 45—.7. Having now, in the most public manner, cleared himself from the charges both of sabbath breaking and blasphemy—*see* ch. v. 18, § 24, and *comp.* ch. vii. and viii.—having rendered abortive their plots to ensnare him, and made known to them the truth of their own condition, he challenges public trial; and having fully vindicated his claim to be the accredited Messenger of God, the Son of God testified to by the Father, he demands to be heard as speaking the words of God.

—— 48. The Jews venture upon reproaching him with being a Samaritan, and having a devil.

—— 49, 50. Jesus mildly denies the blasphemous imputation, and intimates, that in calling attention to the subject of the present discourse (the Father's voice), he seeks not his own glory, but that of the Father who sent him.

—— 51—.3. Jesus having solemnly declared, that if a man keep his saying, he shall never see death, the Jews become bold in their blasphemy, and ask in derision whether he be greater than Abraham and the prophets, who are dead.

—— 54—.6. Jesus again adverts to the reason of his dwelling so much upon the honour he had received from the Father. He speaks of his knowledge of the Father, and Abraham's knowledge of him.

—— 57. The Jews ask, '*Hast thou seen Abraham?*'

—— 58. Jesus solemnly declares to them, '*Before Abraham was, I AM.*'

—— 59. The Jews take up stones to cast at him, but Jesus goes through the midst of them, and so passes by.

* Lesson 52 in the '*System of Graduated Simultaneous Instruction*,' is John viii. 2—59.

HE THAT SOWETH INIQUITY SHALL REAP VANITY: AND THE ROD OF HIS ANGER SHALL FAIL.—Prov. xxii. 8.
AFTY THINE HEART UNTO INSTRUCTION, AND THINE EARS TO THE WORDS OF KNOWLEDGE.—Prov. xxiii. 12.

JOHN viii. 2—11.

2 And early-in-the-morning Ορθρου he-came again into the temple, and all the people
came unto him; and he-sat-down, *and*-taught them.
3 And the scribes and Pharisees brought unto him a-woman taken in adultery; and
4 when-they-had-set her in the-midst, they-say unto-him, Master, this woman was taken
5 in-adultery, in-the-very-act. Now Moses in the law commanded us, that such should-
6 be-stoned: but what sayest thou? This they-said, tempting him, that they-might-have
to-accuse him. But Jesus stooped down, *and*-with-*his*-finger wrote on the ground, *as though he heard them not.*
7 So when they-continued επεμενον asking him, he-lifted-up-himself, and-said unto
8 them, He that-is-without-sin among-you, let-him-first-cast a stone at her. And again
9 he-stooped down, *and*-wrote on the ground. And they which-heard *it*, being-convicted
ελεγχομενοι by *their own* conscience, went-out one by-one, beginning at the eldest, *even*
10 unto the last: and Jesus was-left alone, and the woman standing in the-midst. When-
Jesus-had-lifted-up-himself, and saw none but the woman, he-said unto-her, Woman,
11 where are those thine accusers? hath-no-man-condemned κατεκρινεν thee? She said,

SCRIPTURE ILLUSTRATIONS.

Jno. viii. 2. *early*—This which the Lord now did, he had been doing by his servants the prophets, Je. vii. 13, 'I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not.'

sat down, and taught—so on the mountain, Mt. v. 1, 2, § 19, p. 120, and in the ship, Lu. v. 3, § 20, p. 154.

3. *adultery*—a work of darkness, Job xxiv. 15, 'The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me:'—in Pr. vii. 7—10, a young man void of understanding is represented as meeting the adulteress 'in the twilight, in the evening, in the black and dark night,' ver. 9—Of Jerusalem, at the time the Lord would condescend to come near, and reason with the Jews, as Jesus had been doing, of mercy and of judgment, Is. i. 18—20, it was long before written by the prophet, ver. 21, 'How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers.'

5. *stoned*—Both the adulterer and the adulteress were to be put to death, Le. xx. 10—death by stoning, even when the woman was only espoused, De. xxii. 23, 24—Alienation from the Lord, by his covenant people, is represented as adultery, Ju. ii. 12, 17—both Israel and Judah are declared guilty, Je. iii. 6—11, . . . Samaria and Jerusalem, Eze xxiii., and the sentence of stoning pronounced against them, 45—7.

what sayest thou?—so afterwards they are found tempting him, Mt. xxii. 17, § 84, p. 2[illegible] saying, 'Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?'—*see also* Lu. xi. 53, 54, § 62, p. 157.

6. *tempting him—see on* Mt. xvi. 1, § 47, p. 28.

wrote on the ground—The guilt of Jerusalem was marked before the Lord, the land being defiled, the Lord's heritage made an abomination, Je. ii. 7, 22, ...—*see* the writing against Coniah, king of Judah, xxii. 29, 30, 'O earth, earth, earth, hear the word of the LORD. Thus saith the LORD, Write ye this man childless, a man *that* shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.'—The curse written upon the land was only to be removed after severe judgment, the judgment written, Eze. xxiii. 47—9—*comp.* xxiv. 13, 14.

7. *He that is without sin*—so Eze. xviii. 45, 'And the righteous men, they shall judge them [Samaria and Jerusalem] after the manner of adulteresses.'—When all were alike guilty, the Lord threatens to let the adulteress go unpunished, Ho. iv. 14, 'I will not punish your daughters when they commit whoredom, nor your spouses when they commit adultery: for themselves are separated with whores, and they sacrifice with harlots: therefore the people *that* doth not understand shall fall.'—Paul, in addressing the Jew, says, Rom. ii. 22, 'Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?'—*see* Mt. vii. 1—5, 'Judge not,' &c., § 19, p. 137.

first cast a stone—De. xvii. 7, 'The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people.'

8. *again he . . . wrote, &c.—see supra on* ver. 6, and contrast the engraving, Zec. iii. 8—10, with the writing of the curse over the whole land, v. 1—4.

9. *convicted, &c.*—1 Jno. iii. 20—*see border.*

in the midst—where for judgment she had been placed by her accusers—*see* ver. 3.

NOTES.

Jno. viii. 2. *Early.* 'The same note of time, ορθρου δε παλιν, fixes the period of the return of Jesus to the temple on this day to the period of ποτε, or even an earlier period still; such also as appears on other occasions to have been our Saviour's rule in this respect.'—*See* Mt. xxi. 18, § 83; Mk. xi. 20, § 84; Lu. xxi. 38, § 86, p. 357.

3. *The scribes, &c., brought unto him a woman.* 'The object in bringing the woman was insidious, and might be twofold, according to the event. If our Saviour had condemned the woman, he might be said both to have usurped a civil jurisdiction, and to have sanctioned a breach of the sabbath; and if he had refused to condemn her, he might be said to have countenanced the crime of adultery.'—*Greswell.*

[*Adultery.* In scripture, *adultery* is frequently taken in a spiritual sense, and implies a departure from the purity of the gospel, either in its doctrines or practices.]

7. *Without sin.* αναμαρτητος, some render, 'the same kind of sin.'

Let him first cast a stone at her. πρωτος τον λιθον. Render, 'let him first cast the stone at her.' By *the* stone is meant the fatal stone, which was first cast, to form, by one of the accusers or witnesses, and served as a signal to the by-standers to commence the stoning—*see* De. xiii. 9; xvii. 7. This was in order that the witness might feel his responsibility in giving evidence, as he was also to be the executioner. Jesus, therefore, put them to the test.

PRACTICAL REFLECTIONS.

Jno. viii. 2. **Let the words of Jesus be attended to early in the day, ere the distracting and darkening influences of the world have impaired our power of perceiving, remembering, and applying the truth.**

[3—6 *ver.* **It is a fearful infatuation to profess, like the scribes and Pharisees, a zeal for the law of God, in order that a pretence may be had for condemning the righteous.**]

7, 8 *ver.* **Before condemning others, let us see whether we ought not ourselves to occupy the place of the condemned.**

9 *ver.* **Let the malicious hypocrite reflect, that however he may stifle the convictions of conscience, and hide his shame from his fellow men, yet there is no concealment from the eyes of Him with whom we have to do.**

JOHN viii. 11—4.

No-man, Lord. And Jesus said unto-her, Neither do-I condemn κατακρινω thee: go, and sin no-more.

12 Then spake Jesus again unto-them, saying, I am the light-of-the world: he that-followeth
13 me shall-not-walk in darkness, but shall-have the light of life. The Pharisees there-
14 fore said unto-him, Thou bearest-record of thyself; thy record is not true. Jesus answered and said unto-them, Though I bear-record of myself, *yet* my record is true: for I-know whence I-came, and whither I-go; but ye can-not-tell whence I-come, and

SCRIPTURE ILLUSTRATIONS.

Jno. viii. 11. *Neither do I condemn thee*—Lu. ix. 56, § 59, p. 136, 'For the Son of man is not come to destroy men's lives, but to save *them*.'—Jno. iii. 17, 'For God sent not his Son into the world to condemn the world;' &c.—*see* ver. 15, *infra*, p. 101.

sin no more—so to the impotent man whom he had healed on the sabbath, ch. v. 14, 'Sin no more, lest a worse thing come unto thee.'—Rom. ii. 4, 'Despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?'

12. *I am the light, &c.*—In the beginning of creation God said, Ge. i. 3, 4, 'Let there be light: and there was light. And God saw the light, that *it was* good:'—*comp.* Jno. i. 1—9, § 7, p. 46—Christ had in prophecy been spoken of under this figure, Is. xlix. 6, 'I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.'—So Simeon spake of him, Lu. ii. 32, § 4, p. 25—*see also* Jno. ix. 5, p. 109; xii. 35, 6, § 82, p. 269; 46, § 85, p. 311—His disciples are to be one with him in the shewing forth of light, Mt. v. 14—8, § 19, p. 122—Ph. ii. 15, 6, 'Blameless and harmless [MARG. 'sincere'], the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life;' &c.—It is thus they are to reprove the works of darkness, such as those of this woman—Eph. v. 1—15; ver. 8, 'Now *are ye* light in the Lord: walk as children of light:' ver. 11, 'And have no fellowship with the unfruitful works of darkness, but rather reprove *them*.' ver. 13, 'But all things that are reproved [MARG. 'discovered'] are made manifest by the light: for whatsoever doth make manifest is light.'—It is by this light that the great adultery, the usurping of the Lord's place in his own house, is to be revealed, 2 Th. ii. 8, 'That Wicked . . . whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:'

walk in darkness—The adulterer walks in darkness—*see on* ver. 3, p. 99—but, opposed to such defilement, Christians are exhorted to 'walk as children of light,' Eph. v. 8—Of the new Jerusalem, of which it is said, Rev. xxi. 23, 'the glory of God did lighten it, and the Lamb *is* the light thereof;' it is also said, ver. 24, 'And the nations of them which are saved shall walk in the light of it:'

light of life—Jno. i. 4, 'In him was life; and the life was the light of men.'—Not only will the Lord give light to discern between the righteous and the wicked: there will also be, in connection with the clear shining of the Sun of righteousness, activity and strength, Mal. iii. 18. . . . . iv. 1—3.

13. *bearest record of thyself*—Jesus had shewn that, although he dealt in mercy with the sinner, ver. 11, *supra*, he yet gave his followers no encouragement to continue in sin, any more than the light gives encouragement to deeds of darkness, ver. 12; this the Pharisees called bearing witness of himself.

not true—or not valid, alluding to the rule laid down, De. xix. 15, 'at the mouth of two witnesses,' &c., to be applied in cases of criminal prosecution—they may also have referred to Jesus' own words, Jno. v. 31, § 23, p. 173, 'If I bear witness of myself, my witness is not true:' meaning, if he alone bore witness of himself; but he then shewed that he had the testimony of others, and especially of the Father, 32—47, to whose testimony he here again points, ver. 18, p. 101.

14. *record of myself*—Jesus had proved himself to be the light, by making ashamed those who loved to walk in darkness, ver. 9, p. 99, by teaching the sinner to 'sin no more,' ver. 11, and his disciples to avoid the sin of the woman, and the hypocrisy of her accusers, by walking in the light, ver. 12.

true—Rev. i. 5, 'Jesus Christ, ... the faithful witness,'—iii. 7, 'He that is true,'—xix. 11, 'Faithful and True.'

for I know whence, &c.—It is upon the knowledge of whence Christ is, and how low he descended, and where he is gone, and what he is doing, that true worship is to be given unto God, and true confession made before him, Ph. ii. 6—11—the coming of our Lord in humiliation shewed the truth of the oath, Is. xlv. 23, 'I have sworn by myself, the word is gone out of my mouth *in* righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.'

ye cannot tell—They could tell that he was a man untaught of men, vii. 15, 27, 8, p. 91, 3, but they knew

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Jno. viii. 11. *Neither do I condemn thee.* 'Neither do, nor will, I pass sentence on thee, or adjudge thee to punishment.'

[*Sin no more.* The word ἁμαρτανειν, 'to sin,' is used by the most elegant Greek classics to signify the commission of adultery. This was a direct and strong condemnation of her conduct.]

[12. *I am the light, &c.* 'Probably alluding to Mal. iv. 2, where '*the Sun of righteousness*,' the Messiah, is foretold. '*I am the light of the world*:' in this there is an evident and striking allusion either to the rising of the sun, which would now take place at the proper hour of πρωΐ, sunrise, or to the trimming of the sacred lamps, which synchronized with the time of morning sacrifice, or perhaps to both; for the time of both would be the same, and as nearly coincident as possible. This allusion is established, not merely by the consideration of the circumstances of time and place, and by the well-known principle of our Saviour's usage, but by the exception of the Pharisees against the declaration itself, ver. 13; for that exception implies that there was something in the declaration more solemn and more emphatic than usual.'—*Greswell.*]

13. *Record.* μαρτυρια, 'testimony.'

14. *Jesus answered, &c.* Our Lord speaks exactly in the character of an ambassador. Such a person

PRACTICAL REFLECTIONS.

[Jno. viii. 12. Let us know that the forbearance of God, and his pardoning love in Christ Jesus, lead to repentance, withdraw from the ways of darkness, and constrain us to walk before him in the light of his truth. Christ, the Light of the world, does not only enlighten but enliven the soul, giving power to walk in holiness, according to his word. Christ, by declaring himself to be '*the Light of the world*,' both threatens exposure to the workers of iniquity, and promises discernment and joy to the children of light.]

[14 *ver.* The child of light may, like his Lord, manifest the truth without fear of the darkness, provided he recognise God as being with him in his witness.]

WHEREFORE GOD ALSO HATH HIGHLY EXALTED HIM, AND GIVEN HIM A NAME WHICH IS ABOVE EVERY NAME:—Phil. ii. 9.

THAT EVERY TONGUE SHOULD CONFESS THAT JESUS CHRIST IS LORD, TO THE GLORY OF GOD THE FATHER.—Phil. ii. 11.

JOHN viii. 15—22.

15 whither I-go. Ye judge after the flesh; I judge no man. 16. And yet if I judge, my
17 judgment is true: for I-am not alone, but I and the Father that-sent me. It-is-also-
18 written in your law, that the testimony of-two-men is true. I am one that-bear-witness
19 of myself, and the Father that-sent me beareth-witness of me. Then said-they unto-
him, Where is thy Father? Jesus answered, Ye-neither-know me, nor my Father:
20 if ye-had-known me, ye-should-have-known my Father also. These words spake Jesus
in the treasury, as-he-taught in the temple: and no-man laid-hands-on him; for his
hour was-not-yet-come.
21 Then said Jesus again unto-them, I go-my-way ὑπαγω, and ye-shall-seek me, and
22 shall-die in your sins εν τη ἁμαρτιᾳ: whither I go, ye can not come. Then said the

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him not to be the Son of David, vii. 42, p. 96—nor do they seem to have known that Christ, the Son of David, should be likewise the Son of God, and thus also David's Lord, Mt. xxii. 42—6, § 85, p. 306—*see also* Jno. ix. 29, 30, p. 112.

Jno. viii. 15. *Ye judge, &c.*—*see* ch. vii. 25—7, p. 93.

I judge no man—*see on* ver. 11, p. 100.

16. *And yet if I judge*—His very refusal to judge or condemn the adulteress, was a severe censure on her accusers—*see on* ver. 7, p. 99.

not alone—so to his disciples, ch. xvi. 32, § 87, p. 397—*see also* ver. 29, p. 103, *infra*.

17. *testimony of two men*—*see on* Mt. xviii. 16, § 53, p. 83.

18. *bear witness of myself*—*see* ver. 14, p. 100—Jesus bare witness of himself by his life-giving word, ch. v. 24—6, § 23, p. 177, and by the works which the Father gave him to finish, ver. 36, p. 179.

The Father . . . beareth witness—*see* at his baptism, Mt. iii. 17, § 4, and transfiguration, xvii. 5, § 51, and during his stay upon earth, 'by miracles and wonders and signs, which God did by him,' Ac. ii. 22; and thereafter, not only by sending according to the word of Jesus the promise of the Father, but by fulfilling his words upon that evil generation, Mt. xxiii. 36, § 85, p. 320; xxiv. 34, 5, § 86, p. 340—the continual fulfilment of prophecy, which is from the Father, is for testimony to Jesus, Rev. i. 1; xix. 10.

19. *Where is thy Father?*—They had before sought to kill him, because he said that God was his Father, ch. v. 18, § 23, p. 177.

neither know me, &c.—*see* ver. 55, p. 107—and ch. xvi. 3, and xvii. 25, § 87, pp. 392, 404.

if ye had known me, &c.—so ch. xiv. 6, 7, § 87, p. 381, 'No man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.'—*See also* Mt. xi. 27, § 29, p. 228.

20. *treasury*—*see also* Mk. xii. 41, 'Jesus sat over against the treasury,' &c.—the present mention of the treasury may help to explain the implied charge against the accusers of the woman, ver. 7, p. 98—the afterwards charges them with making the temple 'a den of thieves,' Mt. xxi. 13, § 83, p. 278—In the time of Joash, the priests being slack in bringing forward the offerings of the people for the repair of the Lord's house, a chest was placed without, at the gate of the house of the Lord, in which the offerings might be deposited; and which, when filled, was emptied by the king's scribe and high priest's officer, when more than enough was found for finishing the work, 2 Chr. xxiv. 4—14.

no man laid hands, &c.—*see* ch. vii. 30, 44, p. 94; x. 39, § 56, p. 123.

his hour—ch. vii. 30, p. 94—*see* xiii. 1, § 87, p. 365.

21. *I go my way*—like a nobleman going 'into a far country to receive for himself a kingdom, and to return,' Lu. xix. 12, § 80, p. 248.

shall seek me, &c.—ch. vii. 34, p. 94. He refers to this saying, xiii. 33, § 87, p. 374.

die in your sins—Multitudes of them died in the ruins of their temple, as threatened, Lu. xxii. 1—3, § 61, p. 173; Mt. xxiii. 35—8, § 85, p. 321—Their service therein was sin, as denounced by the prophet, Is. lxvi. 1—4. . . .—*see* also He. x. 26—31—After describing the awful destruction to be brought

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does not bring a *second* with him to vouch his truth; his *credentials* from his king ascertain his character. So our Lord represents the Father as bearing witness with him. He had before referred to his credentials. —*See* ch. v. § 23.

Jno. viii. 15. *After the flesh.* 'According to the meanness of my extraction and appearance.'

16. *For I am not alone.* This was shewn by the evidence that God gave that he had sent him into the world.

17. *In your law, &c.* De. xvii. 6; xix. 15—*comp.* Mt. xviii. 16, § 53, p. 83. This related to cases in which the life of an individual was involved.

18. *The Father . . . . beareth witness of me.* By the voice at his baptism, &c., and by the miracles which Jesus wrought, as well as by the prophecies of the Old Testament.

[19. *Where is thy Father?* 'Spoken, not from ignorance, but in derision and insult; *q. d.* "Where is this father of yours, that we may interrogate him? we do not *see* this other witness." To which our Lord indignantly replies, that their very question betrays the malignity of their hearts, and shews that they neither truly know, nor care to know, either him or his Father. If they knew *him*, as a Teacher sent from God, they would know that it is God who beareth witness of him, though not in a visible way, 'yet "by signs and wonders and mighty deeds."'—*Bloomf.*]

20. *The treasury.* A certain part of the women's court, where the chests were placed for receiving the offerings of those who came to worship, and consequently a place of great concourse.—*See* NOTE, Mt. xxi. 12, § 83, p. 277.

[21. *I go my way, &c.* 'Meaning that "he is about to leave them, and they shall seek the Messiah, and

PRACTICAL REFLECTIONS.

[Jno. viii. 15, 6. Jesus, by refraining from condemning the adulteress, did in a manner pronounce sentence upon the nation, as not being worthy of the protection of their law. This sentence of Christ, intimated in the words, '*and yet if I judge*,' has been confirmed by the providence of God: the Jews of that very generation were left without the protection of law, and which indeed has been their condition in almost every place, ever since, till our own day, when the prayers and efforts of Christians begin to avail in their behalf.]

18 *ver.* Although there is a sense in which the Father, the Son, and the Holy Ghost are one, yet there is also a sense in which they are distinct persons, as here the Son testifieth concerning himself and the Father.

[19 *ver.* Let no man pretend to be a Christian while living in estrangement from God; and as we desire to have communion with the Father, let us seek it through Christ, the Son of his love. There is such a oneness of the Son with the Father, that he who knows the Son, knows the Father also.]

21 *ver.* We have here the witness of Christ, that those who seek a Messiah, but do not find him in Jesus of Nazareth, *die in their sins*; and thus without any well founded hope of everlasting life. How should this consideration stir up the Christian to all diligence for the conversion of the Jews

UNTO US A CHILD IS BORN, UNTO US A SON IS GIVEN: AND THE GOVERNMENT SHALL BE UPON HIS SHOULDER: AND HIS NAME SHALL BE CALLED WONDERFUL, COUNSELLOR, THE MIGHTY GOD, THE EVERLASTING FATHER, THE PRINCE OF PEACE.—Isa. IX. 6.

JOHN viii. 23—.7.

23 Jews, Will-he-kill himself? because he-saith, Whither I go, ye can not come. And he-
said unto-them, Ye are from beneath ἐκ των κατω: I am from above ἐκ των ανω: ye are
24 of this world; I am not of this world. I-said therefore unto-you, that ye-shall-die in
25 your sins: for if ye-believe not that I am *he*, ye-shall-die in your sins. Then said-they
unto-him, Who art thou? And Jesus saith unto-them, Even *the same* that I-said unto-
26 you from-the-beginning την αρχην ὁ τι και λαλω ὑμιν. I-have many-things to-say and
to-judge of you: but he that-sent me is true; and-I speak to the world εις τον κοσμον
27 those-things which I-have-heard of him. They-understood not that he-spake to-them *of*

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upon them in the land, and their scattering therefrom, Moses proceeds to say, Le. xxvi. 39, 'And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.'

Jno. viii. 22. *Will he kill himself?*—Many of the men of that generation were so left to themselves as to kill those dearest to them, which had been threatened, De. xxviii. 52—.8—*see* their former supposition, vii. 35, p. 95.

23. *Ye are from beneath, &c.*—*see* ch. iii. 31, § 13.

ye are of this world—1 Jno. iv. 5, 'They are of the world: therefore speak they of the world, and the world heareth them.'—The disciples of Jesus are described by himself, as being not of the world, Jno. xv. 19; xvii. 6, § 87, pp. 390, 399—He also says, xvii. 36, § 90, 'My kingdom is not of this world: . . . now is my kingdom not from hence.'

24. *I said, &c.*—*see* ver. 21—Jesus, by his repeated warning of the judgment threatened, gives example to the watchman, to whom the Lord says, by the prophet, Eze. iii. 18, 19, 'When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked *man* shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.'

If ye believe not that I am—so the Lord, by Moses, had threatened, in the case of their refusing to hear that Prophet, De. xviii. 15—9—who was to come in the name of the Lord, Ex. iii. 14, 'I AM,' &c., Ps. cxviii. 26—and who was now come as the Fulfiller of all righteousness, Mt. iii. 15, § 8, p. 58—Only in Him could refuge be found from the threatened wrath,

De. xxviii. 58, '*If* thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD;'—ver. 59, 'Then the LORD will make thy plagues wonderful,' &c.—but Jno. iii. 18, 'He that believeth on him is not condemned:' &c.—and Ac. iv. 12, 'Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.'

25. *Even* the same, *&c.*—Jesus had said at the beginning of the present discourse, ver. 12, p. 100, 'I am the Light of the world,' &c.—but perhaps the words may better be rendered, 'The Beginning, which also I said unto you:'—so he is described in the commencement of this gospel, ch. i. 1—3, § 7, 'In the beginning was the Word, and the Word was with God, and the Word was God. 2, The same was in the beginning with God. 3, All things were made by him:' &c.—*see* what Jesus had said to them regarding his oneness with the Father, ch. v. 17—30, § 23, p. 176—and on the present occasion just before, ver. 23, 'I am from above:'—He is called, Col. i. 18, 'the Beginning,'—and Rev. iii. 14, 'the Beginning of the creation of God;'—*comp.* Ge. i. 3.

26. *many things to say and to judge, &c.*—*see* his prophetic discourses upon his last visit to Jerusalem, Mt. xxi. 23—xxiv. §§ 84—.6.

he that sent me, &c.—ch. vii. 28, p. 94.

which I have heard—*see* ch. iii. 32, § 13, p. 90—The voice of the Father, which was heard on the holy mount, Mt. xvii. 5; 2 Pe. i. 17, .8, forms the groundwork of the succeeding part of his present discourse, ver. 28—43—*see on* ver. 45, p. 106.

27. *They understood not*—as before, when they sought to kill him for saying that God was his Father, ch. v. 18, § 23—Jesus after this proceeds to speak more plainly of the Father, ver. 28, .9.

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desire his coming; but the Messiah that *they* expect will not come: and as they have rejected *him* who is the true and only Messiah, there remains no other salvation." Ἐν τῇ ἁμαρτίᾳ ὑμων ἀποθ, is a mode of expression formed on that of Eze. iii. 19; xviii. 26; xxxiii. 9, 18, "*shall die in his iniquity*." And ἁμαρτία may be here understood in a general way of that fountain and cause of all other sins and miseries, *obstinate unbelief*; which, in their case, shortly led to the crucifixion of their Saviour, and carried with it the Divine vengeance so soon to overtake them.'—*Bloomf.*]

Jno. viii. 22. *Will he kill himself?* 'This appears to have been a wilful perversion of our Lord's meaning; *q. d.* "What! will he make away with himself, to get away from this our pretended persecution?"'—*see* vii. 20, p. 92. Thus imputing to him what involved, even according to the opinion of the Jews, great criminality; for we find from *Jos. Bell.* iii. 14, that the Pharisees supposed the lowest pit of hell to be reserved for self-murderers.'—*Ibid.*

To such extreme misery were the Jews reduced at the destruction of Jerusalem, that multitudes of them committed suicide.

25. *From the beginning.* Some suppose that this refers to what had been said at the beginning of the present discourse, ver. 12, p. 100. He had before fully declared himself, ch. v. § 23. Others have supposed that the words might be rendered 'the Beginning,' which is also what I said unto you.'—*See* 'Scr. Illus.']

26. *I have many things to say.* By this he implied that he understood *well* their character, and was able to expose it.

PRACTICAL REFLECTIONS.

Jno. viii. 22. Awful is the case of those who mock at the warning words of the Redeemer! The Jewish nation soon plunged into self-destruction; and multitudes among them sought relief from the evils of life in the guilt of suicide.

[23 *ver.* It is good to make a clear distinction between that which is of God, and that which is not.]

24 *ver.* It is only through faith in Christ as the 'I AM,' the living life-giving One, that we can, any more than the Jews, escape from dying in our sins. Let us, from their case, be warned to flee from the wrath to come.

25 *ver.* Let us carefully trace the connection of the words of Christ from the beginning; and may we, as being new created in Christ Jesus, experience that he is indeed '*the Light of the world, the Beginning of the creation of God.*'

26 *ver.* Let us listen now to the words of warning in the day of our merciful visitation, and not delay till the judgement be past, and the irrevocable sentence, like that upon Jerusalem, be declared, *see* Mt. xxiii. § 85, p. 320; Lu. xix. 41—4, § 82, p. 264.

[Let him who handles the words of God, be able to appeal to the God of truth as to One whom he knows, and who can witness to his integrity.]

HE THAT COMETH FROM ABOVE IS ABOVE ALL: HE THAT IS OF THE EARTH IS EARTHLY, AND SPEAKETH OF THE EARTH: HE THAT COMETH FROM HEAVEN IS ABOVE ALL.—John iii. 31.

JOHN viii. 28—32.

28 the Father. Then said Jesus unto-them, When ye-have-lifted-up ὑψωσητε the Son of
man, then shall-ye-know that I am *he*, and *that* I-do nothing of myself; but as my
29 Father hath-taught me, I-speak these-things. And he that-sent me is with me: the
30 Father hath-not left me alone; for I do always those-things that-please him. As-he-
spake these *words*, many believed on him.
31 Then said Jesus to those Jews which-believed on-him, If ye continue in my word, *then*
32 are-ye my disciples indeed; and ye-shall-know the truth, and the truth shall-make-

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Jno. viii. 28. *lifted up the Son of man—see on* ch. iii. 14, § 12, p. 85; xii. 32—4, § 92, p. 288.—Jesus here speaks 'of his decease which he should accomplish at Jerusalem,' Lu. ix. 31, § 51, p. 54.

then shall ye know—when on the day of Pentecost was given, in the descent of the Holy Spirit, the proof of Christ's ascension to the throne of the Father, Peter said, Ac. ii. 36, 'Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.'—ver. 40, 'And with many other words did he (Peter) testify and exhort, saying, Save yourselves from this untoward generation.'—That very generation was made to know the truth of the words spoken to their fathers, Je. xliv. 28, 'and all the remnant of Judah, . . . shall know whose words shall stand, mine, or their's.'

nothing of myself—so ch. v. 19, 30, § 23, p. 177.

as my Father—ch. iii. 11, 32, §§ 12, 3, pp. 84, 90.

29. *he that sent me is with me—see* his words to Philip, ch. xiv. 10, 11, § 87, and also to Judas, not Iscariot, ver. 22, 23. *ib.*

not left me alone—see ver. 16, p. 101—and ch. xvi. 32, § 87.

those things that please him—so the Father witnessed at his baptism, Mt. iii. 17, § 8, and at his transfiguration, xvii. 5, § 51—His meat was to do the will of the Father that had sent him, Jno. iv. 34, § 13—*see also* v. 30; vi. 38, §§ 23, 43.

30. *many believed*—ch. vii. 31, p. 94; x. 42, § 57, p. 125; xi. 45, § 58, p. 132; xii. 11, § 81, p. 257; 42, 3, § 85, p. 310—'Among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God.'—Such believers will not be acknowledged in the judgment, Mk. viii. 38, § 50, p. 43, 'Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.'

31. *continue in my word*—unlike the way-side hearer, who does not retain the word; does not understand it, Mt. xiii. 18, 9, § 33, p. 254—*see* ver. 43, p. 105—it is he who endureth to the end that shall be saved, Mt. xxiv. 13, § 86; He. x. 36—9, 'For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. 37, For yet a little while, and he that shall come will come, and will not tarry. 38, Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him. 39, But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.'—A little after, ver. 44, p. 106, these seem to be addressed as having or their father, the devil, who 'abode not in the truth,'—it is also said unto them, ver. 45, 'Because I tell *you* the truth, ye believe me not.'—Their case is described, ch. xv. 6, 'If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.'

then *are ye*, &c.—This is the true test of christian character, ch. xiv. 21, 'He that hath my commandments, and keepeth them, he it is that loveth me:'—*see* 1 Jno. ii. 5; iii. 24; 2 Jno. 6.

32. *know the truth*—Ho. vi. 3, 'Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter *and* former rain unto the earth.'—The apostle could say, 2 Tι. i. 12, 'I know whom I have believed.'—John concludes his first epistle by declaring his knowledge of the truth, and warning against idols, 1 Jno. v. 20, 21, 'And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life. Little children, keep yourselves from idols.'

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Jno. viii. 28. *The Son of man. See* NOTE, Mt. viii. 20, § 34, p. 265.

Know. However ignorant ye now are of me, when once ye have crucified me, and occasioned my exaltation to glory, either the happy influences of my spirit, or the miseries on yourselves and nation, will convince you that I act by my Father's authority, and have faithfully declared his doctrines, promises, and threatenings.

29. *Those things that please him. See* Mt. iii. 17, § 8, p. 60, '*This is my beloved Son, in whom I am well pleased.*'—Phil. ii. 8, 9; Is. liii. 10, 2. . . . . 2 Pe. i. 17, '*For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.*' Mt. xvii. 5, § 51. His *undertaking* the work of redemption was pleasing to God, and he had the consciousness that in *executing* it he did those things which God approved.

31. *If ye continue.* μεινητε, 'dwell,' as a man doth at home, which is his centre, and rest, and refuge.

32. *Shall know the truth.* Jesus is himself the TRUTH—*see* ch. xiv. 6, § 87. He is the *truth* of all those shadows to which the Jews were in bondage under the law.—*See* NOTE, ch. vii. 17, p. 91, '*If any man will do his will.*'

The truth shall make you free. καὶ ἡ ἀλήθεια, meaning, 'the truth as it is in Jesus, will free you from the bondage to sin and Satan,' and place you in 'the glorious liberty of the children of God.'—*See* Rom. viii. 2, 15, 21.

The condition of a sinner is that of a *captive* or a *slave* to sin. He is one who serves and obeys the dictates of an evil heart, and the corrupt desires of an evil nature.—*See* 'Scrip. Illus.,' *ver.* 34.

PRACTICAL REFLECTIONS.

Jno. viii. 28. May we, in our blessed experience, know that he who was lifted up on the cross, is exalted to the throne of the Father, and hath, as made known on the day of Pentecost, received gifts to give unto men. May we know the Son of God in his saving grace, so shall we not know him in his avenging power.

29 *ver.* Not only at his Baptism and Transfiguration was Jesus acknowledged by the Father as his 'BELOVED SON,' in whom he is well pleased; the same acceptance of Christ, as our High Priest, is declared in every one who is given to experience the blessedness of walking with God.

31 *ver.* Let us not merely begin, but let us continue, to attend to the instructions of Christ; and let us see that our believing on him is with knowledge and in truth.

[32 *ver.* Let us truly seek to know the truth, in opposition to all the deceptions of Satan, and our own deceitful hearts; that, set free from the thraldom of sin, we may serve God in the liberty of the sonship.]

JOHN viii. 33—.9.

33 you'-free. They-answered him, We-be Abraham's seed, and were-' never'-in-bondage
34 δεδουλευκαμεν to-any-man: how sayest thou, Ye-shall-be-made free? Jesus answered
them, Verily, verily, I-say unto-you, Whosoever committeth ποιων sin is the-servant of
35 sin. And the servant abideth not in the house for ever εις τον αιωνα: *but* the Son
36 abideth ever εις τον αιωνα. If the Son therefore shall-make-' you'-free, ye-shall-be
37 free indeed. I-know that ye-are Abraham's seed; but ye-seek to-kill me, because my
38 word hath-' no'-place ου χωρει in you. I speak that-which I-have-seen with παρα my
39 Father: and ye do that-which ye-have-seen with παρα your father. They-answered and

SCRIPTURE ILLUSTRATIONS.

Jno. viii. 32. *make you free—see* ver. 36.

33. *We be Abraham's seed—see on* Lu. i. 55, § 2, p. 12—The Lord made a covenant with Abraham, saying, Ge. xvii. 7, 'I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.'—This covenant the Lord confirmed by an oath, xxii. 16, saying, ver. 17, 'In blessing I will bless thee,'—ver. 18, 'And in thy seed shall all the nations of the earth be blessed.'—The sign of circumcision was given in connection with the covenant, Rom. iv. 11, 'A seal of the righteousness of the faith which *he had yet* being uncircumcised:'—God requires the circumcision of the heart, Je. iv. 4; Rom. ii. 28, .9—So that being merely of the seed of Abraham according to the flesh, did not secure the blessing of Abraham, as had been abundantly shewn by Moses, De. xxviii. 32—The Baptist had pointed to a more important respect in which men may become children of Abraham, when he said to the Jews, Mt. iii. 9, § 7, 'Think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham.'

bondage—The Lord had forbid that the children of Israel, whom he had brought forth out of Egypt, should be sold for bondmen, Le. xxv. 42—but the threatening was soon to be accomplished, De. xxviii. 68, 'The LORD shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy *you*.'

34. *committeth sin*—1 Jno. iii. 4, 'transgresseth also the law:'—ver. 8, 'is of the devil;'—ver. 9, 'Whosoever is born of God doth not commit sin.'

servant of sin—Pr. v. 22, .3, *see border*- Rom. vi. 16—20, 'Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?' &c.—*see* of Simon Magus, Ac. viii. 23, 'For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.'—2 Pe. ii. 19, 'While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.'

35. *servant abideth not*—Ga. iv. 30, 'What saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.'—*Comp.* Ge. xxi. 10.

36. *free indeed*—Rom. vi. 14, 'For sin shall not have dominion over you: for ye are not under the law, but under grace.'—ver. 22, 'Being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.'—ch. viii. 2, 'For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.'—*See also* Ga. v. 1, 13; Ja. i. 25; ii. 12; 1 Pe. ii. 16.

37. *Abraham's seed—see on* ver. 33, *supra*—They were Abraham's seed according to the flesh; but, as here noticed, they wanted the most essential requisite to the being truly his seed—the having in them the good seed of the word—*see* ver. 40, p. 105.

kill me—ver. 40; ch. vii. 19—25, pp. 92, .3.

38. *seen with my Father*—ver. 28, .9, p. 103; iii. 11, § 12, p. 84.

your father—see ver. 44, p. 106.

NOTES.

[Jno. viii. 33. *They answered him.* It has been thought that these are distinct from such as before were said to have believed in him, but there is no hint of this given by the evangelist; their belief was without an understanding of the relation in which themselves stood to God, and consequently without the knowledge of their need of Christ as a Divine Redeemer.]

[*Never in bondage.* They could not well say that they as a nation had been, or were then, free from political bondage. They were bondmen in Egypt, and subsequently were brought into subjection by the Moabites, Ammonites, Philistines, and Babylonians; and at this very time they were under the Roman yoke, and paid tribute to Cæsar: but it is possible that they may have referred to personal slavery, from which they would of course deem themselves free. If these persons were only professed believers, and in reality enemies of Christ; and if they supposed him to speak of political bondage, they would naturally be desirous that Jesus should explain himself more fully, that they might have wherewith to accuse him. So those who feigned themselves just men, and professed faith in his teaching, Lu. xx. 20, .1, § 81, p. 235.]

[34. *Committeth sin.* ποιων αμαρτιαν, 'worketh,' or acteth known sin. 'Every one that makes sin,' makes contrivances of sin, makes provision for the flesh, deviseth iniquity, &c. If there were among the persons present those who feigned themselves to be believing listeners, but who really were in a plot to procure a shew of evidence for his condemnation, these words may have a special application to their case, as well as that they contained a general truth.]

35. *The servant abideth not.* Here we have an illustration drawn from what is usual in common life; *q. d.*, 'The *slave* has no claim to remain continually in the same family; but may, at the pleasure of his owner, be sold unto another.'

36. *Son . . . shall make you free.* Alluding to a custom among the Romans of a son's making free, after his father's death, such as were born slaves in his house.

[* Ver. 36 contains *another* view, engrafted on the former; the comparison being the same, but the application different. And as, in the foregoing verse,

PRACTICAL. REFLECTIONS.

Jno. viii. 33. Let us beware of trusting in the flesh, and as little let us presume that we are blameless, because sentence against our evil works may not have been executed speedily. Delay, as in the case of the unbelieving Jews, may only result in the more terrible destruction.

34 *ver.* There are none so sunk in slavery as those who labour to accomplish sinful contrivances.

[35, .6 *ver.* The true believer has not only the privilege of being set free from the slavery of sin, but also from the bondage of those typical rites in which the servants of God had, under the law, in comparative darkness to labour, until life and immortality were brought to light by the gospel.]

39 *ver.* It is not a mere profession of faith, any more than mere natural descent, that will truly constitute

HIS OWN INIQUITIES SHALL TAKE THE WICKED HIMSELF, AND HE SHALL BE HOLDEN WITH THE CORDS OF HIS SINS.—PROV. v. 22.
HE SHALL DIE WITHOUT INSTRUCTION; AND IN THE GREATNESS OF HIS FOLLY HE SHALL GO ASTRAY.—PROV. v. 23.

JOHN viii. 39—43.

said unto-him, Abraham is our father. Jesus saith unto-them, If ye-were Abraham's
40 children, ye-would-do the works of Abraham. But now ye-seek to-kill me, a-man
that hath-told you the truth, which I-have-heard of παρα God: this did not Abraham.
41 Ye do the deeds of your father. Then said-they to-him, We be-not-born of fornication;
42 we-have one Father, *even* God. Jesus said unto-them, If God were your Father, ye-
would-love me: for I proceeded-forth and came from God εκ του Θεου εξηλθον και ηκω;
43 neither came-I of myself, but he sent me. Why do-ye-not-understand my speech?

SCRIPTURE ILLUSTRATIONS.

Jno. viii 39. *Abraham is our father—see on* ver. 33, p. 104—Believers are more nearly related to Abraham than those who are merely his descendants according to the flesh, Ga. iii. 7, 'Know ye therefore that they which are of faith, the same are the children of Abraham.'—ver. 29, 'If ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.' —In the parable, Lu. xvi. 23—31, § 69, p. 200, a son of Abraham is represented as crying to him from hell, without deriving the least advantage from his natural relationship—but Ga. iii. 9, 'they which be of faith are blessed with faithful Abraham.'

If ye were, &c.—Implying that their natural descent and circumcision in the flesh, did not constitute them children of Abraham, so as to make them heirs with him of the blessing—*see on* ver. 33, p. 104.

works of Abraham—Abraham, who was justified by faith, Rom. iv., was equally remarkable as being justified by works, Ja. ii. 21—3.

40. *the truth*—Ga. iv. 16, 'Am I therefore become your enemy, because I tell you the truth?'

heard of God—see on ver. 26, p. 102.

this did not Abraham—Abraham heard and was obedient to the words of God, Ge. xii. 1, 4; xv. 1, 6; xvii. 1, &c., 23; xxii. . . .—Abraham risked his life in behalf of Lot, whose conduct towards him had been selfish and ungenerous; and acted most generously, not only towards him, but also to the people of Sodom, who seem to have had no claim upon his kindness, except their being in distress, xiii. 8; xiv. 14, &c. —He received with the most polite attention the wayfaring strangers, and entertained them with his best, xviii. 1—8—One of them, we afterward find, was the Lord himself, ver. 13, 4, whom Abraham's descendants were now minded to kill: whereas Abraham interceded, with the most earnest importunity, for even the wicked people of Sodom, ver. 17—33—*see also* PRAC. REFLEC.

41. *born of fornication*—to be children of fornication, is an expression denoting in the scriptures idolatry, or the worship of other than the true God, Is. i. 21. . . . lvii. 3. . . . Ho. i. 2; ii. 4.

42. *If God were your Father, &c.*—1 Jno. v. 1, 'Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.'

I proceeded forth and came from God—to be of God, born of God, sent of God, are terms used of believers and prophets, ver. 47; 1 Jno. iv. 4; v. 1: but the expression here used is peculiar to Christ; it denotes his Divine original as well as mission; that he is of the Father as a Son of his own essence, proceeding from him, as well as that he came from the Father as a Divine Messenger. The form of expression *εκ του Θεου εξηλθον*, is often used by the LXX. to signify a proper birth when applied to man, Ge. xv. 4; xxxv. 11—It is used of Christ with respect to his human birth, Is. xi. 1, 'And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:'—*Guyse—comp.* Jno. vi. 46, § 43; vii. 29, p. 94; xiii. 3, § 87—*see* xvi. 27, 8; xvii. 7, 8, 26.

he sent me—Thus he has explained what they did not understand, that he had spoken of God as his Father, who had sent him, *see* ver. 26, 7, p. 102, and *comp.* therewith ver. 28—42; thus he has again declared the same truth for which they formerly sought to kill him, ch. v. 18, § 23; and again x. 31, 3, § 56, p. 122.

43. *Why do ye not unaerstand?—see* ver. 27, p. 102, 'They understood not,' &c.

NOTES.

there is a comparison between the state of a slave and that of the son and heir, so in this there is one between the freedom communicated by the master and that by his son, with the concurrence of his father. For as there were cases in which a proprietor could not manumit without the consent of the son and heir, or at least a manumission in which the son concurred with the father might be regarded as being doubly effectual; so the freedom and salvation produced by the conjoint manumission of both Father and Son is most truly effectual. "Ουτως ελευθεροι has reference, not merely . . . . to the freedom from the tyranny of evil passions, but that freedom accomplished by Divine grace from "the dominion of sin," —*see* Rom. vi. 17—which implies an introduction into "*the glorious liberty of the children of God*," viii. 21, 3; ix. 4.'—*Bloomf.*]

Jno. viii. 39. *Would do the works of Abraham.* Resemble him in faith and holiness.

40. *Ye seek to kill me. See* ver. 37.

This did not Abraham. There are two things noted here in which they differed from Abraham, and followed their father, who was a murderer and a liar from the beginning: 1st, In seeking to kill him, or possessing a murderous and bloody purpose. 2nd, In rejecting the truth as God revealed it.

[37—41. I know that ye are the natural descendants of Abraham; but ye are so far from being like him in his faith or obedience, that ye seek to murder me, merely because your own proud and carnal hearts cannot relish nor receive the self-humbling doctrine which I preach unto you. I speak and act as one intimately acquainted with God my Father, and obedient to him; and ye act as under the influence of the devil as your true father, and in communion and concert with him; a very sure evidence that ye are not the genuine and believing children of Abraham.]

[42. *I proceeded forth, &c.* εξηλθον και ηκω. 'The full sense is, "I proceeded forth [from God], and am come into the world [as his Legate]." A sense of ηκω found in the Greek tragedians. The former term (εξηλθον) has reference to the character of Jesus as the *eternal Son of God*; the latter, his character as *Legate* and *Mediator*.'—*Bloomf.*]

43. *Why, &c.* 'Speech,' λαλια, refers to the manner of speaking, meaning, 'How is it that [as ye say] ye

PRACTICAL REFLECTIONS.

us children of Abraham; we must be found in the steps of Abraham, acting out the same faith in God, and exercising the same good will towards men.

Jno. viii. 40. Let us, like Abraham, be ready to entertain strangers; and especially let us, like him, obediently listen to the voice of the Lord. Let us hear patiently the truth, even when spoken by man in reproach or reproof; and, like Abraham, answer it with prayer for the reprover.—*See* Ge. xx.

41 *ver.* Let us not flatter ourselves, that because we are not in the same respect as some others, children of the devil, that therefore we are children of God.

42 *ver.* Let us shew our love to God by our love to his only begotten Son, and by our loving all who, through him, are made partakers of the Divine nature.

43 *ver.* Let our earnest desire be to hear the words of Jesus; so may we expect to understand their import.

BUT HE IS A JEW, WHICH IS ONE INWARDLY; AND CIRCUMCISION IS THAT OF THE HEART, IN THE SPIRIT, AND NOT IN THE LETTER; WHOSE PRAISE IS NOT OF MEN, BUT OF GOD.—Rom. ii. 29.

JOHN viii. 44—50.

44 *even* because ye-can not hear my word. Ye are of *your* father the devil, and the lusts
of your father ye-will do. He was a-murderer *ἀνθρωποκτονος* from the-beginning, and
abode *ἑστηκεν* not in the truth, because there-is no truth in him. When he-speaketh a
45 lie, he-speaketh of his-own: for he-is a-liar, and the father of-it. And because I tell
46 *you* the truth, ye-believe me not. Which of you convinceth *ελεγχει* me of sin? And if
47 I-say the-truth, why do-ye not-believe me? He that-is of God heareth God's words:
48 ye therefore hear *them* not, because ye-are not of God. Then answered the Jews, and
49 said unto-him, Say we not well that thou art a-Samaritan, and hast a-devil? Jesus an-
50 swered, I have not a-devil; but I-honour my Father, and ye do-dishonour me. And I

SCRIPTURE ILLUSTRATIONS.

Jno. viii. 43. *can not hear, &c.*—When we compare the freedom with which he is allowed, on the present occasion, to declare the same truth for which he was before, and is afterwards, charged with blasphemy, and thought worthy of stoning, *see on* ver. 42, *supra*, we may with some reason suppose that they were already made to experience judicial blindness, with which they have been now, ver. 24, p. 102, and are afterwards threatened, ch. ix. 39, p. 113; xii. 35, .6, 40, §§ 82, .5.

44. your *father the devil—see* ver. 41, &c.; Mt. xiii. 38, § 23, p. 260; 1 Jno. iii. 8—10; Ac. xiii. 10, '*Thou* child of the devil,' &c.

a murderer—1 Jno. iii. 12. 'Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.'

abode not in the truth—Jude 6, 'The angels which kept not their first estate,' &c.—*see* ver. 31, p. 103.

he is a liar—1 Jno. ii. 22, 'Who is a liar but he that denieth that Jesus is the Christ?'—iv. 1, 'Beloved, believe not every spirit, but try the spirits whether they are of God:'—ver. 3, 'Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God.'

45. *the truth*—He had told them the truth respecting himself as being the Son of God, ver. 28, p. 103—in whom the Father is well pleased, 29—whose word is to be heard, and ever followed, as the very truth of God, 31, .2—he had told them the truth respecting themselves as being in bondage to sin, 33, .4—from which he was the Redeemer, 35, .6—They being in estrangement from God and his goodness, 37—42, and unwilling to be reconciled to the truth, would not be obedient to the voice, 'Hear ye him,' 43, 4.

ye believe me not—If these are the same people spoken of, ver. 30, p. 103, and whom Jesus proceeded to address, ver. 31, it follows that there was a sense in which they believed on him, and one in which they did not; just as there was a sense in which they were the children of Abraham, ver. 37, and one in which they were not, ver. 39; they might believe him to work miracles, and perhaps to be Christ, but they would not hear him as speaking of their need of redemption from the bondage of sin, ver. 33, &c.

46. *convinceth me of sin*—They had accused him of the sin of breaking the sabbath, and of the sin of blasphemy, for saying, 'that God was his Father, making himself equal with God,' ch. v. 18, § 23—On the great day of the feast, he boldly challenged his opposers upon the first count, vii. 21—6, p. 93. On the present occasion he as boldly provokes discussion upon the second charge, and defends the doctrine of his proper Sonship and Divine mission, viii. 16—42—to which the Father had since given witness, Mt. xvii. 5, § 51. Jesus has thus, with the greatest publicity, courted investigation, both with regard to his practice and his doctrine, in Jno. vii., viii.

47. *heareth God's words*—Our Lord has been discoursing on the blessing of obedience to the Father's command, 'Hear ye him,' 31—45. On hearing the words of Christ, *see* ch. x. 26, .7, § 56, p. 121; xiv. 23; xv. 14—.6; xvi. 27; xvii. 6—8, § 87.

48. *Samaritan—see* ch. iv. 9, § 13, p. 92, 'The Jews have no dealings with the Samaritans.'

a devil—The Jews could not altogether deny that Jesus manifested extraordinary power; but although that power was exercised only for good, the Pharisees ascribed it to the devil, Mt. xii. 24, § 31, p. 235—To this opinion of the Pharisees these Jews now seem to incline; in a little after, ver. 52, they venture still farther, and roundly assert what they here venture to insinuate.

NOTES.

do not understand my speech? even because ye cannot (or, are not disposed to) hearken and give heed to my words.'

Jno. viii. 44. *Of* your *father the devil.* That is, you have the temper, disposition, or spirit of the devil. You are influenced by him, you imitate him, and ought therefore to be called his children.

He speaketh of his own. *ἐκ των ἰδιων λαλει*, 'he speaketh of his own offspring,' or, 'from his own disposition,' for he is the father and fountain of all error and falsity.

The father of it. The father, or *originator* of *falsehood.* The word 'it' refers to *lie*, or *falsehood* understood. From him falsehood first proceeded, and all liars possess his spirit, and are under his influence.

45. *And because, &c.* 'The connection is, Ye also, like "your father the devil," are averse to truth; and, therefore, "because,"' &c.—*Lonsdale.*

46. *Convinceth.* *ελεγχει*, 'convicteth.'

Of sin. *περι ἁμαρτιας*, 'error, falsehood, a departure from truth.'

47. *Heareth God's words.* Listens to, or attends to the doctrines or commandments of God, as a child who loves his parent will regard and obey his commandments.

48. *Thou art a Samaritan.* This imputation was the most reproachful possible; the term implied that he was an idolater and a schismatic, and included everything that was odious and despicable.

And hast a devil. See ch. vii. 20, p. 92. This charge they brought against him because he had said that they were not of God, or not the friends of God. This they regarded as the same as taking side with the Samaritans; for the question between the Jews and Samaritans was, which of them worshipped God aright; ch. iv. 20, § 13, p. 93.

PRACTICAL REFLECTIONS.

Jno. viii. 44. If men would be kept from saying and doing evil, they must have a new birth from God—must submit themselves to Him as their Father, to be formed after the image of his dear Son.

[*45 ver.* It is an awful punishment of a deceiving spirit, to be left without the power of believing the truth.]

46 ver. If a witness be blameless, and what he says be TRUTH, we have certainly a full warrant for receiving his testimony, however the will or the wishes of men may oppose. The truth is to be received by whomsoever spoken. Truth as such has the stamp of Divine authority, and needs not the authority of man to give it currency.

47—9 ver. Let us shew that we are the children of God by obediently hearing his words. And let us seek to honour Him by calling the attention of others to what He hath spoken.

THIS IS THE CONDEMNATION, THAT LIGHT IS COME INTO THE WORLD, AND MEN LOVED DARKNESS RATHER THAN LIGHT, BECAUSE THEIR DEEDS WERE EVIL.—John iii. 19.

THE WISEST WITH RESPECT TO TEMPORAL THINGS, ARE OFTEN BLIND WITH RESPECT TO THINGS SPIRITUAL.

EITHER GET THE NATURE OF CHRIST WITHIN YOU, OR TAKE NOT THE NAME OF CHRISTIAN UPON YOU.

JOHN viii. 51.—8.

51 seek not mine-own glory: there-is one that-seeketh and judgeth. Verily, verily, I-say
unto-you, If a-man keep [a] τηρηῃ my saying, he-shall-never-see ου μη θεωρηση εις τον
52 αιωνα death. Then said the Jews unto-him, Now we-know that thou-hast a-devil. Abra-
ham is-dead, and the prophets; and thou sayest, If a man keep my saying, he-shall-never
53 εις τον αιωνα-taste of-death. Art thou greater than our father Abraham, which is-dead?
54 and the prophets are-dead: whom makest thou thyself? Jesus answered, If I honour
δοξαζω myself, my honour is nothing: it-is my Father that honoureth me; of-whom ye
55 say, that he-is your God: yet ye-have-not-known him; but I know him: and if I-
should-say, I-know him not, I-shall-be a-liar like-unto you: but I know him, and keep
56 his saying. Your father Abraham rejoiced ηγαλλιασατο to see my day ινα ιδη την
57 ημεραν την εμην: and he-saw *it*, and was-glad εχαρη. Then said the Jews unto him,
58 Thou-art [b] not-yet fifty years-*old*, and hast-thou-seen Abraham? Jesus said unto-them,

[a] Or, *observe*.

[b] Or, *hast not yet fifty years*.

SCRIPTURE ILLUSTRATIONS.

Jno. viii. 50. *seek not mine own glory—see* ch. vii. 18, p. 92.

one that seeketh—declaring this by his voice from heaven, Mt. iii. 17, § 8, p. 59, and xvii. 5, § 51—and by his prophets—*see* Ac. iii. 22—4.

and judgeth—De. xviii. 19, 'Whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him.'

51. *never see death—see* ch. v. 24, § 25; vi. 40, § 43; xi. 26, § 58.

52. *Now we know*—they had just before ventured upon the supposition, ver. 48.

and the prophets, &c.—They may here have referred to the words of scripture, Zec. i. 5, 'Your fathers, where *are they*? and the prophets, do they live for ever?'—but had they looked at the preceding and succeeding verses, 4 and 6, they would have met with words of warning, especially applicable to their own case, as refusing to hear the words of God.

54. *honour myself*—so he had said, ch. v. 31, § 23, 'If I bear witness of myself, my witness is not true.'

my Father that honoureth me—2 Pe. i. 17, 'For he received from God the Father honour and glory, when there came such a voice to him (Hear ye him) from the excellent glory, This is my beloved Son, in whom I am well pleased.'—*See on* ver. 45, 7, p. 106.

of whom ye say, &c.—see ver. 41, p. 105.

55. *not known him—see* ch. vii. 28, 9, p. 94; —xvii. 25, 'O righteous Father, the world hath not known thee: but I have known thee, and these,' &c.

but I know him—see ch. i. 18, 'No man hath seen,' &c.—Mt. xi. 27, § 29, p. 228, 'neither knoweth any man the Father, save the Son,' &c.

like unto you—Jesus was directly in contrast to them; they contradicted in word and act, that which they in their consciences had approved—*comp. on* ver. 31, p. 103.

and keep his saying—The saying of the Father on the holy mount, is in the present discourse applied by Jesus to the character and condition of his audience—*comp.* Mt. xvii. 5, § 51, with Jno. viii. 28—47.

56. *rejoiced to see*—Lu. x. 24, § 60, p. 145, 'Many prophets and kings have desired to see those things which ye see, and have not seen *them*;'—contrast the case of Abraham, *infra*.

and he saw—The Lord appeared to 'Abraham, when he was in Mesopotamia,' Ac. vii. 2; and again at Sichem, Ge. xii. 6, 7—*see* his meeting with Melchizedek, xiv. 18—20—and comp. He. vii. 1—10—the Lord again appeared to Abraham, Ge. xvii.—and confirmed the covenant made with him, ch. xv.—the Lord also came to him as a wayfarer, and gave assurance of the birth of Isaac (laughter or gladness), ch. xviii.

NOTES.

[Jno. viii. 50. *I seek not mine own glory.* ἐγὼ δὲ οὐ ζητῶ, &c. The full sense is, 'However, it is not *my* part to vindicate my honour [nor need I]; there is a Being who will vindicate it, and hold judgment on men as to their reception of me.']

51. *He shall never see death.* To *see death*, or to *taste of death*, is the same as *to die*, Lu. ii. 26, § 4; Mt. xvi. 28; Mk. ix. 1, § 50. The sense of this passage is, 'He shall obtain eternal life, or he shall be raised up to that life where there shall be no death.'—*See* Jno. vi. 49, 50, § 43; iii. 36, § 13; v. 24, § 23; xi. 25, 6, § 58.

52. *Thou sayest, If, &c.* The Jews perverted his words, as if he spake of temporal death.

53. *Whom makest thou thyself?* Or, whom dost thou pretend to be? Although the greatest of the prophets have died, yet *thou*, a Nazarene, pretendest that thou canst keep thy followers from dying!

54. *If I honour myself.* In reply to the objections of the Jews, our Lord now observes, that if he claimed this honour for himself, upon his own testimony alone, 'it was nothing,' or a *vain* glory, like that of ambitious worldly men; but his Father had conferred it on him, and testified in various ways that it belonged to him.

[56. *Rejoiced to see.* ἠγαλλιασατο ἵνα ἴδῃ, 'was even transported with a joyful desire that he might see my day.' The expression may, with the strictest propriety, signify, 'leaping forward with joy to meet the object of our wishes,' as well as exulting in the possession of it.]

57. *Fifty.* Christ was now not thirty-five; yet, worn with labours, he might appear older than he was. It may be, however, that half a century is here used proverbially.

PRACTICAL REFLECTIONS.

[Jno. viii. 50. Let us have a supreme regard to the glory of God in the vindication of his truth; and however we may for a time be covered with reproach, we may rest assured, that he will at length bring forth our righteousness as the light.]

[51 *ver.* Do we indeed believe that which Jesus so solemnly affirms, that in the keeping of his saying there is everlasting life?]

52 *ver.* They who are on the watch for evil, will turn the very word of life into death unto themselves.

54, 5 *ver.* May we duly attend to that saying which Jesus so highly valued, and whereby he received from the Father honour and glory. It is made known to us for our salvation, '*This is my beloved Son, in whom I am well pleased; Hear ye him.*'

58 *ver.* Jesus is from the beginning the I AM, '*the Light of life*,' as able to give joy as in the days of Abraham; and as willing to bless, as when among Abraham's descendants he tabernacled in the flesh.

JOHN viii. 59.

59 Verily, verily, I-say unto-you, Before Abraham was, I am. Then took-they-up stones to cast at him: but Jesus hid-himself ἐκρύβη, and went out-of the temple, going through the-midst of-them, and so passed-by παρῆγεν.

SCRIPTURE ILLUSTRATIONS.

Jno. viii. 58. *I am*—I *am*, though in the *present* tense, is clearly designed to express a *past* time. Thus, in Ps. xc. 2, 'From everlasting to everlasting, thou *art* God.' The expression, applied to God, denotes that *he* does not measure his existence in this manner, but that the word by which we express the *present* denotes his *continued* and *unchanging* existence. Hence he assumes it as his name, 'I AM,' and 'I AM THAT I AM,' Ex. iii. 14—*comp.* Is. xliv. 6; xlvii. 8—and this declaration corresponds to the affirmation of Jno. i. 1, that he was in the beginning with God, and was God.

NOTES.

Jno. viii. 58. *Verily, verily.* This is an expression used only in John, expressing strong affirmation, and particularly the great importance of what was about to be affirmed.

[*I am.* Denotes a priority of existence, together with a continuation of it to the present time. He uses the same expression which the eternal God does of himself, Ex. iii. 14. He signifies to them that he is that very Divine Being which was revealed to Moses under the name 'I AM.' Πριν Αβρααμ γενεσθαι, εγω ειμι, 'before Abraham was made or born, I am.' An unexceptionable translation would be, 'before Abraham existed, I myself existed.']

59. *Then took they up stones.* It seems *they* understood him as blaspheming; and proceeded, even without form of trial, to stone him, because this was the punishment prescribed in the law for blasphemy, Le. xxiv. 16; *see* Jno. x. 31, § 56, p. 122.

PRACTICAL REFLECTIONS.

Jno. viii. 59. May we never incur the awful punishment, of which the Jews, who took up stones to stone him, were now given a sign, in Jesus hiding himself from them, and so passing by.

[*Lesson* 53.]—*Jesus heals a blind man, and delivers the parable of the Good Shepherd.* John ix.—x. 21.

INTRODUCTION AND ANALYSIS.

Jno. ix. 1. While passing from the Jews, Jesus sees a man who had been blind from his birth.

—— 2. The disciples inquire into the cause of the man's blindness, supposing it to be sin, either in himself or his parents.

—— 3—5. Jesus tells his disciples, to regard this affliction rather as an occasion of working the works of God; an opportunity of doing good which must instantly be improved; and that his mission is to give light unto the world.

—— 6, 7. Jesus anoints the eyes of the blind man with clay, and sends him to the pool of Siloam, to wash; which, having done, the man returns seeing.

—— 8—12. Those who had previously known the man, being at length satisfied that he is the same who sat and begged, inquire how the change was effected, when he gives a faithful account of the occurrence.

—— 13—7. The man being brought to the Pharisees, and it having been on the sabbath that the good work was wrought on him, he is again examined with regard to the manner in which the cure was performed; some of them conclude that this was a breach of the sabbath, and a proof that Jesus could not be of God; but others question whether a wicked man would be able to perform such miracles. They ask the man to give *his* opinion. He confesses Jesus to be '*a prophet.*'

—— 18—23. The Jews being rather unbelieving as to the reality of such a change, call the parents of the man, and inquire whether he had indeed been born blind, and how he had received his sight? They give a direct answer to the former inquiry; but avoid saying anything on the latter point, being afraid of excommunication should they be drawn into an acknowledgment that Jesus is the Christ. They refer to their son for a statement of the facts.

—— 24. The Jews call upon the man to '*give God the praise;*' but wish him to say that Jesus is a sinner.

—— 25. The man will not acknowledge what he does not know, that Jesus is a sinner; but confesses what he does know, his having received sight.

—— 26. They again ask the man how his eyes had been opened.

—— 27. The man evades the question, and inquires into their motive for asking again. Would they also become Jesus' disciples?

—— 28, 9. They revile the man, and boast of being Moses' disciples. They know that God spake to Moses; but as to Jesus, whom they refuse even to name, they know nothing of whence he is.

Jno. ix. 30—3. The man thinks their ignorance marvellous, considering that the miracle wrought upon himself was a sufficient evidence of the Divine mission of Jesus.

—— 34. They spurn at the deserved reproof of the man that had been born blind and cast him out of the synagogue.

—— 35. Jesus having heard of the man being cast out, finds him, and asks whether he believes on the Son of God.

—— 36. The man being prepared to listen to Jesus as a fully accredited messenger of God, asks who the Son of God is, that he might believe on him.

—— 37. Jesus tells the man that he whom he now sees and hears, is the Son of God.

—— 38. The man believes in Christ, and worships him.

—— 39. Jesus intimates that the case here presented is not a singular one; that for judgment he was come into the world, that the blind might see, and the seeing be made blind.

—— 40. The Pharisees ask, '*Are we blind also?*'

—— 41. Jesus tells them, that if they had been as the man who they said was altogether born in sin, they would have no sin; and that their pride of knowledge was the cause of their remaining in ignorance.

—— x. 1—6. Jesus delivers the parable of the sheepfold; describing his shepherds and his sheep.

—— 7—10. Jesus explains the parable, shewing farther the character and privileges of his sheep.

—— 11—5. The Good Shepherd contrasted with the hireling.

—— 16. Jesus speaks of the other sheep which should hear his voice, &c.

—— 17. The Father loves the Son because of his suffering for man's redemption.

—— 18. The Saviour lays down his life freely, and yet according to the Father's commandment.

—— 19—21. The Jews are divided in opinion respecting him; some express the very worst notions of the supernatural power whereby he speaks; others think that both his words and working give evidence of the contrary.

NOT MANY WISE MEN AFTER THE FLESH, NOT MANY MIGHTY, NOT MANY NOBLE, ARE CALLED.—1 Cor. i. 26.
THEY THAT ARE CHRIST'S HAVE CRUCIFIED THE FLESH WITH THE AFFECTIONS AND LUSTS.—Gal. v. 24.

NO ACT OF FAITH MORE STRENGTHENS FOR DUTY, THAN THAT WHICH EYES GOD'S ALMIGHTY POWER ENGAGED FOR ITS ASSISTANCE.

SIN IS IN THE SAINT, THAT IS HIS LAMENTATION; HIS SOUL IS NOT IN SIN, THAT IS HIS CONSOLATION

Jesus heals a blind man. John ix. 1—6.

1 And as *Jesus* passed-by παραγων, he-saw a-man *which was* blind from *his* birth.
2 And his disciples asked him, saying, Master, who did-sin, this-man, or his parents, that
3 he-was-born blind? Jesus answered, Neither hath this-man sinned, nor his parents:
4 but that the works of God should-be-made-manifest in him. I must work the works of-
5 him that-sent me, while it-is day: the-night cometh, when no-man can work. As-long-
6 as I-am in the world ὁταν εν τῳ κοσμῳ ω, I-am the-light of-the world. When-he-had-

SCRIPTURE ILLUSTRATIONS.

Jno. ix. 2. *who did sin, &c.—see on* Lu. xiii. 2, 3, § 61, 'Suppose ye that these Galilæans,' &c.—*see also* the supposition of the barbarians with regard to Paul, Ac. xxviii. 4.

3. *the works of God*—Jesus had before said, ch. vi. 29, § 43, 'This is the work of God, that ye believe on him whom He hath sent.' This great work we afterwards find effected in the case of the man born blind —*see* ver. 35—8, *infra*.

manifest in him—In this man was manifested, first, obedience to the Lord, in doing what was for his own deliverance, ver. 7—secondly, faithfulness in testifying of the Lord before men, according to the knowledge he possessed, ver. 30—3—thirdly, submitting himself to the Lord for instruction and in devotion, ver. 36—8.

4. *I must work the works, &c.—see* ch. iv. 34, § 13, p. 95, 'My meat,' &c. Jesus, when referring to the proofs of his Messiaship, had said, ch. v. 36, § 23, p. 179, 'But I have greater witness than *that* of John:

for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.'—He again points to these works, saying, ch. x. 32, 'Many good works have I shewed you from my Father; for which of those works do ye stone me?' § 56, p. 122.

while it is day—the time of Jerusalem's merciful visitation, Is. i. 16—20. . . . . to which our Lord again refers, Lu. xix. 42—4, § 82, p. 264; Jno. xi. 9, § 58, p. 128, 'Are there not twelve hours in the day?'

the night cometh—of which the prophets had spoken, Is. lix. 9—11; Je. xiii. 16; and of which the Jews were also forewarned by Jesus, Jno. xii. 35, &c., § 82, p. 269.

5. *the light of the world—see on* ch. viii. 12, p. 100—Jesus not only opened the eyes of the man born blind, ver. 7, but poured into his mind the light of life, making himself known as the Son of God, 35—9, p. 113.

NOTES.

Jno. ix. 1. *A man . . . blind* 'Acts iii. 2, supplies an example to prove that such, as from bodily infirmities of any kind were obliged to depend upon charity, resorted to the gates or the avenues of the temple; and resorted thither at the times of prayer in particular. This man was evidently an object of the former description, ver. 8, and known for such, who was accustomed to resort and to sit somewhere, begging; and the time when Jesus left the temple was, as we have supposed, about the middle of morning prayer.'—*Gresweil.*

2. *Who did sin? &c.* It is inferred that this question arose from a received opinion propagated by the Grecian philosophers, that the souls of men migrate from one body to another after death, and that it meant, 'Was it for some sin of his own when his soul was in another body, or for some sin of his parents at the time of his conception, that he was born blind?'

[3. *Neither hath this man sinned, &c.* What our Lord here affirms, furnishes no argument against original sin, in the child born blind; any more than it does against the actual sin of the parents. Though this blindness, viewed as a punishment, must have been the fruit of sin, yet it was not to be traced to any single or particular sin, either in this man or his parents.]

But that the works of God. In this man was manifested the power of Him who in the beginning said, '*Let there be light.*' He was given the light of the body, ver. 7; and in him was signally shewn that good work to which Jesus had before referred, as more especially the work of God, ch. vi. 29, § 43, p. 327—and *see* ver. 38, p. 113, *infra*.

4. *While it is day.* The time of Jerusalem's merciful visitation.

The night cometh. When wrath would come upon the unbelieving Jews to the uttermost.

5. *The light, &c.* Includes a double meaning; he was, as predicted by Isaiah, to open the eyes of the blind physically and spiritually.

PRACTICAL REFLECTIONS

Jno. ix. 1. Let us be followers of Jesus, who, even in escaping from a violent death, neglects not to look upon the misery of others with compassionate regard.

2 *ver.* We should not infer the spiritual character of others, from the temporal privations they may be called to endure.

3, 4 *ver.* We should look upon the afflictions of those around us, as affording opportunity for working the works of God. The present is our time for doing good,—Let us work while the day lasts.

The time may come when necessity will cause the servants of God to desist from their labours in our long favoured land, and leave it to blight and barrenness. Let the time of fearful retribution for mercy misimproved and abused not be hastened and aggravated through any slackness of ours in working the works of God. Let us attentively consider the work of our day, and earnestly engage therein, and be most careful to leave no part of it until the night come, when no man can work. Such night hath followed the day, in almost every land between the British Isles and the lands in the East first visited by the Sun of Righteousness. Our day has been long, our opportunities have been great; how soon they may be less, yea, altogether lost, we know not. What reason have we to think that our case is to be an exemption from the common rule? Our national disregard of the purposes for which we have been given our strong position and eminent privileges has been most marked and even daring. Ours have been the religious privileges of Israel, the wealth of Babylon, the commerce of Tyre, the literature of Greece, and the triumphs and wide spread empire of Rome. We have much that is peculiar; and the blessings of all other states and empires we have for the gathering up. What have we rendered to the Lord for all his benefits? In too many instances, only so much as was agreeable to the world, or consistent with our worldly advantage. We have in general had only so much faith as sense would fully warrant. We have much faith as sense would fully warrant. We have much faith as sense would fully warrant. We have not, as we ought, walked in the light. O God of all light, fill with thy Holy Spirit, and enable us to do thy work faithfully! humbly following the footsteps of our Divine Redeemer, who esteemed it his meat and his drink to do the will of his Father. So may and his drink to do the will of his Father. So may night come to us with its needful repose, and so upon us will the day of the Lord arise with eternal gladness.

5 *ver.* Let the light of the follower of Jesus appear by his works, even when, like his Master in the present instance, he is hidden from the common view.

JOHN ix. 7—16.

thus spoken, he-spat on-the-ground, and made clay of the spittle, and he-anointed [a] the
7 eyes of-the blind-man with-the clay, and said unto-him, Go, wash in the pool of Siloam,
(which is-by-interpretation, Sent απεσταλμενος.) He-went-his-way therefore, and
washed, and came seeing.
8 The neighbours therefore, and they-which before had-seen him that he-was blind,
9 said, Is not this he that-sat and begged? Some said, This is *he*: others *said*, He-is
10 like him: *but* he said, I am *he*. Therefore said-they unto-him, How were thine eyes
11 opened? He answered and said, A-man that-is-called Jesus made clay, and anointed
mine eyes, and said unto-me, Go to the pool of Siloam, and wash: and I-went and
12 washed, and I-received-sight ανεβλεψα. Then said-they unto-him, Where is he? He-
said, I-know not.
13 They-brought to the Pharisees him *that* aforetime *was* blind. 14 And it-was the-
15 sabbath-day when Jesus made the clay, and opened his eyes. Then again the Pharisees
also asked him how he-had-received-his-sight. He said unto-them, He-put clay upon
16 mine eyes, and I-washed, and do-see. Therefore said some of the Pharisees, This man

[a] Or, *spread the clay upon the eyes of the blind man.*

SCRIPTURE ILLUSTRATIONS.

Jno. ix. 6. *he anointed the eyes*—so when opening the eyes of a blind man, Mk. viii. 23, § 49, p. 34, he 'spit on his eyes, and put his hands upon him.'—To the angel of the church of the Laodiceans he says, Rev. iii. 18, 'Anoint thine eyes with eyesalve, that thou mayest see.'

7. *pool of Siloam*—Ne. iii. 15, 'the pool of Siloah by the king's garden,'—These waters, which are said to issue from under the temple, seem to have represented something of greater importance; thus it is said, Is. viii. 6, 7, 'Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son; now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many,' &c.

by interpretation, Sent—Jesus had been multiplying proofs of his being the Sent of the Father, ch. v. 30—47, § 23, p. 178—he had cried as he taught in the temple, ch. vii. 37, 8, p. 95, 'If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.'—His disciples were to be apostles, or persons *sent forth* conveying the water of life to others; so he said to them, ch. xx. 21—3, § 95, 'Peace *be* unto you: as *my* Father hath sent me, even so send I you... Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them;' &c.—To Saul, afterwards the apostle of the Gentiles, he also said, Ac. xxvi. 17, 8, 'I send thee, to open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins,' &c.

11. *A man that is called Jesus.*—He had probably before heard Jesus speak, and knew the Good Shepherd by his voice: to which there may be allusion, ch. x. 4, &c.

made clay, &c.—The man simply narrates the matter as it had happened, ver. 6, 7—It is in the 'honest and good heart' that the good seed may be expected to take root, and bring forth fruit, Lu. viii. 15, § 33, p. 25*f*.

14. *it was the sabbath day*—Jesus had before, at Jerusalem, been charged with breaking the sabbath, in connection with a similar case, ch. v. 10, 6, 8, § 23, p. 176—He had since publicly vindicated his conduct on that occasion, vii. 21—4, p. 93.

NOTES.

Jno. ix. 6. *And made clay, &c.* The action itself could, of course, contribute nothing to the cure, but is to be considered as a *symbolical* one, such as the spitting on the eye, Mk. viii. 23, § 49, p. 34. *See also* vii. 33, § 46, p. 24. In *imitation* of this, the early Christians used, by a similar symbolical action, to anoint the eyes of the catechumens with clay. *See* Bingham's Eccl. Ant. x. 2. 14. Elisha commanded his *staff* to be laid on the face of the child that he was about to restore to life, 2 Ki. iv. 29. By this the prophet shewed that the miracle was wrought by power communicated through *him*. So in this case, Jesus, by this act, shewed to the blind man, that the *healing* power came from him who anointed his eyes.

He anointed. επεχρισεν, 'he spread.'

7. *Go, wash.* An instance somewhat similar occurs in the case of Naaman the Syrian leper, 2 Ki. v. 10. God has always a reason for all that he directs us to do; and our faith and willingness to obey him are often tried when we can see little of the reason of his requirements.

In the pool, &c. i.e., the fountain.

Siloam. This was without the walls, at the south-east angle of the city.—*See* Geog. Not. p. 118, '*Siloam*.'—*See* Note, Lu. xiii. 4, § 64, p. 173, '*Tower in Siloam*.'

[*Which is by interpretation, Sent.* Signifying the same as Shiloh; the meaning is, 'which by its name may put you in mind of Messiah, (who is styled Shiloh, the Sent,) by whom the miracle is wrought.' The interpretation of the name, however, is not likely to have been given by Jesus to the blind man. It was probably, as in many other cases, given by the Evangelist as writing in Greek.]

PRACTICAL REFLECTIONS.

Jno. ix. 6. The first part of the process in opening the blind eyes, may sometimes seem the most unlikely for attaining the desired end. The most painful providences are not unfrequently preparatives for an enjoyment of spiritual vision.

[7 *ver.* Let us be obedient to Christ in the use of the means he prescribes; and however simple, we shall find them effectual for good. Let us be active in the use of the means of recovery made known to us, else we cannot expect that our case will be bettered, but rather made worse. It is by washing in the doctrine of the Shiloh, the Sent of God, that spiritual sight is given to those who were born blind.]

8—12 *ver.* That man is in a favourable state of mind, who is strictly regardful of truth in the reception of facts, freely confessing what he does know concerning the Saviour.

13 *ver.* Although Jesus had personally withdrawn from the presence of the Pharisees, yet in doing so, he leaves with them additional evidence of his being the Christ—*comp.* ver. 4, with ch. x. 25.

14 *ver.* How differently from the Jews had Jesus been engaged upon the sabbath—they, in contending against the truth, and in attempting his death—he, in instructing the ignorant, and in sealing his instructions by a miracle of mercy.

[15, 6 *ver.* It is matter for serious reflection, that even the strongest evidences for the Divine mission of Christ, were turned into charges against him by the greatest religious professors of the day.]

Jesus, at imminent risk, continued to perform miracles of mercy on the sabbath day teaching us to

JOHN ix. 17—25.

is not of παρα God, because he-keepeth not the sabbath-day. Others said, How can a-
man *that is* a-sinner do such miracles? And there-was a-division σχισμα among them.
17 They-say unto-the blind-man again, What sayest thou of him, that he-hath-opened thine
eyes? He said, He-is a-prophet.
18 But ουν the Jews did-not-believe concerning him, that he-had-been blind, and
19 received-his-sight, until they-called the parents of-him that had-received-*his*-sight. And
they-asked them, saying, Is this your son, who ye say was-born blind? how then doth-
20 he-now-see? His parents answered them and said, We-know that this is our son, and
21 that he-was-born blind: but by-what-means he-now-seeth, we-know not; or who
hath-opened his eyes, we know not: he is-of age; [a] ask him: he shall-speak for
22 himself. These *words* spake his parents, because they-feared th Jews: for the Jews
had-agreed [b] already, that if any-man did-confess that-he αυτον was Christ, he-should-be-
23 put out-of-the-synagogue. Therefore said his parents, He-is of age; [a] ask him.
24 Then again called-they the man that was blind, and said unto him, Give God the-
25 praise: we know that this man is a-sinner. He answered and said, Whether he-be a-
sinner *or no*, I-know not: one-thing I-know, that, whereas-I-was blind, now I-see.

[a] Or, *he is old enough.* [b] Or, *ordained.* [c] Or, *had been blind.*

SCRIPTURE ILLUSTRATIONS.

Jno. ix. 16. *Others said, How can? &c.*—Nicodemus was both a Pharisee and a ruler of the Jews; he might be expected to put such a question, having before acknowledged to Jesus himself, ch. iii. 2, § 12, p. 83, 'No man can do these miracles that thou doest, except God be with him.'—The man who had been born blind goes farther than the cautious Pharisee—*see* ver. 31, .3, p. 112.

17. *He is a prophet*—The man had already proved his faith in Jesus' word, in the very act of going, as directed, to receive his sight, ver. 7—The conviction that Jesus was a prophet, was also one of the first steps in the illumination of the darkened mind of the Samaritan woman, ch. iv. 19, § 13, p. 23—Jesus afterwards made known to her that he was the Messiah, ver. 25, .6, p. 94—so, to this man, who confessed him to be a prophet, he revealed himself as 'the Son of God,' on whom he should believe, ver. 35—7, *infra.*

22. *feared the Jews*—This fear had great and extensive influence among the people, ch. vii. 13, p. 91; it operated upon the chief rulers themselves, ch. xii. 42, § 85, p. 310.

put out of the synagogue—It is more especially to an excommunicated people that the blessing is promised, Is. lxvi. 5, 'Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed.'—The Lord did reveal himself to the man after he was cast out, ver. 35—8—*see on* ch. xvi. 2, § 87, p. 392.

24. *Give God the praise—see* NOTE, *infra.*

we know, &c.—They do not appear to have unanimously come to this conclusion, *see* ver. 16, but probably the most forward of them chose to speak for the whole; and Nicodemus, and those of his side, seem never to have gone farther than suggesting a doubt, or asking a question.

NOTES.

Jno. ix. 16. *Not of God.* 'Not a prophet sent from God.'

How can, &c. They reasoned conclusively, that God would not give the power of working such miracles to an impostor.

A division. σχισμα. 'A schism.' A separation into two parties.

20. *His parents answered, &c.* To the first *two* questions they answered without hesitation. They knew that he was their son, and that he was born blind. To the third question, they *could not* positively answer, as they had not witnessed the means of the cure, and were afraid to express their belief.

22. *Put out of the synagogue.* 'Among the Jews there were two grades of excommunication; the one for lighter offences, of which they mentioned seventeen causes; the other for greater offences. The first excluded a man for thirty days from the privilege of entering a synagogue, and from coming nearer to his wife or friends than four cubits. The other was a solemn exclusion for ever from the worship of the synagogue, attended with awful maledictions and curses; and an exclusion from all intercourse with the people. This was called *the curse*, and so thoroughly excluded the person from all communion whatever with his countrymen, that they were not allowed to sell to him any thing, even the necessaries of life.—*Buxtorf.*

[24. *Give God the praise.* Some suppose this expression to be a form of administering an oath. It is used in Josh. vii. 19; when Achan was put on his oath, and entreated to confess his guilt, Joshua said, '*My son, give, I pray thee, glory to the* LORD *God of Israel*, (in the Greek of the Septuagint, the very expression used in John, "*Give God the praise,*") *and make confession unto him.*' It is equivalent to an adjuration in the presence of God to acknowledge the truth; as the *truth* would be giving God praise, confessing the case before him, and trusting to his mercy—*comp.* 1 Sa. vi. 5.]

25. *Whether he be a sinner.* In ver. 31, p. 112, he proves he was not a sinner. God gave to this poor man grace and strength to make a bold confession of the truth.

[*Sinner* or no. The words added here by the translator had better have been spared. The man seems to have been in no doubt that Jesus was not a sinner—*see* ver. 31—3. That which he here says is, that he did not know that Jesus was what the Pharisees represented him to be, 'a sinner.' He would believe anything that Jesus would teach him, ver. 36, but something more than their authority was required to make any opinion of theirs be received by him.]

PRACTICAL REFLECTIONS.

persevere in doing good, though subjected to misrepresentation, and every discouragement.

Jno. ix. 17. One of the first things necessary to our truly enjoying spiritual sight, is our being convinced that Jesus is a prophet—is indeed a teacher come from God.

24 *ver.* What an awful profanation of the name of God has sometimes been made by men, under the pretence of zeal for religion. The Jews called upon this confessor to give God the glory, by the denial of him in whom alone we can glorify God.

25 *ver.* Let men honestly confess what, in their own experience, they know of the power and love of Jesus.

JOHN ix. 26—33.

26 Then said they to him again, What did he to thee? how opened he thine eyes? 27, He answered them, I have told you already, and ye did not hear: wherefore would ye 28 hear *it* again? will ye also be his disciples? Then they reviled ελοιδορησαν him, and 29 said, Thou art his disciple; but we are Moses' disciples. We know that God spake 30 unto Moses: as for this *fellow*, we know not from whence he is. The man answered 31 and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes. Now we know that God heareth not sinners: 32 but if any man be a worshipper of God θεοσεβης, and doeth his will, him he heareth. Since the world began εκ του αιωνος was it not heard that any man opened the eyes 33 of one that was born blind. If this man were not of παρα God, he could do nothing.

SCRIPTURE ILLUSTRATIONS.

Jno. ix. 27. *I have told you already — see* ver. 11, and again ver. 15.

ye did not hear—His testimony had not been credited, ver. 18.

wherefore would ye? &c.—They may now have wished to criminate the man, from his own acknowledgment of having gone to the pool of Siloam to wash on the sabbath day—*see* ver. 7, 14.

will ye also? &c.—This was an appropriate question to return for theirs, in which they recognised Jesus as actually having opened the man's eyes—*see* ver. 26, *supra*, a conclusion which they had been careful to avoid, ver. 18, 24, p. 111.

28. *reviled him*—This man was soon in circumstances to experience the blessedness promised, Mt. v. 11, 'Blessed are ye, when *men* shall revile you,' &c., Jesus gave us example of bearing reproach, 1 Pe. ii. 23.

Moses' disciples—Jesus had shewn that they were not in truth Moses' disciples, else they would have become his, ch. v. 45—7, § 23, p. 180—Paul alludes to this boasting of the Jews, Rom. ii. 17, 'Behold, thou art called a Jew, and restest in the law,' &c.

29. *God spake unto Moses*—The Lord distinguished Moses in this respect, saying unto Aaron and Miriam, Nu. xii. 6—8, 'Hear now my words: If there be a prophet among you, *I* the LORD will make myself known unto him in a vision, *and* will speak unto him in a dream. 7, My servant Moses *is* not so, who *is* faithful in all mine house. 8, With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses?'—Ps. ciii. 7; He. iii. 5.

know not from whence he is—and yet the very contrary had been urged against his being the Christ, ch. vii. 27, p. 93—Jesus himself had intimated they both knew, ver. 28, and yet could not tell whence he was, ch. viii. 14, p. 100.

31. *heareth not sinners*—This is very clearly expressed in many parts of scripture; so that if men desire to be heard of God, their hearts must be turned away from sin—Ps. lxvi. 18, 'If I regard iniquity in my heart, the Lord will not hear *me*:'—Pr. xxviii. 9, 'He that turneth away his ear from hearing the law, even his prayer *shall be* abomination.'—Is. i. 15, 'When ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.'—Mi. iii. 4, 'Then shall they cry unto the LORD, but he will not hear them: he will even hide his face from them at that time, as they have behaved themselves ill in their doings.'—Zec. vii. 13, 'It is come to pass, *that* as he cried, and they would not hear; so they cried, and I would not hear, saith the LORD of Hosts:'

him he heareth—Ps. x. 17, 'LORD, thou hast heard the desire of the humble:'—xxxiv. 15, 'The eyes of the LORD *are* upon the righteous, and his ears *are open* unto their cry.'—cxlv. 18, 'The LORD *is* nigh unto all them that call upon him, to all that call upon him in truth.'—Pr. xv. 29, 'The LORD *is* far from the wicked: but he heareth the prayer of the righteous.'—The same principle is recognised in the New Testament, Ja. v. 16; 1 Pe. iii. 12; 1 Jno. iii. 22; v. 14.

32. *opened the eyes, &c.*—Ps. cxlvi. 8, 'The LORD openeth *the eyes of* the blind: the LORD raiseth them that are bowed down: the LORD loveth the righteous:'

33. *could do nothing*—the means made use of did not appear to be, in their own nature, calculated to effect the cure—*see* ver. 6, 7, p. 109.

NOTES.

Jno. ix. 27. *Ye did not hear.* Did not give credit to it.

28. *We know not.* Know not of any commission he has from God.

30. *That ye know not from whence he is.* That you cannot perceive that he who has wrought such a miracle *must* be from God.

31. *Heareth not sinners.* 'Doth not enable impostors or false teachers to work such miracles as these.' We may remark here—1st, That the passage has no reference to the prayers which truly repentant *sinners* make for salvation. 2nd, The only prayers which God will not hear, are those which are offered in mockery, or when the man loves his sins, and is unwilling to give them up.—*See* 'Scrip. Illus.'

A worshipper. A sincere worshipper; one who fears, loves, and adores God.

Doeth his will, &c. Obeys his commandments. This is infallibly true. The scripture abounds with promises to such, that God will hear their prayer.—*See* 'Scrip. Illus.'

32. *That was born blind.* Such a miracle was esteemed by the Jews a peculiar sign of the Messiah, and was never known to be wrought by Moses or any other prophet. Neither any miracle, nor surgical operation, of this nature, had before this been heard of. About the year 1728, Dr. Cheselden, by couching

PRACTICAL REFLECTIONS.

[Jno. ix. 28. To meet facts by reviling, is but a poor way of maintaining any cause, and generally indicates a bad one. It not unfrequently happens that those boast of being the disciples of the fathers, who are the furthest from following them in the truth, and whose chief connection with them is in an adherence to empty forms.]

[30 *ver.* The works of Christ are sufficient to tell us whence he is, and his works may still be beheld in those, whether nations or individuals, who have received him as their Teacher, and are the most obedient to his word.]

31 *ver.* This man had right elementary principles. He knew that God refuses to hear the prayer of those who are resolved to continue in sin; but that he does favourably regard those who acknowledge him in word and deed.

32, 3 *ver.* The means employed by Jesus were in themselves inadequate to the effect produced. The man argued rightly, that without the Divine blessing they could not have availed.

JOHN ix. 34—41.

34 They-answered and said unto-him, Thou wast-altogether ὅλος-born in sins, and dost-thou-teach us? And they-cast him out.
35 Jesus heard that they-had-cast him out; and when-he-had-found him, he-said unto-
36 him, Dost-thou-believe on the Son of God? He answered and said, Who is *he*, Lord,
37 that I-might-believe on him? And Jesus said unto-him, Thou-hast-both-seen him,
38 and it-is he that talketh with thee. And he said, Lord, I-believe. And he-worshipped
39 him. And Jesus said, For judgment κριμα I am-come into this world κοσμον, that they
40 which-see not might-see; and *that* they which-see might-be-made blind. And *some* of the Pharisees which were with him heard these *words*, and said unto-him, Are we blind
41 also? Jesus said unto-them, If ye-were blind, ye-should-have no sin: but now ye-say, We-see; therefore your sin remaineth.

SCRIPTURE ILLUSTRATIONS.

Jno. ix. 34. *born in sins*—They seem to have regarded his blindness as the effect of sin—the same was implied in the question of the disciples, ver. 2, p. 109.

they cast him out,—*see* ver. 22, p. 111.

35. *Dost thou believe on? &c.*—This was the only way to blessedness, as had been declared in Ps. ii. 7, 12.

Son of God—to the great truth, that Jesus is the Son of God, the Father and the Holy Ghost had before given abundant evidence—*see* ch. v. 17—47, § 23, p. 176.

37 *it is he, &c.*—This was like his answer to the Samaritan woman, ch. iv. 26, § 13, p. 94, 'I that speak unto thee am *he*.'

38. *And he worshipped him*—so after his feeding the multitude, walking on the sea, and stilling the storm, Mt. xiv. 33, § 41, p. 321, 'they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.'

NOTE.—The man has thus been led into the performance of duty in its three great relations:

i. He had done that which was commanded by Jesus for his own welfare, ver. 7, p. 110.

ii. He had performed his duty to others in speaking to his neighbour, ver. 11, p. *ib.*, and in vindicating at all hazards, before the proud oppressor, the cause of the innocent, 22—34, p. 111.

iii. Now he performed the highest duty of all, in practically recognising Jesus as the object of worship.

39. *For judgment*—This was not the grand purpose for which he had come, ch. iii. 17, § 12, p. 86, but it was a result of his coming, as the Baptist had forewarned, Mt. iii. 10—.2, § 7, p. 53—*see* again, Jno. xv. 24, § 87, p. 391.

see not might see—The nations, who previously had been in darkness, were now to have their eyes opened, Ac. xxvi. 17, .8.

blind—having their minds occupied with ceremonial religion, and the gold of the temple, Mt. xv. 14, § 44, p. 3—'they be blind leaders of the blind,' &c. —xxiii. 16, § 85, p. 316, 'Woe unto you, *ye* blind guides!' &c.

40. *Are we blind also?*—They thought their own enlightenment beyond all question, Rom. ii. 19, 'And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,'

41. *If ye were blind—see* ch. xv. 22—.6, § 87, p. 390.

therefore your sin, &c.—Is. v. 21, 'Woe unto *them that are* wise in their own eyes, and prudent in their own sight!'—*see on* the publican and Pharisee, Lu. xviii. 9—14, § 73, p. 216; 1 Jno. i. 8—10, 'If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9, If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness. 10, If we say that we have not sinned, we make him a liar, and his word is not in us.'

NOTES.

[38. *And he worshipped him.* He did homage to him as the Messiah, and as his gracious Benefactor—*see* Mt. ii. 2, § 5, p. 31, NOTE, and 'Scrip. Illus.' This shews —1st, That it is right and natural to express thanks and praise for mercies. 2nd, Especially is this true when *the mind* has been enlightened—when our spiritual eyes have been opened—and we are enabled with faith to look unto Jesus. 3rd, It is right to pay homage or worship to Jesus. He forbade it not. He received it on earth: and for all mercies, of providence and redemption, we should pay to him the tribute of humble and grateful hearts. The Syriac renders the phrase, 'he worshipped him,' thus: 'and casting himself down he adored him.' The Persic, 'and he bowed down and adored Christ.' The Arabic, 'and he adored him.' The Vulgate, 'and falling down he adored him.']

39. *They which see.* They who hitherto had the light, but who abused their privilege: even that which they had was to be taken from them.

41. *If ye were blind.* Our Lord hints that they labour under a more incurable blindness than those whom they despised. The full sense is, 'If ye were [simply] ignorant, your unbelief might be excusable; but, since ye profess to be wise, your unbelief remains [inexcusable].' They had every advantage for coming at the truth, and recognising Jesus as the Messiah; but they resisted conviction, were wilfully blind, and therefore their sin remained, seeing it could only be removed through faith in Him, in whom they refused to believe.

But now ye say, We see, &c. As ye say, 'We have knowledge and understanding,' then you are guilty of criminal unbelief.

PRACTICAL REFLECTIONS.

Jno. ix. 34. Those who despise others as being ignorant, and out of the Divine favour, are not unfrequently themselves the farthest from true wisdom and holiness.

[Excommunication is a very poor substitute for strength of argument. When a schismatic is becoming intolerable, let church rulers inquire whether it be not something in themselves which makes him appear to be so.]

[35—.8 *ver.* Christian knowledge is progressive. Let a man be faithful in that which is committed to him, and God will give more. The great truth to which we are conducted, by the Divine word and working, is, that Jesus is the Son of God. For this truth, a witness was raised up, as it were, from the mire of the streets; whilst those who despised this poor man, as being altogether born in sin, were themselves left to die in their sins.]

39 *ver.* The coming of Christ into our world, our being given opportunity of knowing, respecting him, must make our case either better or worse.

LET US BEWARE OF TAKING IT FOR GRANTED THAT WE DO NOT REQUIRE TO HAVE OUR EYES OPENED, OR THAT WE ARE ALREADY IN POSSESSION OF ALL NEEDFUL KNOWLEDGE.

Jesus delivers the parable of the Good Shepherd. JOHN x. 1—21.

1 Verily,[a] verily, I say unto you, He that entereth not by the door into the sheepfold,
2 but climbeth up some other way, the same is a thief and a robber. But he that
3 entereth in by the door is the shepherd of the sheep. To him the porter openeth; and
the sheep hear his voice: and he calleth *his* own sheep by name, and leadeth them
4 out. And when he putteth forth *his* own sheep, he goeth before them, and the sheep
5 follow him: for they know his voice. And a stranger will they not follow, but will
6 flee from him: for they know not the voice of strangers. This parable [a] παροιμίαν spake
Jesus unto them: but they understood not what things they were which he spake unto them.

[a] Or, *proverb.*

SCRIPTURE ILLUSTRATIONS.

Jno. x. 1. *He that entereth not, &c.*—The Jewish teachers refused to enter. It was thus that their sin remained, ch. ix. 41—Rom. x. 3, 4. 'For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ *is* the end of the law for righteousness to every one that believeth.'

2. *entereth in by the door*—has admission through Christ, by faith and hope, as described, Rom. v. 1, 2, 'Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.'—The knowledge of the first and second advents of Christ, corresponding to faith and hope, can only be made useful to those who are willing to follow our Lord in self-denial, Mt. xvi. 19—27, § 50, pp. 39—43—and in being meek and lowly in heart, xi. 25—9, § 29, p. 227...8—It is as being 'a witness of the sufferings of Christ,' and also 'a partaker of the glory that shall be revealed,' that he to whom the keys were given, exhorts, 1 Pe. v. 2, 3, 'Feed the flock of God which is among you [or, '*as much as in you is*], taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over *God's* heritage, but being ensamples to the flock,' &c.

3. *To him the porter, &c.*—It is only by the power of the Holy Spirit that a pastor and his people are enabled to have communion with each other in the Lord.

hear his voice—This they ought to do, as exhorted, He. xiii. 17, 'Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account,' &c.

by name—he knows them individually—thus Paul, when exhorting the Ephesian pastors, could say, Ac. xx. 31, 'Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.'

4. *goeth before them*—so also Paul could say, 1 Co. xi. 1, 'Be ye followers of me, even as I also *am* of Christ.'—*See* also 1 Th. i. 6; ii. 7—12.

5. *a stranger will they not follow*—But in this respect the irrational creatures often manifest more wisdom than the professed followers of Christ—thus Paul had to say, Gal. iii. 1, 3, 'O foolish Galatians, who hath bewitched you, that ye should not obey the truth, . . . Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?'—2 Ti. i. 15, 'This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.'

but will flee from him—2 Ti. iii. 5, 'Having a form of godliness, but denying the power thereof: from such turn away.'—In the epistle to Ephesus, it is in commendation said, Rev. ii. 2, 'thou hast tried them which say they are apostles, and are not, and hast found them liars:'

NOTES.

Jno. x. 1. *Verily, verily, I say, &c.* This vehement asseveration speaks the certainty and weight of what he said.

[*That entereth not by the door.* Christ himself is '*the Door*' by whom all true pastors enter into the church to exercise their functions. They believe in him for their own salvation, and receive from him those peculiar dispositions and endowments which fit them for their work. It is only by exercising the self-denial of Christ, that there can be a rightful entrance into the sheep-fold: There must be an humble submission to the rule of Christ, a learning of him who was meek and lowly in heart; otherwise a man cannot be a disciple of Christ, much less a teacher of Christianity.]

Thief and a robber. 'Κλέπτης and λῃστὴς differ, as our *thief* (or nightwayman), the one [illegible] other to publish [illegible] they have [illegible] exercised [illegible] λῃστὴς properly *robber* (or highwayman), the one [illegible]ate stealing, the other to publish [illegible] Here, however, they have [illegible] *united*, [illegible]ur separately.']

[original the [illegible]d shepherd. [illegible]lf, after the [illegible]gh he was [illegible]o through his poverty might be made rich (*see* 2 Co. viii. 9), he shews that he is a *shepherd*—one who cares for the flock, and does not come to kill and destroy.]

4. *They know his voice.* 'Two flocks were moving slowly up the slope of the hill, the one of goats, the other of sheep. The shepherd was going before the sheep, and they followed as he led the way to the Jaffa gate; we could not but remember the Saviour's words, "*When he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.*" A traveller asserted to a Syrian shepherd, that the sheep knew the dress of their master, and not his voice: the shepherd, on the other hand, maintained that it was the voice they knew. To settle the point, he and the traveller changed dresses and went among the sheep. The traveller in the shepherd's dress called on the sheep, and tried to lead them; but they *knew not his voice*, and never moved. On the other hand, they ran at once at the call of their owner, though thus disguised.'—*Narrative of Mission to the Jews.*

5. *A stranger, &c.* Jesus by this indicates that the true people of God, if they have the prudence of even the inferior animals, will not follow false teachers—those who are proud, haughty, and self-seeking, as were the Pharisees.

TICAL REFLECTIONS.

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ii. He gently persuades. 'The sheep hear his voice.

iii. He is well acquainted with the members of his flock, and addresses them as occasion may require, not only collectively, but individually

iv. He gives them example. He leads them in the way in which he would have them to walk.

5 *ver.* The character of the sheep is correspondent to that of the shepherd.

i. They follow the good Shepherd, delighting to hear his voice.

ii. They refuse to follow a stranger.

[illegible] Jno., x. 1, with ver. 41 of the preceding chapter.

THE LORD IS STRONG CONFIDENCE: AND HIS CHILDREN SHALL HAVE A PLACE OF REFUGE.—PROV. xiv. 26.
IN THE LIGHT OF THE KING'S COUNTENANCE IS LIFE; AND HIS FAVOUR IS AS A CLOUD OF THE LATTER RAIN.—PROV. xvi. 15.

John x. 7—12.

7 Then said Jesus unto-them again, Verily, verily, I-say unto-you, I am the door of-the
8 sheep. All that-ever came before me are thieves and robbers: but the sheep did-not
9 hear them. I am the door: by me if any-man enter in, he-shall-be-saved, and shall-go-
10 in and out, and find pasture. The thief cometh not, but for to-steal, and to-kill, and to-
destroy: I am come that they-might-have life, and that-they-might-have *it* more-abun-
11 dantly περισσον. I am the good shepherd: the good shepherd giveth his life for the
12 sheep. But he-that is an-hireling, and not the-shepherd, whose own ἰδια the sheep are
not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth

SCRIPTURE ILLUSTRATIONS.

Jno. x. 7. *I am the door—see on* ver. 1, 9.

8. *thieves and robbers*—The shepherds had destroyed and scattered the flock, Eze. xxxiv. 1—4.—To the house of David, through whose pride and oppression, and cruel policy, the whole northern portion of Israel had been alienated from the house of the Lord, and betrayed into the hands of the Assyrians, the Lord says, Je. xiii. 18, 20. 1, 'Humble yourselves, sit down: for your principalities shall come down, *even* the crown of your glory.' 20, Lift up your eyes, and behold them that come from the north: where *is* the flock *that* was given thee, thy beautiful flock? 21, What wilt thou say when he shall punish thee? for thou hast taught them *to be* captains, *and* as chief over thee:'—*see* also xxiii. 1, &c.—*but see* Note.

9. *I am the door—see* ver. 1, 7; 1 Ti. ii. 5, 6, '*there is* one God, and one mediator between God and men, the man Christ Jesus; who *gave* himself a ransom for all, to be testified in due time.'—*See* Ac. iv. 12.

be saved—It is because of this, he is called Jesus, Mt. i. 21, 'for he shall save his people from their sins.'

and find pasture—The happy condition of those who are accepted in Christ is described, Ps. xxiii. 1, 2, 'The Lord *is* my shepherd; I shall not want. He maketh me to lie down in green pastures [Heb. '*pastures of tender grass*']: he leadeth me beside the still waters' [Heb. '*waters of quietness*'].

10. *that they might have life*—He 'hath abolished death, and hath brought life and immortality to light through the gospel,' 2 Ti. i. 10.

more abundantly—see ch. i. 16, 'of his fulness,' &c.—2 Pe. i. 3, 4, 'According as his Divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to [or, '*by*'] glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the Divine nature, having escaped the corruption that is in the world through lust.'

11. *I am the good shepherd*—described in Old Testament prophecy, as Is. xl. 11, 'He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those that are with young' [or, '*that give suck*'].—The Lord's intention with regard to the house of David at length to be fulfilled, Eze. xxxiv. 12—23, . . . xxxvii. . . . Mi. v. 4, . . . —Jesus is called the great Shepherd, He. xiii. 20, 'Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep,'—and the chief Shepherd, 1 Pe. v. 4, 'When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.'

12. *hireling*—It would appear that these early began to prevail in the christian church, Ph. ii. 21, 'For all seek their own, not the things which are Jesus Christ's.'—The church was seriously forewarned of them, both by prophets and apostles, Is. lvi. 9—12. . . . Eze. xxxiv. 2—6. . . . Zec. xi. 16, 17. . . . Ac. xx. 28—30; 2 Pe. ii. 1—3, &c.

NOTES.

Jno. x. 7. *I am the door.* I am the way by which ministers and people enter the true church. It is by Jesus' merits; his intercession, his aid, and his appointment, that they enter.

[8. *All that ever came before me, &c.* 'Εσαν πρὸ ἐμοῦ ἦλθον, may very well mean, those who before Christ sustained the office of temporary mediators between God and man, but who were now disannulled by the disannulling of the old covenant, and the coming of a new and better Mediator, the *Lord of the temple* himself. But how, it may be asked, does this character of κλεπται και λ. correspond to the high priests? I answer—1, it has been admitted by almost every commentator, that πάντες may very well be taken to denote πολλοί. 2. It is almost universally agreed, that by κλεπται και λῃσται we are only to understand, *rapacious persons, chiefly intent on gain.* And that most of the high priests under the *second temple* at least were such, the History of Josephus will abundantly testify now, it is clear that almost *all of them* for the last 60 or 70 years had been such; persons who *bought* their office, and then made as much of it as they could, for the short time they were allowed to hold it. The traits of their characters, as delineated by Josephus, exactly correspond to those adverted to in the present comparison, verses 10, 2, 3, namely, *avarice* and *extortion*, united with the utmost *timidity* and *neglect* of *protecting* those under their governance. That our Lord meant *chiefly* the high priests of a recent period, is plain from the use of the *present* tense εἰσί. Now that the sheep should not listen to their spiritual admonitions might be expected; and that they *did* not is attested by what we find in Josephus.' *Bloomf.*]

[10. *The thief, &c.* ὁ κλέπτης, 'The false teacher.' The terms θύειν and ἀπολλύειν are *graphic* (signifying respectively 'butcher and destroy'), and describe what was often done by the roving bands of marauders who then infested Judæa, and who used to *destroy* what they could not carry off.—*Ibid.*]

Have it more abundantly. καὶ περισσὸν ἔχωσι. Those words serve to strengthen the sense of the preceding clause. The words should be translated, 'and that they might have it superabundantly.' Sheep, in order to thrive, must have not merely sufficient, but exuberant pasturage. Thus is intimated the infinite richness of that salvation unto which believers attain through Christ, 1 Co. ii. 9.—*See border.*

11. *The good shepherd.* ὁ καλὸς. *That good* Shepherd foretold by the prophets.—*See* 'Scrip. Illus.'

Giveth his life. To *give his life*, here means the same as *not to fly*, or to forsake his flock; to be willing to expose his life, if necessary, to defend them. This Jesus did, *see* Mt. xxvi. 31, § 87, p. 406; Jno. xviii. 8, 9, § 88, p. 418.

12. *An hireling.* A man who for wages takes care of the sheep. The word translated *hireling* is often employed in a good sense, but here it denotes one who is unfaithful to his trust.

PRACTICAL REFLECTIONS.

Jno. x. 7. Let us duly attend to that which Jesus most solemnly affirmed; and so look for an entrance only through him, who died for our sins.

[10 *ver.* No good can be expected to come to the church from those who enter it for their own selfish ends. There are two great blessings which believers receive from Jesus—deliverance from death, unto eternal life; and, not a bare sufficiency, but abundance of spiritual provision.]

11 *ver.* Let us have confidence in the shepherd care of Jesus. He hath already given the fullest evidence of his willingness to save and to bless.

JOHN x. 13—.7.

13 them, and scattereth the sheep. The hireling fleeth, because he-is an-hireling, and
14 careth not for the sheep. I am the good shepherd, and know my *sheep*, and am-known
15 of mine. As the Father knoweth me, even-so know-I the Father: and I-lay-down my
16 life for the sheep. And other sheep I-have, which are not of this fold: them-also I must bring, and they-shall-hear my voice; and there-shall-be one fold, *and* one shep-
17 herd. Therefore doth-*my*-Father-love me, because I lay-down my life, that I-might-

SCRIPTURE ILLUSTRATIONS.

Jno. x. 14. *know my* sheep—'The Lord knoweth them that are his,' 2 Ti. ii. 19.

known of mine—1 Jno. v. 20, 'And we know that the Son of God is come,' &c.

15. *As the Father knoweth, &c.—see* Mt. xi. 27, § 29, p. 228.

I lay down, &c.—see ch. xv. 13, § 87, 'Greater love hath no man than this, that a man lay down,' &c.

16. *other sheep, &c.*—The sheep that were scattered during 'the cloudy and dark day,' Eze. xxxiv. 12—'And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth,' Is. xi. 12. . . . .—lvi. 3, 7, 8, 'Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: . . . 7, Even them will I bring to my holy mountain, . . . for mine house shall be called an house of prayer for all people. 8, The Lord GOD which gathereth the outcasts of Israel saith, Yet will I gather *others* to him, beside those that are gathered unto him.'

one fold—Eze. xxxvii. 22, 'I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all:'—*see* our Lord's intercessory prayer, Jno. xvii. 20, .1, § 87—Eph. ii. 14, 'He is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*;'—*see also* 1 Pe. ii. 25, 'Ye were as sheep going astray; but are now returned,' &c.

one shepherd—Eze. xxxvii. 24, &c., 'And David my servant *shall be* king over them; and they all shall have one shepherd:' &c.—Hos. i. 11, 'Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great *shall be* the day of Jezreel.'

17. *because I lay down my life*—Is. liii. 12, 'Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death:' &c.—He. ii. 9, 'We see Jesus, who was made a little lower than the angels [or, '*a little while inferior to*'] for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.'

NOTES.

[Jno. x. 10—3. False teachers come only to seduce church members, murder their souls, or plunder and persecute them; but I am come to manifest the method of obtaining spiritual and eternal life; yea, to purchase it for them, and to bestow it upon them, in the most undeserved, unexpected, eminent, inconceivably large, and everlasting manner. I am the eminently and infinitely good Shepherd of the church, foretold by the prophets, and I not only lead, protect, and feed, but give my very life for the sheep. But they who, from selfish views, become pastors in the church, having no real affectionate concern for their people, are unwilling to hazard their life, reputation, or secular interests, in their service; but are alway ready to shift for themselves, and leave the people to be seduced or perverted, as Satan and his emissaries please.]

14. *Know my* sheep. The word *know* here is used in the sense of *affectionate regard*, or *love*. Thus the word '*knoweth*,' in ver. 15, is in ver. 17 explained by '*doth . . . . love*.'

Am known of mine. That is, he is known and loved as their Saviour and Friend.

15. *I lay down my life for the sheep.* That is, I give my life as an atoning sacrifice for their sins. I die in their place, to redeem them from sin and death. *See* ver. 17, .8.

[16. *Other sheep.* These have by some been thought to be the *Jews* living out of Canaan; by others, the *Gentiles*: but they seem to be neither exclusively; but rather, they are that people who were intended to embrace both: '*the lost sheep of the house of Israel*,' as distinguished from the house of Judah. The people spoken of as '*the children of God that were scattered abroad*,' ch. xi. 52, § 58, p. 133.]

[*I have.* He '*calleth those things which be not as though they were*,' Rom. iv. 17. This purpose was in accordance with the promise, Is. liii. 11, '*He shall see of the travail of his soul, and shall be satisfied.*']

Not of this fold. Not of the Jewish fold; not of the circumcision: but those children of Abraham who '*walk in the steps of that faith of our father Abraham, which* he had *being* yet *uncircumcised*, Rom. iv. 12.

Them also I must bring. Bring into the church and kingdom of heaven. This was to be done, not by his personal ministry, but by the labours of his apostles and other ministers.

One fold. One church; there shall be no distinction, no peculiar national privileges. The partition between the Jews and Gentiles shall be broken down, and the same religion shall be presented to all; Eph. ii. 14, Christ '*hath broken down the middle wall of partition* between us;'—Rom. x. 12, '*There is no difference between the Jew and the Greek*:'

One shepherd. That is, the Lord Jesus—the common Saviour, Deliverer, and Friend of all true believers, in whatever land they were born, and whatever tongue they may speak. . . . . Christians of all denominations and countries should feel that they are *one*—redeemed by the same blood, and going to the same eternal home.

17. *I lay down my life.* I give myself to die for my people, in Jewish and Pagan lands. I offer myself a sacrifice to shew the willingness of my Father to save them, to make an atonement, and thus to open the way for their salvation.

[*That I might take it again.* Be raised up from the dead, and glorified, and still carry on the work of redemption. *See* this same sentiment sublimely expressed in Phil. ii. 5—11.]

PRACTICAL REFLECTIONS.

Jno. x. 14, .5. Christ the Mediator stands equally related to man and to God. He knows his people, and is known of them; he is known of, and does know the Father, and he desires to reconcile us to the Father, by the sacrifice of himself.

[16 *ver.* If we would prove that we are of those other sheep, who are to be made one with the true people of God from the beginning, let us allow ourselves to be led by Jesus. Let us listen to his voice, and let us prepare for the time when the unity of the whole family of God will be made manifest, under the direction, protection, and blessed reign, of the one Shepherd, the Prince of Peace.]

17 *ver.* Let those who desire to see consummated the blissful union of the people of God, be followers of him who laid down his life that he might take it again. Let them learn his self-denial, forbearance, and love.

JOHN X. 18—21.

18 take it again. No-man taketh it from me, but I lay-it-down of myself. I-have power
to-lay-it-down, and I-have power to-take it again. This commandment have-I-received
of my Father.
19 There-was a-division therefore again among the Jews for these sayings. 20, And
21 many of them said, He-hath a-devil, and is-mad; why hear-ye him? Others said,
These are not the words of-him-that-hath-a-devil. Can a-devil open the-eyes of-the-
blind?

SCRIPTURE ILLUSTRATIONS.

Jno. x. 18. *I lay it down of myself*—Ps. xl. 7, 'Then said I, Lo, I come: in the volume of the book *it is* written of me,'—Ph. ii. 8, 'And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.'

take it again—*see* ch. ii. 19, § 12, p. 82.

This commandment, &c.—ch. xiv. 31, § 87, 'As the Father gave me commandment, even so I do.'

19. *a division*—*see* ch. vii. 12, p. 91.

20. *a devil*—*see* ch. viii. 48, 52, p. 106.

and is mad—His own friends had said, 'He is beside himself,' Mk. iii. 21, § 30, p. 233.

Can . . . open the eyes, &c.—alluding to the case recorded ch. ix.— His works were, equally as his words, contradictory to the supposition, that he was other than what he had declared himself, ch. viii. 12.

NOTES.

Jno. x. 18. *No man taketh it from me.* οὐδεὶς αἴρει αὐτὴν ἀπ' ἐμοῦ, 'No one taketh it from me' [by force]. We may paraphrase the passage thus: 'No one [not even the Father] compelleth me to die for my flock. I have, of my own will, undertaken to lay down my life for it. By the same will I shall return again to life.'

[*This commandment, &c.* 'This charge, or commission, received I from my Father.' 'In this whole passage our Lord affirms that he is about to undergo death spontaneously; that the malice of those who may plot against his life could avail nothing, even were it *not* decreed that he should undergo death for the salvation of his people; that no force could take away his life, if he were unwilling to part with it; that he freely lays down that life for the salvation of his flock; and that if they shall kill him, it will not be without his own consent. He asserts, moreover, that he lays down his life,—so, however, as to receive it back; and therefore that his death is not to be considered as coming under the common law of mortality, by which all that go down to the tomb return to the dust; but that it is altogether peculiar to itself; since, after a few days, he will rise from the sepulchre, and return to life. He then affirms that his death happens, not by any *fate* or *necessity*, but by the eternal *counsels* of his Father.'—*Tittman.*]

['On the strong and irrefragable proof supplied by this passage to the divinity of Christ, *see* Dr. Whitby, Abp. Magee, Dr. P. Smith, Mr. Scott, and Mr. Gresswell. The point of our Lord's argument is, as Dr. Smith observes, the spontaneousness of the act, which he performs in obedience to his Father's will, and for which the Father love h him. The ἐντολὴ, *commission*, of the Father refers, not only to the resuming of life, but to the *whole* transaction, the laying down and receiving again; and this is a repetition of the fundamental doctrine of Christianity, that "all things are *of* the Father, and *through* the Son; that God so loved the world, that he gave his only-begotten Son, and *sent* him into the world, that the world through him might be saved.' So it is written of him, Rom. iv. 25, that he "*was delivered for our offences, and was raised again for our justification.*" Dr. Smith ably refutes the Unitarian gloss by which ἐξουσία is supposed to imply a *delegated authority*; showing its inconsistency, both with the rest of scripture (*see* Lu. xii. 5; Rom. ix. 21; and Ac. i. 7), and especially from the context here.'—*Bloomf.*]

[14—8. 'And being the infinitely good, and the chief Shepherd of the church, I perfectly know, exactly observe, and tenderly care for, all my chosen people, who are, by my Father's gift, my own purchase, and their self-dedication, my peculiar property; and they spiritually know me and my doctrine, and fiducially and affectionately embrace me, and hearken to it. And as the Father perfectly knows, loves, approves, and confides in me, I also am perfectly acquainted with him and all his counsels, and trust in him, and delight to do his will. Such is my love to him and to my chosen people, that I am willing and ready to lay down my life in their stead, that they may obtain eternal salvation. And besides those Jews which I have called, or will effectually call, into my church, I must, in pursuance of my eternal engagements, and in justice to my purchase of them, effectually bring in multitudes also of chosen Gentiles, and unite them with those Jews in the gospel church, new covenant, or heavenly state, under my special care, influences, and government. And not only doth my Father love me as his only-begotten Son, but even on account of my zeal for the manifestation of his glory in the salvation of sinful men, in so cheerfully dying for the expiation of their sins, that I might rise again for their justification. No man, by either stratagem or force, can deprive me of my life without my own consent; but, as absolute priestor thereof, I voluntarily lay it down, and will, by my own power, rise from the dead, after making satisfaction for the sins of my people, according to the commandment and will of my Father.'—*Brown.*]

21. *not the words, &c.*—They were expressive of the great commandment, being full of the truest love to man, and the most entire submission to God.—*See* ver. 18.

PRACTICAL REFLECTIONS.

Jno. x. 18. There was no power but the power of love, constraining Jesus to give up his life for us. Let the same law, according to the will of the Father, constrain us to live, or, if need be, die for the brethren. Let us see that our efforts for the benefit of others are according to the command of the Father.

20 *ver.* Let not the followers of Christ be surprised if they should be spoken of as their Master was. They can scarcely meet with a worse reception than being accused—i. Of having the spirit of evil.
ii. Of being mad.
iii. Of being not worth hearing.

☞ 'The transactions which belong to the feast of Tabernacles as such, must be considered to be continued down to ch. x. 21; after which it is probable Jesus would leave Jerusalem, and, according to his usage, return to Capernaum. The two months' interval between this feast and the next, we cannot suppose to have been spent in Galilee; because Mt. xix. 1, and Mk. x. 1, compared with the circumstances of the history before and after them, may safely lead to the inference that all, or by far the greatest part of the time between the third feast of Tabernacles and the following Passover, before the point of time when our Lord passed into Judæa out of Peræa, was spent in Galilee; in which case St. John would naturally be silent about it. But if this interval was spent in Galilee, we may take it for granted it would be spent at Capernaum. Our Lord's circuits, for the present, were all over, and the winter season was at hand; no place would be so likely to be made the scene of a temporary, but stationary residence, as the usual place of his abode; and had he not been known to have remained there, for some time after the last return which *they* mention, St. Matthew and St. Mark would not describe his final departure thence so soon, apparently, after that return, though in reality six months later than it.'—*Greswell.*—*See* ADDENDA, § 59, p. 139, '*Suggestions on the probable place, &c., of Luke* ix. 51—62,' *et seq.*

GEOGRAPHICAL NOTICES.

JERUSALEM—*see* pp. 42, .3, 181—.5, Vol. I. and Section 82, p. 271, *infra*.

THE POOL OF SILOAM. John ix. 7, p. 110—*see Dr. Robinson's Biblical Researches.*

'From the cemeteries we proceeded eastward along the southern wall of the city, passing by the Zion gate, and then descending along the slope towards the valley of the Tyropœon or Cheesemakers. A path soon leaves the wall, and leads obliquely down the slope S.E. in the direction of Siloam. In this part it becomes steep; and the Tyropœon, as it comes down from the wall near the great mosk, is also steep, and forms a deep ravine with banks almost precipitous. At its lower end it turns east, and issues into the vale of the Kidron.

'Here, still within the Tyropœon, is the Pool of Siloam, a small deep reservoir in the form of a parallelogram, into which the water flows from under the rocks, out of a smaller basin hewn in the solid rock a few feet further up, to which is a descent by a few steps. This is wholly an artificial work; and the water comes to it through a subterraneous channel from the Fountain of Mary, higher up in the valley of Jehoshaphat. The hill or ridge Ophel, lying between the Tyropœon and the valley of Jehoshaphat, ends here, just over the Pool of Siloam, in a steep point of rock, forty or fifty feet high. Along the base of this the water is conducted from the pool in a small channel hewn in the rocky bottom, and is then led off to irrigate gardens of fig and other fruit trees and plants lying terraces-wise down to the bottom of the valley of Jehoshaphat, a descent still of some forty or fifty feet. The waters of Siloam, as we saw them, were lost in these gardens. . . . .

'We now passed along up the valley of Jehoshaphat, which is here narrow, and the sides high and steep. On our right, clinging to the rocky side of the mount of Offence, so called, are the stone hovels of the struggling village of Siloam, Kefr Selwan, many of which are built before caves, or rather excavated sepulchres; while in various places the sepulchres themselves, without addition, are used as dwellings. A little further up the valley, under the western hill, is the Fountain of the Virgin (called by some travellers the *Fountain* of Siloam, in distinction from the *Pool* of Siloam below, but without any good reason), a deep excavation in the solid rock, evidently artificial, into which one descends by two successive flights of steps. The water is apparently brought hither by some unknown, and perhaps artificial channel, and flows off through a subterraneous passage under the hill Ophel to the Pool of Siloam.'—Vol. I. pp. 341, .2.

'Siloam.—The name *Siloah* or *Siloam*, which has obtained such celebrity in the christian world, is found only three times in the scriptures as applied to waters: once in the prophet Isaiah, who speaks of it as running water; again as a pool in Nehemiah; and lastly, also as a pool in the account of our Lord's miracle of healing the man who had been born blind.

'None of these passages afford any clue as to the situation of *Siloam*. But this silence is amply supplied by the historian Josephus, who makes frequent mention of *Siloam* as a fountain; and says expressly, that the valley of the Tyropœon extended down to *Siloam*; or in other words, Siloam was situated in the mouth of the Tyropœon, on the S.E. part of the ancient city, as we find it at the present day. Its waters, he says, were sweet and abundant.

'Of the same tenor is the account of the *Itin. Hieros.* A.D. 333, that to those going out of the city in order to ascend mount Zion, the "pool" of Siloam lay below in the valley on the left. More definite is the testimony of Jerome, about the close of the same century. This father says expressly that "Siloam is a fountain at the foot of mount Zion, whose waters do not flow regularly, but on certain days and hours, and issue with a great noise from hollows and caverns in the hardest rock." Again, in speaking of Gehenna, he remarks, that "the idol Baal was set up near Jerusalem, at the foot of mount Moriah, where Siloam flows." Moriah must here be taken as including *Ophel*, the ridge which runs from it towards the south; and the mention of the idol Baal limits the position of Siloam to the gardens at the mouth of the Tyropœon and valley of Hinnom, which also corresponds to the language of Josephus. In the account of Jerome, we have the first correct mention of the irregular flow of the waters of Siloam.

'Siloam is mentioned both as a fountain and pool by Antoninus Martyr, early in the seventh century; and as a pool by the monk Bernhard in the ninth. Then come the historians of the crusades, who also place Siloam as a fountain in its present site, near the fork of two valleys. William of Tyre mentions its irregular flow; and another speaks of it both as a fountain and a pool. According to Benjamin of Tudela, about A.D. 1165, there was then here an ancient edifice; and Phocas, in 1185, says the fountain was surrounded by arches and massive columns, with gardens below. Then follow Brocardus, A.D. 1283, and Marinus Sanutus, A.D. 1321, who both speak of the fountain and the pool; and the latter does not forget its irregular flow. . . . .

'Thus far, all the historical notices refer only to the present Siloam, in the mouth of the valley of the Tyropœon, which still exhibits both a fountain and a reservoir; and they all have no reference to the fountain of the Virgin Mary further up the valley of Jehoshaphat, with which, as we have seen, the waters of Siloam stand in connection. The mention of gardens around Siloam, and of its waters as flowing down into the valley of the Kidron, is decisive on this point; for neither of these circumstances could ever have been applicable to the other fountain. Indeed, singular as the fact must certainly be accounted, there seems to be nothing which can be regarded as an allusion to the Fountain of Mary, during the long series of ages, from the time of Josephus down to the latter part of the fifteenth century. At that time, Tucher (A.D. 1479), Breydenbach, and F. Fabri, as also Zuallardo and Cotovicus, a century later, mention distinctly the two fountains of Siloam and Mary, but seem to have no knowledge of their connection. This seems to have been first brought to notice by Quaresmius, in the beginning of the seventeenth century. The hypothesis that the Fountain of Mary is the true *Fountain* of Siloam, and the other merely the *Pool* of Siloam, which has found favour in modern times among the Franks, seems to have sprung up only in the early part of the eighteenth century, and is destitute of all historical foundation. The first mention of it which I find is in a suggestion of Pococke, A.D. 1738; and the same is expressed more definitely by Korte about the same time.

'The general features of Siloam have already been described—a small deep reservoir in the mouth of the Tyropœon, into which the water flows from a smaller basin excavated in the solid rock a few feet higher up; and then the little channel, by which the stream is led off along the base of the steep rocky point of Ophel, to irrigate the terraces and gardens extending into the valley of Jehoshaphat below.* The distance from the eastern point of Ophel nearest this latter valley to the said reservoir is 255 feet. The reservoir is 53 feet long, 18 feet broad, and 19 feet deep; on the western end is in part broken down. Several columns are built into the side walls; perhaps belonging to a former chapel, or intended to support a roof; but there is now no other appearance of important ruins in the vicinity. No water was standing in the reservoir as we saw it; the stream from the fountain only passed through and flowed off to the gardens.

'The smaller upper basin or fountain is an excavation in the solid rock, the mouth of which has probably been built up, in part, in order to retain the water. A few steps lead down on the inside to the water, beneath the vaulted rock; and close at hand, on the outside, is the reservoir. The water finds its way out beneath the steps into the latter. This basin is perhaps five or six feet in breadth, forming merely the entrance, or rather the termination, of the long and narrow subterranean passage beyond, by which the water comes from the Fountain of the Virgin.'—Vol. I. p. 493—.8.

* See § 23, p. 186, Vol. I. of this work.

IF THOU WILT RETURN, O ISRAEL, SAITH THE LORD, RETURN UNTO ME: AND IF THOU WILT PUT AWAY THINE ABOMINATIONS OUT OF MY SIGHT, THEN SHALT THOU NOT REMOVE.—Jer. iv. 1.

'FOUNTAIN OF THE VIRGIN.—On the west side of the valley of Jehoshaphat, 1,100 feet northwards from the rocky point at the mouth of the Tyropœon, is situated the Fountain of the Virgin Mary;* called by the natives '*Ain Um ed-Deraj*,' 'Mother of Steps.' . . . Some have held it to be the *Gihon*, the *Rogel*, and the *Dragon-well* of scripture; so that, in fact, it has been taken alternately for every one of the fountains which anciently existed at Jerusalem. It is unquestionably an ancient work; indeed, there is nothing in or around the Holy City, which bears more distinctly the traces of high antiquity. It is not improbable, that this was the "King's Pool" of Nehemiah, and the "Pool of Solomon" mentioned by Josephus, near which the wall of the city passed, as it ran northwards from *Siloam* along the *Valley of Jehoshaphat* to the eastern side of the temple.' . . . .—*See Biblical Researches*, Vol. I. p. 498. and *see* § 23, p. 185, Vol. I. *Treasury Harmony* for entrance to this fountain.

DR. ROBINSON'S EXPLORATION OF THE SUBTERRANEAN COMMUNICATION OF THE 'FOUNTAIN OF THE VIRGIN,' WITH THE 'POOL OF SILOAM.'

'We found it to be the current belief at Jerusalem, both among natives and foreigners, that a passage existed quite through between the two fountains; but no one had himself explored it, or could give any definite information respecting it. We therefore determined to examine it ourselves, should a fit opportunity occur. Repairing one afternoon (April 27th) to Siloam, in order to measure the reservoir, we found no person there; and the water in the basin being low, we embraced this opportunity for accomplishing our purpose. Stripping off our shoes and stockings, and rolling our garments above our knees, we entered, with our lights and measuring tapes in our hands. The water was low, nowhere over a foot in depth, and for the most part not more than three or four inches, with hardly a perceptible current. The bottom is everywhere covered with sand, brought in by the waters. The passage is cut wholly through the solid rock, everywhere about two feet wide, somewhat winding, but in a general course N.N.E. For the first hundred feet it is from fifteen to twenty feet high; for another hundred feet or more, from six to ten feet; and afterwards not more than four feet high; thus gradually becoming lower and lower as we advanced. At the end of 800 feet it became so low, that we could advance no further without crawling on all fours, and bringing our bodies close to the water. As we were not prepared for this, we thought it better to retreat, and try again another day from the other end. Tracing therefore upon the roof with the smoke of our candles the initials of our names, and the figures 800, as a mark of our progress on this side, we returned with our clothes somewhat wet and soiled.

'It was not until three days afterwards (April 30th) that we were able to complete our examination and measurement of the passage. We went now to the *Fountain of the Virgin*; and having measured the external distance (1,100 feet) down to the point *east of Siloam*, we concluded, that as we had already entered 800 feet from the lower end, there could now remain not over 300 or 400 feet to be explored. We found the end of the passage at the upper fountain rudely built up with small loose stones, in order to retain the water at a greater depth in the excavated basin. Having caused our servants to clear away these stones, and having clothed (or rather unclothed) ourselves simply in a pair of white Arab drawers, we entered and crawled on, hoping soon to arrive at the point which we had reached from the other fountain. The passage here is in general much lower than at the other end; most of the way we could indeed advance upon our hands and knees; yet in several places we could only get forward by lying at full length, and dragging ourselves along on our elbows.

'The sand at the bottom has probably a considerable depth, thus filling up the canal in part; for otherwise it is inconceivable how the passage could ever have been thus cut through the solid rock. At any rate, only a single person could have wrought in it at a time; and it must have been the labour of many years. There are here many turns and zigzags. In several places the workmen had cut straight forward for some distance; and then, leaving this, had begun again further back at a different angle; so that there is at first the appearance of a passage branching off. We examined all these false cuts very minutely, in the hope of finding some such lateral passage, by which water might come in from another quarter. We found, however, nothing of the kind. The way seemed interminably long; and we were for a time suspicious that we had fallen upon a passage different from that which we had before entered. But at length, after having measured 950 feet, we arrived at our former mark of 800 feet traced with smoke upon the ceiling. This makes the whole length of the passage to be 1,750 feet; or several hundred feet greater than the direct distance externally; a result scarcely conceivable, although the passage is very winding. We came out again at the fountain of Siloam.

'In constructing this passage, it is obvious that the workmen commenced at both ends, and met somewhere in the middle. At the upper end, the work was carried along on the level of the upper basin; and there was a tendency to go too far towards the west under the mountain; for all the false cuts above mentioned are on the right. At the lower end, the excavation would seem to have been begun on a higher level than at present; and when on meeting the shaft from the other end, this level was found to be too high, the bottom was lowered until the water flowed through it; thus leaving the southern end of the passage much loftier than any other part. The bottom has very little descent, so that the two basins are nearly on the same level; the upper one ten feet or more below the valley of Jehoshaphat, and the other some forty feet above the same valley. This subterraneous passage corresponds entirely to the alleged etymological signification of the name Siloah in Hebrew, *sent, viz. missio aquæ*, an aqueduct.

'The purpose for which this difficult work was undertaken it is not easy to discover. The upper basin must obviously have been excavated at an earlier period than the lower, and there must have been something to be gained, by thus carrying its waters through the solid rock into the valley of the Tyropœon. If the object had been merely to irrigate the gardens which lay in that quarter, this might have been accomplished with far less difficulty and expense, by conducting the water around upon the outside of the hill. But the whole looks as if the advantage of a fortified city had been taken into the account; and as if it had been important to carry this water from one point to the other, in such a way that it could not be cut off by a besieging army. Now as this purpose would have been futile, had either of these points lain without the ancient fortifications, this circumstance furnishes an additional argument, to show that the ancient wall probably ran along the valley of Jehoshaphat, or at least descended to it, and included both Siloam and this upper fountain; which they either constituted or supplied the "King's Pool," or "Pool of Solomon."' —*Bib. Res.* Vol. I. pp. 341, 493, 501—5.

Dr. Robinson seems to think that both this and the *Fountain under the Grand Mosk* may have some artificial connexion with the ancient fountain of *Gihon*, on the higher ground west of the city.—*Ibid*, p. 512.

Of the irregular flow of the water, *see* GEOG. NOTICE, § 23, p. 186, Vol. I. *Treas. Harm.*; and which flow, Dr. Robinson suggests, is probably the troubling of the water referred to at JOHN v. 2—7.

* The legend by which this name is accounted for, relates that the Virgin frequented this fountain before her purification, in order to wash her child's linen.

☞ Mr. Greswell, Vol. I. Diss. II. p. 83, says of the pool of Bethesda, 'We know nothing exactly of the local situation of the pool. It might be within the walls of Jerusalem itself; and the language of St. John (*ἔστι δὲ ἐν τῇ Ἱερουσολύμοις*) favours that supposition: in which case it would be the more likely to survive the destruction produced by the siege of Titus. Irenæus thought it the same with the pool of Siloam.'

AND THOU SHALT SWEAR, THE LORD LIVETH, IN TRUTH, IN JUDGMENT, AND IN RIGHTEOUSNESS; AND THE NATIONS SHALL BLESS THEMSELVES IN HIM, AND IN HIM SHALL THEY GLORY.—JER. IV. 2.

THE VILLAGE OF SILOAM.

Of the village of Siloam, Mr. Wilde says: 'Sepulchral grots continue all down the *valley of Siloam*, having galleries, stairs, and small terraces cut out of the rock, leading from one to the other. They are all now inhabited; and they, with some mud built huts at the bottom of the valley, constitute the *village of Siloam*, which contains upwards of 1,500 Arabs. . . . . At my first visit to this place, happening to poke my head into one of the crypts, I was startled not a little by the unearthly scream of an old Arab crone, who inhabited the interior. The noise she made became the signal for a general outcry: the dwellers in the different caves popped their heads out from their holes like so many beavers reconnoitering an enemy; the children ran shouting in all directions; curses fell fast and heavy on the Giaour and the Nazarene; and had I got into the harem of the pasha the alarm could not have been greater than that which I excited among the whole Troglodyte population of this cemetery of the living.'

SECTION 56.—(G. 21.)—[*Lesson* 54, ℣℣ 56, .7.]—AT THE FEAST OF DEDICATION, JESUS REVISITS JERUSALEM: PARTICULARS WHICH THEN OCCURRED. John x. 22—39.—[*Greswell*, Vol. II. Diss. xxx. pp. 499—516.]

INTRODUCTION AND ANALYSIS.

Jno. x. 22, .3. At the Feast of the Dedication, which is in winter, Jesus is again in Jerusalem, and walks in Solomon's porch.

—— 24. The Jews surround him, accusing him of keeping them in doubt, and asking to be told plainly whether he be the Messiah.

—— 25. Jesus answers, that he has told them already, and they believed not. He refers them to his works, as sufficiently testifying what he is.

—— 26, .7. Jesus tells them the cause of their unbelief: their not being his sheep. His people receive him as their Prophet, they hear his voice; and as their Priest who knows them; and as their King, whom they follow.

—— 28. Those who receive Christ in these three offices have *three* great privileges:—they are given eternal life; they shall never perish; and none shall pluck them out of his hand.

—— 29. Their security is still farther expressed, by his saying, that they are the gift to him of the Father, who is greater than all; and out of whose all-powerful hand no one is able to pluck them.

—— 30. Having thus plainly shewn whom he meant by 'the Father,' he adds that which is fully expressive of his being the Christ, the Son of the Living God, '*I and* my *Father are one*.'

—— 31. The Jews, as when he before gave testimony to the same truth, take up stones to stone him.

—— 32. Jesus asks for which of the many good works he had shewn them from the Father, do they wish to stone him? These works are the most substantial evidences of his being 'One with the Father.'

—— 33. The Jews deny that it is for a good work they stone him, but for blasphemy: in that he claims to be 'Immanuel,' 'God with us.'

—— 34—.6. Jesus, in defending his position, intimates that in a sense superior to that in which rulers are in scripture called gods, is he the Son of God.

—— 37, .8. He does not require them to believe, except upon sufficient evidence.

—— 38. Although they do not believe what he testifies of himself in word, yet they ought to believe the testimony of his works, which shew that the Father is in him and he in the Father.

—— 39. Jesus having thus declared himself, the Jews again seek to take him, but he escapes out of their hand.

No. 56. JOHN x. 22—39. *At Jerusalem.*

22 And it was at Jerusalem the feast-of-the-dedication τα εγκαινια, and it was winter.
23 And Jesus walked in the temple in Solomon's porch.

SCRIPTURE ILLUSTRATIONS.

Jno. x. 22. *dedication*—A great feast was held at the dedication of the first temple, 1 Ki. viii. 63—6, and especially of the altar, 2 Chr. vii. 8, 9—also at the dedication of the second temple, Ez. vi. 16, .7—The present feast was in commemoration of the dedication of the altar, upon the purifying of the temple by Judas Maccabæus—*see* NOTE—*see on* a yet future cleansing of the sanctuary, Da. viii. 13, .4.

23. *Solomon* (peace-maker)—Jesus was himself the 'PRINCE OF PEACE,' by whom the house of God was appointed to be built, 1 Chr. xxii. 9, 10—*comp.* He. i. 5—*see on* Christ as the peace-maker, and on the building of the spiritual temple, Eph. ii. 13—22.

Solomon's porch—where afterwards Christ, as the 'PRINCE OF LIFE,' and the Saviour from sin, was boldly declared by Peter, Ac. iii. 11—26—the peace that prevailed among the first disciples was there also manifested, ch. v. 12.

NOTES.

[Jno. x. 22. *The feast of dedication.* τα ἐγκαίνια. 'The word answers in the Sept. to the Heb. חֲנֻכָּה, *handselling*, or *initiation*; and in the New Test. denotes the *encænium*, or festival of eight days, occurring in the month Kisleu, instituted by Judas Maccabæus in commemoration of the *purifying* of the temple from heathen pollution, and the renewal of the temple worship, after three years' desuetude and profanation. Unlike all other festivals, which were kept only at *Jerusalem*, this was celebrated throughout the whole of Judæa. And as lights were kept burning in every house throughout each night of the festival, it is called by Josephus, *Ant.* xii. 7, 7, φῶτα.'—*Bloomf.*']; *and see* ADDENDA, p. 124, '*The Feast of Dedication*.'

[23. *Solomon's porch.* 'Whence this portico had its name, is a point somewhat disputed. The opinion of the older commentators was, that it was so called, as being a portion of the temple of Solomon, which had been left undestroyed by the Chaldæans; and was therefore allowed to remain, though in a dilapidated state. . . . . And Josephus had before related that this portico had not been restored by Herod, which favours the supposition in question; for thus it might more easily preserve the name of its builder; since the southern portico, which was the greatest, was called the royal portico, as having been especially adorned by the kings, and particularly Herod (*see* ADDENDA, p. 124, '*Solomon's porch*'). Indeed, it can hardly be imagined why this, of all the porticos, should be called Solomon's, unless from its having been in a great measure the building left by Solomon. It should seem, then, to have been built by Solomon, and afterwards restored, from a dilapidated state, by

THEY THAT BE WISE SHALL SHINE AS THE BRIGHTNESS OF THE FIRMAMENT: AND THEY THAT TURN MANY TO RIGHTEOUSNESS AS THE STARS FOR EVER AND EVER.—Dan. xii. 3.

JOHN x. 24—.8.

24 Then came the Jews round-about εκυκλωσαν him, and said unto-him, How long
dost-thou-make us to-doubt την ψυχην—αιρεις? If thou be the Christ, tell us plainly.
25 Jesus answered them, I told you, and ye believed not: the works that I do in my
26 Father's name, they bear-witness of me. But ye believe not, because ye are not of my
27 sheep, as I said unto-you. My sheep hear my voice, and I know them, and they follow
28 me: and I give unto-them eternal life; and they shall never perish, neither shall

SCRIPTURE ILLUSTRATIONS.

Jno. x. 24. *round about him*—as had been predicted, Ps. xxii. 12, 3, 'Many bulls have compassed me: strong *bulls* of Bashan have beset me round. They gaped upon me *with* their mouths, *as* a ravening and a roaring lion.'

25. *the works that I do, &c.*—He had pointed to these as among the proofs of his being the Son of God, the Sent of the Father, ch. v. 36, § 23, p. 179—These works had been more particularly manifested in the case of the man born blind, ix. 3, § 55, p. 109, &c.—Jesus again refers to the claims he had on their belief from this kind of evidence, ver. 38, p. 123.

26. *ye believe not, because, &c.*—He had before said, ch. viii. 43, § 55, p. 105, 'Why do ye not understand my speech? *even* because ye cannot hear my word.' —And ver. 47, 'He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.'

as I said unto you—These words may better be read with ver. 27.

27. *My sheep hear, &c.*—This characteristic of his sheep he had before spoken of, ver. 3, 4, 16, &c., § 55, pp. 114, ..6—this had been practically exemplified in the man who had been born blind, ch. ix. 7, &c. § *ib.* p. 110.

I know them—This he had said unto them, ver. 14, § *ib.* p. 116—so to the man who had been cast out of the synagogue, Jesus made himself known as 'the Son of God,' the object of his trust and worship, ch. ix. 35—.8, § *ib.* p. 113.

they follow me—This also he had said, ver. 4, § *ib.* p. 114, and this characteristic of the sheep had likewise been exemplified in the case of the man whose eyes were opened; he followed the Faithful Witness in boldly bearing witness to the truth, ch. ix. 30—.3, § *ib.* p. 112.

28. *I give unto them eternal life*—The same connection between hearing with a believing heart, and being given everlasting life, our Lord had before declared, when speaking of the bread of life, ch. vi. 27—9, § 43, p. 326.

they shall never perish—This, because they have such a merciful and faithful High Priest, Heb. ii. 18, 'For in that he himself hath suffered being tempted, he is able to succour them that are tempted.'—vii. 25, 'he is able also to save them to the uttermost [or, '*evermore*'] that come unto God by him, seeing he ever liveth to make intercession for them.'

neither shall any, &c.—Rom. viii. 37—9, 'Nay, in all these things we are more than conquerors through him that loved us. 38, For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.'

NOTES.

Zorobabel. This corresponds to what is said in Josephus of that portico, by which it appears to have needed pulling down and rebuilding; for that is implied in the expression ἀνεγεῖραι.

'Far more probable is this than the supposition of many commentators, from Grotius downwards, and most recent ones, that it was called Solomon's portico, as occupying the *place* of the portico built by Solomon on the eastern side of the hill, and of which mention is made in Joseph. Bell. v. 5. 1; from which passage it appears that this was the only side on which a portico was then erected; the others, he says, being left without; κατὰ γε τὰ λοιπὰ μέρη γυμνὸν ἁπᾶς ἦν. There were afterwards porticos erected all round the temple.']

'Porticos were common in the *heathen* temples likewise, being erected for the accommodation of the priests and the worshippers in general, both for walking in inclement weather, and for the purpose of teachers communicating oral instruction, while walking, to their followers; from which circumstance, indeed, two principal sects of philosophers, namely, the Stoics and the Peripatetics, derived their names.' —*Bloomf.*

Jno. x. 24. *How long dost thou make us to doubt?* See ADDENDA, p. 124, col. commencing 'The question,' &c.

25. *I told you.* It is not recorded that Jesus had told them in so many words that he was the Christ, but he had used expressions designed to convey the same truth, and by which many understood Him as claiming to be the Messiah.—*See* ch. v. 19, § 23; viii. 36, 56; x. 11, § 55, pp. 104, ..7, .15; *and see* INTRODUCTION to § 23, p. 174.

26. *Ye believe not, because ye are not of my sheep.* You do not possess the spirit of meek and humble discipleship. Were it not for pride, prejudice, and vain glory, and for your false notions of the Messiah, you would have learned from my declarations and works that I am the Christ.

As I said unto you. Comp. ch. viii. 47, § 55, p. 106.

27. *They follow me. See on* ver. 4, p. 114. Christians should not only *obey* Christ, but *imitate* him; go where his Spirit and providence lead them; yield themselves to his guidance, and seek to be led by him.

28. *I give unto them eternal life.* Unto those whom he had just described, those who hear him, are known of him, and follow him.—*See* ch. v. 24, § 23.

Neither shall any. οὐχ ἁρπάσει τις αὐτα, *neither shall any enemy pluck, &c.* This text, doubtless, most eminently refers to the Shepherd's guard over them against Satan's assaults, 1 Pe. v. 8.

Pluck them. In the original to *rob*; to seize and bear away as a robber does his prize.

PRACTICAL REFLECTIONS.

[Jno. x. 24. When the right term, by reason of its abuse, would convey a wrong impression, it may be well to refrain from using it, unless in speaking to those who in some measure understand its true import, or are willing to be instructed.

Thus Jesus, in conversing with the Jews, whose notions of the Messiah were far short of the truth, did not call himself by a name which to them would have conveyed no adequate impression respecting his person, character, and work.]

25 *ver.* The darkness in the Divine communications, of which men are prone to complain, may be on account of their own inattention or misapplication, rather than any indistinctness of utterance on the part of our great Teacher.

26 *ver.* If we would truly know the privileges of the believer in Christ, let us be in truth his disciples.

27 *ver.* Let us receive Christ in all his offices; listening to his instructions as a *Prophet*; availing ourselves of his *Priestly* sympathy and intercession; and following him, the Captain of our salvation, *our King.*

28 *ver.* Let us prize the words of Christ, whereby we are made partakers of everlasting life. Let us rejoice that they who have communion with Christ by a living faith, and loving obedience, can never be

JOHN x. 29—34.

29 any *man*'-pluck them out-of my hand. My Father, which gave *them* me, is greater
30 than-all; and no *man* is-able to-pluck *them* out-of my Father's hand. I and *my* Father
31 are one *ἐν ἐσμεν*. Then the Jews took-up stones again to stone him. 32. Jesus answered them, Many good works have-I-shewed you from my Father; for which *διὰ*
33 *ποιον* of those works do-ye-stone me? The Jews answered him, saying, For a-good work we-stone thee not; but for blasphemy; and because-that thou, being a-man,
34 makest thyself God. Jesus answered them, Is-it not written in your law, I said, Ye-are

SCRIPTURE ILLUSTRATIONS.

Jno. x. 29. *My Father, which gave, &c.*—*see on* ch. xvii. 2—9, § 87, p. 399.

greater than all—acknowledged by Israel, when by the Lord's might that people were delivered out of Egypt, Ex. xv. 6—13, and again when the Lord gave Elijah to triumph over the priests of Baal, the god of fire, 1 Ki. xviii. 17—40—His preserving power is declared in many of the Psalms, as cxxi.; cxlv.; cxlvi., &c., and will be sung amid the greatest changes, as Rev. xi. 15—19.

30. *I and my Father are one*—*see* this oneness very fully declared, ch. v. 19—26, § 23, p. 177—*see also* ver. 38, p. 123—ch. xii. 45, § 85, p. 311, 'he that seeth me seeth him that sent me.'—So to Philip, ch. xiv. 9—11, § 87; xvi. 15, § *ib.*, 'All things that the Father hath are mine:'—The perfect example of oneness, ch. xvii. 21—3, § *ib.*

31. *again*—They had before sought to kill him, on account of his declaring the same truth, ch. v. 18, § 23, p. 177; and when thereafter he visited Jerusalem, and vindicated what he had before said and done, 'then took they up stones to cast at him,' ch. viii. 59, § 55, p. 198.

32. *Many good works, &c.*—The scripture account implies that many were wrought by Jesus at Jerusalem—*see* ch. ii. 23; iii. 2, § 12, pp. 82, 83; iv. 45, § 14, p. 100—Two, both of them wrought upon the sabbath, are particularly mentioned—*see* ch v. § 23, p. 175, and ix. § 55, p. 199—The first of these is said to be the cause of Jesus being persecuted, ch. v. 16, § 23, p. 176—Probably much of the heat of his persecutors is accounted for, Ec. iv. 4, 'Again, I considered all travail, and every right work, that for this a man is envied of his neighbour.'

33. *blasphemy*—the punishment appointed for which was stoning, Lev. xxiv. 14—.6—The same charge was falsely brought against Naboth, that the king might seize upon his inheritance, 1 Ki. xxi. 10—.4—The scribes early began to meditate this charge against Christ on account of his forgiving sins, Mk. ii. 7, § 22, p. 165—It was on the charge of blasphemy, for declaring himself the Christ, the Son of God, that he was finally condemned by the high-priest, Mt. xxvi. 63—.6, § 89, p. 428.

being a man, makest thyself God—referring to what he had said, ver. 30—*see also* ch. v 17, 8, § 23, p. 176, 'Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said that God was his Father, making himself equal with God.'—In order that Jesus should be the Christ that had been promised, it was necessary that He should be both God and man, as Is. vii. 14, 'Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.'—*See on* Emmanuel, Mt. i. 23, § 2, p. 14—*also on* 'What think ye of Christ?' ch. xxii. 42, § 85, p. 306—He required to be man to suffer as predicted, Is. liii.; and men could not have been blessed, as putting their trust in him, unless he had been God—*comp.* Je. xvii. 5—8, with Ps. i., ii.—*comp. also* Is. xlv. 21—.5, with Phil. ii. 5—11.

34. *Is it not written, &c.*—The passage here quoted by our Saviour was peculiarly applicable to the circumstances—Ps. lxxxii. speaks of God as standing 'in the congregation of the mighty,' pleading in behalf of 'the poor and needy,' represented in the person of Christ, God in our nature; the language of whose life is expressed in the words of the psalm, ver. 3, 4, 'Defend the poor and fatherless: do justice to the afflicted and needy. Deliver the poor and needy: rid *them* out of the hand of the wicked.'—His result is expressed in the utterance, Jno. xi. 49—53, § 58—The psalm proceeds, ver. 6—8, 'I have said, Ye *are* gods; and all of you *are* children of the most high. 7, But ye shall die like men, and fall like one of the princes. 8, Arise, O God, judge the earth: for thou shalt inherit all nations.'—That the

NOTES.

Jno. x. 30. *I and my Father are one.* Being the very same in nature, power, and every other perfection, as well as in will and design; we, the Father and the Son, must be both overcome before the weakest of the chosen ones can be deprived of eternal life.

This *oneness* of Christ with the Father, the Jews plainly understood as expressive of something more than unity of design in the work of Christ. Had they not regarded it as signifying *one in counsel and power*, as the verses preceding shew he meant, they would not have sought to stone him as a blasphemer, who made himself God.

31. *Took up stones. ἐβάστασαν λίθους*, 'They carried stones,' Le. xxiv. 14—.6.

32. *Many good works, &c.* All the miracles which Jesus had wrought were 'good works,' works of mercy and kindness: but there may here be a reference not only to the wonderful *miracles* which Christ wrought, but to his *whole course of action* in promulgating the gospel of grace.

From my Father. Meaning, 'in virtue of the power vested in me by my Father.'

33. *Makest thyself God. See* ch. v. 18, § 23, p. 177. This shews how they understood what he had said.

[34. *Is it not written?* In repelling the above charge, our Lord was pleased not *fully* to explain the nature of that union which he had claimed with the Deity, and the grounds on which he had called God his Father, and himself the Son of God; but contented himself with using a sort of argument quite in the Jewish style (and therefore adapted to make an impression on his hearers), reasoning with them on the ground of what they themselves admitted, namely, that he was a *prophet* sent from God, and showing that, *even on that* supposition, he had a right to the title which they refused him; alluding to Ps. lxxxii. 6, where judges and magistrates are called *Elohim*, sons of the most high God. 'Argumentum (says Calvin) autem quo utitur non *a paribus* sumptum est, sed a *minori ad majus*.'—*Bloomf.*] *and* [*see on* ch. xv. 25, § 87, p. 391.

PRACTICAL REFLECTIONS.

lost. He who came to seek and to save that which was lost, who hath known us in adversity, will know us through life and death, and acknowledge us before the Father, and before his holy angels.

Jno. x. 29. We have nothing to fear as being obedient to our King. God, as a Father, will defend with his almighty arm the faithful followers of his Son.

When evil threatens, let us ever think that God is greater than all; and that nothing can in reality harm us, so long as we allow our case to remain in his hand.

[30, .1 *ver.* It is hard to deal with those who think themselves wise in that of which they are ignorant. The Jews accused Jesus of not saying plainly that he was the Christ; and yet, upon his telling them that he is what Messiah must be—One with God—they seek to destroy him.]

32 *ver.* The many good works of Jesus were a sufficient seal to his Divine mission.

33 *ver.* Let us not be rash in listening to ecclesiastical denunciations. That which the Jews called blasphemy, we know to be most important truth, that Jesus the Christ is truly Man, and as truly God.

JOHN X. 35—.9.

35 gods? If he called them gods, unto whom the word of God came, and the scripture
36 can- not be broken; say ye *of him*, whom the Father hath-sanctified, and sent into the
37 world, Thou-blasphemest; because I-said, I-am the-Son of God? If I-do not the works
38 of my Father, believe me not. But if I-do, though ye-believe not me, believe the works:
39 that ye-may-know, and believe, that the Father *is* in me, and I in him. Therefore
they-sought again to-take him: but he-escaped ἐξῆλθεν out-of their hand.

[Ver. 40, *see* p. 125.]*

SCRIPTURE ILLUSTRATIONS.

doom above denounced awaited those who persecuted, in the person of Christ, the poor and needy, was speedily proved by the fact; and that He being truly God, as well as man, did arise, and is the appointed Judge of the earth; and that he will, in opposition to the narrow notions of the Jews, inherit all nations, is equally true.

Jno. x. 35. ***the scripture cannot be broken*****—but the Jews might be broken off from their vaunted privileges, as intimated above, Ps. lxxxii. 6, 7—Je. xliv. 28, they 'shall know whose words shall stand, mine, or their's.'**

36. ***say ye*** **of him, *&c.*—He was himself the Word of God, come into their midst, as described in Ps. lxxxii. 1, &c., appearing, in his first advent, as one oppressed and afflicted, and receiving in his own person the wrongs which are perpetuated upon the poor and needy; whose cause he will avenge when he comes to judge the earth and 'inherit all nations,' as intimated, ver. 8.**

whom the Father hath sanctified, &c.**—He had been distinguished from all others as being *the* Son of God, upon whom the Spirit of the Lord was to rest, as testified by the Baptist, ch. i. 32—.4, § 16, p. 70—*comp.* Is. xlii. 1—*see on* 'Him hath God the Father sealed,' Jno. vi. 27, § 43, p. 326.**

37. ***If I do not the works, &c.*****—He only asked, as in Ps. lxxxii. 2, that they should not 'judge unjustly,' *&c.*—*see also* ver. 30, *supra.***

38. ***believe the works, &c.*****—so to his disciples, ch. xiv. 11, § 87.**

the Father is in me, &c.**—The truth on account of his stating which they had before been ready to stone him, ver. 30, .1, *supra.***

39. ***sought again to take him*****—*see* ch. vii. 30; viii. 59, § 55, pp. 94, 108.**

NOTES.

Jno. x. 35. *Unto whom the word of God came.* Meaning, 'to whom was delivered the command mentioned just before,' namely, to plead the cause of the destitute, &c.

Cannot be broken. i. e., 'And the scriptures cannot be taken exception to, or set aside as wrong.' Λύειν, indeed, when used of a law, or other authoritative writing, signifies to abrogate, and also (as here), in a restricted sense, to contravene, or take exception to.'

[36. *Hath sanctified.* ἡγίασε. 'Here the expression simply means, "has set apart," as the τὸν ἅγιον τοῦ θεοῦ, "The Holy One of God;" for ἁγιάζειν, like the Heb. קדשׁ, signifies to set apart from common use, and apply to a sacred purpose. Our Lord did not argue thus, to signify that he was to be called God, and Son of God, in no other sense than that in which those judges were so styled; namely, with respect to *office*; much less to decline the application of the word in the same sense as of the Father. He merely uses an argument *ab exempio* (what the philosophers call an *instance*), and argues *ab concessis*: q. d. *magistrates* are called Divine, and sons of God, without injury to the Deity; nay, God himself hath so called them. May not *I*, then, by a similar right, be so called, whom God hath sent into the world, and to whom he hath committed an office far above theirs to whom that name was given?'—*Bloomf.*]

[37, .8. *If I do not, &c.* Meaning, 'If I had not done the same *works* which my Father doth, ye might refuse to believe my *words*; but since they bear the same stamp and impress, you should at least believe *them*, if you will not believe my words; and then would you understand that the Father is in me, and I in the Father.'—*Tittman.*]

' The words ἐν ἐμοὶ ὁ Πατὴρ—ἐν τῷ denote, in a general way, union of the closest kind; and here, by the force of the context, conjunction of one and the same Divine energy. The Father was in the Son, the Son in the Father; inasmuch as the Son hath the same as the Father, and can do, and doth, the same with the Father.'—*Comp.* ch. v. 17, § 28.—*Bloomf.*

And when the scripture, which is infallible, and must be accomplished, calls your magistrates gods, who were but types and shadows of the Messiah, why do you perversely charge me, in whom these types are perfectly fulfilled, and whom the Father hath appointed from eternity, and hath sent into the world to exercise all authority as the true Messiah, with blasphemy, for asserting my *oneness* in nature and perfections with the Father? If I do not perform works as great and glorious as could be expected from the Father, and which, being superior and contrary to the laws of nature, must be performed by that power which is in the Father himself, I do not claim your belief as the Son of God or promised Messiah. But if I perform works peculiar to God, and in a manner proper to him, then, however ye disregard my person or doctrine in itself, submit to the unexceptionable evidence of my miracles, that ye may be convinced that my Father and I have essential and necessary communion in Godhead.

39. *Sought again to take him.* They evidently understood him as still claiming equality with God, and under this impression Jesus left them. Nor can it be doubted that he *intended* to leave them with this impression.

He escaped out of their hand. Withdrew himself from their power.

PRACTICAL REFLECTIONS.

Jno. x. 34, 5. Let us receive the word of God with reverence, as that which cannot be broken.

36 ***ver.*** **By whatever name any creature may be called, Jesus has rightfully a name which is above every name.**

37 ***ver.*** **We are to regard the works of Jesus as being given in evidence that he is One with the Father. We have as direct proof that the works of God are done by the Son, as that they have been wrought by the Father.**

37, .8 ***ver.*** **Jesus, who was the special messenger of the Father, did not call upon men to believe in his mission except upon sufficient evidence.**

38 ***ver.*** **Let us attend to the evidence of the Divine mission of Jesus, that we may experience the blessedness of knowing that the Father is in Christ, and Christ in the Father.**

* *See* ADDENDA, p. 124, *second par.*

ADDENDA.

THE FEAST OF THE DEDICATION.—John x. 22, p. 120.

'The feast of dedication, Jno. x. 22, is evidently the feast next in order to the feast of tabernacles, ch. vii. 2; and it is another presumptive proof, either that our Lord had been absent during all the intermediate time from Jerusalem, or nothing had since occurred upon the spot, similar to what had taken place before; that we meet upon this occasion also with the mention of a renewed attempt to stone him, ch. x. 31. The πάλιν in this allusion can be referred to ch. viii. 59, an incident at the feast of tabernacles only. We may conclude, therefore, that since the time of the feast of tabernacles, our Saviour and the Jews of Jerusalem did not meet again, until they met in Solomon's porch; or if they had, that nothing again occurred like what occurred before. The former of these suppositions is confirmed by the silence of St. John, and the latter is negatived by the experience of the past; for had they ever met again as before, something, it may justly be presumed, would have arisen to make the adversaries of Jesus desirous of stoning him as before.

'The proceedings at this feast, as related, beginning with ch. x. 22, cannot embrace more than a single day; and being prematurely terminated by the attempt upon the life of Christ, these particulars themselves are probably the whole of what then transpired, at least in public. After the day of that attempt, Jesus appeared no more openly; and until that day he does not seem to have visited the temple. The conversation in the porch of Solomon, which took place upon that day, occurred on the first opportunity furnished by his appearance in public.

'The feast of dedication began on the 25th of the Jewish Casleu, and lasted for eight days in all. The 25th of Casleu was the sixty-ninth day *inclusive*, from the 15th of Tisri *exclusive*, and consequently in the third year of our Saviour's ministry, when Tisri fell upon October 11th, Casleu 25th fell upon December 19th. The first of the eight days then coincided with December 19th, and the last with December 26th; a statement sufficient by itself to prove that the feast of dedication this year fell out in the midst of a Jewish winter, which yet would not be always the case. But this year the passover fell as late as it could, and therefore so did every other feast; if the passover had fallen as early as it could, the feast of dedication would have fallen out a month earlier, which would not have been so much in the winter. Moreover, when Tisri 15th . . . . fell upon Thursday, Casleu 25th must have fallen on Wednesday; the first day of the feast then was a Wednesday, and consequently so was the last. The particular day on which the conversation in Solomon's porch transpired, must be uncertain; but if we may conjecture that Jesus repaired to the temple in this instance about the same time as the former, viz. *μεσούσης ἤδη τῆς ἑορτῆς*, it might take place on the last day of Casleu, Sunday, December 23rd, or on the first day of Zebeth, Monday, December 24th. If our Lord retired from Jerusalem soon after the attempt on his life, he consequently retired thence before the end of the month of December.'—*Greswell*, Vol. II. Diss. xxx. pp. 508—.10.

SOLOMON'S PORCH.—John x. 23, p. 120.

By some it is supposed to have been at the south-east corner of the temple area. Dr. Robinson, *Bib. Res.* Vol. I. p. 422—.7, says, 'We first noticed these large stones at the south-east corner of the enclosure, where, perhaps, they are as conspicuous, and form as great a portion of the wall, as in any part. Here are several courses, both on the east and south sides, alternating with each other, in which the stones measure from seventeen to nineteen feet in length, by three or four feet in height, while one block at the corner is seven and a half feet thick. . . . . There seems little room for hesitation in referring them back to the days of Solomon, or rather of his successors, who, according to Josephus, built up here immense walls, *immeasurable for all time*.'

Dr. Robinson continues, at p. 429, 'Upon the southern part of the enclosure internally, according to Josephus, "a broad portico ran along the wall, supported by four rows of columns, which divided it into three parts, thus forming a triple colonnade or portico. Of these the two external parts were each thirty feet wide, and the middle one forty-five feet. The height of the two external portices was more than fifty feet, while that of the middle one was double, or more than a hundred feet. The length was a stadium, extending from valley to valley. Such was the elevation of the middle portico above the adjacent valley, that if from its roof one attempted to look down into the gulf below, his eyes became dark and dizzy before they could penetrate to the immense depth."—*Antiq.* xv. 11—.5. The valley then meant can well be no other than that of the Kidron, which here actually bends south-west around the corner, so that the eastern end of this high southern portico impended over it. The depth of the valley at this point, as we have seen, is about 150 feet; which, with the elevation of the wall and portico, gives a total height of about 310 feet above the bottom of the valley, an elevation sufficient to excuse the somewhat hyperbolical language of the Jewish historian. The portico along the eastern wall was rebuilt by Agrippa, and is described by Josephus in like manner, as rising above the valley to the enormous height of 400 cubits, or more than 500 feet; which doubtless is merely an exaggerated estimate. —*Jos. Ant.* xx. 9, 7. At the north-east corner, too, the same portico was near the valley of the Kidron, which is said to have here a fearful depth.'—*B. J.* vi. 3, 2.

'HOW LONG DOST THOU MAKE US TO DOUBT?'—John x. 24, p. 121.

'The question, ch. x. 24, which was put to our Saviour, implies a state of mind wavering between doubt and conviction, between an expectation of *some* Messiah, and a secret belief, mixed up with considerable uncertainty, that Jesus was he. This uncertainty the inquirers would evidently charge upon our Lord himself—ἕως πότε τὴν ψυχὴν ἡμῶν αἴρεις; that is, How long dost thou raise our expectations, and yet keep us in suspense? how long dost thou alternately gratify, and alternately disappoint, our hopes? They complain, therefore, of some difficulty in comprehending the true character of Christ; that he gave them reason, at one time, to think so and so of it, and directly after, just the reverse; and whatever this difficulty might be, producing the ambiguity and suspense of judgment in question, the very request, which they proceed to subjoin, is a proof that, in its cause, it must be ascribed to the *words*, and not to the *actions*, of the party addressed.

'If thou art the Christ, tell us so, παῤῥησία. Παῤῥησία in its proper sense is freedom of speech; and in its secondary, openness or simplicity of speech. Hence it is opposed to παροιμία, or παροδολή, as speaking without disguise, and without reserve, is opposed to speaking in figure, or with a partial concealment of the truth. The request of the Jews, therefore, amounts to this: that if Jesus were the Christ, the Christ which they expected, he would use no mystery nor evasion, he should tell them so at once. I say the Christ which they expected, about none else can they be supposed to inquire; and this distinction is not unimportant. To be the true Christ, and to be the Christ which the Jews expected, were very different things; and however plainly our Lord might have declared himself the Christ in the former capacity, the inquirers would still judge of his meaning, from their own notions concerning the Christ, in the latter: between which, and the truth of the fact as regarded the former, there would be the utmost discrepancy.'—*Greswell*, Vol. II. p. 501.

'It is incontestable that the Jews expected a Messiah who should deliver their country from a foreign yoke, be a triumphant conqueror, and a mighty potentate; and the event proves that they were determined to receive none else. The personal demeanour of our Lord had given them little encouragement to

hope he would ever declare himself such; had he but done this, however indirectly, the nation would have become believers to a man. The negative influence of long and systematic opposition to the national wish, combined with the positive effect of the national degeneracy in religion and in morality, was the true and sole cause, humanly speaking, of the final rejection of our Lord himself by both rulers and people. But had all, who eventually became disbelievers, yet ceased to hope that Jesus might still be the Messiah? The proceedings when he entered Jerusalem, only four days before his crucifixion, will not allow us to assert this. However slow and reluctant to make such an avowal of his character he might himself appear, his actions spoke a language not to be misunderstood, and clearly demonstrated that, were he inclined to assume it, no one was better qualified to realize the glorious and enthusiastic picture of the ideal deliverer, so dear to the national wish. If, notwithstanding the experience of the past, they still clung to the same delusive hope, it would be a motive for watching every word, and every act, of our Lord only the more intensely; and when, in lieu of plain assurances, according with their desires, and easily reconciled to their preconceived expectations, they continued to hear declarations, in their obvious sense flatly repugnant to their belief, and in their secret meaning far beyond their comprehension, great in proportion would be their disappointment.

'The present remonstrance, ch. x. 24, it appears to me was produced by some such cause as this,—by a long-suppressed feeling of impatience at finding their hopes and their wishes so often excited and encouraged, and again dejected and discouraged. There is no necessity, then, for the violent and improbable hypothesis that St. John has arbitrarily joined together the account of the proceedings at the feast of dedication, with the account of the proceedings at the feast of tabernacles, yet has given no notice to that effect. The last discourse recorded to have happened at this feast, as it must be clearly referred to, ch. x. 26—30, in the renewal of the conversation at the next, so would be quite sufficient to account for the connection between them, though each of them should have taken place, as they are related, months asunder.'—*Ibid.* p. 506.

SECTION 57.—(G. 22.)—[*Lesson* 54, *continued.*]—JESUS DEPARTS FROM JERUSALEM TO THE QUARTER BEYOND JORDAN, WHERE JOHN AT FIRST WAS BAPTIZING: MANY BELIEVE ON HIM THERE.—JOHN X. 40—.2.—[*Greswell*, Vol. II. Diss. XXX. pp. 510—..3.]

INTRODUCTION AND ANALYSIS.

Jno. x. 40. Jesus passes beyond Jordan to where John at first baptized, when he came preparing the way of the Lord, and bearing testimony respecting him.

—— 41, .2. Many resort unto Jesus; and now, after sufficient opportunity has been given for development of the truth, they confess that all John had said of Jesus is found to be true.

Here there were facilities for judging and liberty of judgment; and the evidence from prophecy appears to have had more influence with the Jews than miracle and every kind of argumentation.

No. 57. JOHN X. 40—.2. *Line from Jerusalem to the North of Bethshan.*

40 And went-away again beyond Jordan * into the place where John at-first baptized; 41 and there he-abode. And many resorted unto him, and said, John did no miracle: but 42 all-things that John spake of this-*man* were true. And many believed on him there.

SCRIPTURE ILLUSTRATIONS.

Jno. x. 40. *beyond Jordan, &c.*—ch. i. 28, § 10, p. 69, 'in Bethabara beyond Jordan, where John was baptizing.'—*See on* Mt. iii. 13, § 8, p. 58, '*Jordan.*'

41. *John did no miracle.*—If he had regenerated the people by water baptism, or had even procured them the remission of their sins thereby, he would have performed no small miracle; but in place of this, he taught that men must actually put away their sins by repentance, that so they might stand in a preparedness for beholding 'the Lamb of God, which taketh away the sin of the world.'—Otherwise they remained in condemnation, Lu. iii. 3, 7—14, § 7, pp. 50, .2, .3; Jno. i. 26—.9, § 10, p. 69.

all things that John, &c.—ch. i. 7, § 7, p. 47, 'The same came for a witness, to bear witness of the Light, that all *men* through him might believe.'—Ac. xix. 4, 'saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.'—Jno. i. 27, § 10, p. 69, 'He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.'—*See* again, ch. iii. 27—36, § 13, confirmed by the raising of Lazarus.

42. *many believed on him there.*—The first disciples of Jesus had been drawn to him there, having by the preaching of John been prepared to receive Jesus as the Christ, ch. i. 29—42, § 10, pp. 69—71

NOTES.

Jno. x. 40. *Where John . . . . baptized.* At Bethany, or Bethabara, on the other side of the river Jordan. *See* NOTE, ch. i. 28, § 10, p. 69; and GEOG. NOT. *infra.*

41. *No miracle.* John did not confirm his mission by working *miracles*, but he shewed that he was a *prophet* by foretelling the character and success of Jesus. It may be remarked that the people of that place were properly prepared by the ministry of John for the preaching of Jesus. The persecution of the Jews was the occasion of his going there, and thus the wrath of man was made to praise him. It has been common that the opposition of the wicked has resulted in the increased success of the cause which they have persecuted.

PRACTICAL REFLECTIONS.

Jno. x. 39, 40. Jesus had boldly confronted his accusers, and in the most public manner delivered his mission in Jerusalem. So, after full opportunity had been given for the trial of his claims, he returned to challenge investigation, where, at the commencement of his public ministry, his character and claims had been the most fully declared.

41, .2 *ver.* It is most profitable to compare prediction with fulfilment. Prophecy so wondrously fulfilled as in the case of Jesus, tends more than even miracles to produce a rational conviction of the truth. Let us rejoice that we have this testimony even more abundantly than those who heard the words of John, and saw the works of Jesus. Jesus, in all that he did and said, and also in all that he suffered, proved that he was 'INDEED THE VERY CHRIST.'

GEOGRAPHICAL NOTICE.

* 'WENT AWAY AGAIN BEYOND JORDAN,' ETC.—John x. 40, *supra.*

'The quarter to which he retired is simply described as the region beyond Jordan, the reference in the πάλιν being to ch. vi. 1, § 40, p. 310, where a similar visit to the country on the other side of the

HE IS A CHOICE FRIEND WHO CONCEALS MY FAULTS FROM OTHERS, AND DISCOVERS THEM TO MYSELF.
THE SWORD OF REPROOF SHOULD BE DRAWN AGAINST THE OFFENCE, AND NOT AGAINST THE OFFENDER.

IT WAS THE SAYING OF A HEATHEN, THAT HE WHO WOULD DO GOOD, MUST EITHER HAVE A FAITHFUL FRIEND TO INSTRUCT HIM, OR A WATCHFUL ENEMY TO CORRECT HIM.

lake, and consequently beyond the Jordan, had been already recorded. That this place was Bethabara, where John at one period of his ministry was certainly baptising (Jno. i. 28; iii. 26, §§ 10, 3, pp. 69, 89), and which also was situated beyond the Jordan, would not be a necessary consequence. The reference in τὸ πρῶτον, x. 40, does not specify Bethabara as such, or relate to the incident recorded, ch. i. 28, which happened there, but merely to the order of time between the ministry of Jone, and the ministry of Christ; for the former was prior, and yet only preparatory, to the latter; though it may still be true that the scene of John's ministry might be changed in the course of its continuance from the eastern side of the Jordan, where it had begun, for the western, into which it subsequently passed (ch. i. 28; iii. 23, 6)

'It is not, indeed, improbable that Bethabara might be a general name for the Aulon, or Perichorus of Jordan, on its eastern side; or for some part of it, nearer to the southern extremity of the lake of Tiberias, than to the northern extremity of the lake Asphaltites; and, consequently, to the ford in the vicinity of Jericho. The denomination itself means *house*, or *place*, of passage; and might obviously be given to any of the fords of the Jordan. Now, there was one such ford opposite to Scythopolis, and, therefore, not far from Tiberias (Relandi Palæst. i. 279), besides the ford near Jericho. The most ancient manuscripts, however, in the time of Origen, and others, instead of Bethabara beyond Jordan, read Bethany beyond Jordan; and the exception which Origen takes against this reading, and his consequent correction of the text for Bethabara, are neither of them founded upon just critical grounds; but upon mere presumption of what ought to be. Among the thousand towns and villages which were comprised in all Palestine, it would be nothing extraordinary if many bore the same names, which in our Saviour's, or St. John's time might still be in existence, and still known as distinct; but by the time of Origen, after the numerous desolations which the country had suffered, might have become totally extinct; and even their names have perished with them. Moreover, if the text of St. John had originally exhibited Bethabara; and Bethany, as Origen himself contends, was a name so completely unknown on the other side of the Jordan, who would have thought of corrupting the former for Bethany? But his own example proves how natural and obvious it would be, under such a presumption of the truth, to change Bethany into Bethabara. (Bethany is the reading adopted by Griesbach; for whose reasons the reader is referred to his edition of the gospels.)

'By retiring into this quarter in particular, our Lord would be nearer to Galilee than to Judæa; though strictly in neither at the time: and if he was less than one day's journey removed from Capernaum, he would be more than two days' journey distant from Jerusalem. This quarter, however, was that which he had probably never visited since the commencement of his ministry, at least so as to reside within it; and, yet as it had been the principal, if not the exclusive, scene of the labours of John, it was but natural that its inhabitants should still remember both his preaching in general, and his testimonies to Jesus in particular, which accounts for the belief of many there upon our Lord (ch. x. 41, .2).

'The length of the residence in these parts is not specified; but it is shewn (*supra*, p. 219) that the visit was speedily followed by our Lord's return to Jerusalem, preparatory to the raising of Lazarus; the time taken up by which return, and by the performance of the miracle, it is possible satisfactorily to determine.

'Lazarus began to be sick, while our Lord was still in this neighbourhood; and whatever we may conjecture concerning the nature of his sickness, his death had not yet taken place, when the news of his illness was brought to Jesus (*see* ch. xi. 3—6, § 58, p. 127).'—*Greswell*, Vol. II. Diss. xxx. p. 510—.3

SECTION 58.—(G. 23, .4.)—[*Lesson* 55.]—JESUS RECEIVES NEWS OF LAZARUS' SICKNESS. ARRIVES IN BETHANY IN JUDÆA, AND RAISES LAZARUS TO LIFE AGAIN. THE PHARISEES ARE THE MORE DETERMINED TO PUT JESUS TO DEATH: JESUS WITHDRAWS TO EPHRAIM.—John xi. 1—54.—[*Greswell*, Vol. II. Diss. xxx. pp. 513—..6.]

INTRODUCTION AND ANALYSIS.

Jno. xi. 1—3. Lazarus of Bethany, being sick, his sisters, Martha and Mary, send to Jesus, saying, '*Lord, behold, he whom thou lovest is sick.*'

—— 4. Jesus intimates that this sickness is not unto death, but that His life-giving power may be manifested, and that further evidence may be produced to his being the Son of God.

—— 5, 6. Martha, her sister, and Lazarus, are all special objects of Jesus' love: yet after hearing of Lazarus' sickness, Jesus abides two days longer in the place where the message reached him.

—— 7. Jesus, who is now east of the Jordan, proposes to go again into Judæa.

—— 8. The disciples object to his returning among those who had so lately sought his destruction.

—— 9, 10. Jesus intimates that the day of Jerusalem's merciful visitation is not yet ended; and that the disciples, in following Him, 'the Light of the world,' have no cause for fear.

—— 11. Jesus now informs his disciples of the object of his proposed journey: He goes to awake Lazarus out of his sleep.

—— 12, .3. His disciples still object, saying, '*Lord, if he sleep, he shall do well*;' they thinking of Lazarus as being in the way of recovery, and not as Jesus meant, asleep in death.

Jno. xi. 14, .5. Jesus undeceives the disciples, saying plainly, "*Lazarus is dead*;" and intimates that, so far as they are concerned, he is glad; seeing that the matter is to result in the confirmation of their faith. In this view he invites them to accompany him.

—— 16. Thomas, who appears to have been one of the most timid of his followers, and to have in the proposed journey seen nothing but death before them, at length leaves off objecting.

—— 17, .8. Jesus, on coming to Bethany, which is near Jerusalem, finds that Lazarus has been already four days in the grave.

—— 19. Many Jews have come to comfort the bereaved sisters.

—— 20. As soon as Martha hears that Jesus is coming, she goes out to meet him, Mary remaining in the house.

—— 21, .2. Martha expresses her regret that Jesus had not been present to prevent her brother's illness terminating in death; but knows that even now God will give him whatsoever he will ask.

—— 23. Jesus promises that Lazarus shall 'rise again.'

—— 24. Martha says she knows '*that he shall rise again*,' along with the righteous, who shall be raised in the last day.

Jno. xi. 25, .6. Jesus says, '*I am the resurrection, and the life.*' It is through Jesus that the dead will live, and the living be changed without passing through death. Jesus pointedly intimates that it is as being united to him by faith, that the resurrection can be joyfully expected. He questions whether Martha believingly receives his statement.

—— 27. Martha assents, and professes to believe in him as—

1. The Christ.—2. The Son of God.—3. He who had been promised to come into the world.

—— 28. Martha, who probably feels that this subject is better understood by her sister than by herself, calls Mary secretly, saying, '*The Master is come, and calleth for thee.*'

—— 29, 30. Mary immediately comes to Jesus, who is still at the place where Martha met him.

—— 31. The Jews, who have come to comfort Mary, follow her, thinking that she has gone to '*the grave to weep.*'

—— 32. Mary falls at Jesus' feet, saying the same words as Martha, ver. 21.

—— 33—.5. Jesus seeing Mary and those with her weeping, is deeply moved with compassion, and having asked where Lazarus is laid, is invited to come and see. Jesus weeps.

—— 36, .7. The Jews say, '*Behold how he loved him!*' Some of them ask whether he who had opened the eyes of one born blind, might not have preserved in life one so beloved.

—— 38, .9. Jesus having come to the grave, directs that the stone at the mouth of it be removed.

—— 39, 40. Martha having remarked upon the length of time her brother had been interred, Jesus refers to what he had said when first he met her, ver. 23—.6.—*Comp.* ver. 4.

Jno. xi. 41, .2. The stone being removed, Jesus returns thanks to the Father for having heard him. He does this in the audience of the people, that they may be led to regard the raising of Lazarus, which is about to take place, as an evidence of his being the Sent of the Father.

—— 43, .4. Jesus, with a loud voice, commands him that is dead to come forth. The summons is instantly obeyed; Jesus bids those who stand by to loose Lazarus, and let him go.

—— 45, .6. Many of the Jews present believe on Jesus, but some of them go and tell the Pharisees.

—— 47, .8. The chief priests and Pharisees are in consequence gathered in council, accusing themselves of weakness for not putting a stop to such proceedings; by which the body of the people were likely to be led away, so as to provoke the Romans to come, and do that which afterwards was actually done by them.

—— 49—52. Caiaphas, the high priest, is moved to utter a prophecy, in which they are admonished of their great ignorance, and want of consideration with regard to the Divine purpose, in the sacrifice of Christ, not only for the Jewish people, but for the whole nation of Israel; and under whom, as their One Head, are to be gathered together the sons of God that were scattered abroad.

—— 53. The Jews, misapprehending the prophecy, and wresting it to their own destruction, from henceforth set themselves to accomplish the death of Jesus.

—— 54. As if intimating that the kingdom is about to be taken from them, '*and given to a nation bringing forth the fruits thereof,*' Jesus walks no more openly among the Jews, but withdraws to '*a country near to the wilderness, into a city called Ephraim.*'

No. 58.—(G. 23.)—*Jesus receives news of Lazarus' sickness.*—*John* xi. 1—16. *North of Bethshan. Bethany or Bethabara, East of Jordan.*

1 Now δε a-certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her
2 sister Martha. (It-was *that* Mary which anointed the Lord with-ointment, and wiped his
3 feet with her hair, whose brother Lazarus was-sick.) Therefore [a] his sisters sent unto
4 him, saying, Lord, behold, *he* whom thou-lovest is-sick. When-Jesus heard *that*, he-said, This sickness ασθενεια is not unto death, but for the glory of God, that the Son of

[a] Gr. *the sisters.*

SCRIPTURE ILLUSTRATIONS.

Jno. xi. 2. *Mary*—was remarkable for her love to the Saviour, as shewn by her diligent waiting upon his teaching, Lu. x. 39, § 61, p. 150, and in anointing him with 'very precious ointment,' Mt. xxvi. 7; Jno. xii. 3, [Mk. xiv. 3,] § 81, p. 254.

4. *for the glory of God—see on* ver. 40—*comp.* ch. ix. 3, 24, § 55, pp. 109, .11.

that the Son, &c.—There is such oneness of the Son with the Father, that 'He that honoureth not the Son honoureth not the Father which hath sent him,' Jno. v. 23, § 23, and xiii. 31, § 87, 'Now is the Son of man glorified, and God is glorified in him.'

NOTES.

Jno. xi. 1. *Bethany.* A village on the eastern declivity of the mount of Olives.—*See* Geog. Notices, p. 134.

The town of Mary. The place where she lived. At that place also lived Simon the leper, Mt. xxvi. 6.

2. That *Mary which anointed.* This is said by prolepsis, or anticipation, meaning, 'she who sometime afterwards anointed,' &c.—*See* ch. xii 3; Mt. xxvi. 6, 7, § 81, p. 253, Notes.

3. *Sent unto him.* They believed that Jesus, if present, had power to heal him, ver. 21, 32, pp. 129, .30.

4. *This sickness, &c.* 'Our Lord here declares that the purpose for which "this sickness" had been sent, was not the death of Lazarus (for it should not prove *finally* mortal to him), but the glorifying of God, through that glorious work, which would in consequence of it be wrought by him, the Son of God. *Comp.* ch. ix. 3, p. 109. This was our Lord's meaning; but it was expressed in such terms as could not be understood, until they were explained by the event. These words appear to have been the answer returned by our Lord to the message of Martha and Mary.' *Comp.* ver. 40, p. 131.—*Lonsdale and Hale.*

PRACTICAL REFLECTIONS.

Jno. xi. 3. 'In sickness we should implore the aid and presence of Jesus. He only can restore us and our friends: He only can cheer us with the hope of a blessed resurrection.'

4 *ver.* The afflictions that befall the people of God, are only to give the greater opportunity for his goodness to triumph in their behalf, unto the glory of their Redeemer.

JOHN xi. 5—16.

5 God might-be-glorified thereby. Now Jesus loved Martha, and her sister, and Lazarus.
6 When he-had-heard therefore that he-was-sick, he-abode two days still in the-same-
7 place where he-was. Then after that saith-he to *his* [a] disciples, Let-us-go into Judæa
8 again. *His* disciples say unto-him, Master, the Jews of-late *νυν* sought to-stone thee; and
9 goest-thou thither again? Jesus answered, Are-there not twelve hours in-the day? If
any-man walk in the day, he-stumbleth not, because he-seeth the light of-this world.
10 But if a-man walk in the night, he-stumbleth, because there-is no light *το φως* in him.
11 These-things said-he: and after that he-saith unto-them, Our friend Lazarus sleepeth
12 *κεκοιμηται*; but I-go, that I-may-awake-him-out-of-sleep *εξυπνισω*. Then said his dis-
13 ciples, Lord, if he-sleep, he-shall-do-well *σωθησεται*. Howbeit Jesus spake of his death:
but they thought that he-had-spoken of taking-of-rest in-sleep *κοιμησεως του ὑπνου*.
14 Then said Jesus unto-them plainly *παρρησια*, Lazarus is-dead. 15, And I-am-glad for
your-sakes that I-was not there, to-the-intent ye-may-believe; nevertheless let-us-go
16 unto him. Then said Thomas, which is-called Didymus, unto his-fellow-disciples,
Let-us also-go, that we-may-die with him.

[a] Gr. *the disciples.*

SCRIPTURE ILLUSTRATIONS.

Jno. xi. 5. *Now Jesus loved, &c.*—ch. xv. 9—13, § 87—'Greater love hath no man than this, that a man lay down his life for his friends.'

6. *same place*—Bethabara, beyond Jordan—*see on* ch. x. 40, § 57, p. 125.

8. *to stone thee*—*see* ch. viii. 59, § 55, p. 108; x. 31, § 56, p. 122.

9. *light of this world*—ch. viii. 12; ix. 5, § 55, pp. 100, ..9.

10. *walk in the night*—This may have been said in warning to Judas—*see* ch. xiii. 30, § 87—In the garden of Gethsemane, Jesus said to the company of which Judas was the guide, Lu. xxii. 53, § 88, 'This is your hour, and the power of darkness.'

In seasons of darkness let the follower of Jesus 'trust in the name of the LORD, and stay upon his God,' Is. l. 10.

11. *Our friend Lazarus sleepeth*—Jesus said, in reference to Jairus' daughter, Mt. ix. 24, § 36, p. 283, 'The maid is not dead, but sleepeth.' Death is often in scripture called 'sleep:'—De. xxxi. 16, 'the LORD said unto Moses, Behold, thou shalt sleep [Heb. *lie down*] with thy fathers;' &c.—Of Stephen, Ac. vii. 60, 'he fell asleep.'—Of the saints, the apostle said, 1 Co. xv. 51, 'We shall not all sleep (*or, die*), but we shall all be changed.'—1 Th. iv. 14, 'them also which sleep in Jesus will God bring with him.'—*See* ch. v. 10—David prays, Ps. xiii. 3, 'Consider *and* hear me, O LORD my God: lighten mine eyes, lest I sleep the *sleep of* death;'—and in lxxvi. 5, 'The stouthearted are spoiled, they have slept their sleep:'

that I may awake him—Da. xii. 2, 'Many of them that sleep in the dust of the earth shall awake,' &c.—On the great awaking—*see* Jno. v. 25—9, § 23.

The Lord now calls those who are dead in sins to awake, Eph. v. 14, 'Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.'

16. *Didymus*—The kind of evidence afforded in the raising of Lazarus, appears to have been much needed by him—He was slow to believe in the resurrection of Jesus, ch. xx. 24, .5, § 95; xxi. 2, § 97.

die with him—*see* ver. 8.

NOTES.

Jno. xi. 6. *Abode two days.* Did not reach Bethany till Lazarus had been four days in the grave, ver. 17, that the miracle might be greater, and the evidence of his death plainer.

8. *Of late.* According to the original, 'just now.'—*See* ch. x. 31, § 56, p. 122.

9. *Are there not twelve hours, &c.* A sort of adagial saying, such as that at ch. ix. 4. The Jews (by a computation of time adopted from the Greeks) divided their day, or the time from sunrise to sunset, into twelve hours, of course varying a little, according to the season of the year.

If any man walk, &c. A traveller should use the day to walk in, and not the night. 'Jesus is the Light of the world; he that walks in his spirit, and by his direction, cannot stumble.'—*A. Clarke.* Christ intimates that he was desirous of doing his Father's will while the day of opportunity lasted.

[10. *In him.* *εν αυτῳ*, 'in it,' *i. e.*, in the world.]

11. *Lazarus sleepeth.* Is dead. The word *sleep* is applied to death, 1st. Because of the *resemblance* between them, as sleep is the '*kinsman of death.*' In this sense it is often used by pagan writers. But, 2nd. In the scriptures it is used to intimate that death will not be *final*; that there will be an awaking out of this sleep, or a resurrection. It is a beautiful and tender expression, removing all that is dreadful in death, and filling the mind with the idea of calm repose after a life of toil, with reference to a future resurrection, in increased vigour, and with renovated powers. In this sense it is applied in the scriptures usually to the saints.—*See* 'Scrip. Illus.'

12. *If he sleep, he shall do well.* Sleep was regarded by the Jews as a favourable symptom in sickness. Hence it was said among them, 'Sleep in sickness is a sign of recovery, because it shews that the violence of the disease has abated.'—*Lightfoot.* This seems to have been the meaning of the disciples.

15. *To the intent, &c.* 'That your faith may be better confirmed by my miracle.'

16. *Thomas—Didymus.* The Jews, when travelling in foreign countries, or familiarly conversing with Greeks or Romans, assumed a Greek or Latin name of a like signification with their own. The name 'Thomas,' in Hebrew, and 'Didymus,' in Greek, both mean 'a twin.'

Die with him. They viewed the going into Judæa, whence Christ had so lately escaped, as nothing less than certain death.

PRACTICAL REFLECTIONS.

Jno. xi. 5. Jesus had a peculiar favour for individuals, as well as kindness for mankind generally.

ver. The Lord may not immediately answer the prayers of his people, but it is that He may make his grace the more conspicuous by the delay.

7—9 *ver.* Let us admire and imitate the tenderness of Jesus: He might at once command, but he chooses to lead, and carry along with him the minds and willing hearts of his disciples.

9 *ver.* There is a season for action; and he who acts according to the will of God has no occasion for fear. He who sees before him Christ the Light of the world, may cheerfully go forward.

[10 *ver.* When it is night around us, and we have no light in ourselves, let us keep close to Jesus; our only safety is in him.]

11—4. *ver.* The death of the saints is as a sleep, out of which Jesus will come to awake them.

[15 *ver.* The trials and deliverances of the people of God, are that they may have a stronger sense of the Divine presence and power; and that those who witness them may be induced to place more entirely their trust in the Redeemer.]

16 *ver.* Those who have, like Thomas, the greatest fear of danger, are yet sometimes the most forward in braving the worst. They who now accompanied Jesus as willing to die with him, were made witnesses of his life-giving power.

BELOVED, LET US LOVE ONE ANOTHER: FOR LOVE IS OF GOD; AND EVERY ONE THAT LOVETH IS BORN OF GOD, AND KNOWETH GOD.—1 John iv. 7.

Jesus arrives at Bethany, in Judæa.—John xi. 17—33.

17 Then when Jesus came, he found that he had *lain* in the grave four days already.
18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: 19, and many of
the Jews came to προς τας περι Martha and Mary, to comfort παραμυθησωνται them
20 concerning their brother. Then Martha, as soon as she heard that Jesus was coming,
21 went and met υπηντησεν him: but Mary sat *still* in the house. Then said Martha unto
22 Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even
23 now, whatsoever thou wilt ask of God, God will give *it* thee. Jesus saith unto her,
24 Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in
25 the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life:
26 he that believeth in me, though he were dead και αποθανῃ, yet shall he live: and who-

SCRIPTURE ILLUSTRATIONS.

Jno. xi. 19. *to comfort them*—Jacob's children attempted to comfort him, after the supposed death of Joseph, Ge. xxxvii. 34, 5.—Job's three friends came to comfort him, Job ii. 11.—Christians should comfort each other, Rom. xii. 15, with the hope of the Redeemer's return, and the resurrection of the saints, 1 Th. iv. 18; v. 11.

20. *Mary sat* still *in the house*—the posture of mourning, Ne. i. 4; Lam. ii. 10.—'The elders of the daughter of Zion sit upon the ground,' &c. *see* Note.

21. *Lord, if thou hadst been here, &c.*—so Mary, ver. 32—*comp.* ch. iv. 47, .9, § 14, p. 100.

22. *whatsoever thou will ask of God—see* Mt. ix. 18, § 36—So Christ himself said, xxvi. 53, 'Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?'—*see* Jno. ix. 31, § 55, p. 112.

24. *I know that, &c.*—so Job expressed his confident hope of a resurrection through the Redeemer, ch. xix. 25—7, 'For I know *that* my Redeemer liveth, and *that* he shall stand at the latter *day* upon the earth: 26, and *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God: [or, *After I shall awake, though this* body be *destroyed, yet out of my flesh shall I see God*:] 27, Whom I shall see for myself, and mine eyes shall behold, and not another; *though* my reins be consumed within me.'—The recompense is to be given at 'the resurrection of the just,' Lu. xiv. 14, § 67, p. 183.—The resurrection was denied by the Sadducees, who had great reason in the Jewish sanhedrim, Ac. iv. 1, 2; v. 17; xxiii. 7, 8; xxvi. 6—8.

in the resurrection—ch. v. 28, .9, § 23—*see* the account of the resurrection of the righteous, Rev. xx. 4—6; and the general resurrection, ver. 11—.3.

at the last day—see ch. vi. 39, 40, .4, 54, § 43—The judgment by the words of Christ to be then, ch. xii. 48, § 85, p. 312; Ac. xvii. 31.

25. *I am the resurrection, &c.—see* ch. v. 21, § 23—The resurrection of Jesus is the pledge of ours, 1 Co. xv. 12—22. 20, 'But now is Christ risen from the dead, *and* become the firstfruits of them that slept,' &c.—Ph. iii. 10, .1, 'That I may know him, and the power of his resurrection, ... if by any means I might attain unto the resurrection of the dead.'—*See also* ver. 20, .1; Rev. i. 18.—*See border.*

though he were dead, &c.—1 Th. iv. 13, .4, .5, 'But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. 14, For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 15, For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep,' &c.

NOTES.

Jno. xi. 18. *Fifteen furlongs.* Nearly two miles. It was E.S.E. from Jerusalem.

19. *Came.* 'Had come,' according to the original.

To comfort them. The Jews' mourning for the dead lasted seven days, after three days of weeping, which followed the day of death, sometimes thirty, during which the friends came to condole with the bereaved family; this was according to the condition in life of the deceased. The mourning for Jacob, Ge. l. 3, was '*threescore and ten days.*' And for Moses, '*thirty days,*' De. xxxiv. 8.

20. *Sat* still *in the house.* The word *still* is not in the original. It means that she remained sitting in the house. The common posture of grief among the Jews was that of *sitting*, Job ii. 8; Eze. viii. 14.—*Comp.* Esr. ix. 3, 4; Ne. i. 4; Is. xlvii. 1.

23. *Thy brother shall rise again.* Jesus referred to the act which he was about to perform.

24. *I know that he shall, &c.* Martha's misunderstanding of Jesus' words, gives occasion to our Lord to declare another truth, viz., that through Him alone the dead would rise to life.

25. *I am the resurrection, &c.* The Author of the resurrection, and the Giver of eternal life.—*See* Notes on ch. v. 21—.7, § 23, p. 177.

['Here our Lord (by a common figure of the *effect* for the *efficient*, as 1 Cor. i. 30) professes that He is the *Author* of the resurrection of the dead; and intimates that as he shall at some future time raise *all* the dead, so he can and will now bring back Lazarus to life. 'We have, in this and the next verse (as Dr. Jortin observes), in a few words, the summary of the gospel; and the sublimity of the language is not less remarkable than the great truths conveyed in the words. Jesus is the *resurrection* to those believers who are departed hence in the Lord; and he is the *life* to those who are still upon earth; and he will finally be the resurrection and the life to them *both.*' *Comp.* ch. iii. 36; v. 24; vi. 58, 68.—*Bloomf.*]

Though he were dead. κἂν ἀποθάνῃ should be rendered 'though he die,' 'must die.' *See* He. ix. 27. ζήσεται, 'he shall live' (again) in another state of everlasting bliss.

PRACTICAL REFLECTIONS.

Jno. xi. 19. It is good to go to the house of mourning: those who went to weep with the bereaved sisters were given occasion to rejoice.

21 *ver.* The power of Jesus to save does not depend upon his being personally near. Although now removed to the Father's right hand, he is not less able to save than when he walked upon earth.

22 *ver.* Jesus is our all-prevailing Intercessor with the Father; and he hath promised to his true disciples whatsoever they shall ask in his Name. May we know this blessed privilege.

23 *ver.* Let us not sorrow at the death of believers, as those who have no hope; but hear Jesus saying, as to Martha, 'Thy brother shall rise again.'

24 *ver.* May our lives be such, as that our surviving friends may confidently expect us to meet them among the children of the resurrection.

25 *ver.* In the resurrection of Jesus, our elder Brother, the firstfruits of them that sleep, we have a full assurance of the rising again of all that sleep in Him.

[25, .6 *ver.* Those of the Lord's people who are alive at his second advent, and who thus shall never die, will not have the advantage of those who are asleep. Both shall live together with him.]

[Let us ask ourselves whether we in truth believe the words of Jesus respecting the rising again of the righteous, and the continuance in life of those of the Lord's people who shall be found alive at his coming. Faith in Christ as having died, risen, and ascended; and as coming again, to be the Judge of quick and dead—is required to our enjoyment of the manifestation of his wonder-working power in our behalf.]

I AM HE THAT LIVETH, AND WAS DEAD; AND, BEHOLD, I AM ALIVE FOR EVERMORE, AMEN; AND HAVE THE KEYS OF HELL AND OF DEATH.—Rev. i. 18.

JOHN xi. 27—34.

soever liveth and believeth in me shall-never-die *ου μη αποθανη εις τον αιωνα.*
27 Believest-thou this? She-saith unto-him, Yea, Lord: I believe *πεπιστευκα* that thou art
the Christ, the Son of God, which should-come *ὁ ερχομενος* into the world.
28 And when-she-had-so-said, she-went-her-way, and called Mary her sister secretly,
29 saying, The Master is-come, and calleth-for *φωνει* thee. As-soon-as she heard *that*, she-
30 arose quickly, and came unto him. Now Jesus was-not-yet-come into the town, but
31 was in that place where Martha met him. The Jews then which were with her in the
house, and comforted her, when-they-saw Mary, that she-rose-up hastily and went-out,
32 followed her, saying, She-goeth unto the grave to weep there. Then when Mary was-
come where Jesus was, and-saw him, she-fell-down at his feet, saying unto-him, Lord,
33 if thou-hadst-been here, my brother had-not-died. When Jesus therefore saw her
weeping, and the Jews *also* weeping which-came-with her, he-groaned *ενεβριμησατο* in-
34 the spirit, and was-troubled *εταραξεν εαυτον*, and said,

Jesus raises Lazarus to life.—John xi. 34—44.

35 Where have-ye-laid him? They-said unto-him, Lord, come and see. Jesus wept
36 *εδακρυσεν*. Then said the Jews, Behold how he-loved him! 37, And some of them

SCRIPTURE ILLUSTRATIONS.

Jno. xi. 26. *shall never die*—1 Th. v. 10, 'Who died for us, that, whether we wake or sleep, we should live together with him.'—Col. iii. 4. 'When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory.'—It is only in the Son that we can have this life, 1 Jno. v. 11, .2; Jno. iii. 36, 'he that believeth not the Son shall not see life,' &c.—It is probable that our Lord, by those that shall never die, describes the case of the believers who shall be alive at his *second* advent, and who, as contrasted with those that were dead, and are made alive, shall never die, but only be changed—1 Co. xv. 51, .2, 'Behold, I shew you a mystery; We shall not all sleep, but,' &c.

27. *thou art the Christ, &c.*—so proclaimed by the angel to the shepherds, Lu. ii. 11, § 4, p. 21, 'Christ *the* Lord.'

Son of God—spoken of, Ps. ii. 6, 7—*see on* Lu. i. 35, § 2, p. 10, 'that holy thing which shall be born of thee shall be called the Son of God.'

which should come into the world—*ὁ ερχομενος*, one of the names whereby the Messiah was designated—*see on* John's message to Jesus, Mt. xi 3, § 29, 'Art thou he that should come?'—It was under this title that John had baptized in the name of Jesus Christ, Ac. xix. 4.

28. *The Master is come*—ch. xiii. 13, 'Ye call me Master and Lord: and ye say well; for *so* I am.'

33. *He groaned*—Is. liii. 4, 'Surely he hath borne our griefs, and carried our sorrows:'

groaned in the Spirit—Rom. viii. 26, 'the Spirit itself maketh intercession for us with groanings which cannot be uttered.'—Paul had much experience of this groaning in the Spirit, ch. ix. 1—3, 'I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart'.... 'for my brethren, my kinsmen according to the flesh:'

35. *Jesus wept*—he afterwards wept over Jerusalem, Lu. xix. 41, § 82.

NOTES.

Jno. xi. 26. *Shall never die.* Gr. 'Shall by no means die for ever.' As the dead, though dead, shall yet *live*, so believers found alive at the coming of Christ, shall be changed without passing through death.—*See* ch. vi. 50, .1, .4, .8, § 43, p. 331.

Believest thou this? This question was doubtless asked because it implied that he was then able to raise up Lazarus, and because it was a proper time for her to test her own faith. The time of affliction is a favourable period to try ourselves, to ascertain whether we have faith.

[27. *I believe that thou art, &c.* 'In the ardour of her devotion Martha employs *both* the titles, which in scripture designate the promised Messiah, of which the former was merely one of *office*, the latter of *nature*, and consequently far more exalted; namely, as denoting one united in the Godhead, and in whom are centred all the essential attributes of God.'—*Bloomf.*]

I believe, i. e., 'I have believed.' The sense of Martha's words is, 'Yea, Lord,' I believe what thou sayest; for I have already believed, and do still believe, 'that thou,' &c.—*Lonsdale and Hale.*

Which should come. *ὁ εις τον κοσμον ερχομενος*, 'he who cometh,' &c., a third title here of the Messiah.

28. *She went her way.* Jesus may have directed her to go, though the evangelist has not recorded it.

It is probable, however, that Martha understood the turn which the conversation had taken, as a call for the presence of her sister; whom she may have regarded as better able to answer the searching questions of Jesus, and as likely to take a deep interest in the subjects upon which she was herself receiving instruction from their Master or Teacher: the title she immediately after gives to Jesus.

The Master is come. It means literally *teacher*, and was a title which he claimed for himself. '*One is your Master*, even *Christ*.' Mt. xxiii. 8, 10, § 85, p. 314. The Syriac has it '*Our* Master.'

33. *He groaned in the Spirit.* With a suppressed, inward groan. May be rendered more intelligibly, perhaps, 'in breathing, he groaned,' or 'in the act of fetching breath, he groaned.'

In the Spirit. See 'Scrip. Illus.' Ac. xix. 21, 'Paul purposed in the Spirit.'

34. *Where have ye laid him?* It was customary with the Jews to bury their dead outside the city walls.

35. *Jesus wept.* This is the shortest verse in the New Testament, but one of the most consolatory, as proving (by this action, not unworthy the dignity of our exalted Redeemer) that we have indeed a High Priest who can 'be touched with the feeling of our infirmities.'

PRACTICAL REFLECTIONS.

Jno. xi. 27. To view Jesus as He that should come into the world, the Fulfiller of prophecy, will greatly conduce to the increase of that faith whereby we derive, from the Son of God, the blessings to be enjoyed in him as the Christ, our Prophet, Priest, and King.]

[32, .3 *ver.* To Martha, who required to have her mind arrested by the truth, Jesus spoke much of faith and the resurrection; but in answer to the same words from Mary, '*He groaned in the Spirit, and was troubled.*']

33—.5 *ver.* There is the same intercession for the saints still as pled so powerfully for Mary: '*The Spirit itself maketh intercession for us with groanings which cannot be uttered*,' Rom. viii. 26. And '*we have not an High Priest which cannot be touched with the feeling of our infirmities*,' Heb. iv. 15.

36 *ver.* The love of Jesus has been shewn in his becoming one with us in life and in death—in having himself been laid in the grave for us.

[37 *ver.* He who opened the eyes of one born blind,

FOR YE ARE DEAD, AND YOUR LIFE IS HID WITH CHRIST IN GOD.—Colossians iii. 3.
WHEN CHRIST, WHO IS OUR LIFE, SHALL APPEAR, THEN SHALL YE ALSO APPEAR WITH HIM IN GLORY.—Ver. 4.

JOHN xi. 37—43.

said, Could not this-man, which opened the eyes of-the blind, have-caused that even this-man should-not-have-died?
38 Jesus therefore again groaning ἐμβριμωμενος in himself cometh to the grave. It-was
39 a-cave, and a-stone lay upon it. Jesus said, Take-ye-away the stone. Martha, the sister of-him that-was-dead, saith unto-him, Lord, by-this-time he-stinketh: for he-hath-
40 been *dead* four-days. Jesus saith unto-her, Said-I not unto-thee, that, if thou-wouldest-
41 believe, thou-shouldest-see ὀψει the glory of God? Then they-took-away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father,
42 I-thank thee that thou-hast-heard me. And I knew that thou-hearest me always: but because-of the people which stand-by I-said *it*, that they-may-believe that thou hast-sent
43 me. And when-he-thus-had-spoken, he-cried ἐκραυγασε with-a-loud voice, Lazarus,

SCRIPTURE ILLUSTRATIONS.

Jno. xi. 37. *which opened the eyes, &c.*—referring to ch. ix. 1, 6, § 55, p. 109.

38. *It was a cave*—It was, and still is, customary to excavate sepulchres from the solid rock. Abraham bought a 'cave' to bury Sarah in, Ge. xxiii. 19.

40. *Said I not unto thee*—*see* what he had said, ver. 4, p. 127, when the sisters sent to apprise him of the sickness of Lazarus; also what he said to Martha upon meeting her, ver. 23, .5, .6, p. 129.

see the glory of God—He had before said, ver. 4, 'This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.' —Jesus had predicted that his raising the dead should be given among the proofs of his Messiahship. When he had healed the impotent man at Bethesda, he said, speaking of the honour in relation to the Father, ch. v. 20, .1, § 23, 'He will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will.'

41. *they took away the stone*—The mouth of the cave or sepulchre was usually covered with a stone. Joseph covered the entrance of our Lord's tomb with a stone, which was sealed by the Pharisees, Mt. xxvii. 60, .6, § 92.

Father, I thank thee—Mt. xi. 25, § 29, p. 227, 'I thank thee, O Father, Lord of heaven and earth,' &c.—So also

Jno. xi. 38. *It was a cave. See* Mk. v. 2, § 35, p. 269, NOTE.

A stone lay upon it. It was shut up with a stone.

39. *By this time, &c.* The putrefaction of dead bodies is extremely rapid in hot countries.

For he hath been dead *four days.* τεταρταιος γαρ εστιν. The word 'dead' is not in the original; it is, 'for he hath been four days,' *i. e.*, in the grave, and not four days dead only.—*See* ver. 17.

'When Jesus arrived at Bethany, Lazarus had been either four days dead, or four days in the tomb, or both, ver. 39; for it was the custom of the Jews to commit the bodies of the dead to the grave as soon as possible, so that the burial of Lazarus on the day of his death itself, especially if he had died of a fever, would be nothing extraordinary. The distance of the quarter where our Lord would receive the first intimation of his sickness, was probably more than two, but less than three, days' journey from Jerusalem. Hence, if he had received the message of the sisters on *one* day; if Lazarus had died and been buried on the *next*; and if Jesus himself set out on the *third*; he would arrive at Bethany in the course of the *fifth*;

NOTES.

when, as it is asserted in the narrative, ver. 17, 39, the dead man would actually have been three days, and a part of a fourth day, in the grave.'—*Greswell*, Vol. II. p. 513.

'The miracle ensued so soon after the arrival, that Jesus did not even enter the village, ver. 30, but until he had performed it, continued without, going only in the meantime to the tomb; the situation of which, according to the Jews, would necessarily be some place apart.'—*Ibid.* p. 514.

40. *The glory of God*, ver. 25. The power and goodness displayed in the resurrection.—*See on* ver. 43.

41. *Lifted up* his *eyes. See* Mt. xiv. 19, § 40, p. 313; Jno. xvii. 1, § 87.

Father, I thank thee. Jesus did not ordinarily so appeal. It may be supposed that he did so now to shew that he worked by his Father's authority, and not, as maliciously said, by the aid of devils.

43. *A loud voice.* Greek, 'A *great* voice;' Syriac, 'A high voice.' This was distinctly asserting *his* power. At his *second* advent, he will call the dead with a *great sound* of a trumpet, Mt. xxiv. 31, § 86; 1 Th. iv. 16.

PRACTICAL REFLECTIONS.

is able, not only to preserve from death, but to deliver from under its power. Death's temporary triumph will only give occasion for our Saviour's obtaining the greater victory.]

Jno. xi. 38, .9. Although those who were present with Jesus at the raising of Lazarus could not, like the Lord of life, command him to come forth alive, yet they could do something to prepare for his coming forth—they could take away the stone.

[40 *ver.* Jesus again speaks to Martha, as if faith on her part was a necessary condition to her enjoyment of the promise.]

[The resurrection of the dead is the glory of God. May he be glorified in our being now raised up together with Christ.]

41 *ver.* We should not only pray to God for what we want, but return thanks on account of his granting that for which we have prayed.

[42 *ver.* The public expression of confidence in God, as about to bestow promised blessing, is to be made, not only on our own account but for the benefit of those that stand by.]

43 *ver.* Marvel not that one should be raised from the dead: the hour is coming, in which all that are in the graves shall come forth.

John xi. 44—.9.

44 come forth δευρο εξω. And he that-was-dead came-forth, bound hand and foot with-grave-clothes: and his face was-bound-about with-a-napkin. Jesus saith unto-them, Loose him, and let *him* go.

(G. 24.)—*The tidings of this miracle being brought to the Pharisees, they are the more determined thereby to put Jesus to death. Jesus withdraws to Ephraim, where he stays some time.*

John xi. 45—54. *Line from Bethany to Ephraim.*

45 Then many of the Jews which came to Mary, and had-seen *the things* which Jesus
46 did, believed on him. But some of them went-their-ways to the Pharisees, and told them what *things* Jesus had-done.
47 Then gathered the chief-priests and the Pharisees a-council, and said, What do-we?
48 for this man doeth many miracles. If we-let-*him* thus-alone, all *men* will-believe on
49 him: and the Romans shall-come and take-away both our place and nation. And one of them, *named* Caiaphas, being the-high-priest that same year, said unto-them, Ye know

SCRIPTURE ILLUSTRATIONS.

Jno. xi. 44. *napkin—see also* in the case of Jesus, ch. xx. 7, § 93.

46. *told them what* things—*see* Abraham's saying, in the parable, when he was petitioned that Lazarus might be sent from the dead, to warn the rich man's brethren, Lu. xvi. 31, § 69, 'If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.'

47. *gathered . . . . a council*—Ps. ii. 2, 'The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed,'—*see* 'the Pharisees,' Mt. xii. 14—'and Herodians,' Mk. iii. 6, § 25—'the chief priests, and the scribes, and the elders,' Mt. xxvi. 3, § 86.

doeth many miracles—They could not deny that there were miracles wrought, but the Pharisees said, he cast out devils through Beelzebub, Mt. xii. 22—.4, § 31—Nicodemus confessed that no man could do the miracles which Jesus did, except God were with him, Jno. iii. 2, § 12, p. 83—Ac. ii. 22, 'miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know?'—*see also* iv. 16.

49. *Caiaphas*—high priest (with Annas) at the time of John's beginning to prophesy, Lu. iii. 2, § 7, and at the time of Jesus' crucifixion, Jno. xviii. 13, .4, § 89.

being the high priest—see the institution of the high priesthood, Ex. xxviii., xxix., and the requisites for the office, He. v. 1—4.

NOTES.

Jno. xi. 44. *Bound hand and foot.* It is not certain whether the whole body and limbs were bound together, or each limb separately.

His face was bound, &c. If the Jews buried as the Egyptians did, the face was not covered with a napkin, but it only went round the forehead and under the chin.

Loose him. Remove the bandages, so that he may walk freely. The effect of this miracle is said to have been, that many believed on him.—*See* ver. 45. Others who saw it, and did not believe that Jesus was the Messiah, went and told the Pharisees. But they did not *deny* that Jesus had raised up Lazarus. They could not deny it. The very ground of their alarm, the very *reason* why they went, was, that he had *actually done it.* Nor did the Pharisees dare to call the act in question.

The resurrection of Lazarus was a powerful testimony to the Messiahship of Jesus, & an emblem of the power of Christ in quickening dead sinners. By his word they awaken from a death of sin to a life of righteousness. It is an earnest of the final resurrection of all men. The same voice that raised Lazarus shall awaken the dead which have slumbered in the dust for ages, and '*all that* are in *the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation,*' ch. v. 28, .9, § 23, p. 178.

47. *A council.* A meeting of the sanhedrim, or great council of the nation. Note, Mt. ii. 4, § 5, p. 32. They claimed the right of regulating all the affairs of religion. Note, Jno. i. 19, § 10, p. 68.

What do we? τι ποιουμεν. 'What are we doing?' A popular phrase suited to deliberation, and implying also, 'What are we to do?'

48. *All* men *will believe on him.* Will openly acknowledge him to be that king whom they have so long expected.—*Comp.* ch. vi. 15, § 41, p. 317; xii. 11, .3, .8, 9, §§ 81, .2, pp. 257, 264, &c.; and *see* Mt. ii. 2, § 5, p. 31, Note.

And the Romans shall come. They were then subject to the Romans; tributary and dependent. Whatever privileges they had, they held at the will of the Roman emperor. They believed, or feigned to believe, that Jesus was intending to set up a *temporal* kingdom; and that the consequence would be, that the Romans, provoked by the rebellion against the authority of Cæsar, would come and destroy both their place of religious worship, and their national existence. It was on this charge that they at last arraigned him before Pilate, Lu. xxiii. 2, 3, 23, § 90.

Our place. This probably refers to the *temple*, Ac. vi. 13, .4. It was called *the place* by way of eminence, as being the chief or principal place on earth, being the seat of the peculiar worship of God. This place *was* utterly destroyed by the Romans.—*See* Note on Mt. xxiv. § 86. p. 323.

49. *Caiaphas. See* Note on Lu. iii. 2, § 7, p. 49.

High priest that same year. The high priesthood, by Divine appointment, was to continue in the same person for life; but the Romans changed the high priest at pleasure, and made the office, for the most part, annual.

PRACTICAL REFLECTIONS.

Jno. xi. 45, .6. The same results still follow the wonder-working word of Jesus. Some believe on His name, and others go their way, and tell the Pharisees.

[47 *ver.* No wonder Jesus refrained from manifesting himself more frequently at Jerusalem; the very report of his doing good, stirred up the religious authorities there to greater diligence in doing evil.]

48 *ver.* That which the Jewish rulers pretended to fear, came upon them. The Romans did come and take away their place and nation, but not on account of all men believing on Christ. Those that believed in him were they who alone escaped from that dreadful destruction.

[49 *ver.* How true were the words which were uttered by Caiaphas! As being ignorant of Jesus, the Christ, they indeed knew nothing at all; they were ignorant of the law in which they gloried, and of the great purpose of God with regard to their nation.]

JOHN xi. 50—4.

50 nothing at-all, nor consider διαλογιζεσθε that it-is-expedient συμφερει for-us, that one
51 man should-die for the people, and *that* the whole nation perish not. And this spake-
he not of himself: but being high-priest that year, he-prophesied that Jesus should
52 εμελλεν die for that nation; and not for that nation only, but that also he-should-
gather-together in one εις εν the children of God that were-scattered-abroad διεσκορπισ-
53 μενα. Then from that day *forth* they-took-counsel-together for-to-put-him-to-death.
54 Jesus therefore walked no more openly παρρησια among the Jews; but went thence
unto a country near-to the wilderness, into a-city called Ephraim, and-there continued
with his disciples. [Ch. xi. 55, § lxxxi. p. 252.] *

SCRIPTURE ILLUSTRATIONS.

Jno. xi. 51. *he prophesied*—Prophecy was not at the will of the prophet; we find Balaam saying, Nu. xxiii. 26, 'Told not I thee, saying, All that the LORD speaketh, that I must do?' and we find 'Saul also among the prophets,' 1 Sa. xix. 23, 4.

52. *gather together in one*—the children of Israel, who had been dispersed; and in whose casting out the Jews had rejoiced, Eze. xi. 15—20—Of that house of Israel upon whom the Lord had not mercy under the law, and who were to appearance cut off, whilst the Jews were preserved, it is said, Ho. i. 10, 11, 'Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people, *there* it shall be said unto them, *Ye are* the sons of the living God. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves ONE HEAD, and they shall come up out of the land: for great *shall be* the day of Jezreel.'—*See* Jno. x. 16, § 55, p. 116, 'Other sheep I have,' &c.

54. *walked no more openly*, &c.—ch. vii. 1, § 52, p. 70—In this he was exemplifying his own direction to his disciples, Mt. x. 23, § 39, 'When they persecute you in this city, flee ye into another:'—Paul and Barnabas fled from Iconium, Ac. xiv. 6, and Paul and Silas, when persecuted at Thessalonica, departed by night to Berea, ch. xvii. 10.

Ephraim—'In Baal-hazor, which *is* beside Ephraim,' Absalom had sheep-shearers, 2 Sa. xiii. 23—It was taken from Jeroboam by Abijah, 2 Chr. xiii. 19—Ephraim was the name of Joseph's younger son, Ge. xli. 52—of whom was to come the fulness of the Gentiles—*comp.* ch. xlviii. 19, with Rom. xi. 25—who is at length to prove worthy of his name (*fruitful*), being made fruitful in the Lord, Ho. xiv. 8—and to which there is probably an allusion, Mt. xxi. 43, § 84, p. 290.

NOTES.

Jno. xi. 49. *Ye know nothing at all.* It is probable that there was a party, even in the sanhedrim, who was secretly in favour of Jesus as the Messiah. Of that party Nicodemus was certainly one.—*See* ch. iii. 1, 2, § 12; vii. 50, 1, § 55; xi. 45, *supra*; xii. 42, § 85, '*among the chief rulers also many believed on him*;' &c.

50. *Expedient for us, that one man should die.* It is likely that Caiaphas understood the words thus: 'Better that one man should be put to death at a venture, for the preservation of a whole nation, than that the whole nation should be ruined by your needless scrupulousness about the life of one man.'

[51. *And this spake he not of himself.* i. e., and in thus counselling that Jesus should be put to death, he was not left to himself alone; '*but being high priest that year*,' he was inspired in virtue of his office to express himself in terms which had a far higher meaning than he knew or intended.—*See* ch. x. 16, § 55, p. 116; *also* Is. xlix. 6; 1 Jno. ii. 2. God may make even the malice and wicked plots of his enemies the very means of accomplishing his purposes. What *they* regard as the fulfilment of *their* plans, God may make the fulfilment of *his*; yet so as directly to overthrow *their* designs, and prostrate *them* in ruin.]

He prophesied. προεφητευσεν, to prophesy does not always signify 'to predict future events,' but to speak by Divine impulse and direction, as in Lu. i. 67, 76, § 3, pp. 16, 8.

For that nation. For the Jews. As a sacrifice for their sins. In no other sense whatever could it be said that he died for them. His death, so far from *saving* them, in the sense in which the high priest understood it, was the very occasion of their destruction. They invoked the vengeance of God when they said, '*His blood* be *on us, and on our children*,' Mt. xxvii. 25, § 90, p. 453; and all these calamities came because they *would* not come to him and be saved; because they *would* not receive him, and put him to death, xxiii. 37—9, § 85, p. 320.

54. *No more.* ουκ ετι, rather, 'not yet,' for within a short time after he appeared openly at the passover.

[*A country.* την χωραν, '*the country*.' 'The exact situation of Ephraim it is impossible to fix. Certainly it was not where it is placed in Arrowsmith's map. As it is called by a Rabbinical writer, cited in Wetstein, Ephraim *in valle*, I should conjecture that it was situated somewhere in the southern part of the valley between mount Ephraim and the opposite range of Bethaven, which formed, we may imagine, the *desert* of Bethaven. The word πολιν here should be rendered *town*, since the place is called by Josephus, Bell. v. 8, πολιχνιον '—*Bloomf.*]—*See* GEOG. NOT. p. 134.

A city called Ephraim. 'In the mountainous country near the wilderness of Judæa, at the edge of the tribe of Ephraim.'—*Wells.*

PRACTICAL REFLECTIONS.

[Jno. xi. 50. It requires great sincerity of heart, and simplicity of purpose, to deal truly with revelation, and escape from wresting it to our own destruction. It is likely that Caiaphas understood the prophecy as warranting his offering up Jesus as a propitiation to the Romans, whose predicted destruction of their nation he may thus have expected to avert.]

[51 *ver.* God was pleased to make use of Balaam, in pronouncing blessing upon the children of Israel; and of Caiaphas, to declare his gracious purpose in the death of our Redeemer.]

[The prophecy through Caiaphas was to be received; but not Caiaphas' interpretation of the prophecy.]

How long-suffering is our God! How persevering in the offers of his mercy. When they had driven away the Saviour, and stopped the mouths of his confessors, God made use of the high-priest himself to reprove their ignorance, and point them to the Atonement.

52 *ver.* It is only in Christ, and upon the ground of his atonement, that the happy gathering together can be expected, of the children of God that were scattered abroad.

53 *ver.* From the effect of the word of prophecy upon the minds of the Jewish rulers, let us be warned to pray much and earnestly, that we may be given to receive the good seed into an honest and good heart.

[54 *ver.* Jesus, not only in word, but by his acting, condescended to give warning to the Jews of the time when he would be hid from them; when the kingdom should be taken away from their place and nation, that it might be '*given to a nation bringing forth the fruits thereof*,' Mt. xxi. 43, § 84, p. 290. May Ephraim (*fruitful*) not be found equally unworthy of his name, as the Jews were of theirs, *confession*.]

* 'At Ephraim the gospel of St. John leaves our Saviour for the present, and brings him back to Bethany only six days before the next passover.'—*Greswell*, Vol. II. Diss. xxx. p. 515.—*See* Jno. xii. 1, § 81, p. 253.

BEWARE LEST ANY MAN SPOIL YOU THROUGH PHILOSOPHY AND VAIN DECEIT, AFTER THE TRADITION OF MEN, AFTER THE RUDIMENTS OF THE WORLD, AND NOT AFTER CHRIST.—Col. ii. 8.

GEOGRAPHICAL NOTICES.

BETHANY.—John xi. 1, p. 127.

'The following is from Dr. Robinson's 'Biblical Researches in Palestine.' Vol. II. p. 100—...3: 'Passing along the wall from the Damascus gate to that of St. Stephen's, we then descended and crossed the bridge in the valley, and followed the camel road, which ascends obliquely the side of the mount of Olives, back of the village of Siloam, and crosses the ridge at a lower spot some distance to the south of the summit. It then winds N. around the head of a wady running off S.E., and after crossing another lower ridge, passes on towards Jericho. Here, on the eastern slope, (strictly of the mount of Olives,) in a shallow wady, lies the village of Bethany, in a direction about E.S.E. from Jerusalem. We reached it in three-quarters of an hour from the Damascus gate. This gives a distance of a little less than two Roman miles from the eastern part of the city, corresponding well to the fifteen furlongs of the Evangelist (Jno. xi. 18). On the W.N.W. is a hill partially separated from the higher ridge of the mount of Olives by a deep valley; the head of which we went round in returning over the summit of the mount. Just south of the village is a very deep and narrow wady or ravine running down towards the east; and on its further side on higher ground, S.E. from Bethany, about one-third of a mile distant, is seen the deserted village of Abu Dis.

'Bethany is a poor village of some twenty families; its inhabitants apparently are without thrift or industry. In the walls of a few of the houses there are marks of antiquity; large hewn stones, some of them bevelled; but they have all obviously belonged to more ancient edifices, and been employed again and again in the construction of successive dwellings or other buildings. The monks, as a matter of course, show the house of Mary and Martha, that of Simon the leper, and the sepulchre of Lazarus. The latter is a deep vault, like a cellar, excavated in the limestone rock in the middle of the village; to which there is a descent by twenty-six steps. (In the days of Cotovicus there were twenty-two steps.)* It is hardly necessary to remark, that there is not the slightest probability of its ever having been the tomb of Lazarus. The form is not that of the ancient sepulchres; nor does its position accord with the narrative of the New Testament, which implies that the tomb was not in the town (Jno. xi. 30—...8.)

'The Arab name of the village is el-*'Aziriyeh*, from *el-'Azir*, the Arabic form of Lazarus. The name Bethany is unknown among the native inhabitants. Yet there is no reason to question the identity of the place. The distance from Jerusalem and the situation on the road to Jericho, are sufficiently decisive. The *Itin. Hieros*, in A.D. 333, already mentions here the crypt of Lazarus; and Jerome, some seventy years later, speaks of a church as having been built over it. In the seventh century it is further mentioned by both Antoninus Martyr and Arculfus; at that time the church (Basilica) was standing over the supposed sepulchre, and a large monastery had been established.

'About A.D. 1132, Melisinda, the queen of king Fulco of Jerusalem, wishing to found a nunnery over which her younger sister Iveta might preside as abbess, selected Bethany as the site, and obtained it from the canons of the Holy Sepulchre in exchange for Tekoa. She then established here a convent of Black nuns professing the rule and institutes of St. Benedict—the same order of which her sister was already a member in the nunnery of St. Anna in Jerusalem. The new convent was more richly endowed than any other in Syria; and for its protection she gave caused a strong tower of hewn stones to be erected at a great expense. The buildings were not completed until near the death of king Fulco, in A.D. 1143. An aged matron of approved piety was made the first abbess; who was soon succeeded by the high-born Iveta. Two centuries later, this convent was no longer in existence. Brocardus, in the thirteenth century, does not allude to it; and Rudolf de Suchem, in the fourteenth, speaks only of three churches, one of which was used by the Arabs as a stall for cattle. In A.D. 1484, Felix Fabri found only the church over the sepulchre of Lazarus; and this in the days of Cotovicus had been converted into a mosque. Since then the place is often mentioned by travellers, and has been gradually falling more and more into decay.

'Of the village of Bethphage no trace exists. In coming from Jericho our Lord appears to have entered it before reaching Bethany (Mk. xi. 1; Lu. xix. 29); and it probably therefore lay near to the latter, a little below it towards the east. Of course it could not well have been where Abu Dis now stands; and still less on the spot which the monks assign to it, half-way between Bethany and the summit of the mount of Olives, where there is nothing to show that a village ever stood.

'We returned to Jerusalem by the somewhat shorter route over the summit of mount Olivet.'—*Robinson*, Vol. II. pp. 100, ...3.

Our Lord and his apostles seem to have lodged at Bethany during their attendance at the last feast of passover, and probably on former occasions, Mt. xxvi. 6, [Mk. xiv. 3; Jno. xii. 2,] § 81; Mr. xxi. 17, [Mk. xi. 11,] § 82; Mk. xi. 12, § 83—and on the day of his ascension into heaven, 'he led them out as far as to BETHANY,' Lu. xxiv. 50, § 98.—Bethany is a lovely spot, though but a scene of ruin and poverty: the soil is good, but miserably neglected. The ravine in which it lies is terraced, and the terraces are covered with fruit trees or waving grain. Though occupying an elevated spot, it is overshadowed, on the north and west, by the mount of Olives; and looking towards the south-east, presents a view of parts of the plain of *Jordan* and the *Dead sea*. It is a most charming seclusion, and a fitting place of quiet retirement, such as Jesus sought, from the maddened Pharisees.

'It seems a humble village; few its homes,
And few and poor its dwellers; cottage roofs,
Except one single turret, are they all:
Yet save the neighbouring city, it were hard,
If Palestine were searched, to find a spot
On which the Christian traveller should muse,
With fonder interest, than BETHANY.'

EPHRAIM.—John xi. 54, p. 133.

'EPHRAIM. 'Εφραΐμ, a city in the wilderness of Judma, to which Jesus withdrew from the persecution which followed the miracle of raising Lazarus from the dead, Jno. xi. 54. It is placed by Eusebius (*Onomast.* S. 5, 'Εφρών) eight Roman miles north of Jerusalem. This indication would seem to make it the same with the *Ephraon* which is mentioned in 2 Chr. xiii. 19, along with Bethel and Jeshanah, as towns taken from Jeroboam by Abijah. And this again is doubtless the same which Josephus also names along with Bethel as two small cities (πολίσματα) which were taken and garrisoned by Vespasian, while reducing the country round Jerusalem.

'EPHRAIM, a mountain, or group of mountains, in central Palestine, in the tribe of the same name, on or towards the borders of Benjamin. (Josh. xvii. 15; xix. 50; xx. 7; Ju. vii. 24; xvii. 1; 1 Sa. x. 5; 1 Ki. iv. 8.) From a comparison of these passages it may be collected, that the name of 'mount Ephraim' was applied to the whole of the ranges and groups of hills which occupy the central part of the southern border of this tribe, and which are prolonged southward into the tribe of Benjamin. In the time of Joshua these hills were densely covered with trees (Josh. xvii. 18), which is by no means the case at present. In Je. l. 19, mount Ephraim is mentioned in opposition with *Bashan*, on the other side of the Jordan, as a region of rich pastures, suggesting that the valleys among these mountains were well watered and covered with rich herbage, which is true at the present day.

'EPHRAIM, THE FOREST OF, in which Absalom lost his life (2 Sa. xviii. 6—8, 9), was in the country of Jordan, not far from Mahanaim.'—*Kitto's Bib. Cyclop.* Vol. I. p. 643.

* It is perfectly dark, and can only be explored by the light of tapers. The first chamber is about twelve feet square, and five or six feet high. From this there is a second descent, to a smaller vault, of sufficient size to contain three or four bodies.

SECTION 59.—(G. 25.)—[*Lesson* 56.]—WHEN THE FOURTH PASSOVER WAS DRAWING NIGH, JESUS DEPARTS FROM EPHRAIM THROUGH SAMARIA TO CAPERNAUM; INTENDING TO COMMENCE HIS FOURTH AND LAST CIRCUIT OF GALILEE FROM THENCE.—Luke ix. 51—62.*

INTRODUCTION AND ANALYSIS.

Mr. GRESWELL does not recognise any account as being given in the gospels, of our Lord's journey to the feast of tabernacles. Some think, however, that what is here recorded, Lu. ix. 51—62, took place during the journey to that feast,† and not, as above stated, in going from Ephraim to Capernaum. For some time previous to the Transfiguration, Jesus seems not to have attended the Jewish festivals; but thenceforth we find him stedfastly setting his face to go up to Jerusalem upon these occasions, and availing himself of the opportunities they afforded for publishing the truth.

Lu. ix. 51. Jesus stedfastly sets his face to go to Jerusalem.

—— 52. Messengers having been sent on before, to prepare for him, they enter into a Samaritan village.

—— 53. The Samaritans refuse to receive him, because his face is as though he would go to Jerusalem.

—— 54. James and John ask their Lord if they may command fire from heaven to consume the Samaritans.

—— 55, .6. Jesus rebukes the two disciples, refusing their request upon two grounds—1st, they had asked for the punishment of the Samaritans in a wrong spirit—2nd, to destroy men's lives was foreign to the purpose of the Saviour's mission into our world.

Jesus goes with his disciples to another village.

—— 57, .8. As they go, one proposes to follow Christ whithersoever he goeth; Jesus, in reply, warns him, that in so doing, he must expect to have less of a home upon earth than the beasts of the field or the birds of the air.—[*See* Mt. viii. 19, 20, § 34, p. 264—and ADDENDA, *infra*. p. 137.]

59, 60. Another, whom Jesus invites to follow him, asks to go first and bury his father. Jesus intimates, that men spiritually dead can bury the dead; but that it becomes those who have spiritual life, to be employed in promoting its increase among men, '*Go thou and preach the kingdom of God.*'—[*See* Mt. viii. 21, .2, § ib.—and ADDENDA, *infra*.]

—— 61, .2. To another who proposes to follow him after first going home to bid his friends farewell, Jesus replies, '*No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.*'

No. 59. *Jesus departs* *Luke* ix. 51. [Ch. ix. 50, ‡ lii. p. 76.]

51 And it-came-to-pass, when the time was-come that-he should-be-received-up εν τω συμπληρουσθαι τας ημερας της αναληψεως αυτου, he stedfastly-set εστηριξε his face to go to Jerusalem,

Messengers sent into Samaria to prepare for him.—Ver. 52—.6.

52 and sent messengers before his face: and they-went, and-entered into a-village of-the-
53 Samaritans, to make-ready for-him. And they-did-not receive him, because his face

SCRIPTURE ILLUSTRATIONS.

Lu. ix. 51. *received up*—The verb from which the noun αναληψις is formed, is used with regard to the ascension of Christ, Mk xvi. 19, § 98; Ac. i. 2; ii. 34; 1 Ti. iii. 16—We should, more especially when suffering is before us, look forward to the glory, 2 Thess. i. 6, 7—*see* Heb. xii. 2; 2 Ti. ii. 12.

stedfastly set his face, &c.—There was much to discourage in going up to Jerusalem—The Jews had sought to kill him, Jno. v. 16—8, § 25, &c.—and he knew that it was at Jerusalem he was to meet with suffering and death, Mt. xvi. 21, § 50, p. 40—and that such consummation of guilt on the part of Jerusalem was soon to be followed by her destruction, Lu. xix. 41—.4, § 82, p. 264—Notwithstanding these discouragements, we find that from the time of his Transfiguration, one of the last events recorded by Luke is, 28—36, § 51, p. 51—Jesus is constant in his attendance at the Jewish festivals in Jerusalem; there braving reproach, and every opposition of unreasonable men, that so he may deliver a full and faithful testimony, and finish the work which had been given him to do for our redemption—*see* his ministry at the feast of tabernacles, Jno. vii. 10—x. 21, § 55, pp. 91—117—at the feast of dedication, 22—39, § 56, p. 120—and between that feast and the passover, xi.; and finally at the passover itself, xii.; Mt. xxi.—.v, §§ 81—6—Upon these occasions were more especially fulfilled the words of the prophet, Is. l. 7—9, 'For the Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. 8, *He is* near that justifieth me; who will contend with me? let us stand together: who *is* mine adversary? let him come near to me. 9, Behold, the Lord GOD will help me; who *is he that* shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up.'—Thus stedfastly did he set his face, not only at the last passover, but upon each of the two preceding festivals, so that the account of what took place at them, as given Jno. vii. 10—x. 39, §§ 55, .6, pp. 91—123, is perhaps the best comment upon the words, 'Therefore have I set my face like a flint,' &c.

52. *village of the Samaritans*—Samaria lay between Galilee and Judæa, Jno. iv. 4, § 13, p. 92.

53. *not receive him*—Jesus had formerly been well received in a Samaritan city, Jno. iv. 39—42, § *ib.*, p. 96—and Mt. x. 5, § 39, p. 295.

because his face, &c.—*see* ver. 51, *supra*.

NOTES.

Lu. ix. 51. *When the time was come.* 'Συμπληροῦσθαι,' when used of *time*, denotes such a completion of a period between two given periods as that the latter is *fully come*. Here it is, as often, taken *populariter*; an event being thus spoken of as *come*, when it is *very near at hand*. On the sense of ἀναλήψεως the commentators are not agreed. The true one is, no doubt, that of the Syriac and Arabic, who understand it of our Lord's being received back into heaven (*comp.* Jno. iii. 13), with allusion to his having come *from* heaven. The *noun*, indeed, does not elsewhere occur either in the New Testament or the LXX., except in 2 Ki. ii. 11, of the *translation* of Elijah; but the *verb* ἀναλαμβάνειν is often used to denote Christ's ascension.'—*Bloom.*[—*See* ADDENDA, p. 138, '*On the supplementary relation*,' &c.

Stedfastly set his face. 'Composed himself into a firm and settled resolve.'—*R. Watson.*

53. *Because his face was, &c.* The Samaritans

PRACTICAL REFLECTIONS.

Lu. ix. 51. Let not the season of arduous duty or of suffering find us unprepared: let us look to the crown, and stedfastly resolve to bear the cross.

52 *ver.* Let us not only firmly resolve, but deliberately make preparation for the course appointed us by our heavenly Father.

* On the supplementary relation of Luke ix. 51—xviii. 14, to the first two gospels, *see Greswell*, Vol. II. Diss. xxxi. pp. 517—44, and ADDENDA, p. 138, *infra*.

† *See* 'Suggestions on the probable place, &c., of Luke ix. 51,' &c., ADDENDA, p. 139.

ENTER INTO THE ROCK, AND HIDE THEE IN THE DUST, FOR FEAR OF THE LORD, AND FOR THE GLORY OF HIS MAJESTY.—Isa. ii. 10.

LUKE ix. 54—60.

54 was as-though-he-would-go ην πορευομενον to Jerusalem. And when-*·*his disciples
James and John *·*saw *this*, they-said, Lord, wilt-thou *that* we-command fire to-come-
55 down from heaven, and consume them, even as Elias did? But he-turned, and-rebuked
56 them, and said, Ye-know not what-manner-of spirit ye are-of. For the Son of man is-*·*
not *·*come to-destroy men's lives, but to-save *them*. And they-went to another village.

A certain man proposes to follow Jesus.—Ver. 57, 58.

57 And it-came-to-pass, *that*, as-*·*they*·*went in the way, a-certain *man* said unto him,
58 Lord, I-will-follow thee whithersoever thou-goest απερχῃ. And Jesus said unto-him,
Foxes have holes, and birds of-the air *have* nests; but the Son of man hath not where
to-lay *his* head.

Jesus calls one to follow him.—Ver. 59, 60. *Samaria.*

59 And he-said unto another, Follow me. But he said, Lord, suffer me first to-go and-
60 bury my father. Jesus said unto-him, Let the dead bury their dead: but go thou and-
preach the kingdom of God.

SCRIPTURE ILLUSTRATIONS.

Lu. ix. 53. *to Jerusalem*—The subject of dispute between the Samaritans and the Jews, was whether God should be worshipped at Jerusalem, or on mount Gerizim, Jno. iv. 20, § 13, p. 93—Our Lord has taken away the pride of both, by allowing himself to be denied common hospitality in Samaria, and crucified in Jerusalem—Eph. ii. 16, 'That he might reconcile both unto God in one body by the cross, having slain the enmity thereby:'

54. *James and John*—Jesus had surnamed these two, Boanerges, the sons of thunder, Mk. iii. 17, § 27, p. 206—John had just before been reproved, on account of manifesting a spirit similar to that of the Samaritans, that of exclusiveness, Lu. ix. 49, 50, § 52, p. 75.

as Elias—when king Ahaziah sent once and again a captain with fifty men to take the prophet, fire at his request came down from heaven and consumed them, 2 Ki. i. 9—12.

55. *he turned, and rebuked*—*see also* in the case of Peter, Mt. xvi. 23, § 50, p. 41.

what manner of spirit, &c.—The same spirit as that of the Samaritans, against whom their wrath had been kindled—*see on* 54, *supra.*

56. *destroy men's lives*—*see* Jno. iii. 17, 'God sent not his Son into the world to condemn the world; but that the world through him might be saved.'

57. *a certain man*—Mt. viii. 19, § 34, p. 264. 'a certain scribe came, and said unto him, Master, I will follow thee,' &c.

whithersoever thou goest—*see on* Mt. viii. 19, *ib.*

58. *Son of man hath not, &c.*—*see on* Mt. viii. 20, § *ib.*—Jesus had been refused entertainment in a Samaritan village, ver. 53, *supra*—it is he who speaks in the song, Cant. v. 2, &c., 'Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, *and* my locks with the drops of the night.'

59. *bury my father*—*see on* Mt. viii. 21, § 34, p. 265.

60. *Let the dead, &c.*—*see on* Mt. viii. 22, *ib.*

preach the kingdom of God—Antithetic to burying the dead—this being the means of bestowing spiritual life, preparatory to a blessed resurrection—The apostles Peter and John, 'preached through Jesus the resurrection from the dead,' Ac. iv. 2—and unto the Athenians, Paul preached Jesus and the resurrection, xvii. 31—*comp.* Mt. xix. 28, § 75, 'Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.'—Rev.

NOTES.

could not refuse lodgings to all travellers that went to Jerusalem, for the high road lay through their country. Such travellers only as went thither professedly to worship were the objects of their indignation, hence the above expression.

Lu. ix. 54. *James and John.* *See* Mk. iii. § 27, p. 213, ADDENDA, '*The twelve*,' '*James and John.*'

That *we command fire.* Vengeance belongs to the Lord. What we suffer for *his sake* should be left to himself to reprove or punish. The insult is offered to Him, not to us. The disciples of HIM who died for his enemies, should never think of *avenging* themselves on their persecutors.

56. *Not come to destroy, &c.* Equivalent to 'The Son of man is come to seek and to save that which was lost.'

58. *Foxes, &c.* Jesus had said this once before, at *Capernaum*, when about to pass over by ship into the country of the *Gadarenes*, Mt. viii. 19, 20, § 34, p. 264. Our Lord, who knew all hearts, seems to have given this reply to strike at once at the worldly motives which probably lurked in this man's heart, in proposing to follow Christ. He would have him understand he could gain by its advantage nothing temporal.

PRACTICAL REFLECTIONS.

Lu. ix. 53. Let us beware of indulging in the uncharitableness of sectarian bigotry: it was the Samaritans who denied to themselves the honour of entertaining the LORD OF LIFE AND GLORY.

54 *ver.* Let us not be overcome of evil: when we ask for power, let it be the power of doing good; not the power of injuring even the opposers of Christ and of the worship of God. The judgments which the righteous Judge has been pleased to minister through any of his servants, are not for our imitation, but for warning. Judgment belongs to the Lord, and vengeance is his strange work. Be ours an observance of his great law of LOVE.

55 *ver.* Let us beware of esteeming our own proud wrath a zeal for our Master's honour.

56 *ver.* Let us ever act in accordance with our Saviour's mission into the world.

What condescension in the Lord of all to submit to such a refusal in his own land from Samaritan strangers! What forbearance is required in the followers of the Lamb!

57 *ver.* Notwithstanding all the discouragements of the way, let us think of our Leader and the blessed reception we are to meet with above; and let us determine, by the gracious aid of God's Holy Spirit, to '*follow the Lamb whithersoever he goeth.*'

58 *ver.* Let us count the cost, and be willing to be as Christ was in the world, nor despise those who actually are so. The condition of the poor is less a reproach to the poor themselves, than to some of the professed disciples of Him who, though he was rich, yet for our sakes became poor, that we through his poverty might be rich.—*See* 2 Cor. viii. 9.

59 *ver.* Let those who are made spiritually alive feel it to be their first duty to busy themselves in the salvation of the living, rather than in the burying of the dead—to prepare all for a blessed resurrection.

LUKE ix. 61, .2.

Another said, Lord, I will follow thee, &c.

61 And another also said, Lord, I-will-follow thee; but let-me first-go bid-them-farewell
62 αποταξασθαι, *which are* at home-at my *house*. And Jesus said unto him, No-man, having-put his hand to-the-plough, and looking back, is fit ευθετος for the kingdom of God.

SCRIPTURE ILLUSTRATIONS.

xx. 4—6, 'And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. 5, But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection. 6, Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.'

Lu. ix. 61. *I will follow, &c.*—so Elisha, when Elijah cast his mantle upon him, 1 Ki. xix. 19, 20—he left the oxen with which he had been ploughing, 'and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and *then* I will follow thee.'

62. *having put his hand to the plough*—When Elisha was called to follow Elijah, he had been ploughing, 1 Ki. xix. 19—but he then, ver. 21, 'took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.'—If after thus having put his hand to the plough, he had turned back, he would have been unworthy of the prophetic office, Phil. iii. 13, .4, 'forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark,' &c.—Heb. x. 38, .9, 'If *any man* draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.'

NOTE.

Lu. ix. 62. *Having put his hand to the plough, &c.* This is a proverbial expression, and used by the Greek writers. The ancient rude and simple ploughs required peculiar attention to make them penetrate the ground and work straight.

PRACTICAL REFLECTION.

Lu. ix. 61. Perhaps there may have been something in the feeling with which the words, '*At home at my house*,' were spoken by the man who proposed first to go bid his friends farewell, which called for the reply given him by our Lord. Let us not look back to what we are called to leave behind, as if our treasure lay there—it is before us in the kingdom of God. —*See* Ph. iii. 13, .4 'SCRIP. ILLUS.'

ADDENDA.

COMPARISON OF THE CASES RECORDED BY MATTHEW AND LUKE, OF PERSONS WHO PROPOSED, OR WERE INVITED, TO BECOME FOLLOWERS OF JESUS.

MATTHEW viii. 19—22, § 34, pp. 264, ..5.		LUKE ix. 57—62.	
		And it came to pass,	57
		that, as-they went in the way,	
19	And a certain scribe came,	a-certain *man*	
	and-said unto-him, Master,	said unto him, Lord,	
	I-will-follow thee whithersoever thou-goest.	I-will-follow thee whithersoever thou-goest.	
20	And Jesus saith unto-him,	And Jesus said unto him,	58
	The foxes have holes,	Foxes have holes,	
	and the birds of-the air *have* nests;	and birds of-the air *have* nests;	
	but the Son of man hath not	but the Son of man hath not	
	where to-lay *his* head.	where to-lay *his* head.	
21	And another of-his disciples	And he-said unto another, Follow me	59
	said unto-him, Lord,	But he said, Lord,	
	suffer me first to-go	suffer me first to-go	
	and bury my father.	and-bury my father.	
22	But Jesus said unto-him,	Jesus said unto-him,	60
	Follow me;		
	and let the dead bury their dead.	Let the dead bury their dead:	
		but go thou and-preach the kingdom of God.	
		And another also said, Lord,	61
		I-will-follow thee;	
		but let me first go-bid-them-farewell,	
		which-are at home-at my *house*.	
		And Jesus said unto him,	62
		No man, having put his hand to the-plough, and looking back, is fit for the kingdom of God.	

ON THE SUPPLEMENTARY RELATION OF LUKE ix. 51—xviii. 14, TO THE TWO FIRST GOSPELS.—*Greswell*, Vol. II. Diss. xxxi. p. 517—44.

'It is generally agreed that, so far as ch. ix. 50, the gospel of St. Luke accompanies the gospels of St. Matthew and of St. Mark; but from ch. ix. 51—xviii. 14, it proceeds, apparently, by itself. On the supposition, then, of the regularity of his gospel throughout, the intermediate matter, between these extremes, is peculiar to St. Luke; and, as the mere statement of the extremes themselves is sufficient to prove, it is no small portion of the whole.

'The point of time at which St. Luke ceases to accompany St. Matthew and St. Mark, is the return to Capernaum, prior to the last feast of tabernacles; and the point of time at which he rejoins them, is with the close of the last journey up to Jerusalem, when our Lord either had already passed, or was just on the eve of passing, out of Peræa into Judæa, Mt. xix. 1, 13; Mk. x. 1, 13; Lu. xviii. 15 [§§ 71—4, pp. 205, 20]. On the same supposition, therefore, of St. Luke's regularity, as before, it follows that the whole intermediate matter, peculiar to his gospel, belongs to the interval of time between that return to Capernaum, and that passage from Peræa into Judæa; an interval which could not comprise less than the last *six* months of our Saviour's ministry, and possibly comprised even more.

'Throughout the whole of these details, which we suppose to be thus comprehended, there are numerous historical notices, some express, others implicit, which demonstrate that our Lord all the time was travelling and teaching; and travelling and teaching upon his way to Jerusalem. There are evidences of a journey going on with the utmost publicity; expressly undertaken in order to arrive at Jerusalem; and wheresoever it might have begun, and whatsoever courses it might take meanwhile, yet known and understood to be tending to that one point, and concluded by arriving there at last. There are, consequently, evidences of a circuit as such; and, if it is a circuit belonging to one and the same occasion, of a circuit begun and prosecuted on a very general scale, and not formed of the kind, of which the gospel history has yet supplied the proof.

'All these indications are of manifest importance in fixing the period to which the whole of Lu. ix. 51—xviii. 14, inclusively, is to be referred. During the last six months of our Saviour's ministry, there were three feasts, all which he attended personally in their order: the third feast of tabernacles, the third feast of dedication, and the fourth passover; between which feasts, and these intimations of the direction, or the circumstances of his motions, preparatory to arriving at Jerusalem, there is this kind and degree of congruity, that all those intimations may most easily, most obviously, and most naturally, be understood of a journey preparatory to the last passover, but they can none of them, with any propriety, be understood of a journey preparatory to either of the other two feasts, which most immediately preceded it. . . . .

'The last journey to Jerusalem, and the attendance at the last passover, are the one, journey to Jerusalem, and the only attendance at any feast, which the first three gospels have placed on record. Yet St. John's gospel proves that our Lord must have been up to Jerusalem five several times besides. Now all these indications in St. Luke may clearly be referred to that one journey; and it is a strong presumptive argument of the necessity of this reference, that no visit to Jerusalem, as such, is specified by him, but the last; nor consequently could any journey, preparatory to such a visit, be specified by him, but the last. It is a similar argument, that ch. xviii. 15, in St. Luke, a point of time which, as well as the rest, belongs to this journey, coincides with Mt. xix. 13, and Mk. x. 13 [§ 74, p. 220]; both points of time which indisputably belong to the last journey to Jerusalem, and to a period of the journey when it was not far from Jerusalem itself. . . . .

'Now, such is the notice premised to this division (ch. ix. 51)—'Ἐγένετο δὲ, ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ, καὶ αὐτὸς τὸ πρόσωπον αὐτοῦ ἐστήριξε τοῦ πορεύεσθαι εἰς Ἱερουσαλήμ—that it could not have been premised to anything but the occasion of our Lord's last journey to Jerusalem. The words should be rendered thus—Now it came to pass, as the days for his being taken up were beginning to be fulfilled, that he himself also stedfastly settled his countenance, to go to Jerusalem. . . . . The days of his being taken up: αἱ ἡμέραι τῆς ἀναλήψεως αὐτοῦ; can bear no other construction than that of the period appointed for his reception into heaven. There are analagous phrases in ἡμέραι ἀναδείξεως, the day when the Baptist should be manifested, Lu. i. 80; in καιροὶ ἀναψύξεως, the seasons when refreshments should come, Ac. iii. 19; in ὁ καιρὸς τῆς λαῆς ἀναθέσεως, the season for St. Paul's being released, 2 Ti iv. 6; and the like. That this period was a definite one appears clearly from Jno. xiii. 1; xvi. 28, xvii. 1, 11, and from many other passages of scripture which might be quoted. That it coincided with the period of the Ascension is equally evident, both from the necessity of the case, and from the very expression employed to designate it. Ἀνάλημψις, the act of taking up, or being taken up, is regularly derived from the verb ἀναλαμβάνω; and this verb, or some synonymous one, such as ἀναβαίνω, ἀναφέρομαι, ἐπαίρομαι, is the verb invariably employed, in speaking of our Lord's ascent into heaven, Mk. xvi. 19 (§ 98); Ac. i. 2, 11, 22; 1 Ti. iii. 16; Jno. xx. 17 (§ 93); Ac. ii. 34; Rom. x. 6; Eph. iv. 8, 9; Lu. xxiv. 51; Ac. i. 9 (§ 98). . . . .

'There can be little question, then, that at Lu. ix. 51, the approach of the last passover, and the occasion of the last visit to Jerusalem, begin to be distinctly pointed out; and consequently that both the third feast of tabernacles, and the third feast of dedication, were already passed; that is, that two months at least out of the six which we have assigned to this period in general, had now elapsed. If so, the course of events, from this time forward to the close of our Saviour's ministry, cannot embrace more than four months; and may embrace even less.

'Now it is said that Jesus prepared to execute his intention of proceeding to Jerusalem, by sending messengers, in the first place, to a certain village of Samaria; whence it must be evident he had to pass through Samaria. Samaria extended across the western division of Palestine, between Judæa and Galilee; and if a person travelling towards Jerusalem had to pass through Samaria, one of the two following suppositions must necessarily be the case;—either he was in Galilee, and passing from thence directly into Judæa; or he was in Judæa, and passing from thence directly into Galilee; intending in each case that his journey should terminate at Jerusalem in the end. That the latter supposition was actually true of our Saviour's case at the time may be shewn by the help of St. Luke's narrative itself as follows.

'The mission of the Seventy, ch. x. 1, [§ 60, p. 141,] took place in the course of the journey now undertaken, and after the passage through Samaria. The mission of the Seventy, then, took place either in Galilee, or in Judæa. But the mission of the Seventy was preparatory to a circuit of our Lord himself: they were appointed and sent before his face into every city and place whither he himself was about to come. If the mission, then, took place in Galilee, the circuit which followed it began in Galilee; but if the former took place in Judæa, the latter also began in Judæa. Now no circuit of our Lord's ever began in Judæa; nor, in Judæa, and not Galilee, had been the proper scene of his ministry from the first, could any of his circuits as such have begun in Judæa. Every circuit, whether general or partial, which had yet been undertaken, we have seen had all been undertaken in Galilee, and confined to Galilee. The notion of a circuit, begun in Judæa, to arrive at Jerusalem, unless the circuit had been confined to Judæa, and much more the idea of a passing on purpose from Galilee, through Samaria, preparatory to such a circuit in Judæa, is preposterous. Even after the mission and return of the Seventy, when our Lord had begun his progress in their track, it is certain that, for a part of the time at least, he was still within the dominions of the Tetrarch of Galilee; and as to the circuit's being undertaken in Judæa, and much more its being confined to that country—at a time when it must be apparent the

IF I WASH MYSELF WITH SNOW WATER, AND MAKE MY HANDS NEVER SO CLEAN;

YET SHALT THOU PLUNGE ME IN THE DITCH, AND MINE OWN CLOTHES SHALL ABHOR ME.—Job ix. 30, 31.

HE THAT FOLLOWETH AFTER RIGHTEOUSNESS AND MERCY FINDETH LIFE, RIGHTEOUSNESS, AND HONOUR.—Prov. xxi. 21.

A WISE MAN SCALETH THE CITY OF THE MIGHTY, AND CASTETH DOWN THE STRENGTH OF THE CONFIDENCE THEREOF.—Prov. xxi. 22.

progress was got into Judæa, there is no proof of its doing more than travel, with the necessary diligence and dispatch, along the high road from the passage of the Jordan to Jerusalem. The mission of the Seventy, then, took place in Galilee; and the passage through Samaria, before their mission, was consequently a passage from somewhere in Judæa to somewhere in Galilee. If so, our Saviour was previously in Judæa.

'Now the last notices in the former evangelists, Mk. ix. 50. and Mt. xviii. 35, [§§ 52, 3,] clearly represented him to be in Galilee: but this was a little before the feast of tabernacles, and consequently two months at least before Lu. ix. 51: within which time it is manifestly possible that he might both have left Galilee, and returned thither again, prior to Mt. xix. 1, or to Mk. x. 1, [§ 71, p. 209]. The gospel of St. John, to a certain extent, confirms this possibility by the matter of the fact; for, after shewing that our Lord was thrice at Jerusalem within that time, it brought him, as we saw, to Ephraim; and there, for the present, it left him, ch. xi. 54, § 58, p. 133.

'The utility of this gospel, and its critical adaptation to the rest, must consequently now begin to be strikingly exemplified; for if our Lord, according to the authority of St. Matthew and of St. Mark, in the course of the last circuit, passed directly into Judæa out of Peræa, and directly into Peræa out of Galilee, he must have returned from Ephraim sometime after St. John left him there, and come again into Galilee sometime before St. Matthew and St. Mark take him thence. If he had not again left Ephraim, which was in Judæa, he could not have come into Judæa out of Peræa; and if he had not returned into Galilee, he could not have passed into Peræa out of Galilee. Ephraim indeed, in Judæa, but close upon the verge of Samaria; and one who was desirous to return into Galilee from thence, it is morally certain would pass by the readiest route, and consequently through the country between. It is such a return in the present instance, a return from Ephraim through Samaria, which I suppose to be the return into Galilee, recorded by St. Luke, preparatory to the mission of the Seventy; and, while it is perfectly in unison with the accounts of each gospel in particular, to perpetuate, connect, and fill up, completely and satisfactorily, the united accounts of all.

'It may be objected, however, and it is the only material objection, that the motive assigned to the rejection of Jesus by the Samaritans, ch. ix. 53, because his face was directed as going to Jerusalem; his face was as though he was going to Jerusalem; is at variance with our supposition; and leads to the inference that the course of the journey lay actually in the direction of Jerusalem. And had the evangelist been speaking of the *direction* of the journey, and not of the *purpose* of him who had undertaken it, this objection would have been just. But from the word πρόσωπον in this instance, distinctly in allusion to the same term as used before, ch. ix. 51. it is manifest this is not the case. Jesus *settled* his *face*, it was then said, to go into Jerusalem; the Samaritans saw his *face*, it is now said, that it was going to Jerusalem; that it was as of one going to Jerusalem. In both cases the meaning of the term is the same; and as it signifies in the first only a fixed purpose and determination, it can signify no more in the last.

'It is sufficient to explain the words, and, on the principle of the old religious and national animosity between the Jews and the Samaritans, to account also for the conduct of the latter, to suppose that, when Jesus departed from Ephraim, to pass through their country, it was known, or on probable grounds was collected, that he was returning to Galilee, intending to commence a public tour to Jerusalem from thence. Even upon this occasion, he set out with more state and solemnity than he had ever observed before; for he sent forward messengers to prepare for his reception. These messengers must have been acquainted with his intention, and were probably some two of the apostles, perhaps James and John, who resented the indignity done to their Master so much more warmly than the rest. . . .

'This description of things, however, is not less reconcileable to the idea that the course of the journey, in this passage through Samaria, was not at the time in the actual direction of Jerusalem, but merely designed to terminate there at last, than another, which occurs sometime after, ch. xvii. 11, [§ 70, p. 208]. It came to pass, as he was going to Jerusalem, that he went through the midst of *Samaria* and *Galilee*. There is no authority for changing the order of these words, or putting *Galilee* before *Samaria*; in which case, whatever occasion was taking our Lord to Jerusalem, St. Luke must be understood to affirm that he went through Samaria *first*, and through Galilee *last*; in other words, that for one part of his journey, the direction in which he was proceeding was as much *away* from Jerusalem, as during the rest it might or it must have been *towards* it.—Directly after this notice in ch. xviii. 15, *comp.* with Mt. xix. 13, Mk. x. 13, [§ 74,] proves that he was either in Judæa, or on the point of passing into it. The truth is, all these occasional notices from ch. ix. 51—xvii. 11, belong to the course and continuances of one and the same journey, begun from Ephraim, and terminated at Jerusalem, but visiting in the interim Galilee and Peræa also; the particulars of which even St. Luke does not relate in detail, but only here and there, with such admonitions interspersed as may serve to keep the reader in mind what Jesus was doing, where he had been, or where he was, and what end he had in view by the journey all the time.

'As the feast of dedication expired upon the third day of the tenth sacred month, and, as we have seen, there could have been no great interval between the departure from Jerusalem, subsequent to the attendance at that feast, and the departure from Bethany, subsequent to the raising of Lazarus, all which we should now be concerned with, would be the length of the stay at Ephraim. St. John's expression, *κἀκεῖ διέτριβε* [ch. xi. 54, § 58, p. 133], taken in any latitude we may please, cannot necessarily apply to more than one month's residence. In this case our Lord would leave Ephraim to return into Galilee, two months at least before the recurrence of the passover, that is, about the end of January; and there would still be sufficient time both for the mission and the return of the Seventy, and for his own subsequent circuit, made as proposed in their route. It can scarcely be doubted that, having despatched the Seventy from some certain place, he must have waited there until their return; but as soon as they rejoined him have set out directly afterwards. And hence, with nothing interposed after the account of their mission, except the mention of their return, we find him immediately after on his way himself.

'Now, though the place itself is not distinctly specified, yet enough has been said to prove that it must have been somewhere in Galilee; and if it was anywhere in Galilee, no place is so likely as Capernaum. This circuit was the last, and so far if not the longest, yet the most important of all; and as every former circuit had originally set out from Capernaum, it is reasonable to suppose that this in particular would do so. Capernaum was our Lord's place of abode; and if he had to wait for the return of the Seventy anywhere, he would most naturally wait for it in his usual home. His ministry in Galilee was begun by a circuit which set out from thence; and it was only consistent that it should be closed also by a circuit, beginning from the same. The Twelve, as we have shewn was highly probable, were sent from Capernaum; and the same thing, *a priori*, was just as likely to be the case with the Seventy. Besides which, our Lord is expressly said to have set out *thence*, Mk. x. 1, [§ 71, p. 209,] before he passed from Galilee into Peræa, and from Peræa into Judæa. And though no positive conclusion may be deducible from Lu. x. 15, a part of the charge to the Seventy, preparatory to their departure, yet, if those words were delivered *in* Capernaum, and *on* the spot, it must be acknowledged they would lose nothing in point of force and propriety, but would be wonderfully enhanced as to both.'

SUGGESTIONS ON THE PROBABLE PLACE AND TIME OF Luke ix. 51—62.

It is suggested that the determination of Jesus to go to Jerusalem, intimated Lu. ix. 51, refers not to any SINGLE going up, but to the GENERAL change which took place in the conduct of our Lord, when the time of his being received up was nigh. Previous to the feast, Jno. vii. 10, &c., § 55, p. 91, Jesus seems not to have made any public appearance in Jerusalem, since the feast at which he healed the

impotent man at the pool of Bethesda. He then took occasion, *see* ch. v. 17—30, § 23, p. 176, explicitly to declare himself to be ONE with the Father in work, counsel, power, bestowment of life, and also in judgment. He then and there fully delivered his credentials as being the SENT OF God, testified to by every kind of evidence.

Having thus declared himself, Jesus leaves the Jews for a while, giving them time for the calm consideration of the many weighty matters he had brought before them.

Another passover occurs, as noticed Jno. vi. 4, § 40, p. 311, but still there is no favourable response from Jerusalem. Although disallowed on earth, his claims are, however, fully allowed in heaven. And on the mount of Transfiguration, as at Jesus' entrance upon his public ministry, he is acknowledged by the Father as his Beloved Son, in whom he is well pleased; and the words, '*Hear ye him,*' are added, fully authenticating to the chosen witnesses all that Jesus had said of himself and his mission.

The attention of his brethren had been drawn to his repeated absence from Jerusalem at the festivals; and they begin to taunt him on the subject: *see* Jno. vii. 2—9, § 54, p. 87, and *comp.* Jno. vii. 1, § 52, p. 70. It is now, when longer continuing to absent himself from Jerusalem would seem to be a relinquishing of his claims, that he resolves to brave every danger and difficulty in testifying to the truth. Now '*he stedfastly set his face to go to Jerusalem.*' There, setting his face as a flint, and refusing to be ashamed, he stedfastly proceeded to fill up the testimony, of which he had, at his last visit, given a summary.—*See* Jno. v. § 23.

In order to avoid giving any pretext for apprehending him, before he had made his public appearance at the feast, it was requisite that his journey to, and entrance into, the city should be private. Still, as being accompanied by the Twelve, it was necessary that some preparation should be made for their lodging and entertainment by the way.

In order to this, he sends messengers into a village of the Samaritans, but they refuse to receive him: not it would seem on any *personal* account, but simply because of his having the common appearance of those who went up to Jerusalem to worship.

Such an occurrence is likely to have taken place in a journey to Jerusalem; when the direction in which the company were proceeding, at the time of a Jewish festival, would at once tell to the hostile Samaritans, the object of the journey; which was less likely to be revealed by his going in quite an opposite direction, some considerable time *after* a feast.

It is also worthy of remark, that the subject of following Jesus, so repeatedly suggested in the course of this journey, *see* Lu. ix. 57, 59, 61, is very much the subject of his discourse upon this very visit to Jerusalem; as is also the spirit of self-sacrifice, according to the will of the Father, for the salvation of men; in which his disciples are more particularly called to become followers of Jesus.—*See* Jno. x. 1—18, § 55, p. 114.

Both the subject of discourse, and the manner in which it is illustrated, are altogether consistent with the idea that Lu. ix. 51—62, relates to the journey to the feast of tabernacles referred to, Jno. vii. 10, § 55, p. 91.

SECTION 60.—(G 26, .7)—[*Lesson* 57.]—FROM CAPERNAUM JESUS SENDS SEVENTY OF HIS DISCIPLES IN COMPANIES OF TWO AND TWO, WHERESOEVER HE HIMSELF INTENDS TO COME; AND WAITS AT CAPERNAUM FOR THEIR RETURN. JESUS ANSWERS THE INQUIRY, OF A CERTAIN LAWYER, CONCERNING ETERNAL LIFE; AND DELIVERS THE SECOND OF HIS MORAL PARABLES.—Luke x. 1—37.—[*See Greswell,* Vol. II. Diss. xxxi. pp. 525—.35.]

INTRODUCTION AND ANALYSIS.

Lu. x. 1. In addition to the twelve apostles, the Lord appoints other seventy, to go before him, two and two, into the several localities he intends to visit.

—— 2. He bids them pray that the Lord would send forth labourers into his harvest.

—— 3. Warns them that they are sent forth as lambs among wolves.

—— 4. The urgency of their message; they are not to delay, in order to make provision for the journey, neither to salute any man by the way.

—— 5, 6. How to know where to lodge.

—— 7, 8. To partake of such food as is set before them.

—— 9. To employ themselves in promoting both the temporal and the spiritual good of the people among whom they are sent.

—— 10—.2 Not to take even the dust of the streets of any city which refuses to receive them. The awful case of such city.

—— 13—.5. Woe pronounced upon Chorazin and Bethsaida; and Capernaum, exalted to heaven, is to be thrust down to hell.

—— 16. The importance of attending to the gospel message: Jesus reckons as done to himself that which is done to his messengers.

—— 17. The seventy return, rejoicing that even the devils are subject to them through the name of Jesus.

—— 18—20. Jesus alludes to the fall of Satan; gives the Seventy power over all the power of the enemy; but he tells them not to rejoice in this, but because their names are written in heaven.

—— 21. Jesus rejoices in Spirit, and thanks the Father for revealing to babes.

Lu. x. 22. Tells them that all things are delivered to the Son by the Father; that only the Father knoweth who the Son is, and that only by the Son can the Father be truly revealed.

—— 23, .4. Jesus' disciples are more highly favoured than many prophets and kings, on account of the things they are privileged to see and hear.

—— 25, .6. A lawyer having asked, '*What shall I do to inherit eternal life?*' Jesus refers him to the law, asking what is written therein.

—— 27. The lawyer replies, by giving a summary of the law, in the two great commandments, Love to God, and love to our neighbour.

—— 28. Jesus acknowledges the correctness of the answer, but intimates that it remains for the lawyer to bring his conduct into harmony with his knowledge.

—— 29. Probably conscious that he had come to Jesus in a spirit and with a design in which he would not like to be approached by others, and which he may have excused in himself by supposing that Jesus was unworthy the kindness due to a neighbour, the lawyer asks, '*And who is my neighbour?*'

—— 30—.5. Jesus replies, by telling of a man who, in travelling from Jerusalem to Jericho, fell among thieves, and was left naked and half dead; in which case he could not be recognised as a neighbour, by either a priest or a Levite, who happened to pass that way. At length a Samaritan came to the place in the course of his journey, gave him all needful assistance, and expended on him whatever was necessary for his safety and recovery.

—— 36. Jesus asks, which of the three was neighbour to him that fell among thieves.

—— 37. The lawyer replies, '*He that shewed mercy.*' Jesus answers, 'GO, AND DO THOU LIKEWISE.'

UPON QUESTIONS OF PRACTICE, A WELL CHOSEN CASE IN POINT DOES MORE TO ILLUSTRATE THE RULE OF DUTY, AND TO EXPLAIN THE LINE OF DUTY TO BE PURSUED UNDER THE NECESSARY CIRCUMSTANCES, THAN ANY GENERAL AND ABSTRACT STATEMENT.

THE LOVE OF GOD, WHEN FELT AND CHERISHED, IS A GUARANTEE FOR THE PERFORMANCE OF ALL THOSE DUTIES WHICH REGARD OR CONCERN GOD, AS SOON AS THEY ARE KNOWN AND ASCERTAINED.

No. 60. *The seventy sent out in companies of two and two. Jesus waits for their return. Luke* x. 1—24. *At Capernaum.*

1 After these-things the Lord appointed ανεδειξεν other seventy also, and sent them two
and-two before his face into every city and place, whither he-himself would ημελλεν
2 come. Therefore said-he unto them, The harvest truly *is* great, but the labourers *are*
few: pray-ye therefore the Lord of-the harvest, that he-would-send-forth εκβαλλη
3 labourers into his harvest. Go-your-ways: behold, I send- you -forth as lambs among
4 wolves. Carry neither purse, nor scrip, nor shoes: and salute no-man by the way.
5 And into whatsoever house ye-enter, first say, Peace *be* to-this house. ℭ And if the son

SCRIPTURE ILLUSTRATIONS.

Lu. x. 1. *seventy*—After the Lord had given law to Israel at Sinai, he invited up to the mount, Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel, Ex. xxiv. 9—11, 'Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: and they saw the God of Israel: and *there was* under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in *his* clearness. And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.'

two and two—so when he sent out the twelve, Mk. vi. 7, § 39, p. 294—and *see* ADDENDA, p. 148, *infra*.

2. *the harvest, &c.*—so before choosing the twelve, he said, Mt. ix. 37, 38, § *ib.* p. 294, 'The harvest truly *is* plenteous,' &c.

labourers—1 Co. iii. 9, 'For we are labourers together with God: ye are God's husbandry, *ye are* God's building.'—1 Ti. v. 17, 'Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.'

3. *as lambs among wolves*—so to the twelve, Mt. x. 16, § 39, p. 298.

4. *Carry neither purse*—so to the twelve, Mt. x. 9, § 39, p. 296, 'Provide neither gold, nor silver, nor brass in your purses,'

nor scrip—so Mt. x. 10, § 39, p. 296, 'nor scrip for *your* journey,'

nor shoes—Mt. x. 10, § *ib.* p. 296, 'neither two coats, neither shoes, nor yet staves:'

salute no man—Elisha gave a similar injunction to Gehazi, when the Shunammite's son was to be raised to life, 2 Ki. iv. 29, 'if thou meet any man, salute him not; and if any salute thee, answer him not again:'

5. *whatsoever house, &c.*—*see* Mt. x. 11, 12, § 39, p. 297.

Peace be to this house—When David sent messengers to Nabal, 1 Sa. xxv. 6, he said, 'thus shall ye say to him that liveth *in prosperity*, Peace *be* both to thee, and peace *be* to thine house, and peace *be* unto all that thou hast.'

6. *son of peace*—one prepared to listen to the gospel of peace, such as Zacchæus, ch. xix. 5—10, § 80, p. 246.

NOTES.

Lu. x. 1. *After these things.* After the appointment of the twelve apostles, and the transactions recorded in the previous chapters.

[*Appointed other seventy also.* i. e., besides the apostles. Some are of opinion that seventy is a *round* number for seventy-two; the number, they say, of the elders selected by Moses as his colleagues in the government of the people, and of the Jewish sanhedrim, Nu. xi. 16, 25. But in the first case *seventy* was the number; and in that of the other, there is reason to think that not seventy-two, but seventy, was the real number. It is supposed that the seventy now sent, formed part of *the hundred and twenty* disciples mentioned immediately after Christ's ascension. Luke and Mark are supposed to have been two of the seventy, and among those who were inspired by the Holy Ghost, Ac. i. 15; ii. 1. The number seventy was a favourite number among the Jews. The family of Jacob that came into Egypt consisted of seventy, Ge. xlvi. 27. The seventy weeks spoken of in Daniel, ch. ix. 24, were fast coming to an end. It may also be remarked, that about seventy years after the birth of our Lord, Jerusalem, which had so long withstood the offers of his grace, was destroyed by the Romans; as pretending a zeal for whose government, the Jews had denied and crucified their rightful King.]

Two and two. 'Our Lord sent them out by "*two and two*," that, by dividing the country among them, they might preach the gospel through it in a shorter time; that the word preached by them might have the more weight, as resting upon the testimony of two witnesses—*see* Mt. xviii. 16, § 53, p. 83; and also that they might be a help and support to each other under any circumstances that might befal them. And it has been remarked, that in like manner Moses and Aaron were sent together to Pharaoh; that John the Baptist sent two of his disciples to Christ, Mt. xi. 2, § 29, p. 222; and that Paul and Barnabas were sent forth Ac. xiii. 2.'—*Lowndale and Hale.*

4. *Salute no man, &c.* 'Let not matters of mere compliment detain you, but let the urgency of your solemn business be rightly seen.' Not that they were to renounce the courtesies of life, but eastern salutations were formal and great hindrances.—*See S. Burder's Orient. Cust.*

If two Arabs of equal rank meet each other, they extend to each other the right hand, and having clasped, they elevate them as if to kiss them. Each one then draws back his hand, and kisses it instead of his friend's, and then places it upon his forehead. The parties then continue the salutation by kissing each other's beard. They give thanks to God that they are once more permitted to see their friend—they pray to the Almighty in his behalf. Sometimes they repeat not less than ten times the ceremony of grasping hands and kissing.

5. *Peace be to this house.* This was a common form of salutation among the Jews, strongly expressive of good will; and it is still in use throughout the East.

6. *Son of peace.* Sig., one disposed to peace. In the Hebrew idiom, a man who has any good or bad quality is called the son of it.

PRACTICAL REFLECTIONS.

[**Lu. x. 1.** Let not the messengers of Jesus seek gain or glory for themselves among those to whom they are sent, but endeavour to prepare all for the coming of the Lord.]

2 *ver.* Let us not look with envy at the successful labours of others; but, whilst we make the best use of the means wherewith we ourselves are entrusted, let us ardently pray that more efficient labourers may be sent into our Lord's harvest.

[**3** *ver.* Let us not ask counsel of the world's cunning, nor let us lean upon its support; but look to infinite wisdom to direct us and to the power of God to protect us, in his service.]

[**4** *ver.* He who calls us to his work is able to provide for us therein. The servant of the Lord may not wait to provide himself with every convenience, nor must he waste his time in idle ceremony.]

5, 6 *ver.* Into whatsoever house we enter, let our

LUKE X. 7—15.

of-peace be there, your peace shall-rest upon it: if not, it-shall-turn-to you-again.
7 And in the same house remain, eating and drinking such-things as-they-give τα παρ' αυτων: for the labourer is worthy of-his hire. Go μεταβαινετε not from house to house.
8 And into whatsoever city ye-enter, and they-receive you, eat such-things as-are-set-
9 before you: and heal the sick that *are* therein, and say unto-them, The kingdom of
10 God is-come-nigh unto you. But into whatsoever city ye-enter, and they-receive you
11 not, go-your-ways-out into the streets of-the-same, and-say, Even the-very dust of your city, which cleaveth on-us, we-do-wipe-off against-you: notwithstanding be-ye-sure-of
12 γινωσκετε this, that the kingdom of God is-come-nigh unto you. But I-say unto-you, that it-shall-be more-tolerable in that day for-Sodom, than for-that city.
13 Woe unto-thee, Chorazin! woe unto-thee, Bethsaida! for if the mighty-works had-been-done in Tyre and Sidon, which have-been-done in you, they-had-a-great-while-
14 ago-repented, sitting in sackcloth and ashes. But it-shall-be more-tolerable for-Tyre
15 and Sidon at the judgment, than for-you. And thou, Capernaum, which art-exalted to heaven, shalt-be-thrust-down καταβιβασθηση to hell εως ᾅδου.

SCRIPTURE ILLUSTRATIONS.

Lu. x. 6. *rest upon it*—Ja. iii. 18, 'And the fruit of righteousness is sown in peace of them that,' &c.

if not, it shall turn, &c.—*comp.* Mt. x. 13, § 39, p. 297—This seems to refer to some intimation of the Spirit, such as Paul and his companions had for their guidance, Ac. xvi. 6, 7.

7. *labourer is worthy*—*see on* ver. 2—Our Lord had before exhorted men to labour in the word, saying, Jno. vi. 27, § 43, p. 326, 'Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.' Paul, for the benefit of others, vindicates his right to receive temporal support, while labouring in the word, 1 Co. ix. 4—14; and again he says, 1 Ti. v. 18, 'For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward.'

8. *into whatsoever city*, &c.—The same is here said with regard to their receiving support from a city, as in ver. 7 from an individual—*comp.* Mt. x. 11—3, § 39, p. 297.

9. *heal the sick*, &c.—They were to be ministers of temporal as well as spiritual blessing. The same command given to the twelve, Lu. ix. 2, § 39, p. 296.

'He sent them to preach the kingdom of God, and to heal the sick.'—So Mt. x. 7, 8, § ib.—*see* p. 149, *infra*.

The kingdom—Mt. x. 7, § 39, p. 296, 'as ye go, preach, saying, The kingdom of heaven is at hand.'—*See* on our Saviour's preaching, Mk. i. 14, 15, § 16.

11. *Even the very dust*, &c.—so were the twelve not to take even the dust from the streets of those who refused the gospel, Mt. x. 14, § 39, p. 298.

12. *in that day for Sodom*, &c.—Mt. x. 15, § 39, 'Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.'

13. *Woe unto thee, Chorazin!—comp.* with nearly the same words, Mt. xi. 20—2, § 29, p. 227, spoken at the time Jesus began 'to upbraid the cities wherein most of his mighty works were done because they repented not:' &c.

14. *more tolerable*—ch. xii. 47, § 63, p. 168, 'that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*.'—Ja. iv. 17, 'to him that knoweth to do good, and doeth *it* not, to him,' &c.

15. *And thou, Capernaum*—so Mt. xi. 23, § 29.

exalted to heaven—Just before the dispersion of maukind they said, Ge. xi. 4, 'Go to, let us build us a

NOTES.

Lu. x. 6. *Your peace shall rest.* 'Your prayer shall not be ineffectual.' The word '*peace*' in scripture comprehends blessings of all kinds.

[7, 8. *In the same house remain*, &c. The full sense is, '[And this ye may freely do,] for the labourer is worthy of his hire;' as much as to say, 'ye will earn your temporal support by your labour for the spiritual good of your hosts.' Μὴ μεταβαίνετε—*ολίγαι*, literally, 'do not change your lodgings, by going from house to house.'—*Bloomf.*]

11. *Even the very dust*, &c. *See on* Mt. x. 14, § 39.

Wipe off against you, &c. ἀπομασσόμεθα ὑμῖν. Render, 'we return it back to you;' a form of giving up all intercourse: q. d., 'even the very dust from your city, which cleaveth unto us, we wipe off [and return it back] to you.'—*Bloomf.*

'Εφ' ὑμᾶς is by almost all commentators supposed to mean, 'against you,' 'to your harm.' But that sense cannot be admitted. All that is meant seems to be this,—that the same solemn message is to be delivered *unto them*, whether they will hear, or whether they will forbear. Render, 'But (or however) know ye this (i. e., receive this our testimony), that the kingdom,' &c.

Notwithstanding, &c. Before we depart—*comp.* ch. ix. 5, § 39, p. 298. We again solemnly call upon you to take notice, that the gospel has been offered to you for your acceptance, and we warn you of the danger of rejecting it.

12. *In that day.* The great day of judgment, in which every man shall be judged, not according to his profession, but *according to his works*—*see* Jno. v. 28, 29, § 23, p. 178; Rom. ii. 5, 6; Rev. xx. 12, 13; xxii. 12. In several parts of the New Testament the day of judgment is called simply '*that day*,' as being that one day in which the transactions of all former days shall be brought to a final account.—*See* 2 Ti. i. 12, 18; iv. 8.

13. *Woe unto thee*, &c. This form of speech is frequently used in scripture to express the punishment which awaits the guilty; but sometimes only as a lamentation over sufferings present or future. We have an instance of both usages in Mt. xviii. 7, § 52, p. 77; of the former in xviii. 13—6, § 58, p. 315, and of the latter in xxiv. 19, § 85, p. 332.

Chorazin. A town of *Galilee*, a short distance *north* of the sea of that name. Dreadful was the de-

PRACTICAL REFLECTIONS.

prayer be for peace to the dwellers therein. And let us not lose our peace, although we should sometimes meet with an unkind reception.

[Lu. x. 7. Let us see that by our faithful and abundant labour for the Lord, we are worthy of the provision he makes for us among men. Let us look to His work, and He will see that we are provided with what is necessary for our temporal support.]

[8 *ver.* The Lord may be pleased to provide for his servant by a city, equally as by an individual. All belongs to the Lord; and what is freely given may be freely received.]

9 *ver.* Let us commend the gospel to men by a care for their temporal welfare, while we chiefly endeavour to prepare them for the kingdom of God.

[10, 11 *ver.* Let us not take even the dust from the streets of those who refuse to receive us as the messengers of Jesus. God is able to support us in the

FAVOUR ABUSED BECOMES A CURSE IN PLACE OF A BLESSING.
LET US SEE THAT OUR EXALTATION DO NOT LEAD TO OUR GREATER FALL.

LUKE x. 16—.9.

16 He that-heareth you heareth me; and he that-despiseth *αθετων* you despiseth me; and he that-despiseth me despiseth him that-sent me.

17 And the seventy returned-again with joy, saying, Lord, even the devils are-subject 18 unto-us through thy name. And he-said unto-them, I-beheld *Εθεωρουν* Satan as light- 19 ning fall *πεσοντα* from heaven. Behold, I-give unto-you power to-tread on *την εξουσιαν*

SCRIPTURE ILLUSTRATIONS.

city and a tower, whose top *may reach* unto heaven:' —Of the king of Babylon it is said, Is. xiv. 13—.5, 'For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: 14, I will ascend above the heights of the clouds; I will be like the most High. 15, Yet thou shalt be brought down to hell, to the sides of the pit.'

When the children of Israel were commanded to go up into the promised land, they said, De. i. 28, 'Whither shall we go up? our brethren have discouraged our heart, saying, The people *is* greater and taller than we; the cities *are* great and walled up to heaven;'—and of the Amalekites themselves, after they had abused their eminent privileges in the land, the Lord says, Am. ix. 2, 3, 'Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down: and though they hide themselves in the top of Carmel, I will search and take them out thence;' &c.

Lu. x. 15. *thrust down to hell*—the judgment denounced against Tyre, Eze. xxvi. 20, .1. 'When I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory in the land of the living; I will make thee a terror, and thou *shalt* be no *more*: though thou be sought for, yet shalt thou never be found again, saith the Lord God.'—*See* also the casting down of Egypt, ch. xxxi. 18; xxxii. 18.

16. *He that heareth, &c.*—Mt. x. 40, § 39, p. 302, 'He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.'—*See also* Mk. ix. 37, § 52, p. 75.

he that despiseth, &c.—When Israel would have a king, like the nations around them, the Lord said to Samuel, 1 Sa. viii. 7, 'they have not rejected thee, but they have rejected me, that I should not reign over them.'—*See* Mt. xviii. 10, § 53, p. 82—' Take heed

NOTES.

struction that shortly after, even in that generation, took place throughout Galilee, in consequence of the wars between the Jews and the Romans, as related by Josephus.—*See* Mt. xi. 21—4, § 29, p. 227.

Lu. x. 16. *He that heareth you, &c. See* Mt. x. 40, § 39, p. 302. The treatment shewn to an ambassador, is in fact shewn to his sovereign.

17. *Through thy name.* This was the grand distinction between the miracles of our Lord and those of his servants. One was wrought by an original or inherent, the other by a derived power.

18. *Satan. τον Σαταναν*, Satan himself, the very Satan—the supreme adversary.

Satan as lightning fall. Our Saviour seems to have spoken thus of the fall of Lucifer, in order to warn the disciples against the risings of pride, because of their being given to exercise supernatural power, even to having the devils made subject unto them. The devils themselves were once angels of light, and swift as the lightning in executing the will

PRACTICAL REFLECTIONS.

way of peace. Even in finally parting from the enemies of the truth, let us beseech them to prepare for the kingdom of God.]

Lu. x. 12. The privilege of hearing the gospel brings the greater responsibility; the sin of rejecting it is greater than that which brought destruction upon Sodom. With what solemnity and earnestness then ought it to be both spoken and heard!

[13—.5 *ver.* Let not those boast, who have been the most highly favoured with gospel light, but rather let them rejoice with trembling. The most signal destruction has come upon those places which were

that ye despise not one of these little ones;'—1 Th. iv. 8, 'He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit.'

him that sent me—see Jno. v. 23, § 23, p. 177.

17. *even the devils are subject*—This had not been mentioned in the commission of the seventy, ver. 9, as in that to the twelve, ch. x. 1, § 39, p. 294.

18. *as lightning fall from heaven*—The allusion is supposed to be to Is. xiv. 12, 'How art thou fallen from heaven, O Lucifer, son of the morning!'—Satan appears to have been originally one of the bright angels of God, of whom it is said, He. i. 7, 'Who maketh his angels spirits, and his ministers a flame of fire.'—But, lifted up with pride, he fell into condemnation, 1 Ti. iii. 6—Jude 6, 'the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.'—Rev. xii. 7—12, 'And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, 8, and prevailed not; neither was their place found any more in heaven. 9, And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. 10, And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. 11, And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. 12, Therefore rejoice, *ye* heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.'

19. *tread on serpents, &c.*—It was as a serpent that Satan deceived Eve. And the Lord God said unto the

of God; but pride precipitated them from heaven to hell. Beware of following their example. Beware of this rising spirit of domination, this tendency to self-glorification.

[Bp. Warburton, Serm. xxvii., says, 'It is a lively picture of the sudden precipitation of the *Prince of the air*, where he had so long held his empire; and hung, like a pestilential meteor, over the sons of men;' and that, as being *exalted to heaven* imports widely spread dominion, so *falling from heaven* denotes a sudden fall from eminence and power to ruin and destruction. There is here an allusion to Is. xiv. 12; the *lightning* being emblematical of *swiftness*; q. d., 'the power of Satan is broken.' *Comp.* Jno. xii. 31, § 82, p. 268; Rev. xii. 7. sq. xx. 2, *seq.*; Eph. vi. 12. A similar form of expression occurs in the classical writers. Thus Cicero Epist. Att. ii., says of Pompey, 'ex astris decidisse.'—*Bloomf.*]

19. *Serpents and scorpions.* This reference to the present grovelling and degraded condition of Lu-

the most frequently favoured with the presence of the Lord.

[16 *ver.* Let us not merely think of the messenger, but of Him who sent him. And let the messenger of God be that he speak and act as from God, and not from himself; and that men are not brought into guilt, through rejecting the gospel, on account of any fault or failing in the messenger, which it was his duty to correct or avoid.]

17 *ver.* Let us think much of that Name before which even the devils tremble, and by the power of which they are overcome.

LUKE x. 20—.2.

τον πατειν επανω serpents and scorpions, and over επι all the power of-the enemy: and
20 nothing shall-by-any-means-hurt you. Notwithstanding in this rejoice not, that the spirits are-subject-unto you; but rather rejoice, because your names are-written in heaven.
21 In that hour Jesus rejoiced ηγαλλιασατο in-spirit, and said, I-thank thee Εξομολογουμαι σοι, O-Father, Lord of heaven and earth, that thou-hast-hid these-things from the-wise and prudent, and hast-revealed them unto-babes: even-so, Father; for so it-seemed
22 good ευδοκια εγενετο in-thy-sight εμπροσθεν σου. All-things are-delivered παρεδοθη to-me of my Father: and no-man knoweth who the Son is, but the Father; and who

SCRIPTURE ILLUSTRATIONS.

serpent, Ge. iii. 15, 'I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.'—Our Saviour, addressing the Jews, says, Mt. xxiii. 33, § 85, p. 319, '*Ye* serpents, *ye* generation of vipers, how can ye escape the damnation of hell?'—Paul, writing to the saints at Rome, says, Rom. xvi. 20, 'And the God of peace shall bruise Satan under your feet shortly.'—In the Apocalypse, that old serpent the devil is represented as having become embodied in the Roman empire, Rev. xii.—he subsequently appears in other forms, ch. xiii.—and again, ch. xvii.

Lu. x. 19. *scorpions*—the followers of Mahomet are represented as locusts like scorpions, Re. ix. 2—10.

20. *written in heaven*—Mt. xviii. 3, § 52, p. 75—On being written in or blotted out of the book of God, or book of life—*see* Ex. xxxii. 32, .3, 'Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written. And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.'—Ps. lxix. 28, 'Let them be blotted out of the book of the living, and not be written with the righteous.'—Is. iv. 3, 'And it shall come to pass, *that he that is* left in Zion, and *he that* remaineth in Jerusalem, shall be called holy, *even* every one that is written among the living in Jerusalem:'—Da. xii. 1, 'And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.'—Ph. iv. 3. 'And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and *with* other my fellow-labourers, whose names *are* in the book of life.'—He. xii. 23, 'To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect.'—Rev. iii. 5, 'He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.'—Of that great embodiment of the old serpent, described, ch. xiii. 1—7, it is said, ver. 8, 'And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.'—ch. xvii. 8, 'The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.'—ch. xx. 12, 'And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works.'—Of the New Jerusalem it is said, ch. xxi. 27, 'And there shall in no wise enter into it anything that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.'

21. *In that hour Jesus rejoiced*—Mt. xi. 2*5*, .6, § 29, p. 227, .8, 'At that time Jesus answered and said, I thank thee,' &c.

Lord of heaven and earth—It was in the name of the most high God, possessor of heaven and earth, that Melchizedek blessed Abram, and by whom Abram sware, Ge. xiv. 18—22.

hid these things—This had been predicted, Is. xxix. 14, 'the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid.'

revealed them unto babes—Ps. xxv. 9, 'The meek will he guide in judgment: and the meek will he teach his way.'—Ja. iv. 6, 'God resisteth the proud, but giveth grace unto humble.'—Jesus had said to the twelve, Mt. xiii. 11, § 32, p. 244, .5, 'it is given unto you to know the mysteries of the kingdom of heaven, but to them (those without) it is not given.'

22. *All things are delivered, &c.*—Mt. xi. 27, § 29, p. 228, 'All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.'—*See also* xxviii. 18, § 96.

but the Father—Mt. xvi. 17, § 50, p. 37, 'flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.

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cifer, seems to be here made in contrast to the brightness and height from which he fell.

Lu. x. 19. By τοῦ ἐχθροῦ is to be understood *Satan*, that being the literal meaning of the appellation.

Scorpions. The scorpion is an animal with eight feet, eight eyes, and a long jointed tail, ending in a pointed weapon or sting. It is found in tropical climates, and seldom exceeds four inches in length. Its sting is extremely poisonous, and it is sometimes fatal to life. It is in scripture the emblem of malicious and crafty men. When rolled up it has some resemblance to an egg, ch. xi. 12, § 62, p. 152; Exe. ii. 6.

[20. *Because your names.* 'The best commentators are agreed that there is here an allusion to the methods of *human* polity; future life being represented under the image of a temporal πολιτευμα, in which the names of *citizens* were inscribed in a *book*, from which were occasionally expunged the names of those persons who were deemed unworthy, and who thereby lost the *jus civitatis*. An image not unfrequent in the Old Test., and which is sometimes found in the New Test.; nor is it rare in the classical writers.'—*Bloomf.*]

21. *I thank thee, O Father, &c.* Christ rejoiced, not in the destruction of the wise and prudent, but in the display of the riches, freeness, and sovereignty of God's grace to others.—*See on* Mt. xi. 25—.7, § 29.

[*Hast hid, &c.* 'The phrase here employed, of "hiding these things from the wise and prudent," is similar to language often found in scripture; which ascribes to Divine agency the permitted results of vice or folly. To a customary phrase, then, proceed-

PRACTICAL REFLECTIONS.

[Lu. x. 18, .9. Let the Lord's messenger beware of spiritual pride. Let him remember that the enemy upon whose power he now tramples, was once a bright angel of God, who by exalting himself fell.]

20 *ver.* Let our rejoicing be, not that we are above others, or that we have power over devils, but that we are brought near unto God; that we, as his children, have our names inscribed in the Lamb's book of life.

21 *ver.* If we would be truly wise, let us possess the simplicity of little children, and be glad to receive, as our Father is pleased to reveal.

LUKE x. 22—8.

23 with the Father is, but the Son, and *he* to-whom the Son will *βουληται* reveal *him*. And he-turned-him unto *his* disciples, and-said privately, Blessed *are* the eyes which see the
24 *things* that ye-see: for I-tell you, that many prophets and kings have-desired to-see those *things* which ye see, and have-not-seen *them;* and to-hear those *things* which ye-hear, and have-not-heard *them*.

(G. 27.)—*Jesus answers the inquiry, of a certain lawyer, concerning eternal life; and takes occasion thence to deliver the second of his moral parables, which sets forth the humanity of a certain Samaritan. Luke* x. 25—37. *At Capernaum.*

25 And, behold, a-certain lawyer stood-up, and tempted him, saying, Master, what shall-
26 I-do to-inherit eternal life? He said unto him, What is-written in the law? how
27 readest-thou? And he answering said, Thou-shalt-love the-Lord thy God with *εξ* all thy heart, and with all thy soul, and with all thy strength, and with all thy mind
28 *διανοιας;* and thy neighbour as thyself. And he-said unto-him, Thou-hast-answered right: this do, and thou-shalt-live.

SCRIPTURE ILLUSTRATIONS.

Lu. x. 22. *but the Son—see* Jno. i. 18, § 7, p. 48; xiv. 8, 9, § 87, p. 381.

23. *Blessed are the eyes*—Mt. xiii. 16, § 32, p. 246, 'blessed *are* your eyes, for they see: and your ears,' &c.

24. *for I tell you, &c.*—Mt. xiii. 17, § 32, p. 246, 'For verily I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them;* and to hear *those things* which ye hear, and have not heard *them*.'

25. *what shall I do to inherit, &c.*—Part of this question was put in a very different spirit by the repentant Jews, on the day of Pentecost, Ac. ii. 37—*see also* the cry of the jailor, ch. xvi. 30.

25—8.—*see on* Mt. xix. 16—22, § 75, p. 223.

26. *He said unto him*—Jesus had before said, that the work of God is, that men believe on Him whom He hath sent, Jno. vi. 29, § 43, p. 227—He had also plainly told the Jews at Jerusalem, ch. viii. 24, § 55, p. 102, 'if ye believe not that I am *he*, ye shall die in your sins.'—From which it may be inferred, that, to inherit eternal life, 'the one thing needful' is to believe in him as Christ the Son of God—He had also before declared what men must be, in order to become possessors of the kingdom of heaven, Mt. v. 2—12, § 19, pp. 120—.2—And more recently he had said to his disciples, ch. xviii. 3, § 52, p. 75, 'Except ye be converted, and become as little children, ye shall not enter into the kingdom,' &c.

What is written in the law?—This man was a lawyer, ver. 25, and Jesus takes him upon the ground with which he was in his own esteem well acquainted, and on which he possibly intended to make the charge against Jesus, referred to by Paul as being brought against the gospel, Rom. iii. 8—31; vi. 1—but, Ga. iii. 24, 'the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith.'

27. *Thou shalt love, &c.*—De. vi. 5; x. 12; xxx. 6—*see on* Mk. xii. 30, § 85—This perfect love is taught us by the love that God hath manifested towards us in the gift of his Son; and hereby also we are taught to love one another, 1 Jno. iv. 7—21

and thy neighbour, &c.—so Le. xix. 18 *-see* Jno. xiii. 34, § 87, p. 374.

28. *this do, and thou shalt live*—Le. xviii. 5, Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them:'—

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ing from our Saviour's lips, must be assigned its usual meaning; as indeed appears from the tenor of the preceding expostulation. If the Father had hidden these things from the wise and prudent, it was only in a sense consistent with the display, before their eyes, of miracles plain and numerous,—with the employment of a machinery contrived and admirably fitted for the purpose of effecting their conviction and conversion.' (Og. Bam. L.)—*Bloomf.*]

Lu. x. 24. *Many prophets, &c. See on* Mt. xiii. 17, § 32, p. 246. The Name of the Son of God, by whose power they were enabled to triumph over all the power of the enemy, had been the subject of anxious search to patriarchs, prophets, and princes of old.—*See* the case of Jacob, Ge. xxxii. 29, 30, &c.—*and on* 'Manna,' (What is it?) Jno. vi. 31, § 43, p. 227.

25. *A certain lawyer.* One whose profession it was to study the Jewish law; both that which was written in the scriptures, and that which was derived from the tradition of the elders. In Mk. xii. 28, § 85, p. 304, we have '*one of the scribes*.'—*See* § 25, p. 199.

Tempted him. Feigned a desire to be instructed by him, perhaps to perplex him, or to lead him, if possible, to contradict some of the maxims of the law.

['The word which is rendered "*to tempt*," denotes properly no more than to try, to *prove*, to *ascertain by experiments*, and the like; but for what particular purpose in the trial, and whether with a good or a bad intent, is not necessarily implied by the word itself.—*See* Ge. xxii. 1.'—*Greswell.*]

ἐκπειράζων. 'From the elaborate investigation of the sense of the word by Mr. Greswell, it appears to mean, "putting his skill to full proof," *i. e.*, consulting him on questions most difficult.'—*Bloomf.*

26. *In the law.* Our Lord refers him to the law, and shews how inadequately he had observed it: thus shewing him his need of a Divine Saviour, and of a better righteousness than his own.

27. *Thou shalt love the Lord thy God, &c. See on* Mt. xxii. 37—40, § 85, p. 305.

[*Thy neighbour as thyself.* 'It may appear at first

PRACTICAL REFLECTIONS.

[Lu. x. 23. If the followers of Jesus were favoured when he was on earth, much more were they afterwards, when '*the promise of the Father*' was given: and much more (may we not say) are we, who have seen so much the fulfilment of what was given them in prophecy; and have what they could not have, the writings both of prophets and apostles in one volume; with many outward means, which they had not, of becoming acquainted with God, in his works and in his word! And the same Spirit which was given to them is also for us, who were once afar off.]

[24 *ver.* Let us not look with envy or regret at the times that are past, but rather consider the wonderful privileges that we in the present age possess; and let us thankfully endeavour to improve them to the glory of the Giver of all good.]

25 *ver.* Let us be sincere in our approaches to Christ, and in our inquiry after the way of life. Eternal life is the free gift of God, to those who put their trust in Jesus.

[26 *ver.* Let us become all things to all men. When the servant of God is approached in even a captious and ensnaring spirit, he is rather to avail himself of his enemy's admissions, to lead him, if possible, into the truth, than noisily to declaim, or scornfully to turn away. Let us look to the requirements of the law, that we may know how much we stand in need of a Saviour. Let us look to the law in all its spirituality, that we may glorify God by our obedience thereto, after the example of Him who perfectly did the will of his Father.]

27 *ver.* The law requires that entire devotedness to God, and that good will to our neighbour, which we can only be effectually taught by the gospel.

LUKE x. 29—33.

29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?
30 And Jesus answering ὑπολαβων said, A certain *man* went down from Jerusalem to
Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*,
31 and departed, leaving *him* half dead. And by chance κατα συγκυριαν there came down
a certain priest that way: and when he saw him, he passed by on the other side αντι-
32 παρηλθεν. And likewise a Levite, when he was at the place, came and looked *on him*,
33 and passed by on the other side. But a certain Samaritan, as he journeyed, came where

SCRIPTURE ILLUSTRATIONS.

Eze. xx. 11—3, 21—Rom. x. 5, 'Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.'—Ga. iii. 12, 'the law is not of faith: but, The man that doeth them shall live in them.'—It is only in Christ, and by faith, that life can be had to fulfil the righteousness of the law, Rom. viii. 2—4, 'For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. 3, For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 4, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.'

Lu. x. 29. *justify himself*—Jesus afterwards, xvi. 15, § 69, says to the Pharisees, 'Ye are they which justify yourselves before men; but God knoweth your hearts:'—*see also* the parable of the publican and the Pharisee, which Jesus spake, xviii. 9—14, § 73, 'unto certain which trusted in themselves that they were righteous, and despised others:'

30. *went down from Jerusalem*—It is likely the lawyer himself was from Jerusalem.

31. *priest*—one of the sons of Aaron—It was his duty to have a sympathy with the whole people, and to teach the law, Mal. ii. 7, which required that kindness should be shewn to the stranger, Ex. xxiii. 9; Le. xix. 34—It required to assist in recovering or relieving the ox or ass, of a neighbour, or of a person unknown, or even of an enemy, Ex. xxiii. 4, 5, 'If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.'—And *see* De. xxii. 1—4.

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sight that these words are intended to define the obligation of the duty, and place the groundwork of the love of our neighbour upon a compulsory motive to the love of ourselves. But this is not the case. The words, "*as* thyself," do not specify the principle of the duty in the abstract; but the rate, the degree, the ratio, or measure of its application in practice ... just as much as we love ourselves—that so we may love him in such and such proportion. Agreeably to the apostle's assertion, that "*no man ever yet hated his own flesh*;" that is, himself, Eph. v. 29.'—*Greswell.*]

Lu. x. 28. *This do, &c.* '*This do*' being critically accommodated to '*What shall I do?*' and '*Thou shalt live*,' to '*inherit eternal life.*'

29. *To justify himself.* 'Wishing to make himself just, or righteous; and, under the circumstances of the case, must be understood as equivalent to, Make himself perfect.'—*Greswell.*

[*Who is my neighbour?* The Jews in practice considered none but a Jew a neighbour of a Jew. No part of the Jewish character contributed to prejudice the Greeks and Romans against them more than this well-known trait; so repulsive, so unsociable, and so repugnant to the first and commonest principles of humanity. There was no question which could have been more fitly put to our Saviour than this, "But who is my neighbour?" none that it was more consistent with his benevolence, his charity, his philanthropy, to answer; none that it would have given him more delight to answer: or were there doubt about this, the beautiful parable in which he does answer it would remove that doubt, and be a lasting monument of the interest he took in replying to such a question.'—*Greswell.*]

30. *Jesus answering.* The original word is not that usually translated 'to answer;' and it means, 'to take up the discourse.' It is used therefore with great propriety here, because our Lord did not return a direct answer to the lawyer's question.

A certain man. 'It is not distinctly stated that the man who fell among robbers, and whose subsequent treatment at the hands of the different parties, equally qualified to have given him relief, is the subject of the history, was a Jew; yet it is strongly implied that he was, and it is absolutely necessary to the moral effect of the transaction, that we should consider him to have been so.... There would have been nothing extraordinary in the fact of a Jew's shewing kindness to a Jew, or of a Samaritan's shewing kindness to a Samaritan.'—*Greswell.*

Jerusalem to Jericho. Jericho was about twenty miles N. E. of Jerusalem, in the way to the great ford (Bethabara) of the river Jordan. It lay through a rocky and desert country.—*See* GEOG. NOT., § 78.

Thieves. 'Robbers.' Both before and after this period, as we learn from Josephus, Judæa was greatly infested by bands of robbers.

31. *A certain priest.* One of the order of men in whom, as descended from Aaron, the office of the Jewish priesthood was vested.—*See* ADDENDA, Vol. I., p. 74, '*Priests.*'

32. *A Levite.* Of the tribe of Levi.—*See ib.* p. 75.

Looked. Possibly to see whether the person in distress was one that had a claim upon his good offices, but being both naked and speechless, ver. 30, there was nothing to witness for the poor man, and to warrant a narrow-minded Jew expending upon him the kindness to which a neighbour was entitled.

Passed by. ἠλθεν. Thus the sense is, 'He passed by *over against him*, on the contrary side of the road:' a conduct the more inexcusable, since, by the Mosaic law, it was ordered that not even a fallen *beast of burden* was to be passed by, even if it were an enemy's.—*See* Ex. xxiii. 4, 5, *supra.*

'The *traveller*, as well as the priest and Levite, though personally strangers to each other, may have been inhabitants of the same city, Jericho; thus the particular relation of "neighbours" would be superinduced.

['We must not ascribe the behaviour of either the priest or the Levite to a motive which will not be borne out by the circumstances of the case, much less without corroboration from those circumstances. ... We must not attribute it to sheer inhumanity. ... The conduct of neither is to be accounted for, except on the principle of antecedent prejudice, combined with ignorance in this particular case, of prejudice against all but Jews, beforehand; with an

PRACTICAL REFLECTIONS.

[Lu. x. 28. Those who trust most to their doing of the law, are frequently very far from its true observance.]

29 *ver.* Let us not try to justify ourselves, by seeking excuses for breaking the law; in so doing, we are like the lawyer, making light of Christ; and thus vastly increasing our guilt and danger.

30—3 *ver.* That others, even our enemies, are in distress, is a sufficient call for exertion in their behalf.

Luke x. 34—.7.

34 he-*was*: and when-he-saw him, he-had-compassion *on him*, and went-to *him*, and-
bound-up his wounds, pouring-in oil and wine, and set ἐπιβιβάσας him on his-own
35 beast, and-brought him to an-inn, and took-care-of him. And on the morrow when-he-
departed, he-took-out two pence, and-gave *them* to-the host, and said unto-him, Take-
care-of Ἐπιμελήθητι him; and whatsoever thou-spendest-more, when I come-again, I
36 will-repay thee. Which now of-these three, thinkest thou, was neighbour unto-him
37 that-fell among the thieves? And he said, He that-shewed mercy on him. Then said
Jesus unto-him, Go, and do thou likewise.

SCRIPTURE ILLUSTRATIONS.

Lu. x. 33. *Samaritan*—Jno. iv. 9, § 13, p. 92, 'the Jews have no dealings with the Samaritans.'—Jesus, a little time before, was denied common hospitality in a Samaritan village, Lu. ix. 52, 3, § 59, p. 135.

34. *bound up his wounds*—Of the Lord it is said, Ps. cxlvii. 3, 'He healeth the broken in heart, and bindeth up their wounds.'

35. *I will repay thee*—What the Samaritan said to the host, the Lord says to each who is given opportunity of helping the poor, Pr. xix. 17, 'He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again.'

When our Saviour shall come again, he will give reward for the kindness shewn to the least of his brethren, Mt. xxv. 31—46, § 86—*see also* Lu. xiv. 14, § 67, 'thou shalt be recompensed at the resurrection of the just.'

37. *He that shewed mercy*—Pr. xiv. 21, 'He that despiseth his neighbour sinneth: but he that hath mercy on the poor, happy is he.'—Ho. vi. 6, 'For I desired mercy, and not sacrifice;'—Our Saviour reproached the scribes and Pharisees for omitting the weightier matters of the law; judgment, mercy, and faith, Mt. xxiii. 23, § 85, p. 317.

Go, and do thou likewise—In One infinitely greater and more condescending than the Samaritan, hath been 'shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?' Mi. vi. 8—[1 Pe. ii. 21, Christ hath left us an example, 'that ye should follow his steps:'—Eph. iv. 32, 'And be ye kind one to another, tender-hearted, forgiving,' &c.—It is thus that we are taught the law by the gospel—it gives us motive and example, of the highest conformity to the will of God, Ph. ii. 5—9.

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ignorance of the individual who required their relief in this instance was a Jew; a prejudice under which each might previously have laboured alike; and an ignorance to which each, at the time, would necessarily be liable alike. . . . Their ignorance in question was a necessary consequence of the circumstances of the case. The man was naked; . . . he could not therefore be known from his dress. . . . He was speechless, being left half dead; . . . he could not therefore declare who he was. . . . How were they then to knew that he was not a Gentile, a robber, a Samaritan? The place, the neighbourhood, the condition of the man himself, were such as might favour the most sinister interpretation. The conduct of both the parties accordingly is such as, dispassionately considered, seems to be the behaviour of men actuated by horror and abomination, rather than by insensibility.'—*Greswell.*

Lu. x. 33. *A certain Samaritan.* 'The natural and religious prejudices of the Samaritan would have rendered him little disposed to shew kindness to a Jew; his conduct, therefore, forms the more striking contrast to that of the Priest and Levite.'—*Ibid.*

'Good the strife—when men the palm contest,
Which most shall love, which most oblige the rest.'

[34. *Pouring in oil and wine.* ἐπιχέων ἔλαιον καὶ οἶνον. 'Επιχ. is not well rendered *pouring in.* Rather (as ἐπιτίθει, προσέχου, and παραχέω), pouring on, *affundens, applying*, i.e., externally. The use of oil and wine, both separately and as a mixture called οἰνέλαιον, is plain from passages cited by Wetstein from the ancient medical writers. The mixture was considered a sovereign remedy for wounds on the head or legs; wool, lint, or pounded olive being first laid upon the wound. The oil (which in Palestine is very generous) was doubtless taken with him, by the Samaritan, for the purpose of *anointing*; and the antiquity of the custom of carrying oil on a journey is (as Schoettg. observes) shewn by the case of Jacob in the Old Test.—*Bloomf.*]

Beast. κτῆνος. 'Corresponding to our general term *beast*, whether horse, mule, or ass. An *ass* is probably here intended, as being that most used. This general term is sometimes in the classical writers used for the *special* one.'—*Bloomf.*

Inn. Πανδοχεῖον. Denotes a *public hostelry*, such as are still known in the East by the name *khan.*

35. *Two pence.* 'Having cast or put down.' The *two denaria* were equivalent to two days' wages of a labourer (*see* Mt. xx. 2, § 76, p. 234), and therefore sufficient for temporary relief. This was a sum adequate to maintain a person six or seven days.

36, .7. Our Lord gives the true answer to the question; enabling the interrogator to answer it himself.

'This prompt and considerate benefactor of one poor and helpless fellow-creature, could have cherished no enmity against mankind, nor any comprehensive division of mankind in general. No malicious and vindictive passion could have found an habitual asylum in that heart, which, like a temple of charity, was consecrated to the generous affections, and overflowed with the milk of human kindness. Nor would it perhaps be presuming too much on consistency of character in the same person . . . if we were to conclude . . . that we see in this benefactor of one poor Jew, a pious worshipper of God, an affectionate husband, a tender father, a faithful friend, a gentle master, a peaceful and obedient subject, a kind and benevolent neighbour.'—*Greswell.*

'The moral lesson inculcated in the parable is, as Mr. Greswell says, that every man who is so situated as to require the good offices of his fellow-men, without regard to place, nation, consanguinity, or any of the ties which connect one man, or more, with a part of mankind more closely than the rest, must be regarded and treated as their neighbour.'—*Bloomf.*

PRACTICAL REFLECTIONS.

Lu. x. 33—.5. Let us be ever ready to acknowledge what is good in others, however separated from us by sect or party. Jesus had just before experienced the effects of sectarian hate from the Samaritans, but that does not prevent him from producing this Samaritan as an example for the Jew.

[Jesus hath had compassion upon us in our most miserable estate, he hath come to us, he hath been wounded that our wounds might be healed. He hath for us poured out not only oil and wine, but his own most precious blood. It is he that hath carried us all our life long, and hath cared for us till now. Whatever is given for our support is from his bountiful hand. Let us express our gratitude to him for his manifold kindness by shewing mercy to the poor; and as a farther encouragement to well doing, let us hear him saying, '*Whatsoever thou spendest more, when I come again, I will repay thee.*']

37 *ver.* Let us be followers of that which is good, from whomsoever the example may proceed: and let us never forget that one of the great lessons taught by our Redeemer is, that we shew mercy. This he hath taught us not less by precept than by his own most gracious example.

ADDENDA.

THE HARMONY OF THE ACCOUNTS OF THE SENDING OF THE TWELVE AND OF THE SEVENTY.*

MATTHEW x. 1, 5—15; ix. 37, 38, § 39, pp. 294—8.	MARK vi. 7—11, § *ibid.*	LUKE x. 1—12.
x. 1 And when he had called unto *him* his twelve disciples, he gave them power, &c.	7 And he called *unto him* the twelve,	After these things the Lord appointed other seventy also, 1
5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not: 6 but go rather to the lost sheep of the house of Israel.	and began to send them forth by two and two;	and sent them two and two before his face into every city and place, whither he himself would come.
ix. 37 Then saith he unto his disciples, The harvest truly *is* plenteous, but the labourers *are* few; 38 pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.		Therefore said he unto them, 2 The harvest truly *is* great, but the labourers *are* few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.
x. 16 Behold, I send you forth as sheep in the midst of wolves:	and gave them power over unclean spirits;	Go your ways: 3 behold, I send you forth as lambs among wolves.
9 Provide neither gold, nor silver, nor brass in your purses, 10 nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves:	8 and commanded them that they should take nothing for *their* journey, save a staff only; no scrip, no bread, no money in *their* purse: 9 but *be* shod with sandals; and not put on two coats.	Carry neither purse, nor scrip, 4 nor shoes: and salute no man by the way.
12 And when ye come into an house, salute it. 13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.	10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.	And into whatsoever house ye enter, 5 first say, Peace *be* to this house. And if the son of peace be there, 6 your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, 7 eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.
10 For the workman is worthy of his meat.		
11 And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence. 8 Heal the sick, cleanse the lepers, &c. &c. 7 And as ye go, preach, saying, The kingdom of heaven is at hand.		And into whatsoever city ye enter, 8 and they receive you, eat such things as are set before you: And heal the sick that are therein, 9 and say unto them, The kingdom of God is come nigh unto you.
14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.	11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them.	But into whatsoever city ye enter, 10 and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, 11 which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.
15 Verily I say unto you, *It* shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.	Verily I say unto you, *It* shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.	But I say unto you, 12 that it shall be more tolerable in that day for Sodom, than for that city.

* For Luke's account of the sending forth of the TWELVE, ch. ix. 1—6, *see* § 39, pp. 294—8.

BEWARE OF BLUNTING THE INSTRUMENT, BY PUTTING TOO KEEN AN EDGE UPON IT

A SANCTIFIED CHRISTIAN WILL TAKE THOSE REPROOFS BEST WHICH HE NEEDS THE MOST.

THE WOE AND THE BLESSING AS RECORDED BY MATTHEW AND LUKE.

MATTHEW xi. 21—.3; 25—.7, § 29, pp. 227, ..8; xiii. 16, .7, § 32, p. 246, and LUKE x. 13—.5; 21—.4.

THE WOE.

	MATTHEW xi. 21, &c., § 29, p. 227.		LUKE x. 13—.5.	
21	Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon,		Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you,	13
	they would have repented long ago in sackcloth and ashes.		they had a great while ago repented, sitting in sackcloth and ashes	
22	But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.		But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.	14
23	And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.		And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.	15

THE BLESSING

	MATTHEW xi. 25—.7.		LUKE x. 21—.4.	
25	At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes		In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes:	21
26	Even so, Father: for so it seemed good in thy sight.		even so, Father; for so it seemed good in thy sight.	
27	All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.		All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.	22
			And he turned him unto *his* disciples, and said privately,	23
xiii. 16.	But blessed *are* your eyes, for they see: and your ears, for they hear.		Blessed *are* the eyes which see the things that ye see:	
17	For verily I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*.		for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard *them*.	24

SECTION 61.—(G. 28.)—[*Lesson* 58, Lu. x. 38—42; xi. 1—13, & 61, .2.]—JESUS IS ENTERTAINED IN THE HOUSE OF MARTHA; AND COMMENDS THE CHOICE OF HER SISTER MARY.—Luke x. 38—42.—[*See Greswell*, Vol. II. pp. 545—.79, '*On the village of Martha and Mary.*']

INTRODUCTION AND ANALYSIS.

Lu. x. 38. Jesus, in his journeying, arrives at a certain village, where he is received by Martha into her house.

—— 39. Her sister Mary sits, as an humble disciple, at the feet of Jesus.

—— 40. Martha, who acts as if she esteemed her own service for Christ of more importance than his instructions, is offended on account of her sister's undivided attention to the teaching of her Lord; and prays Jesus that he would command Mary to assist her.

—— 41, .2. Jesus draws a contrast between the choice of Martha and that of Mary. They are opposed to each other in three respects—

i. The choice of Martha being of things that are perishing, induces carefulness; the choice of Mary, being of that which cannot be taken away, is accompanied with rest and peace.

ii. The choice of Martha bringeth *trouble*, one of the greatest evils; in which it is opposed to Mary's choice, called by our Lord '*that good part.*'

iii. Martha is occupied with *many things*, none of which, nor all of them together, can satisfy; whereas the choice of Mary is the '*one thing*' *needful.*

No. 61. *Luke* x. 38—42. *North of Capernaum.*

38 Now it came to pass, as they went, that he entered into a certain village: and a-
39 certain woman named Martha received him into her house. And she had a sister

SCRIPTURE ILLUSTRATIONS.

Lu. x. 38. *as they went*—Mr. Greswell supposes that what is here recorded, took place as they went upon the circuit indicated, ver. 1—some think that it was as they went to Jerusalem, in accordance with the purpose of Jesus, to attend the festivals there, when the time of his being received up drew nigh—*see* ch. ix. 51, § 59, p. 135—If so, this was at the time of the feast of dedication—*see* Jno. x. 22—39, § 56.*

* *See* ADDENDA, p. 138, *supra*, '*On the supplementary relation of Luke* ix. 51, *&c.*'

LUKE x. 40—42.

40 called Mary, which also sat at Jesus' feet, and heard his word. But Martha was-cumbered περιεσπᾶτο about much serving διακονιαν, and came *to him*, and said, Lord, dost-thou not-care that my sister hath-left me to-serve alone? bid her therefore that she-help συναντιλαβηται με.

41 And Jesus answered and said unto-her, Martha, Martha, thou-art-careful μεριμνᾷς

42 and troubled τυρβαζῃ about many-things: but one-thing is needful ἑνος δε εστι χρεια: and Mary hath-chosen that good part μεριδα, which shall-not-be-taken-away from her.

SCRIPTURE ILLUSTRATIONS.

Lu. x. 38. *a certain village*—If Jesus was proceeding to the feast of dedication at Jerusalem, this village might be Bethany, 'the town of Mary and her sister Martha,' Jno. xi. 1, § 58, p. 127—which 'Bethany was nigh unto Jerusalem, about fifteen furlongs off,' ver. 18; and there Martha and Mary are again found, six days before the last passover, xii. 1—3, § 81 p. 253.

Martha—She appears to have been the most active of the two sisters: she was the first to receive Jesus, when he came to raise their brother Lazarus, Jno. xi. 20, § 58, p. 129.

39. *sat at Jesus' feet*—a posture expressive of humility and teachableness—De. xxxiii. 3, 'Yea, he loved the people; all his saints *are* in thy hand: and they sat down at thy feet; *every one* shall receive of thy words.'—It is remarked of the man out of whom the legion was cast, that he was found 'sitting at the feet of Jesus,' Lu. viii. 35, § 35, p. 272.

heard his word—She received of his words—*see* De. xxxiii. 3, *supra*—such Jesus acknowledged as being most nearly related to him, Lu. viii. 21, § 33, p. 262, and 'blessed,' xi. 28, § 62, p. 154.

40. *Martha was cumbered*—was in danger of proving like those represented by the thorny ground, who 'when they have heard [the word, Mk. iv. 18], go forth, and are choked with cares,' &c., ch. viii. 14, § 33, p. 256.

41. *careful*—Jesus had said much to dissuade from anxiety about provision for the body, Mt. vi. 25—34, § 19, p. 135—And the apostle exhorts believers to be without carefulness, and so to arrange their temporal concerns as that they 'may attend upon the Lord without distraction,' 1 Co. vii. 32—5.

42. *one thing is needful*—Ps. xxvii. 4, 'One *thing* have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty [or, *the delight*] of the LORD, and to enquire in his temple.'—lxxiii. 25, 'Whom have I in heaven *but thee*? and *there is* none upon earth *that* I desire beside thee.'—Pr. iv. 7, 'Wisdom *is* the principal thing; *therefore* get wisdom: and with all thy getting get understanding.'—Ec. xii. 13, 'Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this *is* the whole *duty* of man.'—When concluding his exhortation to avoid worldly anxiety, Jesus had said, in the sermon on the mount, Mt. vi. 33, 'Seek ye first the kingdom of God, and his righteousness;'—And when teaching his disciples, immediately before the Transfiguration, the necessity of their enduring the cross, if they would wear the crown, Mt. xvi. 21—5, § 50, pp. 40, 2, he asks, ver. 26, 'For what is a man profited, if he shall gain the whole world, and lose his own soul?'—Becoming his disciple so as to part with all he had for the benefit of the poor, was the one thing that Jesus required of the rich young ruler, Lu. xviii. 22, § 75, p. 225—The being so taught of Christ as to have learned the great evangelical lesson of LOVE, is by the apostle reckoned the one thing needful for himself, 1 Co. xiii. 2, 3, &c.—He counted all but loss and dung for the excellency of the knowledge of Christ Jesus his Lord—*see* Ph. iii. 8.

good part—There may be here an allusion to what is said in connection with the Lord's loving the people, and their sitting down at his feet, and hearing his words, De. xxxiii. 3—*see on* ver. 39, *supra*—it follows in ver. 4, 'Moses commanded us a law, *even* the inheritance of the congregation of Jacob.'—The Lord promised to preserve Israel in possession of the glory of all lands as their inheritance, so long as they kept that law, ch. xxx. 15—20; Eze. xx. 6, &c.—But the Lord himself is the better portion, which had before been promised to the father of the faithful, Ge. xv. 1, 'Fear not, Abram: I *am* thy shield, *and* thy exceeding great reward.'—This portion is theirs who are in Christ, Ps. xvi. 5—7, 'The LORD *is* the portion of mine inheritance,' &c.—This portion can be rejoiced in, although earthly joy should fade, Lam. iii. 24—6, 'The LORD *is* my portion, saith my soul; therefore will I hope in him. 25, The LORD *is* good unto them that wait for him, to the soul *that* seeketh him. 26, *It is* good that a *man* should both hope and quietly wait for the salvation of the LORD.'—Na. i. 7, 'The LORD *is* good, a strong hold in the day of trouble; and he knoweth them that trust in him.'—Hab. iii. 17—9—Having this portion, we are enabled to make gain of everything, even of tribulations also, Rom. v. 1—11.

not be taken away—Those who chose to have only the earthly portion, without that Better Portion chosen by Abraham, lost the object of their choice, 2 Ki. xvii.—The Portion chosen by believers is 'an Inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you [or, *for us*], who are kept by the power of God through faith unto salvation,' 1 Pe. i. 4, 5—*see* Rom. viii. 31—9—*see on* the eternal security of the sheep of Christ, his own words at the feast of dedication, Jno. x. 27—9, § 56, p. 121, 'My sheep hear my voice,' &c.—and they are exhorted, He. xiii. 5, '*Be* content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.'

PRACTICAL REFLECTIONS.

Lu. x. 38. How blessed was Martha in being privileged to receive as her guest the Lord of Life and Glory! and the same privilege is offered to each who has an opportunity of shewing, for his Master's sake, kindness to the poorest of his servants.

[How desirous should the Christian be, that he may in his speech and conduct truly represent his Lord, to those who receive him for the sake of Him, who went about doing good, and whose words were truth and grace!]

39 *ver.* The christian teacher will, like his Master, have more delight in those who prize the words of God, and profit by them; than in those whose attention is occupied with temporal concerns, even although it may be in his behalf. He will attach more importance to their spiritual gain, than to his own worldly profit or gratification.

[40 *ver.* Let us earnestly desire the time when the people to whom the love of God hath been so wondrously manifested as it hath been to our race, will sit humbly at the feet of Jesus, and without distraction from the cares of the world, listen, like Mary, to the words of Christ.]

41 *ver.* Martha, by aiming at more than was necessary to manifest kind hospitality, fell far short of it. It occasioned her receiving pain from the highest enjoyment of those most dear to her. In place of adding to the comfort of her guest, she would tease him with complaints against her sister.

42 *ver.* Let us, with Him who knows the value of our redemption, reckon one thing to be needful, and make everything subsidiary to the work of God.

[Let us, with Mary, choose '*that good part*' which doth not only satisfy now, but for ever. The golden psalm (xvi.), in which Christ is the speaker, discourseing of the riches of the inheritance we have in him, concludes as speaking in behalf of each of those who receive of his word—'Thou wilt shew me the path of life: in thy presence *is* fulness of joy; at thy right hand *there are* pleasures for evermore.']

SECTION 62.—(G. 29—31.)—[*Lesson 58, continued,* Lu. xi. 1—13, *and Lesson* 59, Lu. xi. 14—54.]—JESUS PRESCRIBES FOR THE USE OF HIS DISCIPLES A FORM OF PRAYER: AND ADDS A FURTHER DISCOURSE UPON THE EFFICACY OF PRAYER: HE CASTS OUT A DUMB SPIRIT: SOME MAKE LIGHT OF THE MIRACLE; OTHERS DEMAND A SIGN FROM HEAVEN. JESUS REPLIES TO BOTH IN ORDER. IS THE SAME DAY INVITED TO DINE WITH A CERTAIN PHARISEE. HE SITS DOWN WITHOUT FIRST WASHING HIS HANDS; THE PHARISEE BEING SECRETLY OFFENDED THEREBY, JESUS REBUKES THE HYPOCRISY AND CARNAL RIGHTEOUSNESS OF HIS SECT.—Luke xi.

INTRODUCTION AND ANALYSIS.

Lu. xi. 1. Jesus is requested by one of his disciples, to teach them to pray.

—— 2—4. He teaches them, what is commonly called the Lord's Prayer, an epitome of Solomon's prayer at the dedication of the temple. Except as wanting the concluding words, '*For thine,*' &c., it is also the same as in the Sermon on the Mount, Mt. vi. 9—13.—*See* ADDENDA, p. 158, *infra*, '*Parallelism.*'

—— 5—8. In first presenting this prayer, Jesus had warned against vain repetition, Mt. vi. 7, 8; whereas here he guards against the opposite evil, and exhorts to earnest perseverance in prayer: adducing the case of a man going at midnight to his friend to ask three loaves, to set before another friend who has come to him in his journey.—*See* PRAC. REFLEC.

—— 9. Jesus, as in the Sermon on the Mount, exhorts to ask, seek, knock; assuring his disciples that they shall have what they thus labour to obtain.

Lu. xi. 10. That which Jesus has promised to his more immediate followers, he promises to every one who complies with the invitation: praying perseveringly, as exhorted, ver. 5—8; and for things according to the will of God, as given example, ver. 2—4.

—— 11—13. We are to approach God with child-like confidence, recognising our heavenly Father as being not more likely than an earthly parent, in answer to the cry of his children, to give evil under the semblance of good. What our Lord here says, is different in two respects from that correspondent passage, Mt. vii. 9—11: there the reference to the egg and scorpion are wanting; and here in place of '*good things,*' we have '*the Holy Spirit,*' that whereby alone we can truly obtain, and profit in, the good things which God our heavenly Father is pleased to bestow upon us.

No. 62. (G. 29.)—[*Lesson* 58, *continued.*]—*Jesus prescribes for the use of his disciples a form of prayer: and adds a further discourse upon the efficacy of prayer.*

LUKE xi. 1—13.

1 And it came to pass, *that,* as he was praying in a certain place, when he ceased, one
τις of his disciples said unto him, Lord, teach us to pray, as John also taught his disci-
2 ples. And he said unto them, When ye pray, say, Our Father which *art* in heaven,
Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in

SCRIPTURE ILLUSTRATIONS.

Lu. xi. 1. *praying in a certain place*—If Jesus was now, as some have supposed, in the neighbourhood of Jerusalem, the place may have been Gethsemane—in ch. xxii. 40, § 88, p. 413, it is called emphatically 'the place;' and in Jno. xviii. 2, § *ib.* p. 417, we are told that 'Jesus oftimes resorted thither with his disciples.'

2. *When ye pray, say, &c.*—This prayer our Saviour had previously taught in the Sermon on the Mount—*see* Mt. vi. 9—13, on which *see* § 19, p. 132—It may also be noticed that this prayer is an epitome of Solomon's prayer at the dedication of the temple, 1 Ki. viii.; 2 Chr. vi.

Our Father which art *in heaven, Hallowed be thy name*—In the commencement of Solomon's dedicatory prayer, he recognises himself as having been appointed, by God, to build that house unto the name of the Lord, 1 Ki. viii. 19; 2 Chr. vi. 8, 9; and which house represented the spiritual temple, built by the Son of God, of whom also Solomon was a type—*comp.* 2 Sa. vii. 13, .4; 1 Chr. xxviii. 6; He. i. 5—Solomon addresses God in heaven, 1 Ki. viii.; 2 Chr. vi.; and says, 1 Ki. viii. 27, 'But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?' (2 Chr. vi. 18)—and in dedicating or hallowing the house to the name of the Lord, ver. 28—30, 'Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to-day: 29, that thine eyes may be open toward this house night and day, *even* toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward [or, *in*] this place. 30, And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward [or, *in*] this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive.' (2 Chr. vi. 19—21.)

Thy kingdom come—Solomon's second petition is that, upon appeal made unto God, as the Governor of his people Israel, He, as especially present in that house, would take the government into his own hands, 'condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.' 1 Ki. viii. 31, .2. (2 Chr. vi. 22, .3.)

All appeals to the justice of God will be fully answered in the Messiah's kingdom, typified by that of Solomon—*see* Ps. lxxii., &c.

Thy will be done, as in heaven, so in earth—In the third petition of Solomon's prayer, 1 Ki. viii. 33, .4, he asks that the most painful chastisement which God might see meet to deal out to his people, that of giving them up to the will of their enemies, might be effectual in bringing them into submission to the Divine will; so that, being brought to repentance, they might be restored to confess his name, and make unto him prayer and supplication with thanksgiving, in the land which God gave unto their fathers. (2 Chr. vi. 24, .5.)

PRACTICAL REFLECTIONS.

Lu. xi. 1. Now that Jesus is our Intercessor in heaven, he will not be less willing to lead our devotions than when he was upon earth. May he, by his Spirit, teach us what we should pray for as we ought.

2 *ver.* May we be enabled to approach unto God, as children to a Father. He hath been graciously pleased to call us by his NAME. May we indeed be hallowed unto his holy service; be living temples, consecrated unto his glory.

[Soon may God take the government of our world into his own hands—vindicate the cause of justice, goodness, and truth; and so establish righteousness unto the ends of the earth, as that the kingdom of peace may be established, and joy in the Holy Ghost abound among men.]

[Soon may the time come when the will of God shall be done upon earth, not blindly or by force, but, as by the angels in heaven, from love, in light, and with joyful alacrity.]

3 *ver.* May we so render a grateful return for all his goodness, as to have removed from us the curse of spiritual barrenness.

MAY WE OF HIS GRACE RECEIVE SEASONABLE SUPPLIES FOR OUR DAILY WANTS.

AND MAY WE NEVER BE VISITED BY A FAMINE OF THE BREAD OF LIFE.

LUKE xi. 3—13.

3 earth. Give us day-by-day το καθ' ἡμεραν our daily bread τον αρτον τον επιουσιον.
4 And forgive us our sins; for we also forgive every-one that-is-indebted to-us. And lead
us not into temptation; but deliver us from evil του πονηρου.
5 And he-said unto them, Which of you shall-have a-friend, and shall-go unto him at-
6 midnight, and say unto-him, Friend, lend me three loaves; for a-friend of-mine in his-
7 journey is-come to me, and I-have nothing to-set-before him? And-he from-within
shall-answer and-say, Trouble me not: the door is-now-shut, and my children are with
8 me in bed; I-can not rise and-give thee. I-say unto-you, Though he-will not-rise and-
give him, because he-is his friend, yet because-of his importunity αναιδειαν he-will-rise
9 and-give him as-many-as he-needeth. And-I say unto-you, Ask, and it-shall-be-given
10 you; seek, and ye-shall-find; knock, and it-shall-be-opened unto-you. For every-one
that asketh receiveth; and he that-seeketh findeth; and to-him that-knocketh it-shall
11 be-opened. *If* a son shall-ask bread of-any of-you *that is* a father, will-he-give him a-
12 stone? or if *he ask* a-fish, will-he-for a-fish-give him a-serpent? Or if he-shall-ask an-
13 egg, will-he-offer him a-scorpion? If ye then, being evil πονηροι, know *how* to-give
good gifts unto your children[a]: how-much more shall-your-heavenly Father-give the-
Holy Spirit to-them that-ask him?

[a] *Gr.* 'Children of you.'

SCRIPTURE ILLUSTRATIONS.

Lu. xi. 3. *Give us day by day our daily bread*—The fourth and fifth petitions of Solomon's dedicatory prayer are, that God would remove sin, the great cause of famine, and nourish the people in the good way of the Lord; and also give seasonable weather for bringing forth the fruits of the earth, 1 Ki. viii. 35, .6. (2 Chr. vi. 26, .7.)

4. *And forgive us our sins, &c.*—Correspondent to this we have in 1 Ki. viii. 37—40, and in 2 Chr. vi. 28—31, a prayer, not only for the removal of famine, but of all the other curses wherewith Israel might be afflicted on account of their sins—and a prayer for forgiveness of the sins of individuals, and that they may each be dealt with according to his ways; which also is implied in the words of the Lord's prayer, 'for we also forgive every one that is indebted to us'—and is more fully explained by our Lord, Mt. vi. 14, .5, 'For if ye forgive men,' &c.—He will answer the prayer of each according to his own way.

And lead us not into temptation; but deliver us from evil—The remainder of Solomon's prayer, 1 Ki. viii. 41—53, (2 Chr. vi. 32—42,) is for the stranger, that he may be led to worship with the congregation of Israel; and for Israel, that they may be prosperous in their going out to war against the enemy (in which their prayer required to be, 'Lead us not into temptation'); and that when carried into captivity, they might, upon repentance and prayer, be delivered from the evil, and become what they were originally designed to be, separate from all people, an inheritance to the Lord.

5. *midnight*—Let us note for our encouragement in prayer, that now it is not midnight, but 'now *is* the accepted time; behold, now *is* the day of salvation,' 2 Co. vi. 2.

8. *importunity*—Jacob used importunity with the Lord for deliverance from the wrath of his brother, Ge. xxxii. 9—12—and for the blessing of the Angel of the covenant, which he obtained, ver. 24—9—*see also* the parable of the importunate widow, Lu. xviii. 1—8, § 73, p. 214.

9. *Ask, &c.*—*see on* Mt. vii. 7, § 19, p. 138.

10. *For every one that asketh*—*see* Mt. vii. 8, *ib.*

11. *ask bread*—Mt. vii. 9, § *ib.* p. 139.

a serpent—Mt. vii. 10, *ib.*

12. *an egg*—Eggs are spoken of in connection with the cockatrice, or adder, and viper, Is. lix. 5. 'They hatch cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper.'

13. *give the Holy Spirit, &c.*—*see on* 'give good things,' Mt. vii. 11, § 19, p. 139.

NOTES.

Lu. xi. 5. *Which of you shall have, &c.* Our Lord proceeds to shew them, by a parable, that in order to obtain the supply of their wants from God, they must be earnest and persevering in their prayers. The application of the parable is contained in ver. 9, 10.

At midnight. An hour when it would be the most inconvenient to be disturbed.

7. *With me in bed.* The sense of the original is, 'my children, as well as myself, are in bed.'

8. *his importunity.* ἀναίδειαν denotes that importunity which has no regard to time, place, or person, and will not be denied.

[9. *Ask, and it shall be given you.* 'Our Lord here shows us how to *apply* the subject, first in a way of *direct affirmation* (εἰσιν, καὶ δοθήσεται ὑμῖν), and then in a way of *inference*; q. d. εἰ οὕτω ἐμεῖς, &c., where the comparison is not *a simili*, but *a majori*; q. d. "If the *importunate tearer* obtains so much from men, what will not he that offers up fervent and assiduous prayers obtain from his Father in heaven?" —*Comp.* Mk. xi. 24, [§ 84]; Jno. xiv. 13; xv. 7; xvi. 23, [§ 87]; Ja. i. 5; 1 Jno. iii. 22.'—*Bloomf.*]

[9—13. *See on* Mt. vii. 7—11, § 19, p. 138. The example of the truth and mercy of God, the encouragement afforded, and his readiness to pardon, assist, and accept us, constitute the primary argument with which this rule is enforced, and form its connection with the preceding verses.]

By being given the Holy Spirit, men are enabled to possess the good things spoken of in the corresponding passage, Mt. vii. 7—11.—'*The things which God hath prepared for them that love him... God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God,*' 1 Co. ii. 9, 10.

PRACTICAL REFLECTIONS.

[Lu. xi. 4. We confess that we have sinned, and supplicate the Divine forgiveness, that so we may be delivered from those evils we deserve, on account of our transgressions of the law, and omissions of duty; and we are the more encouraged to ask pardon for ourselves, seeing that, taught by the grace of God, we are made willing from the heart to forgive those who are indebted to us.]

Let us welcome those who seek in truth to escape from the pollutions of the world; and let us ever pray that we may be delivered from the thraldom of the Evil one; that so we may the less require to be punished by being made the servants of men.

5—8 *ver.* It is remarkable that when our Saviour previously taught the foregoing prayer—*see* Mt. vi. 7—15, § 19, p. 131, he did so as giving his disciples an example of avoiding needless repetition, or much speaking; whereas here it is found in connection with an exhortation to importunity in prayer. Earnest perseverance in prayer is, however, a very different thing from a dull repetition of words, such as our Saviour had reproved.

[We may understand this, like many of our Lord's parables, as being spoken in the way of contrast. Thus, it is not midnight, but the day of our merciful visitation; He whom we address is not shut up and at rest with his children, but we are his children, whom he, in the Son of his love, hath come forth to seek and to save; and Jesus hath given to us himself as the bread of life.]

13 *ver.* Let us have faith in our heavenly Father, according to the invitation of his dear Son; so as to ask of him that which he hath promised—his Holy Spirit, by which all may be made to minister to our good.

LET US ADORE GOD FOR HIS WONDERFUL GOODNESS, TO US HIS MOST UNTHANKFUL CHILDREN.
LET US USE THE MEANS WHICH GOD HATH APPOINTED FOR OUR OBTAINING HIS BLESSING.

(G. 30.)—[*Lesson* 59, Lu. xi. 14—54.]—*Jesus casts out a dumb spirit: some make light of the miracle: others demand a sign from heaven. Jesus replies to both in order.**—*Luke* xi. 14—36.

INTRODUCTION AND ANALYSIS.

Lu. xi. 14—23. Jesus having cast out a dumb devil, is accused of casting out devils by Beelzebub; and being at the same time asked for a sign from heaven, he reasons with them, as upon a similar occasion, Mt. xii. 22—30.—*See* ADDENDA, p. 158 '*Parallelism.*'

—— 24—26. Jesus intimates that the cleansing of their house (commemorated at the feast of dedication) was only to result in greater defilement. Their house might be garnished, but it was also empty. We have nearly the same words, Mt. xii. 43—5.—*See* ADDENDA, p. 159, '*Parallelism.*'

—— 27, 28. In answer to the cry of a woman, '*Blessed is the womb that bare thee,*' &c., Jesus shews who rather are blessed.

—— 29—32. Jesus' discourse when the people were gathered thick together; in which he intimates his knowledge of them, that they did not come to him to be profited by his words of wisdom and of warning.

Lu. xi. 33—36. Jesus shews, that those who are given the light are so favoured in order that others may profit withal. He shews what is necessary to an enjoying of the light, ver. 33, parallel to Mt. v. 15, § 19.

—— 37—44. Jesus' discourse in the house of a Pharisee, exposing the folly of outward punctiliousness in religion, to the neglect of inward purity and true devotedness to God; parallel in sense, although not in order, to Mt. xxiii. 6, 23—8.—*See* ADD. p. 160.

—— 45—52. Jesus' answer to a lawyer in reproof of those who, by a burdensome attention to the law, had made void the living Witness; nearly parallel to Mt. xxiii. 4, 13, 29—36.—*See ibid.* pp. 160, 1.

—— 53, 54. The scribes and Pharisees urge him vehemently to speak of many things, that they may have something out of his own mouth on account of which to accuse him.

No. 62. (G. 30.) LUKE xi. 14—36.

14 And he-was casting-out a-devil, and it was dumb. And it-came-to-pass, when-the
15 devil-was-gone-out, the dumb spake; and the people wondered. But some of them
16 said, He-casteth-out devils through Beelzebub the-chief of-the devils. And others,
tempting *him*, sought of him a-sign from heaven.
17 But he, knowing their thoughts διανοηματα, said unto-them, Every kingdom divided
against itself is-brought-to-desolation ερημουται; and a-house *divided* against a-house
18 falleth. If Satan also be-divided against himself, how shall-his kingdom-stand
19 σταθησεται? because ye-say that-I cast-out devils through Beelzebub. And if I by
Beelzebub cast-out devils, by whom do-your sons-cast-*them*-out? therefore shall-they-
20 be your judges. But if I-with the-finger of-God-cast-out devils, no-doubt the kingdom
21 of God is-come εφθασεν upon you. When a strong-man ὁ ισχυρος armed keepeth his
22 palace, his goods are in peace: but when a stronger than-he shall-come-upon *him*, and-
overcome him, he-taketh *from him* all-his armour την πανοπλιαν, wherein he-trusted,
23 and divideth his spoils σκυλα. He that-is not with me is against me: and he that-
gathereth not with me scattereth.

SCRIPTURE ILLUSTRATIONS.

Lu. xi. 14—23—*see on* Mt. xii. 22—30, § 31, pp. 234—6, and for Parallelism, *see* ADDENDA, p. 158, *infra*.

17. *Knowing their thoughts—see on* Mk. ii. 8, § 22, p. 166.

20. *with the finger of God*—The words Mt. xii. 28, are, 'by the Spirit of God'. When God is about to manifest his Divine government by signal acts of judgment, he generally vouchsafes extraordinary manifestations of his Spirit, that those who are watchful of his hand, and who are disposed to listen to his voice, may have warning to flee from the coming wrath—so before the flood Noah was sent to the old world, 1 Pe. iii. 18—21—so, by Moses, 'the finger of God,' Ex. viii. 19, gave warning to Pharaoh, before the Lord, with his right hand 'dashed in pieces the enemy,' xv. 6—so also before Israel's destruction, Elijah and Elisha, prophets mighty in word and deed, were sent to warn them that they were about to be cut off, 1 Ki. xix. 15—8—also, before the removal of the Jews to Babylon, many prophets were sent to Jerusalem, and striking manifestations made of the power of the Lord to save or to destroy—*see* Isaiah, Jeremiah, &c.—so also Jonah was sent to Nineveh, and Daniel was placed in Babylon; by both, 'the finger of God' indicated approaching judgment.

NOTES.

Lu. xi. 14—23. *And he was casting out, &c. See on* Mt. xii. 22—30, § 31, p. 234—and ADDENDA, § *ib.* p. 241.

16. *A sign, &c.—See on* Mt. xvi. 1, § 47, p. 28.

[20. *With the finger of God, &c.* When such remarkable manifestations of the Spirit of God take place, it is as if 'the finger of God' were pointing to some extraordinary act of the Divine government as about to ensue. God is graciously condescending to warn the present generation of approaching judgment; and to teach all coming generations the principles according to which he is conducting the affairs of our world.—*See* SCRIP. ILLUS., *supra*.]

23. *He that is not with me, &c. See* SCRIP. ILLUS., § 52, p. 76, ch. ix. 50.

PRACTICAL REFLECTIONS.

Lu. xi. 15. Let us not be surprised if men should ascribe to the Evil one the change which is effected by the cleansing and life-giving power of Jesus. But let us ever beware of such blasphemy.

[16 *ver.* Jesus was himself the most expressive sign from heaven; and yet, when in the full manifestation of the love and power of God he had descended from the bosom of the Father, men still asked of him '*a sign from heaven.*']

17, 18 *ver.* Let us be content to see Satan's kingdom destroyed, by whomsoever that good may be effected.

19 *ver.* Let us judge as favourably of the motives and conduct of others as of our own.

[20 *ver.* When God gives extraordinary tokens of his presence, to awaken men to a sense of his power, it is a sure sign that he is about to take the government into his own hands, to execute justice in some remarkable manner; vindicating the cause of the righteous, and punishing the wicked.]

21, 22 *ver.* The only way in which man can successfully oppose his spiritual enemies, is by being strengthened with all might by the Spirit in the inner man, and by taking to him the whole armour of God.

23 *ver.* It is not enough that, in the cause of Christ, we are neutral: if we would not be reckoned among his enemies, let us be found among his friends.

* *See Greswell*, Vol. II. Diss. xxxiii. p. 596, on Matt. xii. 22—45, compared with Luke xi. 14—36.—*See also* p. 158, *infra*, ADDENDA, '*Parallelism.*'

LET US EARNESTLY PRAY THAT THE SPIRIT OF EVIL MAY BE CAST OUT; AND THAT WE MAY BE GIVEN A MOUTH TO PRAISE GOD.

IN DESPISING THE MEANS WHICH GOD HAS GIVEN FOR THEIR SPIRITUAL LIFE, MEN DO NOT TAKE THE WAY FOR THEIR INCREASE.

LUKE xi. 24—32.

24 When the unclean spirit is-gone-out of a man, he-walketh through dry places, seeking
rest αναπαυσιν; and finding none, he-saith, I-will-return unto my house whence I-came-
25 out. And when-he-cometh, he-findeth *it* swept and garnished. 26 Then goeth-he, and
taketh-to *him* seven other spirits more-wicked than-himself; and they-enter-in, and-
dwell there: and the last *state* τα εσχατα of-that man is worse than-the first.
27 And it-came-to-pass, as he spake these *things*, a-certain woman of the company lifted
up *her* voice, and-said unto-him, Blessed *is* the womb that bare thee, and the-paps which
28 thou-hast-sucked. But he said, Yea rather Μενουν γε, blessed *are* they that-hear the
word of God, and keep it.
29 And when-the people-were-gathered-thick-together, he-began to-say, This is an evil
generation: they-seek a-sign; and there-shall-no sign-be-given it, but the sign of
30 Jonas the prophet. For as Jonas was a-sign unto-the Ninevites, so shall-also the Son
31 of man-be-to-this generation. The-queen of-the-south shall-rise-up in the judgment
with the men of-this generation, and condemn them: for she-came from the utmost-
parts of-the earth to-hear the wisdom of-Solomon; and, behold, a-greater πλειον than-
32 Solomon *is* here. The-men of-Nineve shall-rise-up in the judgment with this genera-
tion, and shall-condemn it: for they-repented at the preaching of-Jonas; and, behold,
a-greater πλειον than-Jonas *is* here.

SCRIPTURE ILLUSTRATIONS.

Lu. xi. 24—6. *When the unclean, &c.*—Our Lord seems here to make allusion to the cleansing of the temple, commemorated by the feast of dedication; and to the evil end of that wicked generation, which rejected the Son of God, and made light of his Holy Spirit—we have nearly the same words, Mt. xii. 43—5, § 31, p. 239—and *see* ADDENDA, p. 159, *infra*.

27. *Blessed is the womb, &c.*—Elisabeth, filled with the Holy Ghost, had, with a loud voice, said to Mary, ch. i. 42, § 2, p. 11, 'Blessed *art* thou among women, and blessed *is* the fruit of thy womb;' and she had pointed to faith, as the medium of blessing, saying, ver. 45, 'And blessed *is* she that believed: for there shall be a performance of those things which were told her from the Lord.'—And Mary, in expressing her faith, ascribes her blessedness to the grace of the Lord, saying, ver. 46—8, 'My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his hand-maiden: for, behold, from henceforth all generations shall call me blessed.'

28. *hear the word of God, and keep it.*—This was the character of Mary: when the angel delivered to her the message of the Lord, she said, ch. i. 38, § *ib.* p. 10, 'Behold the handmaid of the Lord; be it unto me according to thy word.'—And of her it is said, ii. 19, § 4, p. 22, 'But Mary kept all these things, and pondered *them* in her heart.'—And again, ver. 51, § 6, p. 42, 'But his mother kept all these sayings in her heart.' —Those who are pronounced blessed, are they who, like Mary, hear and keep the word of prophecy, Rev. i. 3, 'Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand'—the time when there shall be a performance of those things spoken to Mary respecting the blessed reign of her Son, the Son of David, the Son of the Highest, &c.—Jesus recognises as his mother and his brethren those 'which hear the word of God, and do it,' Lu. viii. 21, § 33, p. 262—Those who refused to hear the word of God and do it, and who burned incense to 'the queen of heaven,' which title the Papists give to the blessed virgin, brought not a blessing, but a desolation upon their land, and curse and scattering upon their people, Je. xliv. 16—29—and Mary herself rejoices in the anticipated triumph over their successors in crime and punishment, in fulfilment of the word of prophecy, given of old 'to our fathers,' Lu. i. 51—5, § 2, p. 12.

29—32. *they seek a sign, &c.*—*see* ver. 16, p. 153—Much the same is said in answer to the scribes and Pharisees, Mt. xii. 38—42, § 31, p. 238—and *see* ADDENDA, p. 159, *infra*.

NOTES.

Lu. xi. 24—6. *When the unclean spirit is, &c. See on* Mt. xii. 43—5, § 31, p. 239.

26. *The last state of that man is worse than the first.* Whoever reads the sad account Josephus gives of the temper and conduct of the Jews, after the ascension of Christ, and before their final destruction by the Romans, must acknowledge that no emblem could have been more proper to describe them. Their characters were the vilest that can be conceived, and they pressed on to their own ruin, as if they had been possessed by legions of devils, and wrought up to the last degree of madness. But this also is fulfilled in all who apostatize from the truth.

27. *A certain woman . . . lifted up her voice, &c.* Like many carnally-minded professing Christians, she thought only of the blessedness of Mary as being the mother of Jesus; and not simply as rejoicing in God her Saviour, and being obedient to his word.

28. *Yea rather, blessed, &c.* Our Lord immediately rebukes the adoration of the creature, and re-echoes the words of Elisabeth, which she spake by the Holy Ghost, '*Blessed is she that believed*,' *&c.* Our blessed Lord knew her, that even she who was '*highly favoured among women*,' could only be 'blessed' by 'believing.' Blessedness can only be had by believing, by receiving into the heart the Lord of life and glory, and by our being made in very deed the disciples of Jesus.—*Comp.* ch. viii. 19—21, § 33, p. 262.

29—32. *This is an evil generation. See on* Mt. xii. 39—42, § 31, p. 238.

29. *They seek a sign. See on* Mt. xii. 38, § 31, p. 238, and SCRIP. ILLUS., Mt. xvi. 4, § 47, p. 29.

30. *For as Jonas was a sign. See on* Mt. xii. 40, § 31, p. 238. 'From our Lord's saying that "*Jonas was a sign unto the Ninevites*," we gather the knowledge of a fact not recorded in the book of Jonah, namely, that the deliverance of Jonas from the whale's belly was known to the Ninevites, and was evidence to them of his Divine mission.'—*Lonsdale*.

PRACTICAL REFLECTIONS.

[Lu. xi. 24—6. There must not be a mere refraining from evil; but, as inhabited by the Spirit of God, a positive engagement in what is good. Mere mental refinement, and even religious garnishment, without the indwelling of the Spirit of God, may only render a man, as well as a people, a more permanent abode for the devil. The Jews, although reformed from the idolatry of their ancestors, were yet more the children of the devil than they; and their guilt and punishment have been greater.]

27, 8 *ver.* Those who are related to Christ according to the Spirit, are more near and dear to him than those who were only related to him according to the flesh. Would we be blessed with the mother of our Lord, let us, like Mary, '*hear the word of God, and keep it*.'

30—2 *ver.* The men of Nineveh heard and repented at the preaching of Jonah; the queen of the south heard and was instructed by the wisdom of Solomon; but when He appeared, of whom the prophet and the prince were but types, he was despised and rejected of men.

GREAT PRIVILEGES BRING WITH THEM GREAT RESPONSIBILITY; AND IF WE ARE NOT GAINERS BY THEM, WE ARE LOSERS.

OUR BOASTING OF PRIVILEGES WITHOUT DULY IMPROVING THEM, IS LIKE PLEADING FOR OUR OWN CONDEMNATION

LUKE xi. 33—8.

33 No-man, when-he-hath-lighted a-candle, putteth *it* in a-secret-place, neither under a
34 bushel, but on a candlestick, that they which-come-in may-see the light. The light of-
the body is the eye: therefore when thine eye is single, thy whole body also is full-of-
light *φωτεινον*; but when *thine eye* is evil, thy body also *is* full-of-darkness *σκοτεινον*.
35 Take-heed *σκοπει* therefore that the light which-*is* in thee be not darkness. 36 If thy
whole body therefore *be* full-of-light, having no part dark, the-whole shall-be full-of-
light, as when the bright-shining-of-a-candle doth-give-thee-light.

(G. 31.)—[*Lesson* 59, *continued.*]—*Jesus is invited the same day to dine with a certain Pharisee. He sits down without first washing his hands; the Pharisee being secretly offended thereby, Jesus rebukes the hypocrisy and carnal righteousness of his sect.*—*Luke* xi. 37—54. *Line going Westward and Southward.*

37 And as he-spake, a-certain Pharisee besought him to dine with him: and he-went-in,
38 and-sat-down-to-meat. And when-the Pharisee-saw *it*, he-marvelled that he-had-not

SCRIPTURE ILLUSTRATIONS.

Lu. xi. 33. *No man, when he hath lighted, &c.*—Nearly the same words were spoken in the Sermon on the Mount, Mt. v. 15, § 19—*see* ADDENDA, p. 160, *infra*—and in connection with the parable of the sower, Lu. viii. 16, § 33, p. 258—'No man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they which enter in may see the light.'—A like intimation is made by the apostle, 1 Co. xii. 7, 'The manifestation of the Spirit is given to every man to profit withal.'

34, 5. *The light of the body, &c.*—the same Mt. vi. 22, 3, and *see* ADDENDA, p. 160, *infra*.

36. *full of light*—Ps. cxix. 105, 'Thy word *is* a lamp unto my feet, and a light unto my path.'—Pr. vi. 23, 'For the commandment *is* a lamp; and the law is light;' &c.—Is. viii. 20, 'To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them.'—2 Co. iv. 6, 'For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.'—Eph. v. 8, 'For ye were sometimes darkness, but now *are ye* light in the Lord: walk as children of light:'

37. *sat down to meat*—without preparation, as is intimated, ver. 38—Jesus by this act meant probably to represent the ravening and uncleanness of the Pharisees, on account of which he immediately after reproves them, ver. 39, *&c.*—Jesus was accustomed to speak by significant action as well as by word; as when he set a child in the midst of his disciples, Mt. xviii. 2, &c., § 53, p. 75; and when he departed from the temple, xxiv. 1, &c., § 86, p. 323—so were the prophets, as Is. xx.; Ezek. iv. . . . Je. xix.; Ho. i. &c.

NOTES.

Lu. xi. 33. *No man, when he hath lighted, &c. See on* Mt. v. 15, 6, § 19, p. 123, and on Lu. viii. 16, 7, § 33, p. 258.

34, 5. *The light of the body is the eye, &c. See on* Mt. vi. 22, 3, § 19, p. 134.

34. *When thine eye is single.* The meaning is, God gives you this gospel-light, that you may repent. Let your eye be singly fixed on him, aim only at pleasing God; and while you do this, your whole soul will be full of wisdom, holiness, and happiness.

But when thine eye *is evil.* When thou aimest at anything else, thou wilt be full of folly, sin, and misery.

35. *The light . . . be not darkness.* The moral judgment and understanding be not corrupted by blind and unreasonable prejudices.

36. *If thy whole body . . .* be *full of light.* If thou art filled with holy wisdom, having no part dark, giving way to no sin or folly, then that heavenly principle will, like the clear flame of a lamp in a room that was dark before, shed its light into all thy powers and faculties. When the light of Christ dwells fully in the heart, it extends its influence to every thought, word, and action; and directs its possessor how he is to act in all places and circumstances.

[33—6. 'The sayings of our Lord contained in these verses are found, with slight variations, in ch. viii. 16, [Mk. iv. 21,] § 33, p. 258; Mt. v. 15; vi. 22, 3, § 19. In those places, however, they are differently connected and applied. In this place they appear to have a reference to what he had said immediately before, as to the perverseness of that "*evil generation*," in refusing to avail themselves of the light afforded them by the teaching of One greater than Solomon or Jonah. Our Lord may here be understood, first, as saying that he had not put the light of his doctrine "*in a secret place*," but had so openly shewn it unto the world, that all who came to him might see it.']

[37. *Besought him.* The Pharisees or separatists would be rather pleased than offended at hearing the mass of society reproached as being in a filthy, dark, and condemned state. The Pharisee might think that by giving such a character of that generation generally, Jesus justified the position of those who stood apart therefrom, and aspired after a superior degree of holiness. The Pharisee was much in danger of self-flattery, and required to be spoken to directly and individually; this he gave Jesus an opportunity of doing, whilst perhaps he expected that our Lord would as much commend the Pharisees as he reproached the multitude. It may be, however, that the Pharisees had already adopted this method of trying to entrap him; and that when he was invited to dine, they intended to act towards him as is afterwards noticed, ver. 53, 4, p. 157.—*See again*, ch. xiv. 1, § 67, p. 181.—*Comp.* ADD. p. 161.]

To dine with him. Is supposed to have been the first meal, of which the Jews had only two in the day; their chief meal was supper, after the heat of the day was over; and the same was the usage of the Greeks and Romans. Josephus, in his life, § 54, says, 'the legal hour of the *αριστον* on the sabbath, was the sixth hour, or at twelve o'clock at noon.'

PRACTICAL REFLECTIONS.

Lu. xi. 34. Let us be careful to preserve simplicity of mind; that so nothing may be allowed to interrupt the free communication to us of heavenly light; and that thereby we may know how we ought to act in all things and at all times.

[35 *ver.* Let us be careful, that we mistake not the will of man for the will of God; that our religion be not merely a conformity to the world, or a submission to the commandments and traditions of men.]

37 *ver.* Jesus condescended to eat with the Pharisee as with the publican: his design in both cases was the same,—to recal the one from unrighteousness, and the other from self-righteousness; the one from outward pollution, and the other to inward purity.

[38 *ver.* Jesus, like the prophets, taught by significant acts; so here, among those who with hands most defiled, thought to eat bread in the kingdom of God, he neglected that ceremonial washing which they had substituted for purity of heart and of life.]

LIGHT IS GIVEN TO US, NOT ONLY FOR OURSELVES, BUT THAT WE MAY DISPENSE IT TO OTHERS.

IF WE WOULD FULLY ENJOY THE LIGHT, LET US HAVE NO DEEDS THAT WE DESIRE TO COVER.

LUKE xi. 39—45.

39 first-washed before dinner. And the Lord said unto him, Now do-ye Pharisees-make-
clean the outside of-the cup and the platter, but your inward-part is-full of-ravening
40 and wickedness. *Ye* fools, did-not he that-made that *which is* without-make that
41 *which is* within also? But-rather give alms of-such-things-as ye-have; and, behold,
42 all-things are clean unto-you. But woe unto-you, Pharisees! for ye-tithe mint and rue
and all-manner-of herbs, and pass-over judgment and the love of God: these ought-ye
43 to-have-done, and not to-leave-the-other-undone. Woe unto-you, Pharisees! for ye-love
44 the uppermost-seats in the synagogues, and greetings in the markets. Woe unto-you,
scribes and Pharisees, hypocrites! for ye-are as graves which appear-not ἀδηλα, and the
men that walk over *them* are-not-aware *of them.*
45 Then answered one of-the lawyers, and-said unto-him, Master, thus saying thou

SCRIPTURE ILLUSTRATIONS.

Lu. xi. 38. *washed before dinner* — The Pharisees were extremely punctilious in these matters—*see* Mk. vii. 3, 4, § 44, p. 4.

39. *outside of the cup*—Like the modern Pharisees, they had put outward washings in the place of inward purity and holiness of life—thus they are reproved, Mk. vii. 6—23, § 44, pp. 5—11—Nearly the same words are used Mt. xxiii. 25, § 85—*see* ADDENDA, p. 160, *infra*.

41. *give alms*—Is. lviii. 7, '*Is it* not to deal thy bread to the hungry,' &c.—Da. iv. 27, 'Break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor:'

such things as ye have—2 Co. viii. 12, 'If there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not.'

42. *for ye tithe, &c.*—so Mt. xxiii. 23—*see* ADD., *infra*.

43. *ye love the uppermost, &c.*—so they are described Mt. xxiii. 6—*see* ADDENDA, p. 160, *infra*.

44. *graves which appear not*—Ps. v. 9, 'Their throat *is* an open sepulchre;'—*see* Mt. xxiii. 27, ADDENDA, p. 160, *infra*.

NOTES.

Lu. xi. 38. *Had not first washed. See on* Mk. vii. 2—5, § 44, p. 4.

39. *Ravening, &c.* Rapacity. The original word is translated 'extortion' in Mt. xxiii. 25, § 85, p. 317.

40. *Fools.* A term not of scorn but of reproof; for although professed doctors of the law, yet were they without discernment and understanding.—*Comp.* Ps. xiv. 1; Pr. xiii. 19; xiv. 9.

Did not he that, &c. God has made you such as to your bodies and souls as he intended should show forth his praise. How unthinking are you to imagine that God can be pleased with this *outward* purification, when all *within* is unholy!—*Comp.* Ps. li. 6.

[41. *Such things as ye have.* 'Some take τὰ ἐνόντα to signify "what is within the cup," or dish, *i. e.*, its contents; *q. d.*, "Be not anxious about the outward part [or its brightness]; but [rather] attend to its contents, and do but give alms therefrom, and then food and everything else shall be pure to you." Thus ἀλλαμακόπφ will be in apposition with, and exegetical of, τὰ ἐνόντα. The above interpretation is strongly confirmed by the parallel passage of Mt. xxiii. 26, which shows that τὰ ἐνόντα refers to *what is within* the cup.—*Comp.* Is. lviii. 7; Da. iv. 27; *supra*, xii. 33.'—*Bloomf.*]

All things are clean. All things with which God in his good providence hath filled your cup and platter, and of which you deal out their portion to the poor.

42. *Ye tithe mint and rue.* 'Pay tithe of.' These were almost valueless; but by apparent attention to little things, they, the scribes and Pharisees, deceived those over whose consciences they ruled in religious matters.—*See* ch. xviii. 12, § 73, p. 217, and Mt. xxiii. 23, § 85, p. 317.

Judgment and the love of God. [Man, as to his inner life, is an intelligent being, whose understanding should be enlightened by the word of God, that so he may have an accurate judgment of what is true and good. But man has not only the power of discernment, he has also affections, the right direction and regulating of which is morality; and the great principle of all true morality is 'THE LOVE OF GOD.']

These two, *judgment and the love of God*, are what the very first commandment of the decalogue demands. It calls upon us to discern or exercise judgment with regard to what the true God is, as distinguished from every false object of worship. And it also requires that we prize this God as our God; cleaving unto him as the one object of our trust, and yielding ourselves up unto his will in all holy obedience, serving him because we love him as the Lord our Redeemer.

The highest exercise of our soul and spirit, in 'judgment and the love of God,' is the tribute we owe to the Lord our Redeemer. How contemptible in comparison '*the tithe of mint and rue, and all manner of herbs.*' The meanest matters may indeed become valuable as proceeding from a loving and understanding heart; but without this, the greatest gifts, the most valuable sacrifices, are of comparatively no account, and are in very many cases offensive rather than pleasing to God; much less may the least things of the ceremonial law be expected to compensate for the lack of the greatest things of the moral law, 'JUDGMENT AND THE LOVE OF GOD.'

43. *Woe unto you.* That is, miserable are you. In the same manner is the phrase to be understood throughout the chapter.

Ye love the uppermost seats. Every one affected to be a ruler in the synagogue.

And greetings in the markets. To be bowed down to. Respectful salutations in the markets.—*See on* Mt. xxiii. 6, 7, § 85, p. 314.

44. *Ye are as graves which appear not, &c.* Ye so entirely hide the corruption of your hearts, that men no more perceive it than they do the 'dead men's bones and uncleanness' which are within the hidden graves, over which they walk, without being aware of their proximity to defilement.—*Comp.* Nu. xix. 11—9, and *see on* Mt. xxiii. 27, § 85, p. 318.

45. *One of the lawyers, i.e.*, scribes. *Comp.* Mt. xxii. 35, [Mk. xii. 28,] § 85, p. 304. Expounders of the law.

PRACTICAL REFLECTIONS.

[Lu. xi. 39. The baptism of the body, even according to the most exact pharisaic forms, does not necessarily imply the inward grace; but is often put in place of that real sanctity which is required by the great Householder in all his guests.]

[40 *ver.* To deny unto God spiritual worship, and render Him merely bodily homage, is like denying that He is the Father of our spirits; like saying that He is the Maker of only our outward frame.]

41 *ver.* A proper expression of thankfulness to God for what he has given us, is our imparting thereof to those who have need.

42 *ver.* An affectation of scrupulosity in obeying the Divine commands in the letter, whilst the substance is neglected, brings woe in place of blessing; when the service is designed for the eye of man, and not performed as in the sight of him who seeth the heart.

[44 *ver.* Inducing men to put on a false appearance of religion, is no gain either to the church or to the world, any more than the concealment of dangerous pits along the highway would be likely to prove gainful to the traveller. It is safer for all that each should profess himself to be what he really is.]

LUKE xi. 46—54.

46 reproachest ὑβριζεις us also. And he said, Woe unto-you also, ye-lawyers! for ye-lade φορτιζετε men with-burdens grievous-to-be-borne, and ye-yourselves touch προσψαυετε
47 not the burdens with-one of-your fingers. Woe unto-you! for ye-build the sepulchres
48 of-the prophets, and your fathers killed them. Truly ye-bear-witness that ye-allow συνευδοκειτε the deeds of-your fathers: for they indeed killed them, and ye build their
49 sepulchres. Therefore also said the wisdom of God, I-will-send them prophets and
50 apostles, and *some* of them they-shall-slay and persecute: that the blood of-all the prophets, which was-shed from the-foundation of-the-world, may-be-required of this genera-
51 tion; from the blood of-Abel unto the blood of-Zacharias, which perished between the altar and the temple οικου: verily I-say unto-you, It-shall-be-required of this generation.
52 Woe unto-you, lawyers! for ye-have-taken-away the key of knowledge: ye-entered-not in yourselves, and them that-were-entering-in ye-hindered.
53 And as-he said these *things* unto them, the scribes and the Pharisees began to-urge ενεχειν *him* vehemently, and to-provoke αποστοματιζειν him *to speak* of many *things*:
54 laying-wait-for ενεδρευοντες him, and seeking to-catch something out-of his mouth, that they-might-accuse him.

SCRIPTURE ILLUSTRATIONS.

Lu. xi. 46. *ye lade men with burdens*—Mt. xxiii. 4, 'For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.'—*See* ADDENDA, *infra*, p. 160.

47, 8. *ye build the sepulchres*—Mt. xxiii. 29, 'Woe unto you, Scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,'—and ADDENDA, p. 161, *infra*.

49. *the wisdom of God*—1 Co. ii. 7, 8, 'But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory.'

49—51. Mt. xxiii. 34, 'Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:'—and ADDENDA, *infra*.

52. *key of knowledge*—*see* NOTE.

NOTES.

[Lu. xi. 46. *Thou reproachest us.* Our Lord takes up this lawyer's view of the case, and proceeds, *ver.* 46—52, to bring against the lawyers in general the very same charges which, in Mt. xxiii. 4, p. 160, *infra*, we find him bringing against the scribes and Pharisees.]

46. *Ye lade men with burdens, &c.* Scrupulous observances of the traditions of the elders, are not in themselves pleasing to God, being done only in will worship.

[48. *Truly ye bear witness, &c.* The exact rendering of the original would be, 'Ye bear witness to, *and* allow the deeds of your fathers.' It was the same tendency to worship the creature, to glory in the work of their own hands, to do despite to the Spirit of God, which led their fathers into idolatry, and killing the prophets; and themselves into adorning the tombs of the prophets, and the rejecting of Him to whom all the prophets pointed.]

[49. *The wisdom of God. ἡ σοφία τοῦ Θεοῦ.* Several ancient commentators, and some modern ones, take this to mean the Λόγος, or Son of God, *i. e.*, Christ himself, who is called, 1 Co. i. 24, 'the Wisdom of God,' *q. d.*, 'the Divine wisdom as manifested in me.' And indeed this interpretation is confirmed by the ἐγὼ of Matthew in the parallel passage, ch. xxiii. 34, § 85.]

Apostles. Messengers who should equal the ancient prophets in all the gifts and graces of the Holy Spirit.

50. *Required of this generation.* Bringing upon your heads not only the punishment due to your own bloodguiltiness, but also the full weight of God's long-suspended vengeance for the deeds of your fathers in every age. This was most fearfully fulfilled at the destruction of Jerusalem about forty years after.

51. *The blood of Abel.* The crime of Cain, who, through envy, shed the blood of his brother, was committed by the men of that generation, who hated Jesus, for a like reason as Cain hated Abel. And the blood of Christ, although it speaketh better things than that of Abel, in behalf of the repentant and believing; yet upon the nation generally the imprecation, '*His blood be on us and on our children*,' has brought a punishment like to that of Cain. A mark was set upon him, and he was driven out from the presence of the Lord, to be a fugitive and a vagabond on the earth. Such has been the case of the Jews from that generation downwards.

The blood of Zacharias. See on Mt. xxiii. 35, § 85, p. 320.

Between the altar and the temple. That is, between the sanctuary and the altar of burnt offerings.

[52. *The key of knowledge.* By your traditions you have taken away the true method of interpreting the prophecies. Ye have given a wrong meaning to those scriptures which speak of the Messiah, his sufferings, and his glory; and the people are thereby kept ignorant of the law and the prophets which I am come to fulfil. Those who were made doctors of the law had a key given to them at their ordination, or appointment, which they afterwards wore as a badge of their office. Thus emblematically did they profess to open the true meaning of the law and the prophets. Jesus, having promised to Peter the keys of the kingdom of heaven, revealed to him the sufferings of Christ, and the glory that should follow; the knowledge of which had been entirely taken away by the lawyers.—*See on* Mt. xvi. 19—27, § 50, pp. 39—43.]

53, 4. *Began to urge him vehemently.* They began to be furious; they felt completely exposed.

PRACTICAL REFLECTIONS.

Lu. xi. 46. We may not make religion grievous to others; nor does our knowledge of the law free us from an obligation to fulfil its requirements.

[49—51 *ver.* The silencing of the messengers of God, whereby the wicked hope to rid themselves of trouble, is the very way to consummate their own misery. They have then removed the only remaining barriers against the judgments which, by the sins of their fathers, may for ages have been accumulating. Where signal judgment is about to be executed, God frequently vouchsafes as signal warning. So it was with the most ancient cities among the heathen; such as Nineveh and Babylon; and so it was with Jerusalem.]

[52 *ver.* Let us beware of proving niggardly with regard to religious knowledge. Let us be eager to receive for ourselves, and desirous that others should freely partake thereof; whether supplied through us, or by any other means that God may be pleased to appoint. We must not allow the mere verbalism of the lawyers, any more than the formalism of the Pharisees, to supplant the testimony of Jesus, which is the Spirit of prophecy; and whereby alone the scriptures can be truly and fully opened up.]

53, 4. Those who laid snares for Jesus were caught in their own trap, and had the truth more brought home to them than otherwise was likely to be. But lamentable is the case of those who, like the Pharisees and lawyers, are irritated into farther evil, in place of being reformed by honest reproof.

Jesus warned against evil, that his enemies might avoid it; his enemies watched for evil that they might accuse him. They acted with crafty malice under the appearance of kindness and hospitality; whilst he, with the utmost candour, and with real kindness, unmasked to them their true character and state as in the sight of God.

RELIGIOUS TEACHERS SHOULD NOT MAKE THEIR APPEARANCE IN PUBLIC, AS SEEKING TO DRAW ATTENTION TO THEMSELVES, BUT AS DIRECTING IT TO GOD.

ADDENDA.

THE PARALLELISM OF LUKE xi. 1—13, p. 151, and MATT. vi. 7—13; vii. 7—11, § 19, pp. 131, ..8.

	LUKE xi.	MATT. vi.	
1	And it came to pass, *that*, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.	But when ye pray, use not vain repetitions, as the heathen *do*: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.	7 8
2	And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.	After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as *it is* in heaven.	9 10
3	Give us day by day our daily bread.	Give us this day our daily bread.	11
4	And forgive us our sins; for we also forgive every one that is indebted to us.	And forgive us our debts, as we forgive our debtors.	12
	And lead us not into temptation; but deliver us from evil.	And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.	13
5—8	And he said unto them, Which of you shall have a friend, &c. &c.		
9	And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.	Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:	vii. 7
10	For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.	For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.	8
11	If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent?	Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent?	9 10
12	Or if he shall ask an egg, will he offer him a scorpion?		
13	If ye then, being evil, know how to give good gifts unto your children; how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?	If ye then, being evil, know how to give good gifts unto your children. how much more shall your Father which is in heaven give good things to them that ask him?	11

THE PARALLELISM OF LUKE xi. 14—26, 29—32, pp. 153, ..4, and MATT. xii. 22—30, 38—45, § 31, p. 234.

	LUKE xi.	MATT. xii.	
14	And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.	Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.	22
		And all the people were amazed, and said, Is not this the Son of David?	23
15	But some of them said, He casteth out devils through Beelzebub the chief of the devils.	But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils.	24
16	And others, tempting *him*, sought of him a sign from heaven.	☞ *See ver.* 38, *next page.*	
17	But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth.	And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:	25
18	If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.	and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?	26
19	And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges.	And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges.	27
20	But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.	But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.	28
21	When a strong man armed keepeth his palace, his goods are in peace:		
22	But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.	Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.	29
23	He that is not with me is against me: and he that gathereth not with me scattereth.	He that is not with me is against me; and he that gathereth not with me scattereth abroad.	30

CAST NOT AWAY THEREFORE YOUR CONFIDENCE, WHICH HATH GREAT RECOMPENCE OF REWARD.—Heb. x. 35.

YE HAVE NEED OF PATIENCE, THAT, AFTER YE HAVE DONE THE WILL OF GOD, YE MIGHT RECEIVE THE PROMISE.—Heb. x. 36.

Luke xi.

☞ *Matt.* xii. 31—*7, which is a denunciation of the sin against the Holy Ghost, is entirely omitted by Luke.—See* p. 162, *second col. third par.*

24 When the unclean spirit is gone out of a man,
he walketh through dry places, seeking rest;
and finding none, he saith,
I will return unto my house
whence I came out.
25 And when he cometh,
he findeth *it* swept and garnished.
26 Then goeth he, and taketh *to him*
seven other spirits more wicked than himself;
and they enter in, and dwell there:
and the last *state* of that man is worse than the first.

27 And it came to pass, as he spake these things,
a certain woman of the company lifted up her voice,
and said unto him,
Blessed *is* the womb that bare thee,
and the paps which thou hast sucked.
28 But he said,
Yea rather, blessed *are* they
that hear the word of God, and keep it.

29 And when the people were gathered thick together,
he began to say,
This is an evil generation:
they seek a sign;
and there shall no sign be given it,
but the sign of Jonas the prophet.
30 For as Jonas was a sign unto the Ninevites,
so shall also the Son of man be to this generation.
31 The queen of the south shall rise up
in the judgment
with the men of this generation,
and condemn them:
for she came from the utmost parts of the earth
to hear the wisdom of Solomon;
and, behold, a greater than Solomon *is* here.
32 The men of Nineve shall rise up in the judgment
with this generation,
and shall condemn it:
for they repented at the preaching of Jonas;
and, behold, a greater than Jonas *is* here.

Matt. xii.

Wherefore I say unto you, 31
All manner of sin and blasphemy
shall be forgiven unto men:
but the blasphemy *against* the *Holy* Ghost
shall not be forgiven unto men.
And whosoever speaketh a word against the 32
Son of man,
it shall be forgiven him:
but whosoever speaketh against the Holy Ghost,
it shall not be forgiven him,
neither in this world, neither in the *world* to come.
Either make the tree good, and his fruit good; 33
or else make the tree corrupt, and his fruit corrupt:
for the tree is known by his fruit.
O generation of vipers, 34
how can ye, being evil, speak good things?
for out of the abundance of the heart the mouth
speaketh.
A good man out of the good treasure of the heart 35
bringeth forth good things:
and an evil man out of the evil treasure
bringeth forth evil things.
But I say unto you, 36
That every idle word that men shall speak,
they shall give account thereof in the day of
judgment.
For by thy words thou shalt be justified, 37
and by thy words thou shalt be condemned.
When the unclean spirit is gone out of a man, 43
he walketh through dry places, seeking rest,
and findeth none. Then he saith, 44
I will return into my house
from whence I came out;
and when he is come,
he findeth *it* empty, swept, and garnished.
Then goeth he, and taketh with himself 45
seven other spirits more wicked than himself,
and they enter in and dwell there:
and the last *state* of that man is worse than the first.
Even so shall it be also unto this wicked generation.*

☞ *On Lu.* xi. 27, 8, *see* p. 162, 2*nd col.* 'VI. *The circumstances,' &c.*

Then certain of the scribes and of the Pharisees 38
answered, saying, Master, we would see a sign
from thee. †

But he answered and said unto them, 39
An evil and adulterous generation
seeketh after a sign;
and there shall no sign be given to it,
but the sign of the prophet Jonas:
for as Jonas was three days and three nights 40
in the whale's belly;
so shall the Son of man be three days and three nights
in the heart of the earth.
The queen of the south shall rise up 42
in the judgment
with this generation,
and shall condemn it:
for she came from the uttermost parts of the earth
to hear the wisdom of Solomon;
and, behold, a greater than Solomon *is* here.
The men of Nineveh shall rise in judgment 41
with this generation,
and shall condemn it:
because they repented at the preaching of Jonas;
and, behold, a greater than Jonas *is* here.

* St. Matthew applies this to the Jews of our Saviour's time in particular.
'St. Peter, by quoting the same declaration, 2 Eph. ii. 20, has shewn that it may refer to the case of those who, having once believed in Christianity, have subsequently apostatised from it; and, by parity of consequences, to the case of such as, having been once convinced, or had the means of conviction in their power, have afterwards renounced their conviction, or have never used these means aright. This was the case of the Jews in our Saviour's time. The spirit of infidelity, which he had hitherto been combatting, and still should continue to combat, by every means of proof to be expected from him, was so far ousted and dispossessed. But if the national incredulity should remain unsubdued to the last, when those means of proof would cease to be furnished, the spirit, which was kept in check only by their presence, would be free to return with sevenfold vigour; would take sevenfold as firm possession of the national mind; and consequently become entitled to sevenfold as great a punishment as before.'—*Gresswell*, Vol. II. Diss. xxxiii. p. 605.

† 'The true name of the sign, which the Jews demanded from our Saviour, was the sign from heaven (*see* Lu. xi. 16. p. 158), not a sign of deliverance as such; and tradition might have taught them to expect that something of this kind would precede the advent of the Messiah. For the Divine legation of Moses had been specially attested by signs; and they might expect the same fact to hold good of the Christ. Moreover our Saviour has taught us that some sign, which he calls the sign of the Son of Man, shall precede the second

PARALLELISM OF LUKE xi. 33—..6, p. 155, and MATT. v. 15; vi. 22, .3, § 19, pp. 133, ..4

	LUKE xi.	MATT. v.	
33	No man, when he hath lighted a candle, putteth *it* in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.	Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.	15
34	The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when *thine eye* is evil, thy body also *is* full of darkness.	The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness.	vi. 22 / 23
35	Take heed therefore that the light which is in thee be not darkness.	If therefore the light that is in thee be darkness, how great *is* that darkness!	
36	If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.	☞ *Luke* xi. 33—6, *is omitted in Matt.* xii.	

PARALLELISM OF LUKE xi. 37—54, pp. 155—..7, and MATT. xxiii. 4, 6, 7, 13, 23—36, § 85, p. 313.

	LUKE xi.	MATT. xxiii.	
37	And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.		
38	And when the Pharisee saw *it*, he marvelled that he had not first washed before dinner.		
39	And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.	Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.	25
40	*Ye* fools, did not he that made that which is without make that which is within also?	*Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.	26
41	But rather give alms of such things as ye have; and, behold, all things are clean unto you.		
42	But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.	Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.	23
43	Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.	*Ye* blind guides, which strain at a gnat, and swallow a camel. And love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, &c.	24 / 6 / 7
44	Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware *of them*.	Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.	27 / 28
45	Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.		
46	And he said, Woe unto you also, *ye* lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.	For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.	4

appearance of the Christ at least; and that sign is to appear in the heavens (*see* Mt. xxiv. 30, § 86, p. 338). Nor can it be denied, that many mysterious truths relating to the second coming of the Messiah, and which may yet be fully verified of that, were already not obscurely understood by the Jews, and were so implicitly referred to the first, that their not being realized in respect to that was, probably, one of the chief reasons of the rejection of our Lord himself.'—*Greswell*, Vol. II. Diss. xxviii. p. 582.

'Though we knew no more of the nature of the sign in question than is implied in the terms of the demand, yet thus much we might reasonably presume concerning it, it must have been something *extraordinary*, totally different from what had yet occurred, or might still be expected to occur, in the way of proof, it must have been something decisive, something which would leave no doubt that he, by whom it had been given, was the Messiah, and such a Messiah as they who required the sign expected. Thus much, I say, we might justly conclude concerning this particular sign, from *their* importunity who request it, and from our Saviour's refusal, who steadily and pointedly declines it.

'It was some sign, therefore, which, as the true Messiah, and consistently with his own character, he could not consent to give; it was some sign which, to prove himself the true Messiah, it was not necessary he should give. And whatever other reasons for dispensing with this extraordinary medium of proof there might be besides, this also, we may presume, would be one; viz., that he had other proofs both worthy of his character to produce, and adequate to the end, for which they might be produced; among which proofs, however numerous or various they might be, his miracles at least could not fail to constitute an integral and an important class.'—*Ibid.* p. 596.

Luke xi.	Matt. xxiii.
47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.	Woe unto you, scribes and Pharisees, hypocrites! 29 because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, 30 we would not have been partakers with them in the blood of the prophets.
48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.	Wherefore ye be witnesses unto yourselves, 31 that ye are the children of them which killed the prophets.
	Fill ye up then the measure of your fathers. 32
	Ye serpents, *ye* generation of vipers, 33 how can ye escape the damnation of hell?
49 Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute:	Wherefore, behold, I send unto you 34 prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:
50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;	That upon you may come all the righteous blood 35 shed upon the earth,
51 from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.	from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, 36 All these things shall come upon this generation.
52 Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.	But woe unto you, scribes and Pharisees, hypocrites! 13 for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.
53 And as he said these *things* unto them, the scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things:	
54 laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.	

ON THE TWO DISPOSSESSIONS, AND THE BLASPHEMY AGAINST THE HOLY GHOST OR THE COMPARISON OF MATT. xii. 22—45, WITH LUKE xi. 14—26.—*See Greswell*, Vol. II. Diss. xxxiii. pp. 580—614.

'Upon a minute inspection of either narrative, there appears to be scarcely a single *individuating*, and at the same time *identical* mark of agreement between them. The time—the place—the subjects of the miracle—the circumstances which preceded and drew forth the discourse—the parties addressed—the arrangement, substance, and particulars, of the discourse itself—the circumstances which followed upon it; all are more or less discriminated asunder in each; as may thus be shewn, by considering these things in their order.

'I. The time of the dispossession in St. Matthew, *comp.* with St. Mark, was probably the time of the morning's meal, which among the Jews .... was *ἀριστον*, or the first hour of the day. But the time in St. Luke was either the time, or only just before the time, of the *δειπνον*, or midday's repast; which on every day but the sabbath, when it was one hour later, was taken at the *fifth* hour of the morning.

'II. The place, in St. Matthew, was some *private* house in Capernaum; in St. Luke, it was the *open* air, and while Jesus at first was comparatively *alone*, but whither the people afterwards flocked round about him.

'III. The subjects of the miracle. In St. Matthew, it was a demoniac, *blind* and *dumb*; in St. Luke, it was a demoniac, simply *dumb*. There is no other instance of a blind demoniac in the gospels.

'IV. The cause which produced the discourse, and the parties concerned in the former and addressed by the latter. As the discourse, in each of the evangelists, is alike divided into two general heads, and alike directed to two special purposes, so have they each assigned to these heads a proper but a different origin. The cause of the first was the charge affecting the miracle; the cause of the second was the demand of the sign. But St. Matthew affirms that the charge was made at a separate time from the demand; St. Luke, that they were both made together: St. Matthew, that the demand was preferred *after* our Saviour had begun to refute, but *before* he had made an end of refuting the charge; St. Luke, that both had taken place before he began to refute or to answer either: St. Matthew, that the authors of the charge, and those who demanded the sign, were the *same*, viz., the scribes and the Pharisees; St. Luke, that the authors of each respectively were *distinct*, and neither of them scribes or Pharisees. Some of the multitude advanced the charge, and others of the multitude demanded the sign.

'V. The order, substance, and particulars, of the discourse in each; and first, the order. As St. Matthew represents the demand to be interposed while our Saviour was refuting the charge, so he describes the answer, which declines the demand, to be also interposed before the conclusion of the reply to the charge; as he makes the scribes and the Pharisees interrupt Jesus to put the demand, so he makes him stop with his previous reply to the charge, in order to answer the demand. For it is evident that, from xii. 38—42, everything in his account relates to the sign; and from xii. 43—5, everything relates to the charge: and still more evident it is that the whole of xii. 38—42, comes between xii. 22—37, and xii. 43. And this arrangement, if it follows the order of the event, would still be consistent and natural; but not so, if it has purposely inverted it.

'Again; as St. Luke represents the charge, which produced one part of our Lord's discourse, and the demand, which occasioned the other, both to have been preferred at once, so he represents the answer to the one as made and concluded, before the answer to the other was begun..... And should any one question whether the answer to the charge, as represented by St. Luke, was actually over when the reply to the demand was begun, there are two facts in his narrative, one at the end of the former, and the other at the end of the latter, either of which is sufficient to prove it. The first is the exclamation of the woman, ver. 27, 8, expressly directed to the wisdom and strength of the reply to the charge, and consequently implying that that was over; the second is the gathering of the people together, ver. 29, about the spot where our Lord was, which was either the moving cause, or at least the circumstance of situation, from which, or under which, he proceeded to answer the demand.

'Secondly, the substance. The most cursory inspection of the two discourses shews that, while they agree in some things, they differ in others; a more particular examination proves that this agreement is

EVIL SHALL SLAY THE WICKED: AND THEY THAT HATE THE RIGHTEOUS SHALL BE DESOLATE.—Psalm xxxiv. 21.

THE RIGHTEOUS IS DELIVERED OUT OF TROUBLE, AND THE WICKED COMETH IN HIS STEAD.—Proverbs xi. 8.

far from entire or absolute, and this disagreement far from partial or unsignificant. There is much in St. Matthew not even hinted at in St. Luke, and much in St. Luke altogether missing in St. Matthew. . . . .

'The omission in St. Matthew, as collected from what is present over and above in St. Luke, xi. 33—6, relates altogether to the demand of a sign; the omission in St. Luke, as similarly ascertained from St. Matthew, xii. 31—7, relates entirely to the question of the charge. . . . .

'If we compare St. Mark's account of this transaction with St. Matthew's,* the agreement between which, as far as they go together, is unquestionable, we shall see that, although St. Matthew records only *one*, there were in reality *two* insinuations urged upon this occasion; the one, ὅτι Βεελζεβοὺλ ἔχει ('*he hath Beelzebul*,' Mk. iii. 22), explained and confirmed by what follows, ὅτι Λέγουν πνεῦμα ἀκάθαρτον ἔχει ('*because they said, He hath an unclean spirit*,' ver. 30); which clearly implies that, by saying Christ had Beelzebul, they meant to say Christ had an unclean spirit; the other, ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια ('*by the prince of the devils casteth he out devils*,' ver. 22). The reality of both these insinuations, therefore, is placed beyond a question; and their distinct tendency is not less indubitable. The former was a personal charge, levelled against the Spirit by whom our Saviour was inspired; the latter was a personal charge, levelled against himself, and affecting the reality of his character as a prophet. The former would have made him a demoniac, or worse than a demoniac, because inspired by the Devil; but not an impostor or a deceiver; the latter would have made him au impostor or a deceiver, but not a demoniac, because only in league with, not possessed, or actuated, by the devil. . . . .

'But with respect to the comparative heinousness, or veniality of both, there was that in the nature of the object, in the specific direction of each, in the party respectively affected by the charge, which made a very great differences between them. The one was levelled against God, the other against man; the one personally affected the Holy Ghost, the other only our Saviour, as a mere man. The one was blasphemy, that is, *slander*, of the Spirit; the other was blasphemy, or *slander*, of the Son of man. Our Saviour, therefore, might, if he pleased, not impute the latter; but he could not, on any principle, not impute the former. . . . .

'Hence, then, the substance of the whole omission in St. Luke, and of the whole supplement in St. Matthew; who, though he specifically records the second of these insinuations only, yet gives us conjointly the answer to both; just as St. Mark, who records them both, supplies in particular the answer only to one, or touches but very cursorily on that to the other. Hence, also, the denunciation of the greater atrocity of the blasphemy levelled against the Spirit, and personally impugning the Spirit, than of the blasphemy levelled against the Son of man, and personally affecting our Saviour. . . .

'If we compare with this the account of the same things in St. Luke, we shall perceive that he records so much of the same charge as personally affected our Saviour, but not that part of it which personally affected the Holy Ghost; and he omits, in his account of the reply, all the personal matter in respect to both. If the former charge was the only charge made on the occasion in question, he has done no more than was to be expected; for if the same personal charge against our Saviour was not now, as it had been before, accompanied by the same personal charge against the Holy Ghost, as before, he would have no need now, as he had then, to notice the charge against the Spirit with the reply to the charge against himself. . . . .

'I have been the more diffuse in this exposition, with a view to shew how great is the difference in our Saviour's manner of treating the inquirers concerned in the demand of a sign in St. Luke, and those who were concerned in the same demand in St. Matthew; and we have seen there was a similar difference in the manner of dealing with the authors of the charge in each. With the one he dealt in the language of just indignation and of stern rebuke; with the other, in the tone of grave displeasure, and serious but affectionate admonition. What was personal in the one becomes general in the other; and where he thundered and threatened before, he reasons, he expostulates now. . . . . He represents the case of his hearers as sufficiently dangerous to create alarm, yet not so far gone as to justify despair. Before, however, in the personal part of St. Matthew's account,—the part omitted by St. Luke,—if any one spirit predominated in the whole, and actuated the whole, it was a feeling of utter abhorrence at the atrociousness of the crime; a feeling of utter reprobation of the malignity of its motive; a feeling of utter despair of the reformation of its authors. . . . .†

'The authors of the offence were some of the Pharisees in St. Matthew, and some of the people in St. Luke. The scribes and Pharisees acted deliberately, and with malice prepense; the people only as they had been taught by them. . . . .

'VI. The circumstances which followed on the discourse in each. St. Luke relates one fact, the exclamation of the woman, which St. Matthew omits; and St. Matthew relates another, in which he is supported by St. Mark, the visit of our Lord's relations, which St. Luke omits. But St. Luke records *his* fact between the answer to the charge and that to the demand: St. Matthew records *his* after both; and from the arrangement of these answers in St. Matthew, no fact, like that in St. Luke, could possibly have intervened in his account; nor, from their arrangement in St. Luke, and from the other circumstances specified by him, could any such fact as that in St. Matthew have followed upon his account. That he was not ignorant of the fact appears from this; viz., that he relates a similar fact, ch. viii. 19, (§ 33,) which happened on the same day with St. Matthew's; and yet was not the same with it, but a second attempt, as we saw elsewhere, on the part of our Lord's relations, to accomplish on the evening what they had not been able to effect in the morning.

'There are other objections which might still be urged in disproof of the hypothesis that any part of this transaction in St. Luke can be the same with any part of the transaction in St. Matthew; which yet, for brevity's sake, I shall state only in general.

'For instance, if the accounts are the same, then Mt. xii. 22, to the end of the chapter, was comprehended between some hour in the morning and the time of noon, when, according to St. Luke, after the previous discourse the Pharisee invited our Lord to dine. At the end of this dinner, which, as it was, took up more time than usual, Jesus must have delivered the whole of Luke xii., a very long chapter, abounding in interruptions, and a frequent change of topics. When this discourse, too, was over, there would still be some interval necessary for Luke xiii. 1—9, or the account relating to the Galilæans, whose blood Pilate had mingled with their sacrifices; and for the reflections which it drew from our Lord.

'All this must have been interposed between Mt. xii. 50, and xiii. 1, at which point of time he is first made to proceed to the lake; and, we may ask, from whence? not certainly from his own house, or that where he was at Mt. xii. 22, when the demoniac was dispossessed; for, according to St. Luke xi. 37, he must have quitted that house when he went to the Pharisee's to dine; and yet that is the house from which Mt. xiii. 1, evidently supposes him to proceed *to* the lake, and whither Mt. xiii. 36, makes him return *from* the lake. On the shore of the lake he must have delivered a number of parables, sufficient to occupy a day's teaching; and then have returned to Capernaum, and shut himself up with his disciples, and interpreted his parables to them in private, as well as conversed with them on other topics; all before the time of evening or sunset, when St. Mark shews that he came out of the house again, ch. iv. 35, (§ 34,) and gave commandment to cross the lake. It is impossible that so many distinct events should have followed each other and in this order, all within so disproportionate a time.'—*See* '*On the Sin against the Holy Ghost*,' sb. pp. 609—14; and '*Treas. Harm.*,' Vol. I. § 31, p. 241, ADDENDA.

* *See* '*Treas. Harm.*,' Vol. I. § xxxi. p. 235.

† For a consideration of the allegory of 'the unclean Spirit,' Lu. xi. 24—6, and Matt. xii. 43—5, and of the remainder of the two discourses, *see Greswell*, Vol. II. Diss. xxxiii. pp. 603—..7.

SECTION 63.—(G. 32.)—[*Lesson* 60.]—JESUS ADDRESSES A DISCOURSE TO HIS DISCIPLES, AND TO THE PEOPLE, ON VARIOUS TOPICS; IN THE COURSE OF WHICH HE DELIVERS THREE PARABLES.—Luke xii.—[*On the notices of time supplied by Luke* xii., *see Greswell*, Vol. III. pp. 1—25.]

INTRODUCTION AND ANALYSIS.

Lu. xii. 1.* When the greatest publicity attended the teaching of Jesus, the people being so crowded that they trode one upon another, he delivered to his disciples a discourse, containing much he had before taught them; and, first of all, warning them to avoid the leaven of the Pharisees, that hypocrisy, on account of which he had just before reproached them.—*Comp.* Mt. xvi. 12, ADDENDA, p. 171, *infra*, '*Comparison of Lu.* xii.' &c.

—— 2, 3. Jesus' disciples are to have no secrets among themselves, that they need fear being known by all the world.—*Comp.* Mt. x. 26, .7, ADDENDA, p. 171, *infra*.

—— 4, 5. Are not to fear men, but God, as Mt. x. 28.

—— 6, 7. Are exhorted to confide in the omniscient care of God, as Mt. x. 29—31.

—— 8, 9. As they confess or deny their Lord before men, they will be confessed or denied before the angels of God.—*Comp.* Mt. x. 32, .3.

—— 10. Speaking against the Son of man may be forgiven; but not blasphemy against the Holy Ghost, so Mt. xii. 32.

—— 11, .2. When brought before human tribunals for confessing the truth, they are not to be anxious, but to leave their defence to the Holy Ghost.—*Comp.* Mt. x. 19, 20. § 39, p. 299.

—— 13. One of the company desires Jesus to induce his brother to divide the inheritance with him.

—— 14. Jesus refuses to interfere in such matters.

—— 15—21. Takes occasion to warn the people against covetousness; and, in illustration, delivers the parable of the rich man, who died when planning the enlargement of his storehouses.

—— 22—31. Jesus directs his disciples to avoid worldly anxiety; and shews them, from various considerations, the reasonableness of trust in God, whilst seeking first the advancement of his kingdom.

*Jesus addresses his disciples, vers. 1—14.—The people, vers. 15—21.—Again his disciples, vers. 22—53.—Again the people, vers. 54—9.

Lu. xii. 32. It is their Father's good pleasure to give them the kingdom.

—— 33, .4. The disciples are to make use of what they have for the good of others, and so lay up treasure in heaven, where it cannot be lost.

—— 35—.8. To be as men waiting for the return of their Lord.

—— 39, 40. To watch against the evil of which they are forewarned, as would the good man of the house whose watch they are keeping.—*Comp.* Mt. xxiv. 42—.4, § 86, p. 342.

—— 41—.4. Peter desires to know for whom the parable was designed, giving Jesus occasion to speak of the faithful and wise steward, whom his lord has appointed to give to his household their portions of food in due season.

—— 45, .6. Jesus describes the case of a servant who, in a responsible situation like that given to our nation, may be found acting an evil and unfaithful part.—*Comp.* Mt. xxiv. 48—51.

—— 47, .8. Knowledge of duty increases the culpability of the transgressor; and enlargement of trust brings with it greater responsibility.

—— 49, 50. Jesus is come to send fire on the earth; and has no greater wish than that it be kindled. Has a baptism to be baptized with, until which he is straitened.

—— 51—.3. Anticipates the divisions which accompany the circulation of the scriptures, and the baptism of the Spirit.—*Comp.* Mt. x. 34—.6, § 39, p. 301.

—— 54—.7. Reproaches the people for being not equally intelligent respecting the signs of their time, as with regard to the face of the sky.

—— 58, .9. Intimates the importance of their time, as being that in which they must seek reconciliation, or be delivered to the judge, for the law to take its course; as it has done, from that generation to the present, upon that people who knew not the time of their visitation.—*Comp.* Mt. v. 25, .6; *see* ADDENDA, p. 172.

No. 63. *Luke* xii. 1—59. *On the last circuit of Galilee.*

1 In the-mean-time **Ἐν ὅις,** when-there-were-gathered-together **επισυναχθεισων** an-innumerable-multitude **των μυριαδων** of people, insomuch-that they-trode one-upon-another, he-began to-say unto his disciples first-of-all, Beware ye of the leaven of-the Pharisees, 2 which is hypocrisy. For there-is nothing covered, that shall-not-be-revealed; neither 3 hid, that shall-not-be-known. Therefore **ανθ' ὡν** whatsoever ye-have-spoken in darkness shall-be-heard in the light; and that-which ye-have-spoken in the ear in closets

SCRIPTURE ILLUSTRATIONS.

Lu. xii. 1. *Beware ye of the leaven—see on* Mt. xvi. 6, § 48, p. 32.

of the Pharisees—same.

hypocrisy—described immediately before, ch. xi. 39—44, § 62, p. 156.

2. *nothing covered—see* Mt. x. 26, § 39, p. 300—Ec. xii. 14, 'God shall bring every work into judgment, with every secret thing,' &c.—[Mk. iv. 22,] Lu. viii. 17, § 33, p. 258. 'Nothing is secret, that shall not be made manifest; neither *any thing* hid, that shall not be known and come abroad.'—1 Cor. iv. 5, 'Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.'

3. *Therefore whatsoever ye have spoken*—'For by thy words thou shalt be justified,' Mt. xii. 37, § 31, p. 238—that which is to be done with their words, Jesus directs to be done with his own, x. 27, § 39, p. 300—*and see* ADDENDA, p. 171, *infra*.

NOTES.

Lu. xii. 1. *An innumerable multitude.* **των μυριαδων,** 'myriads.' A myriad is 10,000.

Beware . . . . leaven of the Pharisees See on Mt. xvi. 6, § 48, p. 32.

Which is hypocrisy. Hypocrisy is like leaven, or yeast, because, 1st, it may exist without being at once detected. Leaven mixed in flour is not known until it produces its effects.—2nd. It is insinuating. Leaven will soon pervade the whole mass. So hypocrisy, if undetected and unremoved, will soon pervade all our exercises and feelings.—3rd. Yeast makes bread appear greater in quantity than it actually is, and by hypocrisy men seek to be more highly esteemed than in truth they deserve.

2. *Nothing covered, &c. See on* Mt. x. 26—32, § 39.

4. *Be not afraid of them that kill the body.* Let not the fear of man make you act as hypocrites, or conceal anything which I have commissioned you to publish.

LUKE xii. 4—15.

4 shall-be-proclaimed upon the house-tops. And I-say unto-you my friends, Be-not-
5 afraid of them that-kill the body, and after that have no more that they-can-do. But I-
will-forewarn you whom ye-shall-fear: Fear him,-which after he-hath-killed hath
6 power to-cast into hell; yea, I-say unto-you, Fear him *τουτον*. Are-not five sparrows-
7 sold for-two-farthings, and not one of them is forgotten before God? But even the-*very*
hairs of your head are-all-numbered. Fear not therefore: ye-are-of-more-value *διαφερετε*
8 than-many sparrows. Also I-say unto-you, Whosoever shall-confess me *παν ος αν ομο-*
λογηση εν εμοι before men, him shall-the Son of man also-confess *ομολογησει εν αυτω*
9 before the angels of God: but he that-denieth me before men shall-be-denied before the
10 angels of God. And whosoever shall-speak a-word against *εις* the Son of man, it-shall-
be-forgiven him: but unto-him that-blasphemeth against the Holy Ghost it-shall-not-
11 be-forgiven. And when they-bring you unto the synagogues, and *unto* magistrates,
and powers, take-ye-no-thought *μεριμνατε* how or what-thing ye-shall-answer *απολο-*
12 *γησησθε*, or what ye-shall-say: for the Holy Ghost shall-teach you in the same hour
what ye-ought to-say.
13 And one of the company said unto-him, Master, speak to my brother, that-he-divide
14 the inheritance with me. And he said unto-him, Man, who made me a-judge or a-
15 divider over you? And he-said unto them, Take-heed, and beware of covetousness

SCRIPTURE ILLUSTRATIONS.

Lu. xii. 4. *my friends*—Jno. xv. 14, 5. 'Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for,' &c.

Be not afraid—Mt. x. 28, § 39, p. 301, 'And fear not them,' &c.—*see* ADDENDA, *infra*, p. 171—Pr. xxix. 25, 'The fear of man bringeth a snare:'

5—9. *But I will forewarn you, &c.*—the same forewarning against the fear of man, and exhortation to trust in God, while boldly confessing the Saviour before men, Mt. x. 28—33, § 39, p. 301, and *see* ADDENDA, *infra*.

9. *But he that denieth me*—'For whosoever shall be ashamed of me,' &c.—and *see on* Mk. viii. 38, [Lu. ix. 26,] § 50, p. 43.

10. *against the Holy Ghost—see on* Mt. xii. 32, § 31.

11. *And when they bring you, &c.*—Mt. x. 19, § 39.

12. *the Holy Ghost*—Mt. x. 20, § *ib.* 'The Spirit of your Father'—*see* ADDENDA, *infra*.

14. *who made me a judge or a divider, &c.*—So far from encouraging them to seek that which belongs to others, he bids his disciples sell what they have, and give to those that need—*see* ver. 33, p. 166.

15. *covetousness*—Our prayer should be as Ps. cxix. 36, 'Incline my heart unto thy testimonies, and not to covetousness.'—The blessing to Israel is delayed because of covetousness, Is. lvii. 17, and will be amply bestowed when the Lord's people become truly liberal, lviii. . . .—The covetous shall not inherit the kingdom of God, I Co. vi. 10—Covetousness occasions an erring from the faith, 1 Ti. vi. 10—He. xiii. 5, '*Let your* conversation *be* without covetousness; *and be* content with such things as ye have:'

a man's life consisteth not, &c.—This was confessed by Solomon, Ec. ii. 4—11; v. 10—.7.

NOTES.

Lu. xii. 7. *The* very *hairs, &c.* A proverbial expression, shewing God's perfect knowledge and care, especially of his own children.

Fear not therefore. Want of faith in the power and goodness of God is the source of much inquietude and fear. His *wisdom* cannot be surprised, his *power* cannot be *forced*, his *love* cannot *forget* itself.

10. *And whosoever . . . . against the Son of man.* As if he had said, Yet the denying me in some degree, may, upon true repentance, be forgiven.

[*Blasphemeth against the Holy Ghost.* I forbear to call it the sin against the Holy Ghost, but the 'blasphemy;' for though every blasphemy be a sin in general, yet our Saviour terms it 'the blasphemy;' and the evangelists do all agree to give it the same term; and it is nowhere in holy scripture called 'the sin against the Holy Ghost:' and yet it appears, both in Matthew and Mark, that there was just occasion offered to our Saviour to call it so, where he compares it with the sin against the Son of man, but he forbears to call it anything but 'the blasphemy.'—*Hales of Eaton.*—*See* Mt. xii. 31, NOTES, § 31, p. 236, and ADDENDA, p. 241.]

11, .2. These two verses are a continuation of that caution against the fear of man, and of that encouragement to trust in God, which are contained in verses 4—7.—*See on* Mt. x. 17—20, § 39, p. 298.

13. *One of the company.* Meaning the people at large as opposed to the disciples. 'One of the multitude.'

Divide the inheritance with me. Among the Jews the eldest brother had two shares, or twice as much as any other child, De. xxi. 17.

14. *Who made me a judge?* Jesus came to preach the gospel of the kingdom, and to offer himself a sacrifice for sin, and not to interfere with the magistrate's office in civil matters.

15. *Beware of covetousness.* Of inordinate desires to have more and more. Covetousness is an unlawful desire of the property of another. Also, a desire of gain and riches, beyond what is necessary for our wants. It is a violation of the tenth commandment, Ex. xx. 17, and is expressly called idolatry, Col. iii. 5. —*Comp. also* Eph. v. 3, and He. xiii. 5, *supra*.

PRACTICAL REFLECTIONS.

Lu. xii. 4, 5. As we must not profess to be what we are not, so neither are we to allow the fear of man to prevent us from professing what we really are.

6, 7 *ver.* Our heavenly Father provides food for the fowls of heaven; and surely infinite Wisdom is as likely to provide for his own children, in their obedience to his heavenly will.

[The minutest matter that concerns us is all well known to Him; and the most trivial accident does not befall us, but with a view to the true and eternal good of those who repose their confidence in the God and Father of our Lord Jesus Christ.]

8, 9 *ver.* To honour the truth before men, is the way to receive honour in the court of the Highest; whereas, the seeking honour for ourselves to the dishonour of our Lord, is only a preparation for our own eternal disgrace.

[10 *ver.* Let us beware of opposing or making light of the true witness for Jesus, the Holy Spirit of promise.]

11, .2 *ver.* Let him who would truly witness for Christ against all opposition, have no trust in his own power or wisdom, but fully commit himself to the Divine guidance.

13 *ver.* Let us beware of a worldly spirit, so prolific of contentions among brethren.

14 *ver.* Christianity does not contemplate a selfish partition of wealth among the few, but a generous devotion of all to the glory of God for the benefit of the many.

15 *ver.* Let us be content with what God is pleased to bestow upon us, in our diligently doing his will.

MORTIFY THEREFORE YOUR MEMBERS WHICH ARE UPON THE EARTH; FORNICATION, UNCLEANNESS, INORDINATE AFFECTION, EVIL CONCUPISCENCE, AND COVETOUSNESS, WHICH IS IDOLATRY:—Col. iii. 5.

Luke xii. 16—27.

τῆς πλεονεξιας: for a-man's life consisteth not in the abundance εν τω περισσευειν of the-
16 things-which-he-possesseth. And he-spake a-parable unto them, saying, The ground
17 of-a-certain rich man brought-forth-plentifully ευφορησεν: and he-thought διελογιζετο
within himself, saying, What shall-I-do, because I-have no *room* where to-bestow my
18 fruits? And he-said, This will-I-do: I-will-pull-down my barns, and build greater;
19 and there will-I-bestow all my fruits and my goods αγαθα. And I-will-say to my soul,
Soul, thou-hast much goods laid-up for many years; take-thine-ease αναπαυου, eat,
20 drink, *and* be-merry ευφραινου. But God said unto-him, *Thou* fool Αφρων, this night
thy soul shall-be-required απαιτουσιν of thee: then whose shall-those-*things*-be, which
21 thou-hast-provided? So *is* he that-layeth-up-treasure for-himself, and is-not-rich
toward God.

22 And he-said unto his disciples, Therefore I-say unto-you, Take-no-thought for your
23 life, what ye-shall-eat; neither for-the body, what ye-shall-put-on. The life is more
24 than-meat, and the body *is more* than-raiment. Consider κατανοησατε the ravens: for
they-neither-sow nor reap; which neither have storehouse nor barn; and God feedeth
25 them: how-much more are-ye-better than-the fowls? And which of you with-taking-
26 thought can add to his stature one cubit? If ye-then-be-not-able *to do* that-thing-
27 which-is-least, why take-ye-thought for the rest? Consider the lilies how they-grow:
they-toil not, they-spin not; and-yet I-say unto-you, *that* Solomon in all his glory was-

SCRIPTURE ILLUSTRATIONS.

Lu. xii. 18. *This will I do*—Ja. iv. 15, 'For that ye *ought* to say, If the Lord will, we shall live, and do this, or that.'

19. *Soul, thou hast much goods, &c.*—This, the case of one who, 'while he lived he blessed his soul:' is described, Ps. xlix. 16—20.

many years—Ja. iv. 14, 'Whereas ye know not what *shall be* on the morrow. For what *is* your life? It is even a vapour,' &c.—Job xiv. 1, 'Man *that is* born of a woman *is* of few days, and full of trouble.'

eat, drink, and be merry—Ec. xi. 9, 'Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these *things* God will bring thee into judgment.'—The language of those who look not for a resurrection is, 1 Co. xv. 32, 'Let us eat and drink; for to-morrow we die.'—To the rich oppressors of the poor, it is said, Ja. v. 5, 'Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.'

20. *this night*—*see* the case of Belshazzar, Da. v. 30—1 Th. v. 3, 'When they shall say, Peace and safety; then sudden destruction cometh upon them,'

whose shall those things *be*—Job xxvii. 8, 'For what *is* the hope of the hypocrite, though he hath gained, when God taketh away his soul?'—Ps. xxxix. 6, 'he heapeth up *riches*, and knoweth not who shall gather them.'—Je. xvii. 11, '*As* the partridge sitteth *on eggs*, and hatcheth *them* not; *so* he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.'

21. *rich toward God*—ver. 33, p. 166—Pr. xix. 17, 'He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again.'—1 Ti. vi. 17—9, 'Charge them that are rich in this world, . . . 18, that they do good, that they be rich in good works, ready to distribute, willing to communicate; 19, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.'

22. *Take no thought, &c.*—Ph. iv. 6, Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.'—*See on* Mt. vi. 25, § 19, p. 135.

23. *The life is more, &c.—see as above.*

24. *Consider the ravens—see on* 'Behold the fowls,' Mt. vi. 26, &c.

27. *Solomon*—Mt. vi. 29.

NOTES.

Lu. xii. 15. *A man's life, &c.* The end of man's creation is to glorify God, and not to live to himself. And he cannot really enjoy life except as answering the end of his existence.

Consisteth not. Even the life of the body is not secured by the abundance of a man's worldly possessions.—*See* ver. 20.

17. *He thought within himself.* Began to be perplexed because of the increase of his goods. *Riches*, though ever so well acquired, produce vexation and embarrassment.

['I cannot call riches better than the baggage of virtue, for as the baggage is to an army, so is riches to virtue; it cannot be spared nor left behind, but it hindereth the march; yea, and the care of it sometimes loseth or disturbeth the victory. Of great riches there is no real use, except it be in the distribution; the rest is but conceit: so saith Solomon, "Where much is, there are many to consume it; and what hath the owner but the sight of it with his eyes?" The personal fruition in any man cannot reach to feel great riches; there is a custody of them or a power of dole and donation of them, or a fame of them, but no solid use to the owner.'—*Bacon.*]

18. *I will pull down my barns.* The word *barns* here properly means *granaries*, or places exclusively designed to store wheat, barley, &c.

20. Thou *fool.* To think of satisfying thy soul with earthly goods! To depend on living many years! Yea, one day!

21. *So is he that layeth up treasure for himself.* This is the characteristic of a covetous man.

Rich toward God. Namely, in faith, and love, and good works. 'To lay up riches with God,' is elsewhere called 'laying up treasures in heaven,' Mt. vi. 20.

22—31. *See on* Mt. vi. 25—33, § 19, p. 135, &c.

PRACTICAL REFLECTIONS.

Lu. xii. 16, .7. While the poor have not ceased out of the land, let no one say, 'I have no room where to bestow my fruits.' Let us not consider what we have as our own, but as given us in trust, by the great Householder, for the benefit of others.

[18—20 *ver.* He who is busy to the last, in fencing his possessions from the needy, is making but a poor provision for his reception into a more enduring state of existence. His every gain is a positive loss to himself.]

21 *ver.* Let us act as having God for our portion, in whom we possess all things.

[22, .3 *ver.* Let the follower of Jesus be unbiassed by a regard to even the necessaries of life. Let him ever do the will of God from the heart, so shall he find that He who gave the life, can support it; that He who made the body can provide it with the needful covering; and '*having food and raiment let us be therewith content,*' 1 Ti. vi. 8.]

24 *ver.* God, who feeds the ravens, can surely feed his children, whom he hath redeemed with the precious blood of his own dear Son.

25, .6 *ver.* Without the power of God, we cannot add to our length of life, any more than to our stature.

Luke xii. 28—36.

28 not-arrayed like one of-these. If then God so clothe the grass, which-is to-day in the
field, and to-morrow is-cast into-the-oven; how-much more *will he clothe* you, O-ye-of-
29 little-faith? And seek not ye what ye-shall-eat, or what ye-shall-drink, neither be-ye-of-
30 doubtful-mind μετεωρίζεσθε. For all these-things do-the nations of-the world-seek-
31 after: and your Father knoweth that ye-have-need of-these-things. But-rather seek-ye
the kingdom of God; and all these-things shall-be-added unto-you.
32 Fear not, little flock; for it-is-your Father's-good-pleasure to-give you the kingdom.
33 Sell that ye have, and give alms; provide yourselves bags which-wax not-old, a-treas-
ure in the heavens that-faileth-not ανεκλειπτον, where no thief approacheth, neither
34 moth corrupteth. For where your treasure is, there will your heart be also.
35 Let your loins be girded-about, and *your* lights burning; 36, and ye *yourselves*
like unto-men that-wait-for their lord, when he-will-return from the wedding; that

SCRIPTURE ILLUSTRATIONS.

Lu. xii. 28. *the grass*—Mt. vi. 30, § 19, p. 135.

29. *seek not*—'Take no thought,' Mt. vi. 31, § *ib.*

30. *the nations*—'The Gentiles,' Mt. vi. 32, § *ib.*

31. *But rather seek*—'But seek ye first,' Mt. vi. 33.

shall be added—to those who add to their faith virtue, &c., as exhorted, 2 Pe. i. 5—8.

32. *Father's good pleasure*—Jesus had said, Mt. xi. 25, 26, § 29, p. 227, 'I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight.'—And at his coming again he will say, xxv. 34, § 86, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:'

33. *Sell that ye have, &c.*—so to the young man who had great possessions, Mt. xix. 21, § 75, p. 225, 'If thou wilt be perfect, go *and* sell that thou hast, and give to the poor,' &c.—The primitive Christians acted according to this rule, Ac. ii. 45; iv. 34, 35.

bags which wax not old—not such as are described, Hag. i. 6, 'Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages *to put it* into a bag with holes.'

a treasure—Mt. vi. 19, 20, 'Lay not up,' &c., 'but lay up,' &c., § 19, p. 134.

34. *where your treasure is*—*see on* Mt. vi. 21.

35. *loins be girded*—Of Messiah it is said, Is. xi. 5, 'Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.'—To believers it is said, Eph. vi. 14, 'Stand therefore, having your loins girt about with truth,' &c.—1 Pe. i. 13, 'Gird up the loins of your mind, be sober, and hope to the end.'

lights burning—*see* the parable of the ten virgins 'which took their lamps,' &c., Mt. xxv. 1, § 86, p. 346—Ph. ii. 15, 16, 'Among whom ye shine as lights in the world; holding forth the word of life;'

NOTES.

Lu. xii. 29. *Neither be ye of doubtful mind.* Meaning, 'Be not anxiously fluctuating between hope and fear,' as to the supply of your daily wants.

[32. *Fear not, little flock; . . . . the kingdom.* The kingdoms of this world seemed very unlikely to become the kingdom of our Lord and of his Christ; and twelve poor fishermen on the lake of Galilee gave, to the natural eye, no great promise of sitting upon twelve thrones, judging the twelve tribes of Israel, in the Messiah's universal kingdom. But they were not to look to natural things, but to the faithfulness and power of Him whose good pleasure it is to give them the kingdom; and also all things necessary, as reaching forward to its attainment.—*See on* ver. 7, p. 164.]

33. *Bags which wax not old.* Alluding to the danger of losing money out of a hole worn in an old purse, which was attached to the girdle. Such is frequently the gain of this world, and so are its treasures hoarded up and put into a bag with holes. The rich men of Judæa, so soon ravaged and destroyed by the Romans, particularly found it so.

34. *Where your treasure is, &c.* Many in the sanctuary by their conduct seem to say, 'I am here, but my heart is at home with my money.'

35—46. Here Christ addresses them in respect of diligent attention to their proper work, as he had before done as to moderation, indifference about things temporal, and trust in God for the supply of their daily wants.

35. *Loins be girded, &c.* Alluding to the tying up the long garments of the easterns, when travelling or doing any work requiring expedition. Hence, to gird up the loins means to be *ready*, be active, be diligent; be in a constant state of preparedness and watchfulness.—*Comp.* 2 Ki. iv. 29; ix. 1; Je. i. 17; Ac. xii. 8.

[*Lights burning.* This expression refers to the duty of servants when their master was away, and when he would return from a wedding. As they knew not the hour, they were to be continually ready.—*Comp.* Mt. xxv. Let the candle of the Lord be always found burning brightly in your hand.]

PRACTICAL REFLECTIONS.

[Lu. xii. 27, 28. He who so beauteously clothes the flowers of the field, which are so soon to pass away, may well be trusted with the clothing of his saints, who are to dwell with him for ever. Let us look forward to, and patiently wait for, the coming of our Lord, when we shall be clothed upon, with our house which is from heaven.]

[29 *ver.* Let us neither, in ways of our own devising, seek to provide for our bodily wants, nor let us be doubtful that God will provide for us as walking in the way of his commandments.]

[31 *ver.* Let us, in all our arrangements, consider first what is most for the glory of God; what will most forward the cause of truth, and promote in ourselves and others, righteousness, and peace, and joy in the Holy Ghost. And we have the promise of Him who cannot lie, that all things necessary for the body shall be added unto us.]

32 *ver.* The Jews, who sought to secure their place and nation, in rejection of Christ, have now neither place nor nation; whereas the professed disciples of Christ, then so few, have, in even their feeble and most imperfect obedience to his commands, been given, in a manner, the dominion of the world.

[33 *ver.* Prudence for time is folly for eternity. Let us consider our earthly possessions only as means towards an end, and let the end we aim at be beyond the chances and changes of time. Let us loosen our hold of the world, and prepare for an enjoyment of the treasures which are eternal.]

34 *ver.* Let us not think that we can labour for the accumulation of worldly gains, and yet have our affections placed upon things above.

LUKE xii. 37—42.

37 when-he-cometh and knocketh, they-may-open unto-him immediately. Blessed *are*
those servants, whom the lord when-he-cometh shall-find watching: verily I-say
unto-you, that he-shall-gird-himself, and make-them-to-sit-down-to-meat, and will-
38 come-forth παρελθων and-serve them. And if he-shall-come in the second watch, or
39 come in the third watch, and find *them* so, blessed are those servants. And this know,
that if the good-man-of-the-house had-known what hour the thief would-come, he-would-
40 have-watched, and not have-suffered his house to-be-broken-through. Be ye therefore
ready also: for the Son of man cometh at-an hour *when* ye-think not.
41 Then Peter said unto-him, Lord, speakest-thou this parable unto us, or even to all? *
42 And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall-
make-ruler καταστησει over his household θεραπειας, to give *them their* portion-of-meat

SCRIPTURE ILLUSTRATIONS.

Lu. xii. 36. *knocketh*—Cant. v. 2, 'I sleep, but my heart waketh: *it is* the voice of my beloved that knocketh, *saying*, Open to me,'—Rev. iii. 20, 'Behold, I stand at the door, and knock:'

37. *watching*—as described, Ps. cxxiii. 2, 'Behold, as the eyes of servants *look* unto the hand of their masters, *and* as the eyes of a maiden unto the hand of her mistress; so our eyes *wait* upon the LORD our God, until that he have mercy upon us.'—cxxx. 6, 'My soul *waiteth* for the Lord more than they that watch for the morning: *I say, more than* they that watch for the morning.'

sit down—'with Abraham, and Isaac, and Jacob, in the kingdom of heaven,' Mt. viii. 11, § 28, p. 220.

38. *And if he shall come*—Mt. xxiv. 42, § 86, p. 342; xxv. 13, § *ib.* p. 347; Mk. xiii. 33—7, § *ib.* p. 341—whether we are awake, or our watch be past, and we laid to sleep—*see* 1 Th. iv. 15—6.

39. *And this know, &c.*—Mt. xxiv. 43, 4, § 86, p. 342. 'Therefore be ye also ready:' &c.—1 Th. v. 6, 'Let us not sleep, as *do* others;' &c.—2 Pe. iii. 12, 'Looking for and hasting unto the coming of the day of God,'

40. *when ye think not*—Mt. xxv. 13, § 86, p. 347, 'Ye know neither the day nor the hour'—Mk. xiii. 33, § *ib.* 'Ye know not when the time is.'

42. *Who then, &c.—comp.* 42—6, with the same in Mt. xxiv. 45—51, § 86, p. 343.

faithful and wise, &c.—as Joseph was to Potiphar, Ge. xxxix. 3—5.

ruler over his household—as Joseph, whose master 'knew not ought he had, save the bread which he did eat,' Ge. xxxix. 6; and who had his mistress committed to his care, during his master's absence, 7—11—'As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God,' 1 Pe. iv. 10.

Even as to temporal provision, in the primitive church, Ac. iv. 35, 'distribution was made unto every man according as he had need.'—From xii. 13, 'Distributing to the necessity of saints; given to hospitality.'—So as to spiritual provision, 1 Co. iii. 2, 'I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it*, neither yet now are ye able.'—He. v. 13, 14, 'For every one that useth milk *is* unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil.'—The church fled into the wilderness, Rev. xii. 6, 'where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days.'

NOTES.

Lu. xii. 36. *See* NOTES on Mt. xxv. 1—13, § 86, p. 346.

[37. *Shall gird himself.* Shall himself take the place of the servant. Servants who waited on the table were girded in the manner described above.—*See* Jno. xiii. 4, § 87, p. 366. Under this comparison our Lord represents the blessedness which, out of his infinite condescension and free grace, he will bestow upon those who, with faith and patience, shall have waited for his coming. From this verse we may gather that it was the custom of those days, as it was not long since among us, for the *bridegroom*, at the wedding supper, to wait as *servant* upon the company.]

38. *Second . . or . . third watch*, included all the time from nine in the evening till three in the morning; and was as if he had said, 'whether he come early or late, at midnight or at the cockcrowing.'—*See on* Mt. xiv. 25, § 41, p. 319.

38—46. *Comp.* Mt. xxiv. 42—51.—*See* ADDENDA, p. 172, *infra*.

[41. Jesus had been speaking to his disciples in the audience of the people. He seems to have been but twice interrupted, once by one of the multitude, who wanted to share his brother's inheritance, and once by Peter, when in danger of having ignorance imputed to him and his fellow-disciples, which it is likely he thought was characteristic of the multitude only.]

42. *Faithful and wise steward.* This parable refers to ministers, and was at once designed to instruct Christ's disciples, and to reprove the scribes and doctors.

Over his household. His family. Christian ministers are the servants of God appointed over the church, the family of Christ, 1 Th. v. 12, 13; 1 Co. iii. 5; iv. 1, 2; xii. 28.

Portion of meat. Minister to them the word of life, giving milk to babes, and strong meat for such as are of full age.

PRACTICAL REFLECTIONS.

Lu. xii. 35, 6. Let us prepare for the second coming of our blessed Lord, who hath gone to receive for himself the kingdom and to return.

[36 *ver.* Let us ever be ready to receive with a glad welcome, the King of Glory and his heavenly Bride; and that we may make proof of this, that we may know that we shall receive a kingdom at his appearing, let us now welcome to our hearts and homes, those who are as he was in the world.]

37 *ver.* Those who as faithful servants prepare for the return of their Lord to the earth, will find that his welcome of them into the house of their Father is no less cordial.

[38 *ver.* We are not blessed because Christ will certainly come during our watch of the night, but because during our watch we have prepared for his coming. All his faithful servants, to whatever watch they belong, will live together with him.]

[39 *ver.* So far as we are left in charge of the house of God, let us watch carefully against evil, as well as wait patiently for good. Let us consider, that we not only watch for our Lord's return, but that, until his return, we are to act as would the good man of the house, had he not left it with us in charge.]

40 *ver.* Christ, by his unexpected return to his disciples, after his death and resurrection, hath taught us to be ever ready for his second and glorious appearing.

[It may be that Peter was not conscious how little he as yet did know about the time of the Lord's appearing, and of the necessary preparedness to meet him. Let us from his case learn to suspect our own ignorance; and, in our application of the words of our Lord, let us be careful to take our own portion of the warnings, admonitions, and reproofs, as well as of the promises.]

[42 *ver.* Faithfulness, and truth, and wisdom, are not inconsistent with ignorance of the exact hour of our Lord's coming; but they do not consist with a want of preparedness, or an indifference as to the indications of his approach.]

[Although the faithful steward may not know the hour of his reward, he will know the duty of every hour; and as endeavouring to give to each his por-

* 'Answered at Mark xiii. 37,' *Greswell*, Vol. I. Diss. i. p. 24.

AND WHATSOEVER YE DO, DO IT HEARTILY, AS TO THE LORD, AND NOT UNTO MEN:

KNOWING THAT OF THE LORD YE SHALL RECEIVE THE REWARD OF THE INHERITANCE:—Col. iii. 23, 4.

LUKE xii. 43—7.

43 in due-season? Blessed *is* that servant, whom his lord when-he-cometh shall-find so
44 doing. Of-a-truth I-say unto-you, that he-will-make-*him*-ruler over all that he hath.
45 But and-if that servant say in his heart, My lord delayeth χρονιζει his-coming ερχεσθαι;
and shall-begin to-beat the men-servants and maidens, and to-eat and drink, and to-be-
46 drunken; the lord of that servant will-come in a-day when he-looketh-*for*-not, for *him*,
and at an-hour when he-is-*not*-aware, and will-cut-*him*-in-sunder, and will-appoint
him his portion μερος with the unbelievers.
47 And that servant, which knew his lord's will, and prepared not *himself*, neither did

SCRIPTURE ILLUSTRATIONS.

Lu. xii. 43. *Blessed . . . that servant, &c.*—Ps. xli. 1—3, 'Blessed *is* he that considereth the poor: the LORD will deliver him in time of trouble,' &c.—cxii. 1, 5, 9, 'Blessed *is* the man *that* feareth the LORD,' &c. 5, he will guide his affairs with discretion. 9, He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour.'—*See* the duty and reward of such described, Is. lviii. 7—12. . . . .—Joseph's posterity were especially appointed to exercise themselves in this stewardship, as being given the means, and promised the blessing, Ge. xlviii. 15, 16; xlix. 22—6.

44. *ruler over all that he hath*—As Joseph was set over all in Egypt, Ge. xli. 38—43—being placed so as to have those dreams fulfilled, on account of which he had been hated and despised of his brethren, xxxvii. 5—11, 9. . . . . xliii. 26—Is. xlix. 7. . . . . 'Thus saith the LORD, the Redeemer of Israel, *and* his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, *and* the Holy One of Israel, and he shall choose thee.'

45. *that servant*—Mt. xxiv. 48, § 86, p. 343, 'That evil servant,'

delayeth, &c.—'Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?' &c., 2 Pe. iii. 3, 4.—Ec. viii. 11, 'Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.'

beat the men servants—Mt. xxiv. 49, 'smite *his* fellow-servants,' &c.—Is. lviii. 3, 4. . . . . 'Behold, in the day of your fast ye find pleasure, and exact all your labours. Behold, ye fast for strife and debate, and to smite with the fist of wickedness:' &c.

eat and drink, &c.—Is. lvi. 10—2. . . . . 'His watchmen *are* blind: they are all ignorant, they *are* all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. 11, Yea, *they are* greedy dogs *which* can never have enough, and they are shepherds *that* cannot understand: they all look to their own way, every one for his gain, from his quarter. 12, Come ye, *say they*, I will fetch wine, and we will fill ourselves with strong drink; and to-morrow shall be as this day, *and* much more abundant.'

46. *in a day . . . and at an hour, &c.*—Mt. xxiv. 36, § 86, p. 341, 'But of that day and hour knoweth no *man*,' &c.

looketh not for him—It is to those that look for him that Christ shall 'appear the second time without sin unto salvation,' He. ix. 28.

cut him in sunder, &c.—as was shewn in the case of Ananias and Sapphira, Ac. v. 1—11, &c.—He. iv. 12, 13, 'The word of God *is* quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened [*as if laid inside out*] unto the eyes of him with whom we have to do.'—He, who in the beginning did, as with the sharp two-edged sword, cut open individuals, such as the angels of the churches, Rev. i. 16; ii. 12; is, with regard to a time yet future, described as he, out of whose mouth 'goeth a sharp sword, that with it he should smite the nations:' &c., xix. 15—*and see* NOTE.

his portion, &c.—he had abused his office as having been appointed to give to each his portion of meat, ver. 42—then shall he have his own portion: Ps. xi. 6, 'Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: *this shall be* the portion of their cup.'

with the unbelievers—Mt. xxiv. 51, § 86, p. 344, 'with the hypocrites.'

47. *that servant, which knew, &c.*—Nu. xv. 30, 'The soul that doeth *ought* presumptuously . . . the same

NOTES.

Lu. xii. 42. *In due season.* At the proper time; as they need it, or at the accustomed times. This was the office of a steward. Among the ancients this office was often filled by a *slave*, one who had shewn himself trusty and faithful. The duty was to have a general superintendence over the affairs of the family. Applied to Christian ministers, it means that they are to feed the flock of God, to *minister* to their wants, and to do it as they need it, Jno. xxi. 15—7, § 97; Ac. xx. 28; 1 Co. iv. 1, 2.]

45—8. In these verses our Lord warns his disciples against the effect which the delay of his coming to judgment might have upon his servants, in leading them not only to fail in watchfulness, but also to engage in evil practices with respect both to others and themselves, thus bringing upon them sudden destruction.—*Comp.* 2 Pe. iii. 3—10.

46. *Will cut him in sunder.* This kind of punishment was anciently practised. Sometimes it was done by the sword, sometimes by saws. It was practised among the Chaldeans, Da. ii. 5; iii. 29; among the Hebrews, 1 Sa. xv. 33; 1 Ki. iii. 25; He. xi. 37. It was also practised by the Egyptians and Romans. Isaiah is reported to have been sawn asunder. Some suppose that the sense here simply is, shall deprive him of his office, and cut him off from the family:—*but see* 'SCRIP. ILLUS.'

Unbelievers. Or rather 'the unfaithful,' των απιστων. Persons who had the light and knowledge of God's word, but made an improper use of the privileges they received. At Mt. xxiv. 51, it is 'hypocrites,' men who profess to be faithful, but are not really so.

47. *Which knew, &c.* The law distinguished between sins committed through ignorance and presumptuous sins, Nu. xv. 29, 30.

PRACTICAL REFLECTIONS.

tion in due season, he will have but little time to experience weariness.]

The best preparation we can make for our Lord's return is, by acting as faithful and good stewards, in bestowing upon others. It is in blessing others we ourselves shall be blessed.

Lu. xii. 43, 4. It is he who is faithful in the use of this world's goods for the benefit of others, who will be given the treasures of heaven as his own.

[45 *ver.* Let our nation beware! We have been given a great stewardship—the distribution of the bread of life over all lands; as well as much power with regard to the temporal welfare of mankind generally.]

The greatness of our power and influence will be to our greater condemnation, should we be found oppressing or neglecting that portion of his household which is committed to our care.

O LORD, REVIVE THY WORK IN THE MIDST OF THE YEARS. IN THE MIDST OF THE YEARS MAKE KNOWN;—Hab. iii. 2.

LUKE xii. 48—52.

48 according-to his will, shall-be-beaten with-many *stripes*. But he that-knew not, and did-commit things-worthy of-stripes, shall-be-beaten with-few *stripes*. For unto-whomsoever much is-given, of him shall-be-much-required: and to-whom men-have-committed much, of-him they-will-ask the-more.

49 I-am-come to-send βαλειν fire on the earth; and what will-I, if it-be-already-
50 kindled? But I-have a-baptism to-be-baptized-with; and how am-I-straitened συνεχομαι
51 till it-be-accomplished! Suppose-ye that I-am-come to-give peace on earth? I-
52 tell you, Nay; but rather division: for from henceforth there-shall-be five in one house

SCRIPTURE ILLUSTRATIONS.

reproacheth the LORD; and that soul shall be cut off from amoug his people."—Jesus told the Jews, Jno. ix. 41, § 55, p. 113, 'If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.'—And of these Jews he says to his disciples, xv. 22, § 87, 'If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.'—Ja. iv. 17, 'to him that knoweth to do good, and doeth *it* not, to him it is sin.'

Lu. xii. 47. *beaten with many, &c.*—De. xxv. 2, 'It shall be, if the wicked man *be* worthy to be beaten,' &c.

48. *that knew not*—Lev. v. 17, 'If a soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; though he wist *it* not, yet is he guilty, and shall bear his iniquity.'—Ac. xvii. 30, 'And the times of this ignorance God winked at:'—Paul, referring to what he had been previous to his knowing the truth, says, 1 Ti. i. 13, 'I obtained mercy, because I did *it* ignorantly in unbelief.'

committed much—Paul regarded himself as thus responsible, 1 Co. ix. 16, .7, 'For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! For if I do this thing willingly, I have a reward: but if against my will, a dispensation *of the gospel* is committed unto me.'—1 Ti. i. 11, 'According to the glorious gospel of the blessed God, which was committed to my trust.'—The same inestimable treasure does he speak of as that good thing committed to Timothy, vi. 20.

49. *come to send fire*—not material fire—When 'the sons of thunder,' possibly as mistaking the import of the name where-by Jesus had called them, asked if they might command fire from heaven to consume the Samaritan village, he reproved them, and said, 'the Son of man is not come to destroy men's lives, but to save *them*,' Lu. ix. 54—6, § 59, p. 136—The fire our Lord alludes to, appears to be that spoken of in connection with the sending forth of the royal message—When Isaiah saw the glory of the Lord, and spake of him, he spake also of the fire as qualifying for becoming the Lord's messenger, Is. vi. 6—8. . . . . 'Then flew one of the seraphims unto me, having a live coal in his hand, *which* he had taken with the tongs from off the altar: 7, and he laid *it* upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. 8, Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here *am* I; send me.'—*See also* Eze. x. 2—In the Apocalypse, ch. viii. 3—5, the golden censer, after being used in offering up the prayers of all saints, is also made use of in casting into the earth fire from off the golden altar.

50. *have a baptism*—John had said, Mt. iii. 11, § 7, p. 54, 'I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost,' &c. —— With the baptism with which he, the Head, was already baptized, his disciples were to be baptized, Mt. xx. 22, .3, [Mk. x. 38, .9,] § 77, p. 237.

straitened—When utterance was restrained, the prophets felt thus—so Jeremiah, ch. vi. 10, .1, 'To whom shall I speak, and give warning, that they may hear? behold, their ear is uncircumcised, and they cannot hearken: behold, the word of the LORD is unto them a reproach; they have no delight in it. Therefore I am full of the fury of the LORD; I am weary with holding in: I will pour it out upon the children abroad, and upon the assembly of young men together:'—Mi. ii. 7, 'O *thou that art* named the house of Jacob, is the Spirit of the LORD straitened? *are* these his doings? do not my words do good to him that walketh uprightly?'—It was when the believers were all with one accord in one place, that the pentecostal baptism was given, and the first great enlargement of the church took place, Ac. ii. &c.— And when that baptism is accomplished, of which a pledge was then given, Christ will be no longer straitened in utterance; and none will call upon the name of the Lord in vain, Joel ii. 28, .9, 32—Then, as described, Is. xlii. 10—.2, the new song is sung, . . 'Sing unto the LORD a new song, *and* his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. 11, Let the wilderness and the cities thereof lift up *their voice*, the villages *that* Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains. 12, Let them give glory unto the LORD, and declare his praise in the islands'. Then the Lord will no longer be straitened—ver. 13—.6, 'The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies. 14, I have long time holden my peace; I have been still, *and* refrained myself: *now* will I cry like a travailing woman; I will destroy and devour at once. 15, I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools. 16, And I will bring the blind by a way *that* they knew not; I will lead them in paths *that* they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.'

51. *Suppose ye—see on* Mt. x. 34, § 39, p. 301.

52. *for from henceforth—see* Mt. x. 35; Mi. vii. 6,

NOTES.

Lu. xii. 48. *Few* stripes. The Jews did not inflict more than forty stripes for one offence, De. xxv. 3. For smaller offences they inflicted only four, five, six, &c., according to the nature of the crime.

49. *I am come to send fire.* 'It is a fatal objection to the notion of commentators, that by "fire" in this place Christ means "persecutions and divisions," that the kindling of it is made his most earnest wish. The "fire," therefore, must be understood of "the fire of his word," a figure of speech not strange to the Jews, applied here to the gospel, and emblematical of the intense power, the purifying, testing, and consuming qualities of christianity.'—*R. Watson.*—*See* SCRIP. ILLUS.

And what will I, if it be already kindled? 'And what should I have to wish, if it were but already kindled?'—*Bloomf.* 'And "if it be already kindled," what do I desire? what but that it should burn on?' —*Lonsdale.*

51. *To give peace. See on* Mt. x. 34, § 39, p. 301.

PRACTICAL REFLECTIONS.

[Lu. xii. 47, .8. Let a sense of the solemn responsibility connected with eminent station and abundance of wealth, render us less covetous of stewardship, and more desirous of making a right use of that which has already been given us in charge.]

49—53 *ver.* Let us be willing to pass through fire, and through water, to be separated from, and hated by our nearest and dearest relatives, if we would enter into the kingdom of heaven. Let us be partakers with Christ in his sufferings, if we hope to be with him in the kingdom.

51 *ver.* The uniform deadness prevailing in coun-

GOD IS JEALOUS, AND THE LORD REVENGETH; THE LORD REVENGETH, AND IS FURIOUS;

THE LORD WILL TAKE VENGEANCE ON HIS ADVERSARIES, AND HE RESERVETH WRATH FOR HIS ENEMIES.—Nahum i. 2.

Luke xii. 53—.9.

53 divided, three against two, and two against three. The-father shall-be-divided against
the-son, and the-son against the-father; the-mother against the-daughter, and the-
daughter against the-mother; the-mother-in-law against her daughter-in-law, and the-
daughter-in-law against her mother-in-law.
54 And he-said also to-the people, When ye-see a cloud rise out-of the-west, straightway
55 ye-say, There-cometh a-shower; and so it-is. And when *ye see* the-south-wind blow,
56 ye-say, There-will-be heat; and it-cometh-to-pass. *Ye* hypocrites, ye-can discern οἰδατε
δοκιμαζειν the face of-the sky and of-the earth της γης και του ουρανου; but how *is it*
that ye-do-not-discern this time τον καιρον?
57 Yea, and why even of yourselves judge-ye not what *is* right? 58, When thou-goest with
thine adversary to the-magistrate, *as thou art* in the way, give diligence that-thou-
mayest-be-delivered απηλλαχθαι from him; lest he-hale thee to the judge, and the judge
59 deliver thee to-the officer, and the officer cast thee into prison. I-tell thee, thou-shalt-
not-depart thence, till thou-hast-paid the very last mite.

SCRIPTURE ILLUSTRATIONS.

'For the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's enemies *are* the men of his own house.'—'There was a division among the people because of him,' Jno. vii. 43; ix. 16; x. 19, § 55, pp. 96, 110, .7.

Lu. xii. 54. *When ye see a cloud, &c.*—He had before reproached the Pharisees for not using the same diligence in discerning the signs of the times as they did in judging of the coming weather, Mt. xvi. 2, 3, § 47, p. 29—*see* ADDENDA, p. 172, *infra*.

58. *When thou goest with thine adversary*—*see on* Mt. v. 25, § 19, p. 125, 'Agree with,' &c.

59. *the very last mite*—Mt. v. 26, 'the uttermost farthing.'

NOTES.

Lu. xii. 53. *The father shall be divided, &c. See on* Mt. x. 26, § 39, p. 302, 'SCRIP. ILLUS.'

54. *A cloud rise out of the west.* 'The cloud;' alluding to a well-known phenomenon, regarded as a certain prognostic of rainy weather. We learn both from scripture (*see* 1 Kl. xviii. 44), and from the accounts of travellers in the east, that a small cloud, like a man's hand, is often the forerunner of violent storms of wind and rain. In Judea, the west wind, blowing from the sea, usually brought rain.

55. *The south wind*—from the hot countries, Egypt, Ethiopia, and Arabia, which lay south of Judea.

Heat. καυσων, 'sultry,' or 'scorching heat.'

58. Ye *hypocrites. See on* Mt. xvi. 3, § 47, p. 29.

That *ye do not discern this time?* 'From the writings of the prophets, and existing events, that this is the time of the Messiah?'

57. *Yea, and why, &c.* '"Yea, and why even of yourselves," by the light of your own minds, and consciences, do ye not judge rightly of my doctrine; and perceive the necessity of seeking, through me, deliverance from the wrath of God, before it be too late? See the next verse, the beginning of which, in the original, shows that verses 57, 58 are connected with and explain each other.'—*Lonsdale and Hale.*

What is right? Or 'truth.' It may signify, 'Why do ye not recognise the Just One?' which may be the admitted meaning, though the original be in the neuter gender.—*Comp.* Ac. iii. 14; vii. 52; xxii. 14.

58. *When thou goest, &c.* As if he had said, And ye have not a moment to lose, for the executioners of God's vengeance are at hand, and when he hath once delivered you over to them, ye are undone for ever.

Adversary. The original means, 'one that is opposed to another in a court of justice.'

Magistrate. 'Ruler,' or 'prince,' or the prince of the sanhedrim, who sat as judge there.

[*Give diligence . . . . delivered from him.* This and the following verse are a kind of parable, from which we learn, that as those who have any matter in dispute at law, and lose the opportunity which is offered to them of coming to a friendly settlement with their adversaries, frequently suffer severely when the matter has been brought to trial; so the Jews, unless they sought without delay to be reconciled to God for their offences against himself, and against his servants, while the means of reconciliation were open to them, were to be given up to that state of punishment from which they have not yet been delivered. Let us, both as individuals and as a nation, be warned by the words of the Faithful and True Witness, who is also our most merciful and all-prevailing Intercessor, so as to be now reconciled unto God, ere long-threatened judgment result in punishment without remedy.]

59. *Till thou hast paid, &c.* And when can this be? Can weeping, wailing, and gnashing of teeth, pay to Divine justice the debt a sinner has contracted? This is impossible. Let him who readeth understand.

PRACTICAL REFLECTIONS.

tries where the word of life is proscribed; and the religious differences existing in Protestant lands, along with a full circulation of the scriptures; are both in proof of the Divine mission of Jesus.

Lu. xii. 51—.3. The fear of temporal evil should not be allowed to hinder us in our efforts to advance the cause of eternal truth.

[54—.6 *ver.* God has as surely given us indications of coming events, and of the change of seasons in the great scheme of Providence, as he has given us the means for judging of the weather; and those to whom the scriptures are given do but feign, when they pretend that God has withheld from them knowledge in the one case more than in the other. We ought to question ourselves as to the cause, when we know not where we are in the great scheme of Providence.]

[57 *ver.* Without knowing the prediction of particular events, we may judge of coming blessing and honour, or destruction and disgrace, by what we see in the world, of love and obedience, or disobedience and ingratitude to God.]

[58 *ver.* If we ought to seek the being reconciled to an adversary, much more earnest ought we to be to seek reconciliation with our best Friend, who alone has the power, and who hath shewn all willingness to help us. Upon the first notice He gives us of our guilt and danger in any particular case, let us be aroused to an earnest improvement of the precious moments that are given us whilst judgment is delayed.]

59 *ver.* Let us from the case of the very people in whose audience these sayings were delivered, see how true these sayings are. They refused to attend to the intimations of approaching judgment, until wrath came upon them to the uttermost.

COMPARISON OF LUKE xii. WITH PORTIONS OF MATT. vi., x., xii., xvi., xxiv., SHEWING ALSO THE PRINCIPLE OF HEBREW PARALLELISM IN OUR LORD'S DISCOURSES.

LUKE xii.

1 In the mean time,
when there were gathered together
an innumerable multitude of people, insomuch that
they trode one upon another,
he began to say unto his disciples first of all,
Beware ye of the leaven of the Pharisees,
which is hypocrisy.

II For there is nothing covered,
that shall not be revealed;
neither hid,
that shall not be known.
3 Therefore whatsoever ye have spoken in darkness
shall be heard in the light;
and that which ye have spoken in the ear in closets
shall be proclaimed upon the housetops.
4 And I say unto you my friends,
Be not afraid of them that kill the body,
and after that have no more that they can do.
5 But I will forewarn you whom ye shall fear:
Fear him, which after he hath killed
hath power to cast into hell;
yea, I say unto you, Fear him.
6 Are not five sparrows sold for two farthings,
and not one of them is forgotten before God?

7 But even the very hairs of your head
are all numbered.
Fear not therefore:
ye are of more value than many sparrows.
8 Also I say unto you,
Whosoever shall confess me
before men,
him shall the Son of man also confess
before the angels of God:
9 but he that denieth me before men
shall be denied before the angels of God.

10 And whosoever shall speak a word
against the Son of man,
it shall be forgiven him:
but unto him that blasphemeth
against the Holy Ghost
it shall not be forgiven.

11 And when they bring you unto the synagogues,
and *unto* magistrates, and powers,
take ye no thought how or what thing ye shall answer,
or what ye shall say:
12 for the Holy Ghost shall teach you in
the same hour
what ye ought to say.

22 And he said unto his disciples,
Therefore I say unto you,
Take no thought for your life,
what ye shall eat;
neither for the body, what ye shall put on.
23 The life is more than meat,
and the body *is more* than raiment.
24 Consider the ravens:
for they neither sow nor reap;
which neither have storehouse nor barn;
and God feedeth them:
how much more are ye better than the fowls?
25 And which of you with taking thought
can add to his stature one cubit?
26 If ye then be not able to do that thing
which is least,
why take ye thought for the rest?
27 Consider the lilies how they grow:
they toil not, they spin not;
and yet I say unto you,
that Solomon in all his glory
was not arrayed like one of these.
28 If then God so clothe the grass,
which is to-day in the field,
and to-morrow is cast into the oven;
how much more *will he clothe* you,
O ye of little faith?
29 And seek not ye
what ye shall eat,
or what ye shall drink,
neither be ye of doubtful mind.
30 For all these things do the nations of the
world seek after:
and your Father knoweth
that ye have need of these things.

MATT. xvi.

Then Jesus said unto them, Take heed 6
and beware of the leaven of the Pharisees
and of the Sadducees.

x.

Fear them not therefore: 26
for there is nothing covered,
that shall not be revealed;
and hid,
that shall not be known.
What I tell you in darkness, 27
that speak ye in light:
and what ye hear in the ear,
that preach ye upon the housetops.

And fear not them which kill the body, 28
but are not able to kill the soul:
but rather
fear Him which is able to destroy
both soul and body in hell.

Are not two sparrows sold for a farthing? 29
and one of them shall not fall on the ground
without your Father.
But the very hairs of your head 30
are all numbered.
Fear ye not therefore, 31
ye are of more value than many sparrows.

Whosoever therefore shall confess me 32
before men,
him will I confess also
before my Father which is in heaven.
But whosoever shall deny me before men, 33
him will I also deny before my Father which
is in heaven.

xii.

And whosoever speaketh a word 32
against the Son of man,
it shall be forgiven him:
but whosoever speaketh
against the Holy Ghost,
it shall not be forgiven him, neither in this world,
neither in the *world* to come.

x.

But when they deliver you up, 19
take no thought how or what ye shall speak:
for it shall be given you in that same hour what
ye shall speak.
For it is not ye that speak, but the Spirit 20
of your Father
which speaketh in you.

vi.

Therefore I say unto you, 25
Take no thought for your life,
what ye shall eat, or what ye shall drink;
nor yet for your body, what ye shall put on.
Is not the life more than meat,
and the body than raiment?
Behold the fowls of the air: 26
for they sow not, neither do they reap,
nor gather into barns;
yet your heavenly Father feedeth them.
Are ye not much better than they?
Which of you by taking thought 27
can add one cubit unto his stature?

And why take ye thought for raiment? 28
Consider the lilies of the field, how they grow;
they toil not, neither do they spin:
and yet I say unto you, 29
That even Solomon in all his glory
was not arrayed like one of these.
Wherefore, if God so clothe the grass of the field, 30
which to-day is,
and to-morrow is cast into the oven,
shall he not much more *clothe* you,
O ye of little faith?
Therefore take no thought, 31
saying, What shall we eat?
or, What shall we drink? or, Wherewithal
shall we be clothed?
(For after all these things do the Gentiles 32
seek:)
for your heavenly Father knoweth
that ye have need of all these things.

Luke xii.	Matt. vi.
31 But rather seek ye the kingdom of God;	But seek ye first the kingdom of God, 33
and all these things shall be added unto you.	and his righteousness;
33 Sell that ye have, and give alms;	and all these things shall be added unto you.
provide yourselves bags which wax not old,	Lay not up for yourselves treasures upon earth, 19
a treasure in the heavens that faileth not,	where moth and rust doth corrupt,
where no thief approacheth,	and where thieves break through and steal:
neither moth corrupteth.	but lay up for yourselves treasures in heaven, 20
34 For where your treasure is,	where neither moth nor rust doth corrupt,
there will your heart be also.	and where thieves do not break through nor steal:
35 Let your loins be girded about,	for where your treasure is, 21
and *your* lights burning;	there will your heart be also.
36 and ye yourselves like unto men	Mt. xxv. 1–13.
that wait for their lord,	
when he will return from the wedding;	
that when he cometh and knocketh,	
they may open unto him immediately.	
37 Blessed *are* those servants,	
whom the Lord when he cometh shall find watching:	
verily I say unto you, that he shall gird himself,	
and make them to sit down to meat,	
and will come forth and serve them.	
38 And if he shall come in the second watch,	
or come in the third watch, and find *them* so,	
blessed are those servants.	
39 And this know, that if the goodman of the house	
had known what hour the thief would come,	
he would have watched,	
and not have suffered his house to be broken through.	
40 Be ye therefore ready also:	
for the Son of man cometh at an hour when	
ye think not.	
41 Then Peter said unto him, Lord,	
speakest thou this parable unto us, or even to all?	
42 And the Lord said,	
Who then is that faithful and wise steward,	
whom *his* Lord shall make ruler over his household,	
to give *them their* portion of meat in due season?	
43 Blessed *is* that servant,	
whom his lord when he cometh shall find so doing.	
44 Of a truth I say unto you,	
that he will make him ruler over all that he hath.	
45 But and if that servant say in his heart,	
My lord delayeth his coming;	
and shall begin to beat the men-servants and maidens,	
and to eat and drink, and to be drunken;	
46 the lord of that servant will come	
in a day when he looketh not for *him*,	
and at an hour when he is not aware,	
and will cut him in sunder,	
and will appoint him his portion with the unbelievers.	
	xxiv.
	Watch therefore 42
	for ye know not what hour your Lord doth come.
	But know this, that if the goodman of the house 43
	had known in what watch the thief would come,
	he would have watched,
	and would not have suffered his house to be broken up.
	Therefore be ye also ready; 44
	for in such an hour as ye think not the Son of
	man cometh.
	Who then is a faithful and wise servant, 45
	whom his lord hath made ruler over his household,
	to give them meat in due season?
	Blessed *is* that servant, 46
	whom his Lord when he cometh shall find so doing.
	Verily I say unto you, 47
	That he shall make him ruler over all his goods.
	But and if that evil servant shall say in his heart, 48
	My lord delayeth his coming;
	and shall begin to smite *his* fellow-servants, 49
	and to eat and drink with the drunken;
	the lord of that servant shall come 50
	in a day when he looketh not for *him*,
	and in an hour that he is not aware of,
	and shall cut him asunder (or, up), 51
	and appoint *him* his portion with the hypocrites:
	there shall be weeping and gnashing of teeth.
Ver. 47—50, *see* p. 168, *supra*.	
51 Suppose ye that I am come to give peace on earth?	x.
	Think not that I am come to send 34
I tell you, Nay; but rather division:	peace on earth:
52 for from henceforth	I came not to send peace, but a sword.
there shall be five in one house	
divided, three against two, and two against three.	
53 The father shall be divided against the son,	For I am come to set a man at variance 35
and the son against the father;	against his father,
the mother against the daughter,	
and the daughter against the mother;	and the daughter against her mother,
the mother in law against her daughter in law,	
and the daughter in law against her mother in law.	and the daughter in law against her mother in law.
	And a man's foes *shall be* they of his own 36
	household.
54 And he said also to the people,	xvi.
	He answered and said unto them 2
	(the Pharisees with the Sadducees),
When ye see a cloud rise out of the west,	When it is evening,
straightway ye say, There cometh a shower;	ye say, *It will be* fair weather: for the sky is red.
and so it is.	And in the morning, *It will be* foul weather to-day: 3
55 And when *ye see* the south wind blow,	for the sky is red and lowring.
ye say, There will be heat; and it cometh to pass.	
56 *Ye* hypocrites, ye can discern the face of the sky	*O ye* hypocrites, ye can discern the face of the sky;
and of the earth;	
but how is it that ye do not discern this time?	but can ye not *discern* the signs of the times?
57 Yea, and why even of yourselves judge ye not	A wicked and adulterous generation seeketh 4
what is right?	after a sign; &c.
	v.
58 When thou goest with thine adversary	Agree with thine adversary 25
to the magistrate,	
as thou art in the way, give diligence	quickly, whiles thou art in the way with him;
that thou mayest be delivered from him;	lest at any time
lest he hale thee to the judge,	the adversary deliver thee to the judge,
and the judge deliver thee to the officer,	and the judge deliver thee to the officer,
and the officer cast thee into prison.	and thou be cast into prison.
59 I tell thee,	Verily I say unto thee, 26
thou shalt not depart thence,	Thou shalt by no means come out thence,
till thou hast paid the very last mite.	till thou hast paid the uttermost farthing.

SECTION 64.—(G. 33.)—[*Lesson* 61, §§ 64—.6.]—JESUS IS TOLD OF THE GALILÆANS, WHOSE BLOOD PILATE HAD MINGLED WITH THEIR SACRIFICES. BY THE PARABLE OF A BARREN FIG TREE, HE FURTHER WARNS THEM OF APPROACHING JUDGMENT.—Luke xiii. 1—9.—[*See Greswell*, Vol. III. Diss. xxxv. pp. 26—37.]

INTRODUCTION AND ANALYSIS.

Lu. xiii. 1—3. Some having spoken of the Galilæans whom Pilate had slain while they were sacrificing in the temple, Jesus takes occasion to forewarn them of the calamities coming upon the nation generally, in connection with the destruction of the temple.

—— 4, 5. Jesus points to another sign, equally expressive, of the approaching national destruction, in the ruins of their strong holds.

Lu. xiii. 6—9. Having shewn that we are not to be rash in judging those to be peculiarly wicked whom we see in the present time distinguished by calamity; Jesus, by the parable of the barren fig tree, proceeds to teach, that neither are we to judge favourably of what we are, and of what is to befal us, because we have hitherto escaped, and may even have been treated with extraordinary kindness.

LUKE xiii. 1—5.

1 There-were-present at that season *καιρῳ* some that-told him of the Galilæans, whose
2 blood Pilate had-mingled with their sacrifices. And Jesus answering said unto-them,
Suppose-ye that these Galilæans were sinners above all the Galilæans, because they-
3 suffered such-things? I-tell you, Nay: but, except ye-repent, ye-shall-all likewise-
4 perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think-
5 ye that they were sinners *ωφειλεται* above all men that dwelt in Jerusalem? I-tell you,
Nay: but, except ye-repent, ye-shall-all likewise-perish.

SCRIPTURE ILLUSTRATIONS.

Lu. xiii. 1. *Galilæans*—supposed by some to be followers of Judas of Galilee, Ac. v. 37—but *see* NOTE.

2. *sinners above all, &c.*—At Melita, Ac. xxviii. 4, 'when the barbarians saw the *venomous* beast hang on his (Paul's) hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.'

3. *repent*—To this they had been called by the preaching of the Baptist, Mt. iii. 1, 2, § 7, p. 50.—as had their fathers, when their pompous worship had become hateful to the Lord, Is. i. 11—7.

ye shall all likewise, &c.—so John had forewarned, Mt. iii. 10, .2, § 7, pp. 53, .4.

5. *all likewise perish*—so Jesus afterwards foretold that which was speedily effected by the Romans, ch. xix. 42—4, § 82—*see also* the words of Moses, De. xxviii. 49, 50.

NOTES.

Lu. xiii. 1. *At that season.* Before our Lord retired from addressing the immense multitude collected

Of the Galilæans, &c. Mr. Greswell supposes these to be simply 'certain of the people of Galilee,' rather than any 'of the sect, known in contemporary history by their relation to Judas, surnamed the Galilæan.' And of this event (*see* Vol. III. Diss. xxxv. pp. 26—37) he says:—

'Laying these several particulars together, I think we may come to the inferences, partly with an absolute certainty, and partly with an high degree of probability, first, that a contest had taken place in Jerusalem, arising out of a disturbance of the public peace, between the Jews and the Roman soldiers, attended by bloodshed on both sides, the scene of which was partially the temple; secondly, that this was the sedition of Barabbas, for which he was in prison, when Jesus was brought before Pilate; thirdly, that some of the Galilæans, the native subjects of Herod, while engaged in the act of sacrificing, had innocently been sufferers by it; fourthly, that this violence done to them was the cause of the enmity existing between Herod and Pilate, and the reason why the former was present in Jerusalem at the time of the last passover, with an armed force for his own protection, or for that of his subjects; fifthly, that all this was of recent occurrence, between the time denoted by John, xi. 54, § 58, p. 133, and xii. 1, § 81, p. 253, after the commencement of our Lord's final circuit, and not long before its close.'

Josephus relates a similar act of severity on the part of Archelaus, the son of Herod the Great, who put to death three thousand Jews, whilst they were sacrificing in the temple.

2. *Suppose ye, &c.* The people rightly supposed that human suffering is occasioned by sin, but were wrong in thinking those to be individually the greatest sinners upon whom the crimes of a community are first visited, for warning to the rest.

3. *I tell you, Nay.* Our Lord bids them regard the case of these men as a warning of the judgments coming upon the nation generally.

Except ye repent, &c. These words contain a general denunciation of God's vengeance against the impenitent Jews. But they had a special fulfilment in the destruction which fell upon the Jewish people during their war with the Romans, about forty years after this time; particularly at the taking of Jerusalem, when many thousands of them perished, like these Galilæans, in the temple, and round the altar, by the hands of the Roman soldiers: when the walls of Jerusalem were overthrown, and her children within her; when the nation perished from the land of their fathers.—*See on* Mt. xxiv., § 86, p. 322, *et seq.*

4. *Or those eighteen . . . . tower in Siloam.* This tower was in the walls of Jerusalem, at the south-east angle thereof.—*See* § 55, p. 118, GEOG. NOT., 'Siloam.'

Sinners. ωφειλεται, 'debtors,' a Jewish phrase for *sinners*: those who obey not are reckoned debtors to

PRACTICAL REFLECTIONS.

Lu. xiii. 1—5. In the present dispensation God deals with communities as such, so that the guilt of the whole may be visited upon individual members, whilst others escape. Thus we are not to look upon those who suffer as peculiarly guilty, but rather as a warning to all who are in the same condemnation; as foreshadowing the doom awaiting all, should repentance and amendment not follow. Those whose blood Pilate mingled with their sacrifices, and those upon whom the tower in Siloam fell, were signs of the approaching destruction of the body of the Jewish people; when their blood was literally mingled with their sacrifices, and all their strong holds were thrown down; and they, so far as they were a nation inhabiting the promised land, were buried in the ruins.

By the mention of the Galilæans whose blood Pilate had mingled with their sacrifices, Jesus was supplied with a case in point, for the illustration of the close of his preceding discourse. But although even the Son of God was the speaker, the words of warning were unheeded by the nation; they knew not their time; they allowed the day of their merciful visitation to pass unimproved. They were in due time delivered unto the officer, and cast into prison; where they have remained, and must remain, until they accept

WITH GREAT CARE SHOULD WE GUARD AGAINST UNCHARITABLE CENSURES OF THOSE WHOM GOD AFFLICTS.

REMEMBERING THAT HIS STROKES UPON THEM ARE GIVEN TO BE MERCIFUL WARNINGS TO US.

LUKE xiii. 6—9.

6 He-spake also this parable; A-certain *man* had a fig-tree planted in his vineyard;
7 and he-came and-sought fruit thereon, and found none.* Then said-he unto the dresser-of-his-vineyard, Behold, these-three years I-come seeking fruit on this fig-tree,
8 and find none: cut-it-down; why cumbereth-it καταργεῖ the ground? And he answering said unto-him, Lord, let-it-alone this year also, till I-shall-dig about it, and dung
9 *it:* and if it-bear fruit, *well:* and if not, *then* after-that εἰς το μελλον thou-shalt-cut-it-down.

SCRIPTURE ILLUSTRATIONS.

Lu. xiii. 6. *vineyard—see* Is. v. 1—7.

sought fruit—see Mt. xxi. 19, 20, § 83, p. 275.

7. *these three years*—Under Moses and the succeeding judges, under the kings, and since the return from Babylon, the Jews had been given three seasons of privilege, which had not resulted in correspondent fruitfulness—They were since the beginning of the Baptist's ministry given a fourth and last trial before their excision; of which they were very distinctly apprised by John, Mt. iii. 10, § 7, p. 53, 'And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.'—And *see* NOTE.

9. *cut it down*—So early as the time of Moses the Lord said, Ex. xxxii. 9, 10, 'I have seen this people, and, behold, it *is* a stiffnecked people: now therefore let me alone, that my wrath may wax hot against them, and that I may consume them:'—Jesus expressly declares that the threatened judgment upon their nation should come before that generation had passed away, Mt. xxiii. 36; xxiv. 34, §§ 85, 6, pp. 320, 40.

NOTES.

the law, or rather, to that Divine justice from which the law came.

['As the whole of the unbelieving Jewish community was divisible only into comprehensive members of the native Jews and the Galilæans respectively; so it is observable we have two instances adduced of visitations distinctly affecting, in the first place, only a certain part of either of these divisions, each of which is made the foundation of a prophetical warning, by way of admonition to the rest, of what might be expected, for similar reasons, by all.'—*Greswell.*

'This is the first of a series of predictions, relating to a common subject, the punishment of the infidel Jews, and the destruction of Jerusalem.'—*Ibid.*

'The destruction of the unbelieving Jews at last, so far as concerned the *fact* itself, was sudden, indiscriminate, and complete, like that of the eighteen who perished at Siloam; and in the *mode* and circumstances of the event, bore no improbable relation to the fate of the Galilæans.'—*Ibid.*]

Lu. xiii. 6—9. *A certain* man *had a fig tree, &c.* 'This parable was intended to enlarge on the idea in the preceding discourse, and enforce the foregoing warning, by announcing the impending destruction which would attend the long-continued abuse of God's mercy.'—*Bloomf.*

'The vineyard represents the visible church of God; the owner of the vineyard is God, the Lord of the church; and the tree, which is planted in the vineyard, is the people of the Jews.'—*Greswell.*

['The parable of the barren fig tree is a prospective allusion to both St. Matthew and St. Mark in conjunction; and prepares the way for the account of the malediction judicially inflicted on a similar tree, and for a similar fault, which they record (Mt. xxi. 18, 19, and Mk. xi. 13, 14, § 83, p. 275). These different accounts illustrate each other: for the moral of the parable, which is a prophetical allegory, and the end of the malediction inflicted upon the tree, which was purely symbolical, it might be shewn combine together, and are in fact, the one the completion of the other. The fig tree on mount Oliver, and the fig tree in the parable, bear the same typical relation; and the curse pronounced upon the former is but the execution of the sentence which had been already passed upon the latter, and only for a time suspended.'—*Greswell*, Vol. I. Diss. i. p. 25.]

'In this parable our Lord proceeds to enforce the warning addressed by him to the Jews, in ver. 3, 5. Its unfruitfulness for three years represents the little return which the Jews had made to God, for the advantages which they had enjoyed. The year during which the tree was not only let alone, but dug about and dunged, represents the respite, and the additional means of grace, which were granted to the Jews, during the ministries of John the Baptist, of our Lord, and of his apostles.'—*Lonsdale and Hale.*

7. *Three years.* It was now towards the close of the third year of our Lord's ministry, during which time he had been calling the people to repentance, and had wrought many miracles in attestation of his Divine mission among them. But *see* SCR. ILL. *supra.*

Why cumbereth it the ground? The word *cumber* here means to render *barren*, or *sterile*. By taking up the juices of the earth, this useless tree rendered the ground sterile, and prevented the growth of the neighbouring vines.

[9. *If it bear fruit, well.* 'The abrupt termination of these concluding words of the dresser of the vineyard is a singular beauty, which, instead of being retained or improved, is lost or impaired by the supplement of the ellipsis in the version. It arises from a presentiment in the speaker, that a disappointment even of this last and final effort to reclaim the tree, was probably to be expected. To fill up his words by the introduction of the particle, *well*, would not only make them a plenary proposition, which they are not in the original, but would be inconsistent with the train of his thoughts at the time, and destructive of the pathos of the passage; and instead of an ominous and melancholy presage, would convey the expression of a cheerful hope and confidence about the result.'—*Greswell on the Parables*, Vol. III. p. 362.

If not, . . . thou shalt cut it down. 'Our Lord's ministry had been carried on three years, and would be brought to a close in the fourth. If the event should prove that their impenitence was protracted beyond this period, their reprobation also would be final, and the sentence of their excision, whether immediately to be put into execution or not, would nevertheless become fixed and irreversible.'—*Greswell.*

'The deficiency of detail of the further course of the event is critically supplied by another incident in the gospel narrative, the curse pronounced on the barren fig tree, omitted by Luke, but recorded by Matthew, xxi. 18, 19, [Mk. xi. 13, 14,] § 83.'—*See* NOTE, *supra.*

'The preaching of the apostles, . . . after our Lord's personal ministry was over: . . . a new trial or concession, intended for the benefit of the nation at large, whose infidelity as such, and whose punishment in consequence of it, were both already certain, but for the sake of confirming or making good the covenant with or unto many, in the language of Da. ix. 27; that is, of verifying the Divine promises to those whom St. Paul denominates the *election*, that individual portion of the much larger community, or nation of the Jews, by whom the preaching of christianity, though unsuccessful with the rest, should be received. The number of this election was not complete until the time appointed for the days of vengeance was arrived, that is, until the interval between the day of pentecost, and the commencement of the Jewish war was consummated.'—*Ibid.*

PRACTICAL REFLECTIONS.

of the punishment of their iniquity: wrath has come upon them to the uttermost. But let us not look upon the Jews as alone guilty, because they suffered *See continuation of* PRAC. REFLEC. *next page.*

* On this prospective allusion, *see* NOTE, *supra.*

PRACTICAL REFLECTIONS, § 64, *continued*.

such things; rather let us, from their case, discern our own danger, and be warned to flee from the wrath to come.

In a future state individuals will be dealt with according to their individual merits; but, in the present time, let us look upon calamities less as the punishment of individuals than as warnings unto all.

[Lu. xiii. 6. Let us ever remember that, both individually and collectively, we are to bring forth fruit, not unto ourselves, but unto God.]

7 *ver.* Let us admire the long-suffering kindness of our God, in that he hath not long since cut us down as cumberers of the ground: and, whilst we admire the patience of God in so long bearing with our unfruitfulness, let us not presume that as it has been in the past, so it will be in the future.

[8, 9 *ver.* The abundance bestowed upon a people, after having long misimproved God's mercy, may be the last effort to revive their fading virtues. Let us therefore not boast of even the favours bestowed upon us by God; but, feeling our increased responsibility, seek humbly and earnestly to improve them.]

'The opportunities of his mercy and patience are often unexpectedly lengthened out through the mediation of his Son, and the prayers of his ministers. And, if he spare, ministers ought to be diligent. The most unfruitful sinners may be renewed and turned to God by the gospel; but the obstinate abuse of this will at last issue in men's just and inexpressible ruin. Cries for mercy will then become vain, hopes and pleas from external privileges will be defeated, and there will be none to intercede for the sinner.'

SECTION 65.—(G. 34, 5.)—[*Lesson* 61, *continued*.]—JESUS ON THE SABBATH DAY HEALS A WOMAN WHO HAD A SPIRIT OF INFIRMITY EIGHTEEN YEARS: AND JUSTIFIES THE ACT AGAINST THE RULER OF THE SYNAGOGUE. JESUS AGAIN DELIVERS THE PARABLE OF THE GRAIN OF MUSTARD SEED, AND OF THE LEAVEN.—Luke xiii. 10—21.

INTRODUCTION AND ANALYSIS.

Lu. xiii. 10—3. In a synagogue, where Jesus is teaching on the sabbath, there is a woman having an infirmity of eighteen years' standing: Jesus calls her to him, and says, '*Thou art loosed from thine infirmity.*' He lays his hands on her; she is healed, and glorifies God.

—— 14. The ruler of the synagogue is indignant; and tells the people that there are six days for work, and that they ought not to come to be healed on the sabbath.

Lu. xiii. 15, 6. Jesus vindicates his conduct, in having on the sabbath day released from Satan's bond this daughter of Abraham.

—— 17. The adversaries of Jesus are ashamed: and the people rejoice for all the glorious things which are done by Him.

—— 18, 9. Jesus delivers the parable of the grain of mustard seed, as in Mt. xiii. 31, 2, § 32, p. 248.

—— 20, 1. The parable of leaven hid in three measures of meal, as in Mt. xiii. 33, *ib.*

(G. 34.)—No. 65.—*Jesus on the sabbath day heals a woman who had a spirit of infirmity eighteen years: and justifies the act against the ruler of the synagogue.*—*Luke* xiii. 10—.7.

10 And he-was teaching in one-of-the synagogues on the sabbath. 11 And, behold,
there-was a-woman which-had a-spirit of-infirmity eighteen years, and was bowed-to-
12 gether συγκυπτουσα, and could in no-wise lift-up ανακυψαι *herself*. And when-Jesus
saw her, he-called *her to him*, and said unto-her, Woman, thou-art-loosed-from thine
13 infirmity. And he-laid *his* hands on-her: and immediately she-was-made-straight
ανωρθωθη, and glorified God.
14 And the ruler-of-the-synagogue answered with-indignation, because-that Jesus had-
healed on-the sabbath-day, and-said unto-the people, There-are six days in which *men*
ought to-work: in them therefore come *and*-be-healed, and not on-the sabbath day.
15 The Lord then answered him, and said, *Thou* hypocrite, doth-not each-one of-you
on-the sabbath-loose his ox or *his* ass from the stall, and lead-*him*-away to-watering?

SCRIPTURE ILLUSTRATIONS.

Lu. xiii. 13. *laid* his *hands*—*see* Mk. xvi. 18, § 98; Ac. ix. 17, &c.

14. *six days, &c.*—as enjoined in the fourth commandment, Ex. xx. 9, 'Six days shalt thou labour, and do all thy work:'

not on the sabbath day—The Jews had before been enraged because he had effected a similar cure upon a man on the sabbath day, Jno. v. 5—16, § 23, p. 175—*see also* Mt. xii. 10—4, § 25, p. 195.

15. *hypocrite*—*see* ch. xi. 39—44; xii. 1, §§ 63, 3, pp. 156— —Pr. xi 9, 'An hypocrite with *his* mouth destroyeth his neighbour: but through knowledge shall the just be delivered.'

loose his ox or his *ass, &c.*—*see* ch. xiv. 5, § 67, p. 180.

NOTES.

Lu. xiii. 11. *A spirit of infirmity.* An evil spirit causing infirmity, as appears from ver. 16, where our Lord expressly attributes the woman's infirmity to Satan.

14. *The ruler of the synagogue. See* § 36, p. 286, ADDENDA, '*Ruler*,' *&c.*

Answered with indignation. It is not an infrequent case to find men filled with madness, while beholding the power of God's grace and mercy in others.

[15. Thou *hypocrite.* His objection to Christ's work of mercy on the sabbath is supposed to have been, not from any reverence for the day, but from envy and malice at Jesus' power and popularity; and yet he pretended not to oppose Jesus, but only to reprove the people out of zeal for God.]

PRACTICAL REFLECTIONS.

[Lu. xiii. 11—3. The sabbath is a day in which the followers of Christ should, like their Lord, remove, as opportunity offers, the bands of those that are bound, that they may the better enjoy the rest which God has appointed for man on his holy day.]

When touched by the healing hand of Jesus, and equally when upheld by him in health, let us with grateful hearts glorify God.

[14 *ver.* Let us beware of hasty wrath, especially upon witnessing the increase of good to others. Let us not have such a regard for ceremonial worship as would make us indifferent to the temporal condition of the worshippers.]

[15 *ver.* The conduct of many professedly christian rulers is even more inconsistent than that of the ruler of the Jewish synagogue, in not allowing those under them to be loosed from the curse of labour upon the day appointed by our heavenly Father for rest and refreshment; appointed, not to man only, but even to the ox and the ass.]

A good man will be merciful, even to his beast; but he will not be less so to his own flesh and blood.

LUKE xiii. 16—21.

16 And ought not this *woman*, being a-daughter of-Abraham, whom Satan hath-bound, lo,
17 these eighteen years, be-loosed from this bond on-the sabbath day? And when-he had-said these-things, all his adversaries were-ashamed: and all the people rejoiced for all the glorious-things ἐνδόξοις that were-done by him.

(G. 35.)—*Jesus again delivers the parable of the grain of mustard seed, and also that of the leaven.—Luke* xiii. 18—21. *Going Southward.*

18 Then said-he, Unto-what is the kingdom of God like? and where-unto shall-I-
19 resemble it? It-is like a-grain of-mustard-seed, which a-man took, and-cast into his garden; and it-grew, and waxed a-great tree; and the fowls of-the air lodged in the branches of-it.
20 And again he-said, Where-unto shall-I-liken the kingdom of God? 21, It-is like leaven, which a-woman took and-hid in three measures of-meal, till the-whole was-leavened.

SCRIPTURE ILLUSTRATIONS.

Lu. xiii. 16. *daughter of Abraham*—Abraham is spoken of as 'the father of all them that believe,' Rom. iv. 11—Thus Jesus said of Zacchæus, Lu. xix. 9, § 80, p. 247—' This day is salvation come to this house, forsomuch as he also is a son of Abraham.'—Peter, writing to believing women, saith of Abraham, 1 Pe. iii. 6, ' whose daughters ye are, as long as ye do well, and are not afraid with any amazement.'

Satan—*see* the case of Job, ch. i. ii., and that of Paul, 2 Co. xii. 7, ' lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.'

17. *ashamed*—Is. xlv. 24, ' Surely, shall *one* say, in the LORD have I righteousness and strength: *even* to him shall *men* come; and all that are incensed against him shall be ashamed.'—1 Pe. iii. 15, 6, ' But sanctify the Lord God in your hearts; and *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.'

all the people rejoiced, &c.—This, which took place among these Jews, is promised in the fullest sense with regard to their outcast brethren, called in scripture, ' All the house of Israel'—Is. xlv. 25, ' In the LORD shall all the seed of Israel be justified, and shall glory.'—*Comp.* Exe. xi. 15—23.

19. *a grain of mustard seed—see on* Mt. xiii. 31, .2, [Mk. iv. 30—.2,] § 32, p. 248.

21. *like leaven—see on* Mt. xiii. 33, § 32, p. 248, .9.

NOTES.

Lu. xiii. 16. *A daughter of Abraham. Comp.* ch. iii. 8, 9, § 7, p. 52; Jno. viii. 39, § 55, p. 104; Ac. xiii. 26; and SCRIP. ILLUS. *supra.*

Whom Satan. See ' Devil,' Mt. iv. 1, § 9, p. 63; xiii. 39, § 33, p. 260; Lu. x. 18. .9, § 60, p. 143.—*Comp.* Eph. vi. 11, .2; 1 Pe. 5, 8.

18—21. *See* these parables explained, Mt. xiii. 31—.3, § 32, p. 248.

19. *Grain of mustard seed.* Christ, the seed of the kingdom, was, in his first coming, little and despised of the people. Nevertheless, he was then planted by God in his garden; and to all that are planted together in the likeness of his death, there is promised a glorious resurrection. Then the time of singing will be come, of which the Lord hath said, ' *Thy dead men shall live,* together with *my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew* is as *the dew of herbs, and the earth shall cast out the dead,*' Is. xxvi. 19.

[21. *Three measures of meal.* The measure was about a peck and a half English, and three measures was probably the quantity usually leavened at one time for domestic use. There have been three grand dispensations, the Patriarchal, the Mosaic, and the Christian; but throughout all, the children of God have the same faith, and the same word of promise, whereby the same will of God is wrought in them all; and this in the soul, body, and spirit of each. And this blessed influence extends to the three grand families of mankind, the descendants of the three sons of Noah. The Law, the Psalms, and the Prophets, the three grand portions of the words of God, had been ministered to the Jews, during the three seasons, noticed in our Lord's genealogy, Mt. i. 17—*see on these three years,* ver. 7, *supra,* § 64, p. 174.]

PRACTICAL REFLECTIONS.

Lu. xiii. 16. It is the character of Satan to impose bonds upon, and otherwise afflict the children of God. Let us pray to be delivered from his power. Let us cleave humbly and hopefully to the Saviour, whose power, now that he is on the throne of his Father, is not less than when he walked upon the earth. So far as our influence extends, let the sabbath be to all a day of release, especially from the bonds of Satan.

[17 *ver.* Let us, with the Faithful and True Witness, fearlessly vindicate the cause of truth and goodness; and let us, against all opposition, practically maintain the cause of our Master, the liberty of doing good.]

Let us pray that the time may soon come, when all the people shall rejoice, for all the glorious things done by our blessed Redeemer.

[18, .9 *ver.* Let us who see so far the fulfilment of our Lord's prediction with regard to the extension of his cause, and the shelter afforded to the nations under its influence—let us, with rejoicing confidence in the truth of all that he hath promised, give thanks unto his name.]

20, .1 *ver.* Leaven may produce its effects more speedily, but not the continuous increase of the natural growth. Let us seek to have the living principle within us that may bring forth fruit unto everlasting life, and not merely act until the whole is leavened. Let us see that none of the old leaven remain hid within us.

ADDENDA.

COMPARISON OF LUKE xiii. 18—21, WITH MATT. xiii. 31—.3, § 32, p. 248.

Lu. xiii. 18. Then said he,
Unto what is the kingdom of God like?
and whereunto shall I resemble it?
19 It is like a grain of mustard seed,
which a man took, and cast into his garden;
and it grew,
and waxed a great tree;
and the fowls of the air
lodged in the branches of it.
20 And again he said,
Whereunto shall I liken the kingdom of God?
21 It is like leaven,
which a woman took
and hid in three measures of meal,
till the whole was leavened.

Another parable put he forth unto them, Mt. xiii. 31.
saying, The kingdom of heaven
is like to a grain of mustard seed,
which a man took, and sowed in his field:
which indeed is the least of all seeds: 32
but when it is grown, it is the greatest among herbs,
and becometh a tree,
so that the birds of the air come
and lodge in the branches thereof.
Another parable spake he unto them; 33
The kingdom of heaven
is like unto leaven,
which a woman took,
and hid in three measures of meal,
till the whole was leavened.

SECTION 66.—(G. 36, .7.)—[*Lesson* 61, *continued.*]—JESUS REPLIES TO THE QUESTION, LORD, ARE THERE FEW THAT BE SAVED? JESUS IS ADVISED BY CERTAIN OF THE PHARISEES TO DEPART OUT OF THE TERRITORIES OF HEROD; HIS ANSWER PREDICTS HIS DEATH IN JERUSALEM. HE LAMENTS OVER THAT WICKED AND IMPENITENT CITY.—Luke xiii. 22—35.

INTRODUCTION AND ANALYSIS.

Lu. xiii. 22. Jesus proceeds '*through the cities and villages, teaching, and journeying toward Jerusalem.*'

—— 23. One asks, '*Lord, are there few that be saved?*'

—— 24. Jesus says, '*Strive to enter in at the strait gate:*'—*Comp.* Mt. vii. 13, § 19, p. 139.

—— 25—.7. Jesus describes the case of those who will seek to enter in after the door has been shut.—*Comp.* Mt. vii. 21—3, § 19, p. 140.

—— 28—30. As in Mt. viii. 11—.3, § 28, p. 220, Jesus describes the disappointment of those who presume upon their natural descent, when they will see strangers from all the ends of the earth, enjoying with the patriarchs the kingdom, whilst they themselves are thrust out.

Lu. xiii. 31. Certain Pharisees advise Jesus to get away out of Herod's dominions, else Herod will kill him.

—— 32, .3. Jesus bids them '*tell that fox,*' that for two days longer he may have an opportunity of seeing his miracles; which, after the third day, he may vainly desire to witness.—Jesus intimates that he is about to be put to death in Jerusalem, which has a monopoly of killing the prophets.

—— 34, .5. Jesus laments over Jerusalem, and declares the temple desolate.—*See also* Mt. xxiii. 37—.9, § 85, p. 320.

(G. 36.)—No. 66.—*Jesus answers the question, Lord, are there few that be saved? Luke* xiii. 22—30.

22 And he went through the cities and villages, teaching, and journeying toward Jerusalem.

23 Then said one unto him, Lord, are there few that be saved? And he said unto them,

24 Strive Αγωνιζεσθε to enter in at the strait gate: for many, I say unto you, will seek to-

25 enter in, and shall not be able ισχυσουσιν. When once the master of the house is

SCRIPTURE ILLUSTRATIONS.

Lu. xiii. 22. *through the cities and villages, &c.*—*see* Mt. ix. 35, § 38, p. 293.

journeying toward Jerusalem—*see* on his determination to go to Jerusalem, ch. ix. 51, § 59, p. 135.

23. *are there few that be saved?*—Jesus had before said, Mt. vii. 13, .4, § 19, p. 139, 'Enter ye in at the strait gate: . . . because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.'—But it is not to be so always; for of Christ it is said, Ps. lxxii. 17, 'All nations shall call him blessed.'—*See also* Rev. vii. 9, 'After this I beheld, and, lo, a great,' &c.—*See on* ver. 28, p. 178.

24. *will seek, &c.*—Jesus had said to the Jews, Jno. vii. 34, § 55, p. 94, 'Ye shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come.'

25. *When once, &c.*—Salvation is to be sought for now: He. iii. 15, 'To-day if ye will hear his voice,' &c.—Ps. xxxii. 6, 'For this shall every one that is godly pray unto thee in a time when thou mayest be found:'—Is. lv. 6, 'Seek ye the LORD while he may be found, call ye upon him while he is near:'

NOTES.

Lu. xiii. 22. *Journeying toward Jerusalem. See* ADDENDA, § 59, p. 138.

[23. *Are there few that be saved?* It is a received opinion among some of the Jews, that all Israel shall have a part in the world to come; others limit salvation to a few *elect, see* 2 Esdr. viii. 1; and this man might put the question to know Christ's view of the matter. Our Lord (agreeably to his custom of never replying to questions of mere curiosity) was pleased to return no answer; but makes his words an answer to the question which *ought rather* to have been asked, namely, *how* salvation is to be attained. He exhorts his hearers to secure their own salvation before it should be too late.

24. *Strive, &c.* αγωνιζεσθε, 'contend,' 'strive, as in an agony,' 'exert your utmost strength to enter in.—*Doddr.* 'Strive as those that run for a prize; excite and exert yourselves to the utmost.'—*Hen.* Let your salvation be the grand business of your life.]

Strait gate. See on Mt. vii. 13, § 19, p. 139. The christian course, which leadeth unto life eternal, is so beset with trials and temptations, that only such as pursue an undeviating life of faith in the Son of God, doing unto others as they would have others do unto them, can realize it.

Many . . . will seek to enter in, &c. Many by their own fancied righteousness seek to gain eternal life; but only such as trust in the finished work of Christ, and are willing to be conformed to his righteousness, can be admitted to the marriage supper of the Lamb.

There seems to be a contrast between striving and seeking; also between striving now, when the door is open, and seeking hereafter to have entrance, when the door has been shut. We are to be not merely passive; we are to put forth energy; and we are to do it now. We are to be careful that we begin aright; and we are to take heed to our ways, that we make progress in the right direction.

25. *When once the master of the house, &c.* Here our Lord speaks of himself as possessed of full power to admit, or shut out, whom he will.—*Comp.* He. iii. 6.

PRACTICAL REFLECTIONS.

Lu. xiii. 22. If apology be necessary, itinerant preachers and teachers have the highest example to plead in their behalf.

We should endeavour to make our journeys useful to the spread of the truth.

[23 *ver.* Let us thankfully accept salvation through Christ, and endeavour to make it known to others, rather than curiously inquire into the number of the saved. And yet, when we look at those portions of the globe which have remained in heathen darkness, or are sunk in superstition, as compared with those where the light of the gospel is freely diffused; and again, when we think of the vast numbers of irreligious and unconverted that swarm in gospel lands, as contrasted with the true disciples of Christ, we are almost tempted to repeat the question, '*Lord, are there few that be saved?*' The case, however, is very different now from what it was when Jesus was journeying with his little flock, to where he was about to suffer as a malefactor; and doubtless the difference will be abundantly greater, when the knowledge of the glory of the Lord shall cover the earth as the waters cover the sea; when all nations shall be blessed in him, and call him blessed.]

24 *ver.* Though salvation be the free gift of God, let us not think that it is ours by a wish, without our wills being put forth in earnest persevering effort, to become acquainted with Christ in his fulness of truth and grace.

Now we may agonize successfully; but should the opportunity be lost, we may suffer the agony of disappointment. '*Now is the accepted time,*' &c.

TAKE HEED, BRETHREN, LEST THERE BE IN ANY OF YOU AN EVIL HEART OF UNBELIEF.—Heb. iii. 12.

TO-DAY IF YE WILL HEAR HIS VOICE, HARDEN NOT YOUR HEARTS, AS IN THE PROVOCATION.—Heb. iii. 15.

risen-up, and hath-shut-to the door, and ye-begin to-stand without, and to-knock-at the door, saying, Lord, Lord, open unto-us; and he-shall-answer *and*-say unto-you, I-know 26 you not whence ye-are: then shall-ye-begin to-say, We-have-eaten and drunk in-thy 27 presence, and thou-hast-taught in our streets. But he-shall-say, I-tell you, I-know you 28 not whence ye-are; depart from me, all *ye* workers of iniquity ἀδικίας. There shall-be weeping and gnashing of teeth, when ye-shall-see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out ἐκβαλλομένους 29 ἔξω. And they-shall-come from the-east, and *from* the-west, and from the-north, and 30 *from* the-south, and shall-sit-down in the kingdom of God. And, behold, there-are last which shall-be first, and there-are first which shall be last.

(G. 37.)—*Jesus advised by certain of the Pharisees to depart out of Herod's dominions; He laments over Jerusalem.—Luke* xiii. 31—5.*

31 The same day there-came certain *of the* Pharisees, saying unto-him, Get-thee-out, and 32 depart hence: for Herod will kill thee. And he-said unto-them, Go-ye, and-tell that

SCRIPTURE ILLUSTRATIONS.

Lu. xiii. 25. *shut to the door*—Mt. xxv. 10, § 86, p. 317, 'They that were ready went in with him to the marriage: and the door was shut.'

Lord, Lord, open unto us, &c.—see on Mt. vii. 21, § 19, p. 140, 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven;'

I know you not—see on Mt. vii. 23, § 19, p. 141.

28. *There shall be weeping, &c.—see on* Mt. viii. 12, § 28, p. 220.

see Abraham, &c.—see Mt. viii. 11, § *ib.*—It is observable that the description of the redeemed, Rev. vii. 9, 10, is correspondent to the three names, Abraham, Isaac, and Jacob—Abraham meaning '*the father of a great multitude.*'—'After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues,'—Jacob means '*supplanter,*' and Israel '*prince of God,* or *prevailer*'—and these are described as having overcome, thus they 'stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;'—Isaac means '*laughter*'—and these have been made glad, 'and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.'

29. *from the east, and . . . west, &c.—see on* Mt. viii. 11, § 28, p. 220.

30. *last which shall be first—see* Mt. xix. 30, § 75, p. 230.

31. *Herod will kill thee*—Herod had before killed John the Baptist, Mt. xiv. 3—11, § 40, p. 305—He had been perplexed respecting Jesus, 'and he desired to see him,' Lu. ix. 7—9, § *ib.* p. 304.

32. *that fox*—Zep. iii. 3, 'Her princes within her *are* roaring lions; her judges *are* evening wolves;' &c.

Behold, I cast out devils, &c.—Herod, who was desirous of a long season to see Jesus, because he had heard many things of him, 'hoped to have seen some miracle done by him,' ch. xxiii. 8, § 90, p. 447.

NOTES.

Lu. xiii. 25. *I know you not, &c. See on* Mt. vii. 21—3, § 19, p. 140. That is, I never approved, loved, or regarded you as my friends.—*See* Ps. i. 6; 1 Co. viii. 3; 2 Ti. ii. 19.

[26. *We have eaten and drunk, &c.* Many who partake of the ordinances of baptism and the Lord's supper, and live but for their own gratification, will find their outward profession only the more aggravates their shame when they are counted with the workers of iniquity, '*The wicked shall be turned into hell,* and *all the nations that forget God,*' Ps. ix. 17. 'It is an awful consideration, that many a man of eminent gifts, whose talents are a source of public utility, should be only as a *way-mark* or *finger-post* in the way to eternal bliss, pointing out the road to others, and yet neglecting to walk in it himself.'—*A. Clarke.*]

28. *Weeping and gnashing of teeth.* Words expressive of grief, envy, and rage, at their hopeless condition.—*See next paragraph.*

And you yourselves *thrust out.* The Jews supposed themselves the children or members of 'the kingdom of God,' to the exclusion of the Gentiles.

28, .9. *See on* Mt. viii. 11, .2, § 28, p. 220.

[30. *There are last, &c.* The first in profession; and, in the opinion of themselves and of their fellow-creatures, the first for purity and virtue, *shall be* last in God's esteem. The Jews, once the first and most distinguished people of God, will reject the gospel and be rejected; and nations who had then no name among the living, who were 'Lo-ammi,' Gentiles, will be brought to the knowledge of the truth, and become the first, the chief, and the most exalted people of God.—*See* Mt. xix. 30, § 75, p. 230; xx. 16, § 76, p. 233.—*Comp.* Je. iii. 11—8, ... Eze. xi. 15—20.]

31. *Herod.* This was *Herod Antipas,* a son of *Herod the Great;* he ruled over Galilee and Perea.—*See on* Mt. xiv. 1, § 40, p. 304.

Will kill thee. θέλει σε ἀποκτεῖναι, 'intends,' or rather, 'is determined to kill thee.'

32. *Go ye, and tell that fox.* The fox is an emblem of cunning, slyness, and of artful mischief. But let us carefully distinguish between those things wherein Christ is our pattern, and those which are peculiar to his office. His extraordinary office justified him in

PRACTICAL REFLECTIONS.

Let us have fellowship with Christ now, if we desire to be united with him in glory hereafter.

[Lu. xiii. 26, .7. It is not our participation of Christian privileges, such as the Lord's supper, and the very teaching of Christ, which marks men out as being of the saved; but it is their being saved from their sins, and their ceasing to be workers of iniquity. If they who can plead that Christ has taught in their streets, are to be thrust out, what must become of those who refuse him even that privilege?]

28 *ver.* When we think of the number of the redeemed, we are not to limit our view to our own sect, or land, or nation, or time. The cause of God is one from the beginning, and extends to every clime. And all, from the patriarchs downward, who have feared God, and wrought righteousness, will be found one in the kingdom of God.

28, .9 *ver.* It is not natural descent, any more than being given religious privileges, which will save us. Many of the children of Abraham, Isaac, and Jacob, will be thrust out; and multitudes who counted not their descent from the fathers, and had as little trust in their being made sons of God by the will of man, are, from all the ends of the earth, to be gathered together into glory.]

30 *ver.* Let us not boast of being the first in privi-

* 'It is probable that Jesus was at this very time in Galilee; and it is certain that he must have been somewhere in Herod's dominions. It must be evident, likewise, that the effort which he was now making, and still should make, to gather the children of Jerusalem together, was the *last* effort of the kind; upon the failure of which, this house would be left unto them desolate.'—*Greswell,* Vol. II. Diss. xxxi. p. 533.

HOW MUCH WISER ARE THEY WHO ENTER WHILE THE DOOR IS YET OPEN, THAN THOSE WHO DELAY TILL IT IS SHUT, WHEN ALL THEIR KNOCKING WILL BE IN VAIN.

LUKE xiii. 33—.5.

fox, Behold, I-cast-out devils, and I-do cures ιασεις επιτελω to-day and to-morrow, and
33 the third *day* I-shall-be-perfected τελειουμαι. Nevertheless I must walk to-day, and
to-morrow, and the *day* following for it-can-not-be that-a-prophet perish out of Jeru-
34 salem. O-Jerusalem, Jerusalem, which killest the prophets, and stonest them that-are-
sent unto thee; how-often would-I have-gathered-thy children-together, as a-hen *doth*
35 *gather* her brood under *her* wings, and ye-would not! Behold, your house is-left unto-

SCRIPTURE ILLUSTRATIONS.

Lu. xiii. 32—5. *to-day and to-morrow*—Jesus intimates that if Herod was to have his desire as above, he must come now; if he stayed away beyond the third day, he would be too late, for then he would have finished his working, and have resigned himself to his sufferings. Herod did soon see Jesus, but beyond the time appointed—he was accordingly disappointed, ch. xxiii. 9, § 90, 'Then he questioned with him in many words; but he [Jesus] answered him nothing.'—Herod's case was thus in some measure illustrative of the parable, ver. 25, p. 178.

33. *Nevertheless I must walk, &c.*—The three days, during which Jesus might have been seen working miracles, as ver. 32, *supra*, were to be also three days spent in journeying to Jerusalem; so that if Herod would have what he desired, he must follow Jesus—*see on* ver. 32, *supra*.

34. *gathered thy children, &c.*—As prophesied by Caiaphas, the high priest, Jno. xi. 49—52, § 58, pp. 132, 3, Jesus laid down his life, that he might gather together in one the children of God that were scattered abroad; who had been lost as a people, but were to be found 'sons of the living God,' Ho. i. 10—'The twelve tribes . . . scattered abroad,' Ja. i. 1—unto whom the seal of the living God was more especially sent, Rev. vii. 2—4—and who are at length to be seen standing with the Lamb upon the mount Sion, having his Father's name written in their foreheads, xiv. 1.

ye would not!—With regard to their own case, Jesus had testified, 'Ye will not come to me, that ye might have life,' Jno. v. 40, § 23—and as to their brethren, 'all the house of Israel wholly,' so far from desiring that for which Jesus was about to lay down his life, the inhabitants of Jerusalem had said unto them, 'Get you far from the Lord: unto us is this land given in possession,' Eze. xi. 15—The Lord's will, however, was very different from theirs; he meant to gather the outcasts unto himself, into 'a little sanctuary in the countries where they shall come,' ver. 16—When for this purpose the Lord sent forth his word, as Mt. xxviii. 19, 20, § 86, ... the Jews would, if possible, have prevented the word of reconciliation from being preached to the outcasts, 1 Th. ii. 16, 'Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.'—Nay, even those Jews who were willing to receive salvation for themselves, had, with very great difficulty, their hearts enlarged to the purpose of God, with regard to the Gentiles: Ac. xi. 19, 'they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.'—Few indeed could enter into the spirit of the inquiry made by the Lord, in the ears of Jerusalem, Je. xiii. 20, 21, 'where *is* the flock *that* was given thee, thy beautiful flock? . . . I have seen thine adulteries, and thy neighings, the lewdness of thy whoredom, *and* thine abominations on the hills in the fields. Woe unto thee, O Jerusalem! wilt thou not be made clean? when *shall it* once *be*?'

NOTES.

using that *severity of language*, when speaking of *wicked princes and corrupt teachers*, to which we have no call. Jesus here speaks as a prophet; and indeed this is what he calls himself when speaking of what was about to befal him at Jerusalem.—*Wesley*.

[Lu. xiii. 32. *To-day and to-morrow, and the third* day. 'A Hebrew form of expression, which both in this and in the next verse, does not denote three days, but an indefinite period of time. Instances of similar forms of expression occur in Ge. xxxi. 2; Ex. iv. 10; De. xix. 6; Jos. iii. 4; 1 Sa. xix. 7; 1 Chr. xi. 2; Ho. vi. 2.'—*Lonsdale*. 'There may be an allusion in this number of days to the three years of our Lord's personal ministry.'—*Greswell*.]—*But see* SCRIP. ILLUS., *supra*.

33. *Cannot . . . . perish out of Jerusalem. See on* Mt. xvi. 21, § 50, p. 40.

34. *O Jerusalem, Jerusalem, &c.* 'This pathetic apostrophe was produced by the prospect of approaching death. The effort which he was now making, and should still make, to gather the children of Jerusalem together, was the *last* effort of the kind; upon the failure of which, their house should be left unto them desolate. Besides which, it is declared that they should not see him again until the time should come when they should say, Blessed is he who is coming in the name of the Lord; a declaration which a comparison with Mt. xxiii. 39, proves not to have been fulfilled merely when Jesus entered Jerusalem in triumph, xxi. 9, § 82, p. 264, but to belong to some period much later even than that. As now delivered, it was clearly *prophetically* delivered; and if this present occasion of the journeyings to Jerusalem was the last occasion of all, the *prolepsis* itself is naturally accounted for. The whole journey . . . . from first to last, was directed to a single purpose, that of producing by a final effort the conversion and repentance of the Jews; at the end of which, if it failed, ... might be said with great propriety, Ye shall see me no more again, as ye have seen me heretofore, until ye shall be prepared to say, Blessed is he who is coming in the name of the Lord.'—*Greswell*.

['After the triumphal entry into Jerusalem had taken place, we find our Lord still, as in Mt. xxiii. 39, pointing to the words of Ps. cxviii. 26, as being yet to be fulfilled, which shall be the second and glorious appearing of our great High Priest, who is now for us present into the heavens.'—*Greswell*.—*See on* Mt. xxiii. 37, § 85.]

As a hen doth gather *her brood, &c.* In the east, birds of prey are continually on the wing; hence it is difficult to rear chickens, because at every moment they are in danger of being pounced on and carried off. Hence, the eye of the mother is continually looking up, to watch the foes, and no sooner does she see them skimming along, than she gives a scream, and the brood, for protection, run under her wings.—And *see on* Mt. xxiii. 37—9, § 85, p. 320.

PRACTICAL REFLECTIONS.

lege, but see that we be not the last on account of our gross misimprovement of the unparalleled means of grace that are given us to enjoy.

[Lu. xiii. 32. It is not he who prepares external means of defence, who is the city's true defender. One Herod might build the temple, and another surround Jerusalem with walls that seemed to be impregnable, yet the entire race of Herods might well be designated foxes, in reference to the children of Jerusalem; to whom they proved as crafty beasts of prey, decoying them into destruction; occupying their minds with the empty forms of religion in place of the reality, and leading them to trust in mere creature power, in place of seeking deliverance and rest under the shadow of the God of Israel.]

32, 3 *ver.* The three days that remained of Jesus' journeying to Jerusalem, were like those which preceded, days in which he went about doing good, giving us, to the last, an example that we should follow his steps.

[Herod was appointed three days in which he might witness the miracles of Christ. He seems to have thought that he might, at his own convenience, procure some notable thing to be done by Jesus; but like those who stay away till the door is shut, he came too late. Herod could command the murderer's arm, but not the finger of God.]

34 *ver.* He who would, and who only could defend Jerusalem, wept over it, denouncing its crimes, and pronouncing its doom. No strength of walls, not even the tears of the Redeemer, could save Jerusalem as remaining unrepentant and unbelieving

LUKE xiii. 35.

you desolate: and verily I say unto you, Ye shall not see me, until *the time* come when ye shall say, Blessed *is* he that cometh in the name of the Lord.

SCRIPTURE ILLUSTRATIONS.

Lu. xiii 35 *desolate*—as had been threatened in the law, Le. xxvi. 31, 'And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours.'—And by the prophets, Eze. vii. 22, 'My face will I turn also from them, and they shall pollute my secret *place:* for the robbers shall enter into it, and defile it.'—Mi. iii. 10—2—

'They build up Zion with blood,
And Jerusalem with iniquity.
11, The heads thereof judge for reward,
And the priests thereof teach for hire,
And the prophets thereof divine for money:
Yet will they lean upon the LORD,
And say, *Is* not the LORD among us?
None evil can come upon us.
12, Therefore shall Zion for your sake be ploughed
And Jerusalem shall become heaps, [*as* a field,
And the mountain of the house as the high places of the forest.'

Ye shall not see, &c.—alluding to the name Jerusalem, 'the seeing of peace'—I had now nothing but the name, having refused to see Jesus as her Peace, He. ii. 3, 9, 17—Eph. ii. 14—7, 'For he is our peace, who hath made both one, and hath broken down the middle wall of partition . . . 15, for to make in himself of twain one new man, *so* making peace; 16, and that he might reconcile both unto God,' &c.—And see the better temple, which is now being built together '*for* an habitation of God through the Spirit,' 18—22.

Blessed is he that cometh, &c.—Ps. cxviii. 26—these words were afterwards made use of by the multitudes at his triumphal entry into Jerusalem, Mt. xxi. 9, § 82, p. 284—but after that event he repeats the saying, xxiii. 39, § 85, p. 321, *which see.*

PRACTICAL REFLECTIONS.

The will of man must be brought into accordance with the will of God, in order to man's enjoyment of salvation.

The abuse of the greatest favours indicates that the heaviest doom is approaching.

[Lu. xiii. 35. Let those who would domineer in the house of God, be warned by the case of the Jews. They had their wish; that house was made theirs; but in having the house without the Inhabitant, it was indeed left to them desolate, even as the nominal church would be, if without the Spirit of the living God. Let church rulers beware of seeking to make the church their own; lest by their success it cease to be the dwelling-place of the Most High, and thus come to be worse than valueless. Jerusalem can never become worthy of its name, until it receive the messengers of God in peace.]

When the Jews in Jerusalem, in place of cursing the Nazarene, are seen welcoming him that cometh in the name of the Lord, they are not far from the termination of their long time of trouble, which cannot end, but by their seeing and acknowledging HIM WHO IS OUR PEACE.

ADDENDA.

COMPARISON OF LUKE xiii. 23—35, WITH PORTIONS OF OUR LORD'S DISCOURSES AS GIVEN BY MATTHEW.

	LUKE xiii.	MATT. vii.
22	And he went through the cities and villages, teaching, and journeying toward Jerusalem.	
23	Then said one unto him, Lord, are there few that be saved? And he said unto them,	
24	Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.	Enter ye in at the strait gate: 13 because strait *is* the gate, 14
25	When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us: and he shall answer and say unto you, I know you not whence ye are:	for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat: and narrow *is* the way, which leadeth unto life, and few there be that find it. Not every one that saith unto me, Lord, Lord, 21 shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.
26	then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.	Many will say to me in that day, 22 Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?
27	But he shall say, I tell you, I know you not whence ye are: depart from me, all ye workers of iniquity.	And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.
28	There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets,	And I say unto you, viii. 11 That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.
29	And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.	But the children of the kingdom 12 shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.
30	And, behold, there are last which shall be first, and there are first which shall be last.	But many *that are* first shall be last; xix. 30 and the last *shall be* first.
	(☞ *Ver.* 31—3, *see* p. 178, *supra*	
31	O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not!	O Jerusalem, Jerusalem, xxiii. 37 *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!
35	Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until *the time* come when ye shall say, Blessed *is* he that cometh in the name of the Lord.	Behold, your house is left unto you desolate. 38 For I say unto you, 39 Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

THOU WILT KEEP HIM IN PERFECT PEACE, WHOSE MIND IS STAYED ON THEE: BECAUSE HE TRUSTETH IN THEE.—Isa. xxvi. 3.

LORD, THOU WILT ORDAIN PEACE FOR US: FOR THOU ALSO HAST WROUGHT ALL OUR WORKS IN US.—Isa. xxvi. 12.

SECTION 67.—(G. 38—40.)—[*Lesson* 62.]—JESUS, WHILE EATING BREAD ON THE SABBATH DAY IN THE HOUSE OF A CERTAIN RULER, A PHARISEE, HEALS A MAN OF THE DROPSY. AFTER THIS, HE GIVES SUITABLE ADVICE TO THE GUESTS, AND ALSO TO HIS HOST; AND IN ANSWER TO AN OBSERVATION OF ONE OF THE GUESTS, DELIVERS A PARABLE RELATING TO THE MYSTERIES OF THE KINGDOM. HE WARNS THE MULTITUDES, WHO WERE FOLLOWING HIM IN HIS JOURNEYINGS, OF THE SELF-DENIAL, FORESIGHT, AND PERSEVERANCE, NECESSARY FOR THOSE WHO WOULD BECOME HIS DISCIPLES.—Luke xiv.

INTRODUCTION AND ANALYSIS.

Lu. xiv. 1—6. Jesus on the sabbath day goes into the house of a chief Pharisee to eat bread, and is watched;—heals a man of the dropsy, and boldly vindicates his conduct. His enemies are silent, giving him an opportunity of improving the occasion by suitable discourse.

—— 7—11. Seeing the guests choose the chief places, Jesus takes occasion to address them upon the impropriety of their conduct, advising them to take the lowest place; and not the highest, except upon invitation.

—— 12—.4. Jesus next addresses his host, telling him, that when he makes a dinner or supper, he should not invite the rich, but those who cannot recompense him; and for the kindness shewn to whom, he will be truly blessed, in being 'recompensed at the resurrection of the just.'

—— 15—24. One having said, 'Blessed *is* he that shall eat bread in the kingdom of God,' Jesus takes occasion to deliver the parable of a Great Supper: shewing how little the blessedness referred to is appreciated by the wealthy; and how, after the poor of the people have been invited, the gospel is sent unto Gentiles, by whom the house is to be filled, to the rejection of those who were first invited.

Lu. xiv. 25—.7. Great multitudes go with Jesus; he turns, and tells them of the only terms upon which any can become his disciple: he must deny himself to all that is dear to him, and be prepared for shame, and for suffering even unto the death.

—— 28—30. Jesus, from the case of a man who began to build and was not able to finish, shews the propriety of counting the cost, before professing to be his disciple.

—— 31, .2. He farther illustrates the same subject, from the case of a king going to make war.

—— 33. Except a man know his own poverty, so as to forsake all that he hath, he cannot be Jesus' disciple.

—— 34, .5. Under the figure of salt that has lost its savour, and which is then good for nothing but to be cast out, Jesus describes the case of those who, after having made profession of godliness, cease to manifest the power of the truth.

No. 67.—(G. 38.)—*Jesus, while eating bread on the sabbath day in the house of a certain ruler, a Pharisee, heals a man of the dropsy.—Luke* xiv. 1—6.

1 And it-came-to-pass, as he went into the-house of-one of-the chief Pharisees to-eat
2 bread on-the-sabbath-day, that they watched ησαν παρατηρουμενοι him. And, behold,
3 there-was a-certain man before him which-had-the-dropsy. And Jesus answering spake
4 unto the lawyers and Pharisees, saying, Is-it-lawful to-heal on-the sabbath-day? And
they held-their-peace. And he-took επιλαβομενος *him*, and-healed him, and let-him-go;
5 and answered them, saying, Which of-you *shall have* an-ass or an-ox fallen into a-pit,
6 and will-'not straightway'-pull-'him'-out on the sabbath day? And they-could not
answer-'him'-again to these-things.

SCRIPTURE ILLUSTRATIONS.

Lu. xiv. 1. *watched him—see* Is. xxix. 20, .1, *and on* Lu. vi. 7. § 25, p. 195, 'the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him.'

3. *Is it lawful, &c.*—Jesus here asks the question which was put to himself when about to heal the man with the withered hand, Mt. xii. 10, § *ib.*, p. 196, and which he then also put in another form, saying, ch. vi. 9, *ib.*, 'Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy *it*?'

4. *held their peace*—so upon the occasion referred to, *supra—see* Mk. iii. 4, *ib.*

took him, *and healed him, &c.*—In the former case, he spake and it was done, Lu. vi. 10, § *ib.* p. 197.

5. *an ass or an ox*—In the case of the withered hand, the allusion was to a sheep—*see* Mt. xii. 11, .2—The law required that a brother's ass or ox fallen down by the way should be helped up again, De. xxii. 4—nay, even one belonging to an enemy, Ex. xxiii. 5, 'If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.'—When about to cure the woman that had an infirmity eighteen years, Jesus said, 'Doth not each one of you on the sabbath loose his ox or *his* ass,' &c., Lu. xiii. 15—.7, § 65, pp. 175, .6.

6. *could not answer*—so ch xiii. 17, § *ib.*, 'all his adversaries were ashamed:'

NOTES.

Lu. xiv. 1. *Eat bread.* 'It appears from ver. 7—16, that this was a set feast, and that our Lord, from the circumstances in which he was placed, gave various lessons and admonitions; first, to the guests in general, inculcating not only a lesson of humility, but a rule of good manners, ver. 7; next, to the host, ver. 12: and lastly, to one of the guests in particular, to whom he addressed the parable of the great supper, ver. 16.'—*Lonsdale and Hale.*

3. *Answering spake.* Spake with reference to the present occasion. This expression is often used in the gospels. It implies a reference either to something which has been done or said just before, or to something passing in the mind either of the speaker, or of those to whom he is speaking.—*See* Mt. xvii. 4, § 51, p. 54; xxii. 1, § 84, p. 291; xxviii. 5, § 98; Mk. ix. 38, § 52, p. 75; xi. 14, § 83, p. 275; Lu. xiii. 14, § 65, p. 175.

Is it lawful. The law did not forbid it, but Jesus gave them an opportunity to object if they pleased, that they might be without excuse afterwards.

PRACTICAL REFLECTIONS.

[Lu. xiv. 1. Let us beware of professing religious zeal, or of exercising hospitality, in the spirit of '*the accuser of the brethren.*']

3, 4 *ver.* Let the followers of Christ make the Lord's day a day of deliverance for the distressed, of shewing mercy to the afflicted, as well as of receiving blessing for themselves.

5, 6 *ver.* Let us be at least equally ready to seek the salvation of men, as we would be to deliver from destruction the inferior animals. Let us ever be ready both to do, and to defend, the right.

6 *ver.* Jesus, before proceeding with his discourse, procured a quiet audience for himself, by confounding the adversaries. It is often the truest prudence boldly to maintain the cause of justice, mercy, and truth.

LET US NOT, LIKE THE PHARISEES, WATCH FOR EVIL; BUT, LIKE OUR LORD, FOR OPPORTUNITIES OF DOING GOOD.

BE THAT RULETH OVER MEN MUST BE JUST, RULING IN THE FEAR OF GOD.—2 Sam. xxiii. 3.

(G. 39.)—*Jesus gives suitable advice to the guests, and also to his host; and in answer to an observation of one of the guests, delivers a parable relating to the mysteries of the kingdom.—Luke* xiv. 7—24.

7 And he-put-forth a-parable to those which-were-bidden, when-he-marked επεχων how
8 they-chose-out the chief-rooms; saying unto them, When thou-art-bidden of any *man*
to a-wedding, sit-not-down in the highest-room; lest a-more-honourable-man than-
9 thou be bidden of him; and he that-bade thee and him come and-say to-thee, Give this-
10 man place; and thou-begin with shame to-take the lowest room. But when thou-art-
bidden, go *and*-sit-down in the lowest room; that when he that-bade thee cometh, he-
may-say unto-thee, Friend, go-up προσαναβηθι higher ανωτερον: then shalt-thou-have
11 worship in-the-presence of-them that-sit-at-meat-with thee. For whosoever exalteth
himself shall-be-abased; and he that-humbleth himself shall-be-exalted.
12 Then said-he also to-him that-bade him, When thou-makest a-dinner or a-supper, call
not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest
13 they also bid-thee-again, and a-recompence ανταποδομα be-made thee. But when
14 thou-makest a-feast δοχην, call the-poor, the-maimed, the-lame, the-blind: and thou-

SCRIPTURE ILLUSTRATIONS.

Lu. xiv. 8. *sit not down in the highest*.—so Pr. xxv. 6, 7, 'Put not forth thyself in the presence of the king, and stand not in the place of great *men*: for better *it is* that it be said unto thee, Come up hither; than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen.'—Ph. ii. 3, 'In lowliness of mind let each esteem other better than themselves.'

11. *whosoever exalteth himself*.—1 Sa. xv. 17, 'And Samuel said, When thou *wast* little in thine own sight, *wast* thou not *made* the head of the tribes of Israel, and the LORD anointed thee king over Israel?'—Of those who seek to be at peace with God, submitting themselves to his instruction and guidance, Elihaz says, Job xxii. 29, 'When *men* are cast down, then thou shalt say, *There is* lifting up; and he shall save the humble person.'—And in Ps. xviii. 27, David, addressing the Lord, says, 'For thou wilt save the afflicted people; but wilt bring down high looks.'—Pr. xv. 33, 'The fear of the LORD *is* the instruction of wisdom; and before honour *is* humility.'—ch. xxix. 23, 'A man's pride shall bring him low: but honour shall uphold the humble in spirit.'—Ho. xiii. 1, 'When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died.'—*See* Mt. xxiii. 12, § 85, p. 316; Lu. xviii. 14, § 73, p. 217.—Ja. iv. 6, 'God resisteth the proud, but giveth grace unto the humble.'

12. *nor thy rich neighbours*.—God hath said, Pr. xxii. 16, 'He that oppresseth the poor to increase his *riches*, *and* he that giveth to the rich *shall* surely *come* to want.'

lest they also, &c.—so the very thing which men naturally seek after, the Christian is to endeavour to avoid—He is to sow in time, that he may reap in eternity—*see* ch. xii. 33, § 63, p. 166.

13. *call the poor, &c.*—Ne. viii. 10, .2, 'send portions unto them for whom nothing is prepared:' &c.—Job reckoned himself to be well deserving of curse, if he had eaten his morsel himself alone, and if the fatherless had not eaten thereof with him, Job xxxi. 17.

Of kindness to the poor, God himself hath given us example, Ps. lxviii. 10, 'Thou, O God, hast prepared of thy goodness for the poor.'—Is. lv. 1, 'He that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.'—Mary sang in anticipation of Messiah's reign, Lu. i. 53, § 2, p. 12, 'He hath filled the hungry with good *things*; and the rich he hath sent empty away.'—With pronouncing blessing upon the poor Jesus commenced his sermon on the mount, Mt. v. 1—3, § 19, p. 120—and his sermon in the plain, Lu. vi. 20, § 27, p. 207—and when replying to the messengers of John, he concludes by saying, Mt. xi. 5, 6, § 29, p. 223, 'The poor have the gospel preached to them. And blessed is *he*, whosoever shall not be offended in me.'

NOTES.

Lu. xiv. 7. *Chief rooms.* 'The highest places.' 'The principal seats.'

To take the highest place when not our due is public vanity; obstinately to refuse it when offered is another instance of the same vice, though private and concealed. Humility takes as much care to avoid the ostentation of an affected refusal, as the open seeking of a superior place.

10. *Worship.* 'Respect, honour, reverence.

11. *Whosoever exalteth himself, &c.* This is the conduct of God in his dealings with men.—*See* Da. iv. 30—7; 1 Sa. ii. 1—8; Lu. i. 46—55, § 2, p. 11, SCRIP. ILLUS., *supra*. The saying was proverbial with reference to worldly interests, but our Lord has applied it to the great concern of religion. The apostles James and Peter have strongly enforced this great lesson of their Master, Ja. iv. 10; 1 Pe. v. 5, 6.

12. *Call not thy friends, &c.* It is here implied that we should be sparing in entertaining those who need it not, in order that, with what is saved from needless entertainments, we may assist those who do need.

Christ by no means condemns friendly and festive intercourse among acquaintance. He himself sanctioned this by his example. But we must not make such entertainments to the neglect of the poor, the maimed, &c. On the contrary, he encourages us chiefly to devote our substance to the support of such; and if in this we are influenced by love to God and man, he assures us that great shall be our reward, Mt. xxv. 31, &c., § 86, p. 351.

13. *Call the poor, &c.* May allude to religious feasts made by the Jews on the sabbath.

'This was an admonition to his host, and through him to all such as the providence of God has blessed with ability, what selection to make of the objects of their hospitality, as fittest and meetest, and in the hope of what return, as most consistent with the true spirit of benevolence.'—*Grotwell.*

PRACTICAL REFLECTIONS.

[Lu. xiv. 7. Pride, no less than cunning, characterizes the opposers of Christ: but let his disciples humbly follow him in the manifestation of truth and love.]

[8—10 *ver.* At our meals, as well as upon every other occasion, let us seek by our conversation to glorify God and benefit our neighbour. It may not always become us to take the lead, but we may at least endeavour to prompt and encourage others to what is useful. The presence of enemies who watch for our halting, should not be allowed to prevent us from duty.]

Jesus hath done that to which he directs others. He humbled himself and took the lowest place: and is therefore highly exalted far above all. Like him, let us give an example in ourselves, of that which we require in others.

[11 *ver.* Let the risings of pride warn of approaching dishonour. Be humbly submissive to the will of God, in being now the servant of all.

[12 *ver.* In distributing that wherewith he is entrusted, let the Christian feel that he is in the hand of God, and let him give as in the view of eternity.]

LUKE xiv. 15—20.

shalt-be blessed; for they-can not recompense thee: for thou shalt-be-recompensed at the resurrection of-the just.

15 And when-one of-them that-sat-at-meat-with *him* heard these-things, he-said unto-
16 him, Blessed *is* he-that shall-eat bread in the kingdom of God. Then said he unto-him,
17 A-certain man made a-great supper, and bade many: and sent his servant at supper
18 time to-say to-them that-were-bidden, Come; for all-things are now ready. And they-all with one *consent* απο μιας began to-make-excuse παραιτεισθαι. The first said unto-him, I-have-bought a-piece-of-ground, and I-must needs εχω αναγκην go and see it: I-
19 pray thee have me excused παρητημενον. And another said, I-have-bought five yoke of-
20 oxen, and I-go to-prove δοκιμασαι them: I-pray thee have me excused. And another

SCRIPTURE ILLUSTRATIONS.

Lu. xiv. 14. *And thou shalt be blessed; for, &c.*—It is probably in allusion to such a saying as this, that Paul speaks of our Lord Jesus, 'how he said, It is more blessed to give than to receive,' Ac. xx. 35.

recompensed at the resurrection—Jesus will then recompense those who have given to the poor, as if he were rewarding a favour done to himself, Mt. xxv. 34, 40, § 86, p. 352.

resurrection of the just—There is to 'be a resurrection of the dead, both of the just and unjust,' Ac. xxiv. 15—In Rev. xx. 4, the resurrection of the just is spoken of as being a thousand years before the general resurrection.

15. *Blessed is he that shall eat bread*—In allusion to what Jesus had just said, respecting the blessedness of being recompensed at the resurrection of the just, ver. 14, *supra*; and also to the circumstance of their eating bread in the Pharisee's house, ver. 1, p. 181. They might now have known the blessedness desired; for the king was present with them, instructing both the guests, ver. 7—11, and their entertainer, ver. 12—4—Jesus had before said, ch. xi. 28, § 62, p. 154, 'Blessed *are* they that hear the word of God, and keep it.'—And x. 23, § 60, p. 145, 'Blessed *are* the eyes which see the things that ye see;' &c.—Rev. xix. 9, 'And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.'

16. *a great supper*—Jesus here still farther improves the occasion of their sitting together at meat, and also the saying of one of the persons present—*see on* ver. 15, *supra*, and *comp.* Mt. xxii. 2—10—*see* ADDENDA, p. 186, 'The kingdom of heaven is like unto a certain king, which made a marriage for his son,' &c.—and Rev. xix. 7, 'Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come,'—This feast had been the subject of ancient prophecy, Is. xxv. 6, 'In this mountain shall the LORD of hosts make unto all people a feast of fat things,' &c.

17. *sent his servant*— Of 'wisdom' it is said, Pr. ix. 3, 'She hath sent forth her maidens: she crieth upon the highest places of the city, 4, Whoso *is* simple, let him turn in hither: *as for* him that wanteth understanding, she saith to him, 5, Come, eat of my bread, and drink of the wine *which* I have mingled. 6, Forsake the foolish, and live; and go in the way of understanding.'

Come; for all things are now ready—see ch. xvi. 16, § 69, p. 199, 'The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it.'

18—20. *all with one, &c.*—There are here three different excuses, as there were three kinds of unprofitable ground, in the parable of the sower, Mt. xiii. 19—22, § 33, p. 254.

make excuse—Mt. xxii. 3, § 84, p. 292, 'they would not come.'—Jno. i. 11, 'He came unto his own, and his own received him not.'—v. 40, § 23, p. 180, 'Ye will not come to me, that ye might have life.'

NOTES.

Lu. xiv. 14. *Blessed.* μακαριος, 'Happy.' *See* ver. 15.

At the resurrection of the just. So in Jno. v. 29, § 23. The Pharisees believed in *two* resurrections; one to take place at the coming of the Messiah (who would thus establish an earthly kingdom, to which the Pharisee here evidently alludes by 'the kingdom of God'); the other, the *final* resurrection, to be followed by a state of retribution.

15. *Blessed is he that shall eat, &c.* The Jews had gross and carnal notions of a splendid feast at Messiah's coming; these notions this man seemed to have imbibed. The paraphrase is, 'They are blessed indeed that shall share in the privileges and pleasures of Messiah's kingdom upon earth, and shall be admitted to all the delightful entertainments of the heavenly world at the resurrection of the just.' To *eat bread*, was a usual phrase for a whole meal, whether of common or delicious provisions, 2 Sa. ix. 7; xii. 17.

17. *Sent his servant.* From this it would seem that it was the custom to announce to those invited, the time when the feast was just ready. It is a remarkable fact, that the Chinese give three or four invitations to an entertainment before it is thought to be sincere.

To them that were bidden. Thus the Jews who had for ages been prepared to expect the kingdom of the Messiah, received notice of its actual coming by the mission of John the Baptist, and by the preaching of Christ and his apostles.

18. *With one* consent. απο μιας, 'Straightway,' or 'with one voice.'

Began to make excuse. One of them pleads only his own will, *I go*; another, a pretended necessity, *I must needs go*; the third, impossibility, *I cannot come.* All of them perish by things in themselves lawful.

A piece of ground. Rather, 'a farm,' as the original word is translated in the parallel passage, Mt. xxii. 5, § 84, p. 292.

I must needs go. The most urgent worldly affairs frequently fall out just at the time when God makes the freest offers of salvation.

19. *Bought five yoke, &c.* The orientals employ oxen for all agricultural labour, and the purchase of them

PRACTICAL REFLECTIONS.

Lu. xiv. 14. It is indeed blessed to meet with the reward of a grateful heart, but we have the assurance of our Lord, that it is even more blessed to give without receiving any reward whatever from man. Forgetfulness of this saying of our Lord occasions no small portion of that disappointment and weariness in well doing, which are apt to beset even those who look for a heavenly reward.

Let us ever act with a regard to the recompense at the resurrection of the just, and we shall be the better able to bear the ill return we may sometimes receive from men in the present time.

[15, 6 *ver.* In our use of things temporal, let us have an eye to things eternal; and for this purpose be ever ready to improve the suggestions of others, however imperfect their views, or from whatever motive presented.]

18 *ver.* Let us beware of following the multitude in treating with indifference the gospel invitation.

LUKE xiv. 21—.7.

21 said, I-have-married a-wife, and therefore I-can not come. So that servant came, and-
shewed his lord these-things. Then the master-of-the-house being-angry said to his
servant, Go-out quickly into the streets and lanes-of-the city, and bring-in hither the
22 poor, and the-maimed, and the-halt, and the-blind. And the servant said, Lord, it-is-
23 done as thou-hast-commanded, and yet there-is room. And the lord said unto the
servant, Go-out into the highways and hedges, and compel ἀναγκασον *them* to-come-in,
24 that my house may-be-filled. For I-say unto-you, That none of those men which were-
bidden shall-taste of my supper.

(G. 40.)—*Jesus warns the multitudes, who were following him in his journeyings, what was necessary to any one desiring to become his disciple.—Luke* xiv. 25—35.

25 And there-went-'great multitudes-with him: and he-turned, and-said unto them, 26. If
any *man* come to me, and hate not his father, and mother, and wife, and children, and
27 brethren, and sisters, yea, and his-own life also, he-can not be my disciple. And who-

SCRIPTURE ILLUSTRATIONS.

Lu. xiv. 20. *married a wife—see* ver. 26—1 Co. vii. 29, 32, 33. 'But this I say, brethren, the time *is* short: it remaineth, that both they that have wives be as though they had none. . . . 32. But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord: 33, but he that is married careth for the things that are of the world, how he may please *his* wife.'

21. *angry*—Ps. ii. 12, 'Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in him.'

Go out, &c.—see on Mt. xxii. 9, § 84, p. 293.

the poor—1 Sa. ii. 8, 'He raiseth up the poor out of the dust, *and* lifteth up the beggar from the dunghill, to set *them* among princes, and to make them inherit the throne of glory:'—so Ps. cxiii. 7, 8—Zep. iii. 12, 'I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the LORD.'—Zec. xi. 7, 'I will feed the flock of slaughter, *even* you, O poor of the flock.'—ver. 11—'and so the poor of the flock that waited upon me knew that it *was* the word of the LORD.'—And *see on* ver. 13, p. 182, and Mt. xi. 5, § 28, p. 223.

halt—Mi. iv. 6, 7, 'In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever.'—He. xii. 13, 'And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.'

the blind—Rom. xi. 25, 'For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.'—1 Co. xiii. 9, 'For we know in part, and we prophesy in part.'—ver. 12, 'For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.'

23. *and yet there is room*—Ps. cxxx. 7, 'Let Israel hope in the LORD: for with the LORD *there is* mercy, and with him *is* plenteous redemption.'

23. *compel*—such compulsion as was used to the king of Israel, by his servants, when they compelled him to eat, 1 Sa. xxviii. 23—Jesus himself was constrained to *go* in with the two disciples at Emmaus, Lu. xxiv. 29, § 94—such force as Paul put forth, 2 Co. v. 11, 20, 'Knowing therefore the terror of the Lord, we persuade men; 20, Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.'—And to which he exhorts Timothy, 2 Ti. iv. 2, 'Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.'—And which he presents as an example to the Ephesian elders, Ac. xx. 31, 'Watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.'

24. *none of those men*—Pr. i. 24—6, 'Because I have called, and ye refused; I have stretched out my hand, and no man regarded;' &c.—Mt. xxi. 43, § 84, 'The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.'—ch. xxii. 8, 'The wedding is ready, but they which were bidden were not worthy.'—Ac. xiii. 46, 'seeing ye put it from you: . . . . lo, we turn to the Gentiles.' He. xii. 25, 'See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not* we *escape*, if we turn away from him that *speaketh* from heaven:'

26. *If any*—The law required that the nearest and dearest relatives should be denied, if they sought to entice away to the worship of other gods, De. xiii. 6—8.

yea, and his own life—Jesus had before said, Mt. x. 39, § *ib.* 'He that findeth his life shall lose it: and

NOTES.

is a serious matter. Neighbours and friends are employed to judge of them, and their fitness for the plough is tried in every way.

'The *principle*, indeed, which ran through these various excuses was a contempt of the feast, by a decided preference to other avocations.'—*Bloomfield.*

Lu. xiv. 23. *Compel* them *to come in.* The original word here means not to 'compel by force,' but 'to press earnestly.' It is used in a similar sense in Ga. ii. 3, 14; vi. 12; in the last it is 'constrain.' They were to compel with all the violence of love, and the force of God's word. Such compulsion, and such only, in matters of religion, was used by Christ and his apostles.

25. *Went . . . . with him.* Accompanied him as he journeyed toward Jerusalem.—*Comp.* ch. xiii. 22, § 66, p. 177.

He turned, and said, &c. Thus warning them of the sacrifice those must make who become his disciples.

26. *And hate not, &c.* Strictly speaking, this would be unnatural, and contrary to the genius of the gospel; but in scripture, one thing is said to be loved and another hated, when the former is much preferred, and the latter neglected and forsaken.

PRACTICAL REFLECTIONS.

[Lu. xiv. 21. Let messengers of the gospel remember that their mission requires dispatch; and that now it is not so much to those who can make a reward to them in time, but to those whom the world is too apt to treat with neglect, and in whose behalf they must labour only as to God.]

Let us pray that all who have to communicate to others the gospel message, may labour as those that must give in their account; and may they now have much communion with God, regarding the progress of their work.

[23 *ver.* May the preacher of the gospel remember that it is as much his duty to go out, as for those that are without to come in; and that he has not yet fulfilled his ministry, if he has delivered his message to those only who come to him. May he be urgent in overcoming, by moral means, all obstacles to belief of the message, and compliance with its invitation. Let

Luke xiv. 28—34.

soever doth not bear βαστάζει his cross, and come after me, can not be my disciple.
28 For which of you, intending to build a tower, sitteth not down first, and counteth the
29 cost, whether he have *sufficient* to finish *it?* Lest haply, after he hath laid the foun-
30 dation, and is not able to finish *it*, all that behold *it* begin to mock ἐμπαίζειν him, say-
31 ing, This man began to build, and was not able to finish. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able
32 with ten thousand to meet him that cometh against him with twenty thousand? Or
else, while the other is yet a great way off, he sendeth an ambassage, and desireth
33 conditions of peace τα προς ειρηνην. So likewise, whosoever *he be* of you that forsaketh
ἀποτάσσεται not all that he hath, he can not be my disciple.
34 Salt *is* good: but if the salt have lost his savour, wherewith shall it be seasoned?

SCRIPTURE ILLUSTRATIONS.

he that loseth his life for my sake shall find it.'—Paul could say, Ac. xx. 24, 'But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy,'—And of those that overcome, it is said, Rev. xii. 11, 'They loved not their lives unto the death.'—And of such are they who enjoy the first resurrection, ch. xx. 4.

Lu. xiv. 27. *bear his cross—see* Mt. x. 38, § 39, p. 302, *and on* Mt. xvi. 24, § 50, p. 42.

28. *build a tower, &c.*—Pr. xxiv. 27, 'Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house.'

31. *going to make war, &c.*—Pr. xx. 18, '*Every* purpose is established by counsel: and with good advice make war.'

32. *conditions of peace*—Is. viii. 12, 3, 'Say ye not, A confederacy, to all *them to* whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and *let* him *be* your fear, and *let* him *be* your dread.'—Eph. vi. 10—20, 'Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God,' &c.—1 Ti. vi. 12—'Fight the good fight of faith,' &c.—Peter, in his own strength, rashly encountered the enemy, and was induced to accept unworthy conditions of peace, Lu. xxii. 31—4, 54—61, §§ 87, 9, pp. 376,425, which brought him into bitter anguish, ver. 62—He afterwards knew where strength is to be found, and he directs accordingly, 1 Pe. v. 6—9.

33. *all that he hath*—Paul had thus counted the cost, Ph. iii. 7, 8, 'But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord:' &c.

34. *Salt is good*—Mk. ix. 50, § 52, p. 78—*see also on* ver. 49, *ib.*

his savour—see Mt. v. 13, § 19, p. 122—Paul uses another figure, but the same word, in expressing the same idea, 2 Co. ii. 14—6.

NOTES.

When we read, Rom. ix. 13, '*Jacob have I loved, but Esau have I hated,*' the meaning simply is, I have loved Jacob, the Israelites, more than Esau, the Edomites; and that this is no arbitrary interpretation of the word *hate*, but one agreeable to the Hebrew idiom, appears from what is said in Ge. xxix. 30, 31, where Leah's being *hated* is explained by Rachel's being loved *more than Leah.—See also* De. xxi. 15—7; Mt. vi. 24, § 19, p. 134.

Religion is a work of soberness, of calm and fixed purpose, and no man can properly enter on it who does not resolve by the grace of God to fulfil all His requirements, and make it the business of his life. It will cost the mortification of sin, and a life of self-denial, and a conflict with our lusts, and the enmity and ridicule of the world. It may cost us our lives and liberties, and all that is dear to us. Paul says, Ph. iii. 7, 8, '*But,*' *&c.—See* Scrip. Illus., ver. 33.

Lu. xiv. 28. *Intending to build a tower. See* Mt. xxi. 33, § 84, p. 267. A tower was a place of defence or observation, erected on high places, or in vineyards. It was made *high*, so as to enable to see an enemy when he approached, and *strong*, so that it could not be easily taken. Upon elegant turrets and kiosks the eastern people of fortune spend a considerable part of their time.

By these parabolical comparisons, Christ counsels them (and all of *us* of future ages), before we enter on the christian life, to seriously weigh the *difficulty* of the *duties* required of us, the *sacrifices* to be made, and the *temptations* to be resisted; so that knowing them beforehand, and having sought and obtained the necessary strength from above, we may not afterwards be moved by them to abandon our christian course.

32. *Or else.* The sense of the original is, 'And if he be not able.'

An ambassage. Persons to treat with an enemy, and propose terms of peace.

33. *So likewise, &c.*—The application of the two comparisons contained in verses 28—32 is this:—'As no man can hope to accomplish any important work, or to succeed in any hazardous enterprise, unless he has first considered well whether he be provided with the means which are necessary to carry it into effect, so no man can be my stedfast disciple, and "endure unto the end," unless he have first considered well whether he be prepared to meet the difficulties with which my followers will have to contend, and to make the sacrifices which will be required of them.'—*Lonsdale and Hale.*

PRACTICAL REFLECTIONS.

him labour and pray that he may be the happy means of moving the heart to an accordance with the grace of God, without which none can partake of the gospel feast.]

Lu. xiv. 24. However rich and free the grace of God under the gospel, let none flatter himself that he may neglect the time of God's good pleasure, and come when it suits his own convenience.

[As we would be blessed in Christ, let Him have the highest place in our hearts. Let us prefer the Author of our salvation above all the gifts of his providence. Practical religion must begin with denying even ourselves, and upon such considerations and principles, as will dispose us to endure all things for his sake, who hath borne the curse for us.]

28—30 *ver.* We cannot begin well, much less can we finish, if we think that of ourselves we have wherewith to build for eternity. Let us give ourselves to God, and He will give us all that is needful.

31, 2 *ver.* Our enemy is stronger than we are, but God is stronger than our enemy. Let us put our trust in the Captain of our salvation; and, in humble obedience to Him, we shall never be put to shame.

32 *ver.* Let us beware of being frightened into conditions of peace with the enemy; rather let us flee for refuge to the hope set before us: and taking to us, and using manfully, the whole armour of God.

[34 *ver.* Salvation does not consist with a man's having given himself up to be a prey to corruption; or even with ceasing to diffuse the savour of salvation around him.]

34, 5 *ver.* No people are so absolutely lost as those who have been given the gospel, and from whom the power thereof hath departed.

LUKE xiv. 35.

35 It is neither fit εὔθετον for the land, nor yet for the dunghill; *but men* cast it out. He that hath ears to hear, let him hear.

SCRIPTURE ILLUSTRATIONS.

LU. xiv. 35. men *cast it out*—Thus had it been with ancient Israel; and thus also were the Jews threatened, Je. vii. 5—16, 'Behold, ye trust in lying words, that cannot profit. 9, Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; 10, and come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations? 11, Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen *it*, saith the LORD. 12, But go ye now unto my place which *was* in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel. 13, And now, because ye have done all these works, saith the LORD, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not; 14, therefore will I do unto *this* house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh. 15, And I will cast you out of my sight, as I have cast out all your brethren, *even* the whole seed of Ephraim. 16, Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee.'

The Roman church was also threatened with a like excision should they refuse to continue in the Lord's goodness, Rom. xi. 17, 22, 'And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in among them, and with them partakest of the root and fatness of the olive tree; 22, Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off.'—He. x. 26, 'For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, 27, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. 38, Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him. 39, But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

He that hath ears—ch. viii. 8, § 32, p. 244—*see on* Mt. xi. 15, § 29, p. 225; xiii. 9, § 32, p. 244; ver. 43, § 33, p. 260; Mk. iv. 23, § *ib.* p. 259; vii. 16, § 44, p. 8.

ADDENDA.

THE PARALLELISM OF THE PARABLES OF THE GREAT SUPPER, LUKE xiv. 16—24, pp. 183, ..4, AND OF THE MARRIAGE FEAST, MATT. xxii. 1—10, § 84, p. 291.

LUKE xiv.		MATT. xxii.	
		And Jesus answered	1
		and spake unto them again by parables, and said,	
16	Then said he unto him, A certain man	The kingdom of heaven is like unto a certain king,	2
	made a great supper, and bade many:	which made a marriage for his son,	
17	And sent his servant at supper time	and sent forth his servants	3
	to say to them that were bidden,	to call them that were bidden to the wedding: and they would not come.	
	Come;	Again, he sent forth other servants, saying,	4
		Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all *things are* ready: come unto the marriage.	
	for all things are now ready.		
18	And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.	But they made light of *it*, and went their ways,	5
		one to his farm,	
19	And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.	another to his merchandise:	
20	And another said, I have married a wife, and therefore I cannot come.		
		And the remnant took his servants, and entreated *them* spitefully, and slew *them*.	6
21	So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.	But when the king heard *thereof*, he was wroth:	7
		and he sent forth his armies, and destroyed those murderers, and burned up their city.	
22	And the servant said, Lord, it is done as thou hast commanded, and yet there is room.	Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.	8
23	And the Lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled.	Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.	9
24	For I say unto you, That none of those men which were bidden shall taste of my supper.		
		So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.	10

LORD, HEAR MY VOICE: LET THINE EARS BE ATTENTIVE TO THE VOICE OF MY SUPPLICATIONS.

IF THOU, LORD, SHOULDEST MARK INIQUITIES, O LORD, WHO SHALL STAND?—Psalm cxxx. 2, 3.

SECTION 68.—(G. 41, .2.)—[*Lesson* 63.]—JESUS DEFENDS HIMSELF AGAINST THE EXCEPTIONS OF THE SCRIBES AND PHARISEES, FOR RECEIVING AND EATING WITH PUBLICANS AND SINNERS. HE DELIVERS THE PARABLES OF THE LOST SHEEP, THE LOST PIECE OF MONEY, AND THE PRODIGAL SON.—Luke xv.

INTRODUCTION.

The three following parables, the recovery of the Lost Sheep, the Lost Piece of Money, and the Lost Son, possess a sameness of character, as describing God's readiness to receive repenting sinners; yea, his delight over them as restored to the enjoyment of his goodness. These parables manifest the Divine grace to the sinner, that he may be encouraged to return to God; and they shew to the servants of God the propriety of their exerting themselves to the utmost, in order to restore the wandering, to discover that which was lost, and to receive back into favour and fellowship, those who had entirely departed from the ways of wisdom, purity, and peace.

These parables have been understood, especially the last, as being in some measure prophetic, with regard to the reception of the Gentiles into the favour of God. But if we regard the prodigal son as representing the mere Gentile, there is nothing answering to some of the characters introduced, such as the servants in his father's house; they of course would be Gentiles also; so that the original position of the prodigal would be the same as theirs, which is far from being the case. On the contrary, he is described as having been, equally with the Jew, a son and heir, who having demanded his portion, a thing which no mere servant could claim, had wandered away from the enjoyment of privileges he previously possessed in common with the Jew; and having, even in his own esteem, lost his original standing, he is content to be received back as a mere servant, that is, as a common Gentile.

Now there is something corresponding to all this broadly written upon the page of prophecy, throughout the whole of the Old Testament scriptures, and abundantly developed in the history of our race.

We should ever bear in mind that the Son of man came 'to seek and to save that which was lost;' and that he was emphatically sent unto 'the lost sheep of the house of Israel;' and that when all Israel are recovered, they will recognise not only a small portion of the flock as having wandered, but will say, 'All we like sheep have gone astray.' The rejoicing in heaven, and on earth, because of this recovery, is spoken of in prophecy; but in the meantime, however little noticed the event may be upon earth, there is at the repenting of even one sinner joy in heaven among the angels of God. It seems evident that this parable must in some measure be understood as containing not mere analogy; this, like many of our Lord's parables, contains much forcible contrast.

This principle of interpretation seems to be equally needed in the second and third, as in the first of these three parables, Lu. xv. The lost piece of money would have been worth searching for, if it had been used as a personal ornament in the head-dress, to which custom there may be an allusion, Rev. xii. 1, where the woman is said to have 'upon her head a crown of twelve stars.' If even one of the sparkling ornaments accustomed to appear so conspicuously, in symmetrical array, were lost, the loss would be felt; and much search would be made in order to recover and have it restored to its place; how much more if the whole ten had been lost! But wherefore ten here, rather than twelve, or any other number? Because this was the very number which had been lost. Jerusalem, which lay between the two tribes, Judah and Benjamin, and which was the great rendezvous of the children of Levi, was, beside these, given ten other tribes, which she should have endeavoured to preserve in shining beauty, as her best ornaments; in place of which she defiled them with her uncleanness, loosed them from their attachment to her person, and by her pride and oppression, drove them far from her; and never, but by violence, to which the Lord refused his sanction, did she seek their recovery, 1 Kl. xii. 21—4. And when they were entirely gone from her view, she seems never to have thought of trimming the lamp of prophecy, and of seeking for them in the direction, and in the circumstances, so expressively indicated by the God of Israel.

The ten lost tribes have indeed been occasionally spoken of, but they have been given up as irrecoverably lost; or, they have been supposed hid in some undiscovered corner of the world; or, it has been presumed that, after all, they were never lost, but returned with the Jews from Babylon, of which we have not the slightest evidence. Few have thought of looking for them in the north-west, to which we are pointed both by Old Testament prophecy, and by all the divinely recorded journeys and inspired epistles of those who were sent to fill up the mission of Him, who came 'to seek and to save that which was lost.' Few seem to have believed that they were cast far off among the nations, and scattered throughout the countries, and that they were to be given refuge in the Lord, as their 'Little Sanctuary,' or most holy place, 'in the countries into which they should come;' that they were to be found in Christ, from whom alone they can receive their lustre; that they were never to be forgotten of God, however lost sight of by man; that although unworthy of their privileges, and often requiring severe correction, they were to be found in possession of unprecedented privileges, as are the modern nations of Europe: whose ancestors came from the same quarter, the neighbourhood of the Caspian Sea, where the ten tribes, when carried away, were located by the Assyrians. The conduct of Jerusalem, in refusing to be guided by the word of the Lord; and in taking the treasure from the house of the Lord, and the king's house, in order therewith to induce the Assyrians to come upon the ten tribes, and effect their removal, is directly the contrast of the conduct to be expected of her, as described in the woman of the parable, who lighted her candle, and swept the house, and sought diligently for the one missing piece, until she found it.

Among the ten lost tribes, there was one, who, although not naturally the firstborn, was, by adoption, through grace, given the birthright. This was Ephraim, descended from Joseph, who had been sold into Egypt, at the instigation of Judah; but whom Judah did not know, when he found him in the very circumstances indicated by the dreams, on account of which Joseph had been hated.

Jacob, also, his father, came down into Egypt, and there, 'by faith, . . . when he was a dying, *blessed both the sons of Joseph*,' transferring the birthright from his own sons, Reuben and Simeon, and giving it to Ephraim and Manasseh: the latter was the elder of the two; but he 'set Ephraim before Manasseh.' Upon both, however, the blessings of providence and grace were largely bestowed. In them were to be fulfilled the promises made to Abraham, Isaac, and Jacob, so that they were to be types of blessing to all Israel.—*See* He. xi. 21; Je. xxxi. 9; 1 Chr. v. 1, 2; Ge. xlviii.

Ephraim, when in the land, never came to inherit anything like what was, through the cross, promised to him in the blessing of Jacob. Still he came to exercise considerable influence in the kingdom of Israel; so much so that Ephraim's departing from Judah, is the language in which the separation of the ten tribes from the two is spoken of, Is. vii. 17.

Ephraim, as described in the Prodigal Son, did desire to be his own master. Notwithstanding the serious remonstrances of Him who has indeed been a Father to Israel, he *would* be free from the restraints of the Theocracy. God gave Ephraim his desire. He allowed him to have a king like the nations around him; and afterwards He allowed him to separate from the throne of David, and become the head of the ten tribes, as Judah was of the remnant. Jeroboam the Ephrathite was made king over Israel

at the time of the separation; and Samaria, in the tribeship of Ephraim, became ultimately the capital of Israel, as Jerusalem was the capital of the kingdom of Judah. The Lord's possession in the land was divided into two portions, and Ephraim had amply his share. Not long after this partition, Ephraim separated himself entirely from the house of his Father. He went wandering after the lusts of his own evil heart, and his Father was at length heard to say of him, 'Ephraim *is* joined to idols: let him alone.' The prodigal stopped not in the career of folly and of sin until he had spent all; he came to be reduced to the greatest straits; but then, in place of reading his sin in his punishment, and turning to the Lord, he went and joined himself to the Assyrian, becoming his vassal. And this imperious master, without any regard to Ephraim's dignity or previous habits, used him for his own purposes, sending him away to the back of his dominions, to Halah and Habor, the river Gozan, and the cities of the Medes. Analagous to the case of the prodigal, who was sent into the fields to feed swine, Ephraim was left to eat unclean things in the land of Assyria; yea, the word was fulfilled, Is. vi. 8, '*Within threescore and five years shall Ephraim be broken, that it be not a people.*' Ephraim was lost; he was lost even to himself: and it is worthy of remark, that the prodigal son was not first discovered by his brother; he came to himself. The Jews may not be expected to discover the long lost children of Ephraim; it is likely they will first come to themselves, and be acknowledged of their Father. They will say, '*I will arise, and go to my Father*:' and truly we can say, as in Is. lxiii. '*Doubtless thou* art *our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord,* art *our father, our redeemer; thy name is from everlasting.*' We are found as the posterity of Joseph were to be found, blessed through the cross, and in the name of the Redeemer of Israel; also, with natural and providential blessings, as promised unto the fathers. And it is worthy of remark, that the English race, in whom is so remarkably fulfilling the destiny of Ephraim, came from the very quarter where Ephraim was lost: our best historians tracing the Anglo-Saxon race back, eastward, to the borders of the Caspian Sea, in which neighbourhood our Israelitish ancestors were located by the Assyrians. Thence the English race came, who, having renewed their strength in these islands, have gone out to encompass the globe. They are given a position which never before was given to any, and with which no other people have been favoured.* Joseph's dreams are being fulfilled, and yet his posterity have been almost as little recognised by the Jews, as Judah recognised his brother Joseph, our ancestor, in the ruler of Egypt.

Yes, while we were yet a great way off, the Father has had compassion upon us, and met us with his paternal embrace. Glad were we to be received as servants, as common Gentiles, but we have been dealt with as sons; the best robe has been given us for clothing, the robe of Christ's righteousness; and he hath put shoes on our feet, the preparation of the gospel of peace; and the ring, the token of authority, has been put upon our hand. And of this people which were made 'not a people,' Is. vii. 8, 'Lo-ammi' (not my people), Ho. i. 9, are now 'the sons of the living God,' ver. 10. Truly we can say, 'He hath not dealt so with any people.' When the Father proceeds in his purposes of love with regard to us, should Judah be angry, and refuse to come in, we will come out, and in our Father's name beseech him to be reconciled. We will shew him that he is not the poorer because we are made rich; but that all is his, as it is ours; and the same love will we shew to the Gentiles with whom we have so long been identified. In us the middle wall of partition has been broken down, that both might be made one in Christ. Be it ours, not to struggle for a proud supremacy, but to manifest a brother's love to all, both Gentile and Jew. Knowing that we can never repay our Father's forgiveness and kindness, let us earnestly seek to do good, at all times, to all men, but especially unto those who are of the 'houshold of faith.' To us the grace of God hath been wondrously displayed, that by us it should be manifested, both by word and by deed, to all the human race.—*See* 'Our Israelitish Origin,' or Wilson's 'Lectures on Ancient Israel, and the Modern Nations of Europe, tracing their Identity.'

ANALYSIS.

Lu. xv. 1, 2. Many publicans and sinners having come to Jesus for the purpose of hearing him, the Pharisees and scribes accuse him of keeping company with sinners.

—— 3—7. Jesus delivers the parable of 'the Lost Sheep,' which intimates that, even supposing the sinner were one of a hundred, he is to be sought for till found, and cared for till fully recovered; and that there is in heaven more joy over that one repentant sinner, than over ninety and nine that need no repentance.

—— 8—10. Jesus delivers a *second* parable, that of 'the Lost Piece of Silver,' shewing (*see* SCRIP. ILLUS., p. 190) that if only one piece, in place of all the ten given to Jerusalem, had been lost, her duty would have been to take in her hand the 'light that shineth in a dark place,' and make diligent search until she found it, and then call others to rejoice with her upon the occasion of its recovery; so is there joy in the presence of the angels of God over one sinner that repenteth.

—— 11—32. Our Lord proceeds to deliver a *third* parable to the same effect, illustrative of the case of Ephraim, so frequently referred to throughout Old Testament history and prophecy; he to whom the birthright was given, and of whom was to come a multitude of nations or Gentiles.

In this parable are to be considered,—

12—6. The history of him who is here called the younger son, until he is utterly lost.

17—20. Conduct of the lost son upon coming to himself.

20—4. The father's kind reception of his son, who '*was dead, and is alive again.*'

25—8. The ungracious conduct of Judah, called here the 'elder son.'

29—32. The father's discourse with the elder brother.

'For the sublime, the beautiful, the pathetic, and the instructive, the history of Joseph in the Old Testament, and the parable of the prodigal son in the New, have no parallels either in sacred or profane history.'—*A. Clarke.*

(G. 41.)—No. 68.—*Jesus defends himself against the exceptions of the scribes and Pharisees, for receiving and eating with publicans and sinners.—Luke* xv. 1—10. *Eastward.*

1 Then drew near Ησαν δε εγγιζοντες unto him all the publicans and sinners for to hear

SCRIPTURE ILLUSTRATIONS.

Lu. xv. 1. *publicans and sinners*—A very similar occurrence is recorded, Mt. ix. 10, 11, § 36, p. 277—Jesus was called a friend of publicans and sinners, xi. 19, § 29, p. 226—Repenting sinners go into the kingdom of heaven rather than self-righteous Pharisees, xxi. 31, 32, § 84, p. 265—The publicans, in place of justifying themselves, 'justified God,' Lu. vii. 29, § 29, p. 225—1 Ti. i. 15, 'This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners;'

to hear him—The decree on the holy mount was, 'Hear ye him,' Mt. xvii. 5, § 51, p. 55—His discourse was interesting to the people generally, Mk. xii. 37, § 55, p. 307—and even the officers sent to apprehend him were constrained to acknowledge, 'Never man spake like this man,' Jno. vii. 46, § 55, p. 96.

* *See* Sharon Turner's History of the Anglo-Saxons, b. ii. ch. i. &c.

LET US HAVE NO FELLOWSHIP WITH SINNERS IN THEIR EVIL DEEDS; BUT, LIKE JESUS,

BY KINDNESS INDUCE THEM TO LISTEN TO THAT WORD WHEREBY THEY MAY LEARN TO HAVE FELLOWSHIP WITH GOD.

LUKE XV. 2—7.

2 him. And the Pharisees and scribes murmured, saying, This-man receiveth προσδεχεται
sinners, and eateth-with them.
3 And he-spake this parable unto them, saying, 4, What man of you, having an-hundred
sheep, if he-lose one of them, doth not leave the ninety-and-nine in the wilderness, and
5 go after that επι το which-is-lost, until he-find it? And when-he-hath-found *it*, he-
6 layeth *it* on his shoulders, rejoicing. And when-he-cometh home, he-calleth-together
his friends and neighbours, saying unto-them, Rejoice with me; for I-have-found my
7 sheep which was-lost. I-say unto-you, that likewise joy shall-be in heaven over one
sinner that-repenteth μετανοουντι, *more* than over ninety-and-nine just-persons δικαιοις,

SCRIPTURE ILLUSTRATIONS.

Lu. xv. 2. *the Pharisees and scribes murmured*—They are described, Is. lxv. 5, 'Which say, Stand by thyself, come not near to me; for I am holier than thou. These *are* a smoke in my nose, a fire that burneth all the day.'—God shewed Peter that he 'should not call any man common or unclean,' Ac. x. 28.

4. *an hundred sheep—see* Mt. xviii. 12, .3, § 53, p. 82.

if he lose one—The whole flock had gone astray, Is. liii. 6, 'All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.'

go after that which is lost—Eze. xxxiv. 11, .2, .6, 'For thus saith the Lord GOD; Behold, I, *even* I, will both search my sheep, and seek them out. 12, As a shepherd seeketh out his flock in the day that he is among his sheep *that are* scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. 16, I will seek that which was lost, and bring again that which was driven away, and will bind up *that which was* broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment.'—*So also*, Jno. x. 16, 'And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.'

5. *when he hath found, &c.*—Eze. xxxiv. 13—.5, 'And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. 14, I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and *in* a fat pasture shall they feed upon the mountains of Israel. 15, I will feed my flock, and I will cause them to lie down, saith the Lord GOD.'

6. *sheep which was lost*—Ps. cxix. 176, 'I have gone astray like a lost sheep; seek thy servant;' &c.—1 Pe. ii. 10, 25, 'Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy. 25, For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.'

7. *joy shall be in heaven*—When the Lord declares his remembrance of Israel, his forgiveness of their transgressions and sins, and his willingness that they should return to him as his redeemed people, Is. xliv. 21, .2, the invitation is given, ver. 23, 'Sing, O ye heavens; for the LORD hath done *it*: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel.'—*So*, when their gathering from far; and

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Lu. xv. 1. *All.* i. e., some of all the different classes.

Publicans and sinners. τελωναι και αμαρτολοι, tax-gatherers and heathens; the latter being persons who neither believed in Christ nor in Moses.—*See on* '*Publicans*,' Lu. iii. 12, § 7, p. 53.

2. *The Pharisees and scribes. See* § 7, p. 56, ADDENDA, '*Pharisees*,' and § 25, p. 199, '*Scribes*.'

Receiveth. The original word means, 'to receive readily and kindly;' and is so used, Rom. xvi. 2. The Pharisees' rule was to abandon the profligate. Our blessed Lord came to call sinners to repentance. The real motive to the exception taken by the Pharisees was, ... a secret expectation, that by drawing attention to this part of his conduct, and appealing to certain popular prejudices against it, they should lower his credit with the people. . . . .

3. *This parable.* This and the two following parables justify his friendly intercourse with sinners, and make known the joy there is in heaven when even a single sinner repents.

7. *Joy, &c.* 'The sum is, as a father peculiarly rejoices, when an extravagant child, supposed to be utterly lost, comes to a thorough sense of his duty; or as any other person who has recovered what he had given up for gone, has a more sensible satisfaction in it, than in several other things equally valuable, but not in such danger; so do the angels in heaven peculiarly rejoice in the conversion of the most abandoned sinners. Yea, and God himself so readily forgives and receives them, that he may be represented as having part in the joy.'—*Wesley.*

One sinner that repenteth. One who, casting himself upon the mercy of God, through Him who loved us and gave himself for us, becomes thoroughly changed in heart and life.

Just persons. δικαιοις, righteous persons. The same word is translated 'righteous,' Mt. xxv. 46, § 86, p. 354.

[The declaration in question may be supposed to convey (as Mr. Greswell shews) an oblique but pointed censure of the censurers themselves; since δικαιοις cannot mean simply the righteous, nor ουτινες ου χρειαν εἰχουσι μετανοιας; those who need no repentance; but the expressions are to be taken with a certain *turn* of meaning, called forth by the occasion, and connected with irony. Thus by δικαιους are to be understood, 'those who think themselves such,' are such in their own conceit; in short, the *self-righteous*. As examples of which mode of expression it may suffice to refer to, Mk. ii. 17; Lu. v. 32 (§ 22, p. 168), ουκ ἠλθον καλεσαι δικαιους, αλλ' αμαρτωλους εις μετανοιαν; *id.* x. 21 (§ 60, p. 144).—*Bloomf.*]

PRACTICAL REFLECTIONS.

Lu. xv. 1. The words of our Lord were spoken in the hearing of all, and should also be read by all. Let all the publicans and sinners—let even the vilest and most abandoned, have free access to Him who can *save them to the uttermost that come unto God by him*, He. vii. 25. Let us remember that it is not only one or another that hath been lost; but that '*all we like sheep have gone astray*,' *&c.*—*See* SCRIP. ILLUS., on ver. 4, *supra*.

2 *ver. See margin.*

[3, 4 *ver.* The christian pastor, that has the heart of the chief Shepherd, will direct his most earnest endeavours for the salvation of such as are ignorant and out of the way.]

6 *ver.* Let us rejoice with those who are successful in their efforts to recover the lost. Let the success of each be counted the gain of all.

7 *ver.* Let the christian missionary think of the importance of his work upon earth. His successful

LUKE xv. 8—12.

8 which need no repentance *ου χρειαν εχουσι μετανοιας.* Either what woman having ten pieces-of-silver, if she-lose one piece, doth-not-light a-candle, and sweep the house,
9 and seek diligently till she-find *it?* And when-she-hath-found *it*, she-calleth-*her* friends and *her* neighbours-together, saying, Rejoice-with me; for I-have-found the piece
10 which I-had-lost. Likewise, I-say unto-you, there-is joy in-the-presence-of-the angels of God over one sinner that-repenteth.

(G. 42.)—*Jesus takes occasion from the same occurrence to deliver the parable of the elder and the younger brother; or, as it is commonly called, the parable of the prodigal son.*—*Luke* xv. 11—32. *Eastward.*

11 And he-said, a-certain man had two sons: 12, and the younger of-them said *to-his*-father, Father, give me the portion of goods that-falleth *to me.* And he-divided διελεν

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also from the north, and west; and from the land of Sinim, is spoken of, Is. xlix. 12, it follows, ver. 13, 'Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted.'—When the innumerable multitude, the flock of the Lamb, are found before the throne, ascribing salvation to God and the Lamb, there is joy in heaven, Rev. vii. 11, .2, 'And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen.'

LU. XV. 8. *ten pieces of silver*—Israel was chosen to be the Lord's 'peculiar treasure,' Ex. xix. 5—Ps. cxxxv. 4, 'For the LORD hath chosen Jacob unto himself, *and* Israel for his peculiar treasure.'—But not only was one of the pieces lost to Jerusalem; all the ten were lost, 1 Ki. xi. 31, .2, 'And he said to Jeroboam, Take thee ten pieces: for thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee: (but he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:)'—and of Jerusalem, it is said, Is. i. 21, .2, 'How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers. Thy silver is become dross, thy wine mixed with water:' &c.

***light a candle*—The word of the Lord is a lamp unto the feet, and a light unto the path, Ps. cxix. 105—It throws light upon all the working of God, Am. iii. 7, 'Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.'—His word may especially be expected to cast light upon the case of the lost treasure—Israel, the work of his hands, Is. xlv. 11, 'Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me.'**

***sweep the house, &c.*—so far were the inhabitants of Jerusalem from doing this, with the view of recovering that which had been lost, that they rejoiced in the sweeping away altogether of Israel, saying, Ezc. xi. 15, 'Get you far from the LORD: unto us is this land given in possession.'**

9. *Rejoice with me*—*see* the joyful surprise of Sion, upon the recovery of her lost children, Is. xlix. 14—21, ...—and the call to her that was termed desolate, Is. liv. 1, 'Sing, O barren, thou *that* didst not bear; break forth into singing, and cry aloud, thou *that* didst not travail with child: for more *are* the children of the desolate than the children of the married wife, saith the LORD.'—Is. xlix. 18, 'Lift up thine eyes round about, and behold: all,' &c.

10. *joy in the presence of the angels of God, &c.*—The angels are represented as rejoicing over those who had been lost, but are redeemed by the precious blood of the Lamb, Rev. v. 11, .2—*see on* ver. 7, *supra.*

11. *had two sons*—*see* the same two sons, Ephraim and Judah, described in another parable, Mt. xxi. 28—32, § 84, p. 285.

12. *the younger of them, &c.*—If the case of the younger might be expected to excite interest, much

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LU. XV. 8. *Ten pieces.* δραχμας δεκα, or drachmas, each being the fourth part of a shekel, and of the same value with a Roman penny, that is, sevenpence halfpenny, so that the ten amounted to six shillings and threepence.

'The women in Syria, and throughout the east generally, wear pieces of silver, as ornaments, upon their heads, these being secured upon their tarboosh, or red skull cap, by means of holes bored in them. The rich have gold; the poorer, silver. These have all been presents; the *first* given at the birth of the child, and the rest added one by one, as particular events occurred in the wearer's life. Now I think it not unlikely, that the ten pieces of silver alluded to by our Saviour, were those which formed the wreath round the woman's forehead. The loss of one of these coins would be considered, as indeed it is, a serious misfortune; and we can easily imagine the diligence with which a woman would light a candle, and sweep the house, and search for one of these missing pieces of silver; and when she had found it, how she would call upon her neighbours to rejoice with her at finding what, from long possession, she had become so much attached to. It is to be observed, that it does not appear to be the loss of the mere value of the coin, so much as the loss of that particular piece of silver, which leads the woman to be so active in her endeavours to find it again. The pieces of silver thus worn are seldom, if ever, spent, but descend as heirlooms from mother to daughter, and hence from their antiquity would come to acquire, in the eyes of the woman, a worth for which no equivalent could be found. At this day, the women's heads are almost entirely covered with these coins; but this is natural, from the necessary accumulation of successive generations; and beside, money was not so plentiful then as now. Probably at the time our Lord spake his parable, few had more than ten pieces to their portion. I have never heard this explanation given, but on mentioning it to my fellow-travellers in the east, they seemed struck with its probability; and if it prove that coins were formerly, as now, worn by the women as ornaments—and in these lands, where customs are so permanent, there is every probability that they were—I shall have little doubt of the correctness of the criticism.' —*Rev. Joseph W. Ayre, Diary of Eastern Travel*, pp. 64, .5.

***Light a candle.* The houses of the lower ranks were anciently very dark; some of those in Herculaneum and Pompeii had no windows at all, and others only loop-holes.**

11. *A certain man.* The history of the prodigal son has always been considered pregnant with reli-

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labours, in restoring fallen man, increase the joy of even the inhabitants of heaven; and men shew themselves of a heavenly spirit, in as far as they are partakers of that joy, and are zealously desirous of promoting it.]

[LU. XV. 8. If for one piece of silver the woman might have been expected to search diligently till she had found it, how much more should she if the whole ten pieces had been lost? Israel were chosen to be the Lord's peculiar treasure, above all the na-

LUKE xv. 13—.5.

13 unto-them *his* living τον βιον. And not many days after the younger son gathered-all-together, and-took-his-journey into a-far country, and there wasted διεσκορπισε his sub-
14 stance with-riotous living ζων ασωτως. And when-he-had-spent all, there-arose a-
15 mighty famine in that land; and he began to-be-in-want υστερεισθαι. And he-went *and*-joined-himself to-a citizen of-that country; and he-sent him into his fields to-feed swine.

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more should that of the firstborn, and this was Ephraim, the lost son—*comp.* Jer. vii. 15, 'And I will cast you out of my sight, as I have cast out all your brethren, *even* the whole seed of Ephraim.'—xxxi. 9, 'I am a Father to Israel, and Ephraim *is* my firstborn,' &c.—*see on* ver. 18, p. 192.

Lu. xv. 12. *portion of goods, &c.*—It is said, Ge. xxv. 5, 'And Abraham gave all that he had unto Isaac,' to whom pertained the birthright. 6, 'But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country.'

divided unto them—When Israel asked to be freed from the immediate government of God, he warned them of their danger, but granted their request, 1 Sa. viii.—When Ephraim, and all Israel, departed from the house of David, the Lord allowed it, dividing their inheritance in the land into two great portions—the kingdom of Israel and the kingdom of Judah, 1 Ki. xii. 1—24. It was not without an effort that the Father was prevailed on to give Ephraim up to follow his own course.—Ho. xi. 8, 'How shall I give thee up, Ephraim? *how* shall I deliver thee, Israel? how shall I make thee as Admah? *how* shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together.'

13. *not many days after, &c.*—Immediately after the division of the kingdom into two portions, Ephraim took counsel to separate himself altogether from the house of the Lord, 1 Ki. xii. 25—33.

took his journey into a far country—This wandering away from the Lord is strikingly described in Jer. ii.—The principle of it is described, ver. 31, 'Wherefore say my people, We are lords; we will come no more unto thee?'

wasted, &c.—see the description of such, Am. vi. 3—7—Those servants who are watching for their Lord's return, are counselled, Lu. xxi. 34, § 86, 'And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and *so* that day come upon you unawares.'—And Rom. xiii. 13, 'Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.'

14. *began to be in want*—Of this Ephraim was forewarned, Am. viii. 11, 12, 'Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find *it*.'

15. *joined himself to a citizen*—Ho. v. 13, 'When Ephraim saw his sickness, and Judah *saw* his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet could he not heal you, nor cure you of your wound.'—The Lord foresaw the farther evil into which Ephraim was casting himself, ver. 14—and waited to be gracious to the returning prodigal, ver. 15, 'I will go *and* return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early.'—Again, vii. 11, 12, 'Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria.

NOTES.

gious uses, and full of comfort to serious and penitent minds. The case of the prodigal, from first to last, is in too many respects an exact picture of every moral agent; and each of us stands only in too much need of all the instruction, all the consolation, all the encouragement, which the analogy of his history, whether real or fictitious to our own actual situation, can supply. The disposition of the father in the parable, may be truly regarded as a counterpart of that of God himself; the tender reception, the gracious and affectionate treatment, which this disposition inclined him to grant to an offending, and before his repentance, an unworthy son, may justly authorize the presumption of what may be expected by any of his children, from the benevolence of their heavenly Father, who, though they have forfeited his favour by their sins, yet throw themselves entirely on his forgiveness.—*Gresswell*, Vol. III. p. 546.

[Lu. xv. 12. *The portion . . . that falleth to me.* τὸ ἐπιβάλλον μέρος. Supply μοι from the preceding, 'the portion which falleth to me;' namely, after fair and equitable partition. The Jewish law did not, any more than the Roman, permit to a father the arbitrary disposal of his *whole* property. It was entailed on the children, after his death, in equal portions; except that the firstborn had a double share. Such distribution, however, was *sometimes* made by a parent to his children during his lifetime, with a reservation of what was necessary to the support of himself and his wife, if alive.—*Bloomf.*]

Among the ancient Romans and Syrophenicians, it was customary when a son came to maturity, if he demanded his part of the inheritance, for the father to give it to him. This the son might claim.

13. *And took his journey into a far country.* Far from God; God was not in all his thoughts.

Riotous living. ζων ασωτως, a course of life that led him to spend all; from α, 'not,' and σωω, 'I save.'—*A. C.*

15. *To feed swine.* The basest and vilest of all employments; and, to a *Jew*, peculiarly degrading. Herodotus informs us, that in Egypt no swineherd was permitted to mingle in civil society, nor to appear in the worship of the gods.

16. *He would fain . . . . with the husks.* The word rendered husks, signifies the fruit of the carob tree, or St. John's bread, a tree common in the Levant.

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tions of the earth: let us have a sympathy with the apostolic church, in her earnest endeavours, not only for the salvation of their own people, the Jews, but of the whole *twelve tribes that were scattered abroad*; nor should we neglect the word of prophecy, which is as *a light that shineth in a dark place—see* 2 Pe. i. 19—and may be expected to assist in shewing where are the outcasts to whom that word is so expressively addressed.]—*Ver.* 9, 10, *see margin*, p. 190.

Lu. xv. 11, .2. Let young men beware of seeking to free themselves from the wholesome restraints of parental authority. Let us be more desirous of pleasing our heavenly Father with what he hath committed to our care, than of pleasing ourselves in the possession of fancied independence.

Let us beware of thinking that all is well because God has been pleased to grant our requests. Let us rather pray that He may refuse what we ask, if it be not for his glory, our own true good, and the benefit of others.

[15 *ver.* When Israel of old thought to become independent of God, they were left to become the servants of men; so not unfrequently has it been with the nations called by the name of Christ. But if chastisement lead us to look only to man for help, in place of causing us to return to God, we are only going farther out of the way, and sinking deeper in misery. Let us be warned by the case of Ephraim; called even by the God of Israel his '*dear son*,' his '*pleasant child*;' he, by indulging his own waywardness, went farther and farther away from God until utterly lost.]

LUKE xv. 16—20.

16 And he would fain *επεθυμει* have filled his belly with the husks that the swine did eat: and no man gave unto him.

17 And when he came to himself, he said, How many hired servants of my father's

18 have bread enough and to spare *περισσευονται αρτων*, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against

19 heaven, and before thee, and am no more worthy to be called thy son: make me as one

20 of thy hired servants. And he arose, *and* came to his father.

SCRIPTURE ILLUSTRATIONS.

When they shall go, I will spread my net upon them; I will bring them down as the fowls of the heaven; I will chastise them, as their congregation hath heard.'—*See also* xii. 1, 'Ephraim feedeth on wind, and followeth after the east wind: he daily increaseth lies and desolation; and they do make a covenant with the Assyrians, and oil is carried into Egypt.'—Judah was warned not to fear, so as to enter into such a ruinous confederacy as Ephraim had done, Is. viii. 11, .2—*comp.* vii. 3—9—Yet Judah did join himself to the Assyrian, in order to be relieved from the danger from which the Lord offered to deliver, 2 Ki. xvi. 8, 9—Neither did Ephraim nor Judah get good by joining themselves to the Assyrian—The Assyrian utterly carried Israel away captive, represented in the parable by the citizen sending the prodigal into the fields to feed swine: and he only by the miraculous interposition of God was prevented from doing the same by the Jews, as predicted, Is. x. 5—34—*comp.* ch. xxvi., vii.

Lu. xv. 16. *the husks that the swine did eat*—Hosea, speaking of Israel as having in spirit and practice departed from the Lord, and become defiled, says, ch. ix. 3, 'They shall not dwell in the Lord's land; but Ephraim shall return to Egypt, and they shall eat unclean *things* in Assyria.'—*See also* ver. 16, .7—*and again*, xii. 1—he might say, as in Ps. lxxiii. 23, 'So foolish *was* I, and ignorant: I was *as* a beast before thee.'

17. *when he came to himself*—It was promised to Israel that when they brought to mind God's promises and threatenings, in the lands into which they should be scattered, that then God would bring them back to their own land, De. xxx. 1—6.

18. *I will arise*—See the call, Je. xxxi. 6—9, 'For there shall be a day, *that* the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. 7, For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. 8, Behold, I will bring them from the north country, and gather them from the coasts of the earth, *and* with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. 9, They shall come with weeping, and with supplications [Marg. *favours*] will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim *is* my firstborn.'—And Eph. v. 14, 'Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.'

and will say unto him—see the words of Elihu, Job xxxiii. 27, .8, 'He looketh upon men, and *if any* say, I have sinned, and perverted *that which was* right, and it profited me not; he will deliver his soul from going into the pit, and his life shall see the light.'—*Also* Lam. iii. 40, .1, 'Let us search and try our ways, and turn again to the Lord. Let us lift up our heart with *our* hands unto God in the heavens.'—1 Jno. i. 9, *see border*.

20. *came to his father—see* the invitation to the lost house of Israel to return to God as a Father, and words wherewith to return, Ho. xiv. 1—3, 'O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. 2, Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive *us* graciously: so will we render the calves of our lips. 3, Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, *Ye are* our gods: for in thee the fatherless findeth mercy.'—And the Lord's promise of a most gracious reception, ver. 4—7, 'I will heal their backsliding, I will love them freely: for mine anger is turned away from him. 5, I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. 6, His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. 7, They that dwell under his shadow shall return; they shall revive *as* the corn, and grow as the vine: the scent thereof *shall be* as the wine of Lebanon.'—Ephraim is especially concerned in the prophecy, ver. 8, 'Ephraim *shall say*, What have I to do any more with idols? I have heard *him*, and observed him: I *am* like a green fir tree. From me is thy fruit found.'—Importance of understanding these things, ver. 9, 'Who *is* wise, and he shall understand these *things*? prudent, and he shall know them? for the ways of the Lord *are* right, and the just shall walk in them: but the transgressors shall fall therein.'

NOTES.

This fruit still continues to be used in feeding swine. It is the pod or husk only that is eaten. It is said to be mealy, and of a sweet taste; and as it grows in common hedges, is sometimes eaten by the poor.

'The original for the word husk is *κερατιον*, and might be applied to fruits that grow in a husk or shell, with beards or spikes attached; like that, for example, which encloses the fruit of the horse-chestnut.'—*Greswell*.

Lu. xv. 17. *And when he came to himself*. For till then he was beside himself, as all men are, so long as they are without God in the world.

'Excess of pleasure, like intemperance in wine or strong drink, inebriates the soul, and steeps the faculties, both of mind and body, in an unnatural lethargy, which the expressive language of scripture compares, while it lasts, to a living death. Adversity and privation, solitude and reflection, dissipate the stupor, sober the understanding, and restore the powers, both of mind and of body, to their former tone and vigour.'—*Greswell, Parables*, Vol. III. p. 511.

18. *I will arise*. This is a common expression among the Hebrews, to denote entering on a piece of business.

Against heaven. *εις τον ουρανον*, that is, against God. The Jews often make use of this periphrasis to avoid using the reverend name of God.

'This is placed *first*, since men's sins are chiefly against God, even when also against their fellow-

PRACTICAL REFLECTIONS.

Lu. xv. 17. Before resolving upon a return to God, the sinner comes to a knowledge of himself. He knows the misery into which he has fallen, and his inability to recover himself, except by returning to his Father, in whose power to provide for all who depend upon Him he has the fullest confidence; and he thinks of renouncing that independence, which before was the object of his ambition and the subject of his prayers.

17—20 *ver*. Let the sinner cast himself upon the mercy of God: let him not look to himself for the ground of his confidence, but to the compassion and love of his Father in heaven. Let him not, as if he were still his own master, think of making terms with God, but entirely submit himself to his grace, to be, or to do, whatever infinite wisdom and goodness may appoint.

LUKE xv. 21—.4.

But when-·he·-was yet a-great-way-off, his father saw him, and had-compassion, and
21 ran, and-fell on his neck, and kissed him. And the son said unto-him, Father, I-have-
sinned against heaven, and in-·thy·-sight, and am no-more worthy to-be-called thy son.
22 But the father said to his servants, Bring-forth the best robe, and put-*it*-on him; and
23 put a-ring on his hand, and shoes on *his* feet: and bring-hither the fatted calf, and-kill
24 *it;* and let-us-eat, and-be-merry εὐφρανθωμεν: for this my son was dead, and is-alive-
again; he-was lost, and is-found. And they-began to-be-merry.

SCRIPTURE ILLUSTRATIONS.

Lu. xv. 20. *great way off*—The children of promise are so recognised on the day of Pentecost, Ac. ii. 39, 'For the promise is toall that are afar off,'

had compassion, &c.—Is. lxiii. 7, 8. . . . .—*see* the parallel case of Ephraim, the returning prodigal, Je. xxxi. 18—20, 'I have surely heard Ephraim bemoaning himself *thus;* Thou hast chastised me, and I was chastised, as a bullock unaccustomed *to the yoke:* turn thou me, and I shall be turned; for thou *art* the LORD my God. 19, Surely after that I was turned, I repented; and after that I was instructed, I smote upon *my* thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. 20, *Is* Ephraim my dear son? *is he* a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the LORD.'

21. *Father, I have sinned*—Ps. xxxii. 5, 'I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.'

in thy sight—Ps. li. 4, 'Against thee, thee only, have I sinned, and done *this* evil in thy sight: that thou mightest be justified when thou speakest, *and* be clear when thou judgest.'

am no more worthy, &c.—see on Mt. xv. 27, § 45, p. 15, '*Truth, Lord:*'

22. *best robe*—When 'their seed shall be known among the Gentiles,' then will be heard this song, Is. lxi. 10, 'I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh *himself* with ornaments, and as a bride adorneth *herself* with her jewels.'—This kindness of the Lord to the penitent outcast seems to have been represented by the case of Joshua, Zec. iii. 3—5, 'Now Joshua was clothed with filthy garments, and stood before the angel. 4, And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. 5, And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.'

ring— This sign of conferring power was very ancient. Pharaoh, when conferring the vice-royalty of Egypt upon Joseph, took off his ring and put it upon Joseph's hand, Ge. xli. 42—When power over the Jews was given to Haman, the king gave him his ring, Est. iii. 8—10—and afterwards it was taken from him and given to Mordecai, viii. 2.

23. *fatted calf*—Ge. xviii. 7; 1 Sa. xxviii. 24.

24. *dead, and is alive again*—So Israel, Eze. xxxvii. 11—.4. . . . .—so with regard to believers, Rom. vi. 11—3, 'Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. 12, Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. 13, Neither yield ye your members *as* instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God.'—Eph. ii. 1, 'And you *hath he quickened,* who were dead in trespasses and sins;'—v. 14, 'Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.'—*See on* ver. 18, *supra,* p. 192.

was lost—He had wandered away from home, and had been lost, even to himself—*see* ver. 13—.7, p. 191, *supra.*

merry—see the call to heaven and earth to rejoice, because the Lord hath redeemed his people, Is. xliv. 23—(*see on* ver. 7, *supra*)—xlix. 13, (*ib.*)—and also

NOTES.

men. Insomuch that David, Ps. li. 4, while conscious of having deeply injured *man,* yet says, '*Against thee, thee only, have I sinned*;' or, as it ought to have been rendered, *especially* or particularly. For it is the best evidence of the genuineness of a man's repentance, when it is accompanied with the strong feeling of the heinousness of his offences as regards *God.*'—*Bwomf.*

Lu. xv. 20. *When he was yet a great way off, &c.* 'Possibly clothed in the rags and tatters of poverty, foot sore, and galled with travel, broken down by want and privations, emaciated, perhaps, by the consequences of former riot and intemperance. When the form of a traveller, journeying towards him, appeared in the distance, so sharpsighted is paternal tenderness, or such are the secret sympathies which connect us with the objects of our dearest affections, he discovered in that distant view, the accomplishment of his fondest hopes; he recognised in the form of that traveller, so indistinctly seen, his long lost and unheard-of son.'—*Greswell.*

Fell on his neck (Ge. xlv. 14; Ac. xx. 37), *and kissed him.* κατεφιλησεν αυτον, 'kissed him again and again.' Overwhelmed him, as it were, with kisses.

21. *Am no more worthy, &c.* It is remarkable that the son does not here conclude his address as he had intended, ver. 18, .3, by a request to be made one of his father's 'hired servants.' His father's tenderness of heart cuts short his tale of self-reproach, by giving him the most plenary assurances of his pardoning love.

22. *Best robe,* or 'long robe.' Την στολην την πρωτην, 'the first best,' or 'principal robe;' the garment laid by, and used only on festival occasions.

A ring on his hand. See SCRIP. ILLUS., *supra.*

Shoes on his *feet.* Servants were not permitted to wear shoes. When therefore the father commanded them to put shoes on him, it expressed his wish that he should not be treated as a servant, but as a son.

PRACTICAL REFLECTIONS.

[Lu. xv. 20. Change of mind is followed by change of conduct. The sinner has not only in heart, but in conduct, departed from God; and, if he is sincere in his repentance, it will be seen in his life. He will feel that he may well be ashamed of his former departure from God, but not of retracing his steps to the home of his Father.]

Let not the repentant sinner doubt of his Father's love. The Father is as willing to receive us as we can be to come to Him. We were outcasts. We had no claim but upon his compassion, yet hath he beheld us when we were still a great way off. He hath made speed to help us in returning, and hath welcomed us with all a Father's love.

[22 *ver.* It is altogether of the free favour of God that we, who were once lost, have been privileged as we are. Glory, dominion, and defence, have been given our people: in as far as we have made an effort at returning to God, he hath hitherto wondrously established our goings. He hath not dealt so with any people. Unto us more especially hath he made manifest the riches of his grace. As was contem-

WE MAY WELL CONFESS BEFORE GOD OUR PAST SINFULNESS AND PRESENT UNWORTHINESS, AND BE CONTENT TO OCCUPY EVEN THE MEANEST PLACE IN OUR FATHER'S HOUSE.

LUKE XV. 25—31.

25 Now his elder son was in the-field: and as he-came and-drew-nigh to-the house, he-
26 heard music and dancing. And he-called one of-the servants, *and*-asked what these-
27 things meant. And he said unto-him, Thy brother is-come; and thy father hath-killed the
28 fatted calf, because he-hath-received him safe-and-sound. And he-was angry ωργισθη,
and would not go-in:
29 therefore came his father out, *and*-intreated him. And he answering said to *his*
father, Lo, these-many years do I-serve thee, neither transgressed I at-any-time thy
commandment: and *yet* thou never gavest me a-kid, that I-might-make-merry ευφρανθω
30 with my friends: but as-soon-as this thy son was-come, which hath-devoured thy living
31 with harlots, thou-hast-killed for-him the fatted calf. And he said unto-him, Son, thou

SCRIPTURE ILLUSTRATIONS.

the joy of the people, when this redemption will be consummated, Je. xxxi. 12—4. . . . 'Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all. 13, Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. 14, And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the LORD.'—*See on* ver. 7 and 10, p. 189, *supra*.

Lu. xv. 25. *Music and dancing*—Miriam celebrated the deliverance of the children of Israel from Egypt, in dances as well as songs, Ex. xv. 20—David danced before the ark, 2 Sa. vi. 14—It was common at feasts, Ju. xxi. 19—24—and in public triumphs, Ju. xi. 34—and at all seasons of mirth and rejoicing, Ps. xxx. 11—It is promised in Israel's restoration, Je. xxxi. 4, 'Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry.'—Ps. cxlix. 3—cl. 4, 'Praise him with the timbrel and dance: praise him with stringed instruments and organs.'

28. *angry*—The Jews murmured against Christ and his disciples for eating with publicans and sinners, Lu. v. 30, § 22, p. 168—against Peter, Ac. xi. 2, 3, 'And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, Thou wentest in to men uncircumcised, and didst eat with them.'

would not go in—The Jews would neither go in themselves, nor would they suffer others to do so, Mt. xxiii. 13. 'But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.'—1 Thess. ii. 14—6. 'For ye, brethren, became followers of the churches of God which in Judæa are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews, 15, who both killed the Lord Jesus, and their own prophets, and have persecuted *us*; and they please not God, and are contrary to all men: 16, forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.'

NOTES.

[These images are beautifully thrown in to fill up the narrative, and to express with more beauty and force the general truth that God will treat returning penitents with mercy and with love.]

[*] All this may be considered a lively portraiture of that preliminary sanctification of a corrupt nature; of that change and renovation of the inner man, to the recovery of the original image of righteousness and true holiness wherein he was created, without which it is not possible to see God, nor to become capable of everlasting happiness hereafter, by admission even to the present enjoyment of the privileges of his gospel. That ring, which we contemplate on the finger of the prodigal son, enriched with gold of the finest quality, or sparkling with diamonds of the clearest lustre; that costly garment of exquisite texture, and corresponding tincture, which invests his limbs with purple; what are they but those gifts and graces from above, which clothe the soul of the regenerate Christian?'—*Greswell*, Vol. III. p. 593.]

Lu. xv. 23. *The fatted calf.* In allusion to the feasts and liberal entertainments of friends, whereof the fatted calf made a considerable part.—*See* SCRIP. ILLUS.

24. *Was dead.* Thus the sinner, as long as he continues in sin, is, even while living, dead and lost in the sight of God.

29. *Lo, these many years, &c.* The word translated '*serve*,' means '*to perform the part of a slave*.' The elder son, while he overrates the obedience which he himself had rendered to his father, exaggerates, at the same time, his brother's guilt.—*Comp.* ver. 30 with ver. 13.—*Lonsdale.*

31. *Son, thou art ever with me, &c.* 'The father labours to remove the jealousy which the son had conceived of his brother, as if the marks of favour and good will just shewn to him implied any doubt of his own rights and privileges, or could be construed into an injury done to him, assuring him that all which he had belonged to him, and would sometime be his. Lastly, he endeavours to awaken in his breast the dormant feeling of brotherly piety; reminding him that the person whom he had so contemptuously called, This son of thine, was still his brother, and that common humanity, much more paternal tenderness and brotherly attachment, required them both, and the rest of the family besides, to join in rejoicing and making merry upon so unexpected and so auspicious an event, as the recovery of one so near to them all, not merely from the condition of an outcast and alien, to his natural place and relation as an inmate of his father's house, but from a state of intellectual and moral degradation, worse than death, to the ascendency of reason, religion, and virtue over him again, as if raised to life from the dead.'—*Greswell.*

PRACTICAL REFLECTIONS.

plated by Moses, in the blessing of Joseph, '*the good will of him that dwelt in the bush*,' hath been shewn unto us. While we remember our own unworthiness, and are humble, let us also think of his exceeding goodness, and be thankful; be won by his love, to a zealous devotedness to his holy service.]

Lu. xv. 25—8. Let us beware of taking offence, like the Jews, at the free grace of God, bestowed upon others, who we may think are less deserving than ourselves.

[28, 9 *ver.* Let us admire the forbearance of our God, who so persevered in his kind beseeching of that people, who would have prevented the gospel being preached to the outcasts of Israel, and who, because these were received, were angry, and would not go in. Even believing Jews have been reluctant to share the feast with the returning prodigal.]

29, 30 *ver.* Let us beware of a self-righteous, self-laudatory spirit; it leads to the greatest unrighteousness, that of grieving at the good of others, and repining against the free grace of God.

[31 *ver.* The same grace, the same rich inheritance, and everlasting life, is free to the Jew and to the Gentile, and ALL is theirs who are willing to have God for their portion. One is not impoverished because another is made rich. All is theirs who are willing to have all as sons of God in Christ.]

LUKE XV. 32.

32 art ever with me, and all that I-have is thine. It-was-meet that-we-should make-merry, and be-glad · for this thy brother was dead, and is-alive-again ; and was lost, and is-found.

SCRIPTURE ILLUSTRATIONS.

LU. xv. 32. *It was meet that we should make merry, &c.*—*see* the Lord's invitation to be glad because of his people who had been lost, Is. lxv. 18—25. . . . —They had been lost, as the natural Israel, but have found a Father in the Redeemer, lxiii. 16, 'Doubtless thou *art* our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, *art* our father, our redeemer; thy name *is* from everlasting.'—They have confessed their utter unworthiness, and submitted themselves entirely to the mercy of God their Father, lxiv. 6—8. . . . —and the Lord has received them in preference to a self-righteous people, lxv. 1—7. . . . —The joy upon the discovery and restoration of the lost children of Zion is again referred to, Is. lxvi. 7—14. . . . . Is. xxxv. 10, 'And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness,' &c.

NOTE.

LU. xv. 32. 'A thousand of these delicate touches in the inspired writings escape an inattentive reader. In ver. 30, the elder son had unkindly and indecently said, *This thy son.* The father mildly reproves him, and says, *This thy brother.* Amazing intimation, that the best of men ought to account the worst of sinners their brethren still; and should especially remember this relation, when they shew any inclination to repentance.

PRACTICAL REFLECTIONS.

'Our Lord in this whole parable shews, not only that the Jews had no cause to murmur at the reception of the Gentiles (a point which did not at that time so directly fall under consideration), but that if the Pharisees were indeed as good as they fancied themselves to be, still they had no reason to murmur at the kind treatment of any sincere penitent. Thus does he condemn them, even on their own principles, and so leaves them without excuse.

'We have in this parable a lively emblem of the condition and behaviour of sinners in their natural state. Thus when enriched by the bounty of the great common Father, do they ungratefully run from him, ver. 12. Sensual pleasures are eagerly pursued, ver. 13; and while these continue, not a serious thought of God can find a place in their minds. And even when afflictions come upon them, ver. 14, still they will make hard shifts, before they will let the grace of God, concurring with his providence, persuade them to think of a return, ver. 15, 16.

'When they see themselves naked, indigent, and undone, then they recover the exercise of their reason, ver. 17; then they remember the blessings they have thrown away, and attend to the misery they have incurred. And hereupon they resolve to return to their father, and put the resolution immediately in practice, ver. 18—20.

'Behold with wonder and pleasure, the gracious reception they find, from Divine, slighted goodness! When upon a prodigal comes to his father, he sees him afar off, ver. 20. He pities, meets, embraces him, and interrupts his acknowledgments, with the tokens of his returning favour. He arrays him with the robe of a Redeemer's righteousness, with inward and outward holiness, adorns him with all his sanctifying graces, and honours him with the tokens of adopting love, ver. 21, 22. And all this he does with unutterable delight, in that he who was lost is now found, ver. 23, 24.'—*Wesley.*

But how much more joy, it is implied, will there be, when not merely the one sheep, but the whole scattered flock of Israel, will be gathered into the one fold? When not merely one piece of money, but the whole ten tribes of Israel that are spoken of as God's 'peculiar treasure,' will be recovered? When not merely the younger son, but the *firstborn*, Ephraim, that was dead, is alive again, and that was lost, is found; and together with Judah that would not go in, is brought with rejoicing into the house of his Father, being recovered from all his backslidings; blessed and blessing all around?

'It is no disparagement to the excellence of the rest of the parables, to say that the parable of the prodigal son, ... is the masterpiece of all; that among the many specimens of lively and picturesque narration, of genuine pathos, of unaffected simplicity, of justness of conception and felicity of expression, which the historians of our Saviour's parables have transmitted to us, there is none more perfect in its kind, or which abounds in a greater variety of beauties.'—*Gresswell*, Vol. III. p. 493.

ADDENDA.

QUERIES ON THE SUBJECT OF THE ISRAELITISH ORIGIN OF THE ENGLISH

1. Is not the house of Israel, and especially the tribe of Ephraim, clearly distinguished from that of Judah, in both the historical and prophetical parts of scripture? 1 Chr. v. 2; Je. iii. 11. Were not of Ephraim especially to come the many heirs of the promises made unto the fathers, just as of Judah was to come the One Heir, from whom the blessing was immediately to descend? Ge. xlviii. 15—20; xlix. 8—12.

2. Were not the lost tribes of Israel to be found in these, the last days, as '*a seed the Lord hath blessed*?' Ho. ii. 14—23; Is. xxix. 17—23; lxi. 9, 10; lxvi. 8—14; Je. xxxi. 1—10; Eze. xi. 15—20; Ho. i. 10, 11. Do the signs of the times, as well as the prophetic dates, indicate the time to be come when God will have '*accomplished to scatter the power of the holy people*?' Da. xii. 4—7; Is. vi. 11, 12, &c.

3. Have not all previous attempts to find the lost tribes of Israel proved abortive, especially as to the accounting for Ephraim, the heir of the promises made unto the fathers, and of which was to come the promised '*fulness of the Gentiles*,' or '*multitude of nations*?' Ro. xi. 25; Ge. xlviii. 19; Is. xli. 25—9. Does not the scripture declare, that the previous non-discovery of Israel has been occasioned by Israel's blindness, and not by God's failing to fulfil his word? Is. xlii. 18—25; xliii. 1—13; xlv. 17—21. Does not the scripture expressly recognise our present condition as being that in which Israel was to be found? And do they predict matters respecting Israel, which can only be fulfilled in these nations? Is. xxvii. 6—10; Je. xxxi. 10, 11; Mi. vii. 16; Je. iii. 18; Eze. xi. 16, &c.

4. Is it likely that the God of truth would utterly cast away the people unto whom the promises were made; and out of the same place bring forth quite a different people to have fulfilled to them the promises freely made unto Israel, and so solemnly confirmed to them by oath? Lu. i. 68—75; Rom. xv. 8; Mi. vii. 18—20; Is. xxv. 1—7; Ps. cv. 10. Could it thus be said that 'the gifts and calling of God are without repentance?' Rom. xi. 29; Is. xli. 8, 9.

5. Are not the mental and physical characteristics of the English exactly those that were to be expected of the nations promised to come of Ephraim? Can our ancient religious rites, political institutions, manners, and acquirements, better be accounted for than as having been derived from our ancient Israel? Do not the favours bestowed upon these nations in the north-west, and the whole course of God's dealings with the English nation, indicate clearly their being under the kindness and care of the good Shepherd of Israel? Ge. xlix. 22—6; Ps. lxxx. 1—3; cxlvii. 19, 20.

6. If this view of our Israelitish origin unfolds the great plan of Divine Providence, the mystery of Israel among the Gentiles; if it shews the exceeding goodness of God, and our responsibility; if it gives the loudest call to repentance for the past, and vigorous efforts for the future, is it not for the increase of true fear and love to God that this subject should be duly considered?—*See Wilson's Lectures on Ancient Israel.*

BETTER IS THE END OF A THING THAN THE BEGINNING THEREOF: AND THE PATIENT IN SPIRIT IS BETTER THAN THE PROUD IN SPIRIT.—Eccles. vii. 8.

SECTION 69.—(G. 43.)—[*Lesson* 64.]—JESUS SUBJOINS TWO MORE PARABLES, BOTH MORAL, OR RELATING TO THE RULE OF LIFE: THE PARABLE OF THE UNJUST STEWARD, AND THE PARABLE OF THE RICH MAN AND LAZARUS.—Luke xvi.

INTRODUCTION AND ANALYSIS.

Lu. xvi. 1—7. Jesus teaches his disciples by the parable of the man who, when about to be put out of his stewardship, sought to make friends to himself of his lord's debtors, by forgiving in part the sums due by them to his master.

—— 8, 9. The Lord commends the wisdom of the unjust steward; and the disciples are exhorted to act also with forethought, using their wealth, as appointed by God, for the benefit of others.

—— 10—.3. Faithfulness and injustice are shewn in little things as well as in great. If men are unfaithful in temporal concerns, is it likely that God will entrust to them spiritual treasure, or bestow upon them as their own the everlasting inheritance? No servant can serve two masters.

—— 14. The Pharisees, being covetous, deride Jesus, on account of these sayings.

—— 15. Jesus reminds them, that although they may justify themselves before men, God knoweth their hearts.

—— 16, .7. He warns them that their monopoly of religious knowledge is fast passing away; but that sooner may heaven and earth pass away, than one tittle of the law fail.

—— 18. Jesus applies the law respecting adultery, so as to justify John in reproving Herod, in whose dominions Jesus now is.

Lu. xvi. 19—31. Jesus delivers the parable of the rich man and Lazarus.

—— 19—21. The condition of the rich man, contrasted with that of Lazarus, in the present life.

—— 22, .3. The condition of Lazarus, contrasted with that of the rich man, in a future state.

—— 24. Prayer of the man in hell to Father Abraham for the very least favour.

—— 25, .6. Abraham's refusal, exposing the folly of the man having chosen his portion in the present life, after which no change can be made.

—— 27, .8. The man prays that Lazarus may be sent to his five brethren, to warn them against following the course of him who lived only for himself.

—— 29. Abraham refers them to the law and the prophets

—— 30. The man says 'Nay,' and supposes that something more efficient than the scriptures may be had for their spiritual good.

—— 31. Abraham expresses himself decidedly against the ghostly advice of the church of Rome, as expressed by the man in hell; and intimates that the use of the scriptures is sufficient to teach the way of salvation.

No. 69.—*Jesus delivers the parable of the unjust steward.—Luke* xvi. 1—18.

1 And he-said also unto his disciples, There-was a-certain rich man, which had a-
2 steward; and the-same was-accused unto-him that he-had-wasted his goods. And he-
called him, and-said unto-him, How-is-it-that I-hear this of thee? give an account of-
3 thy stewardship; for thou-mayest-be *δυνηση* no longer steward. Then the steward said
within himself, What shall-I-do? for my lord taketh-away from me the stewardship: I-
4 can *ισχυω* not dig; to-beg I-am-ashamed. I-am-resolved *εγνων* what to-do, that, when
5 I-am-put-out of-the stewardship, they-may-receive me into their houses. So he-called
every one of his lord's debtors *unto him*, and-said unto-the first, How-much owest-thou

SCRIPTURE ILLUSTRATIONS.

Lu. xvi. 1. *wasted*—This parable is related to the foregoing, which described the case of the son who 'wasted his substance with riotous living,' ch. xv. 13, 30, pp. 191—.4; but we are to consider that what we waste is not our own—at best we are only stewards, 1 Pe. iv. 10, 'As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God.'

2. *give an account*—Ec. xii. 14—*see border*—Rom. xiv. 12, 'Every one of us shall give account of himself to God.'—Lu. xii. 42, § 63, p. 167, 'And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his houshold, to give *them*,' &c.—1 Co. iv. 2, 'It is required in stewards, that a man be found faithful.'—1 Pe. iv. 5, 'Who shall give account to him that is ready to judge the quick and the dead.'—*See on* Mt. xvi. 27, § 50, p. 43, and ADDENDA, p. 46.

no longer steward—This was to be the case of the Jews, represented in the preceding parable by the elder son—they had been entrusted with a high stewardship, the keeping of 'the oracles of God,' Rom. iii. 2—but they would neither enter the kingdom of God themselves, nor suffer others to enter, Lu. xi. 52, § 62, p. 157—And now it was to be taken from them, 'and given to a nation bringing forth the fruits thereof,' Mt. xxi. 43, § 84, p. 290.

3. *What shall I do?*—The like question is put to a people, upon their having abused a most important stewardship with regard to the poor, Is. x. 3, 'And

NOTES.

[Lu. xvi. 1. As the preceding parable had been addressed especially to the *Pharisees* and scribes, so this was addressed to the *disciples at large*, including, doubtless, some of the lately converted publicans and rich men; for whom, indeed, it should seem, it was especially intended; as meant to set forth the danger of the love of money, and the impossibility of 'serving God and mammon;' also to shew the right use of wealth, and how it ought to be so employed, that being 'rich in this world,' they might also 'be rich in good works,' 1 Ti. vi. 17, .8.—*Bloomf.*]

A steward. Οἰκονομος, from οικος, *a house*, or οιμι, *a family*, and νεμω, *I administer*; one who superintends domestic concerns, and ministers to the support of the family, having the products of the fields, business, &c., put into his hands for this very purpose.

Wasted his goods. Had been profuse and prodigate, and had embezzled his master's property.

3. *To beg I am ashamed.* But not ashamed to cheat. This was a sense of honour!

PRACTICAL REFLECTIONS.

Lu. xvi. 1. Let us remember that the blessings we possess in the present life, are entrusted to us as stewards; and that we are to use them, not according to our own pleasure, but as directed by Him whose servants we are, and whom we ought to serve.

2 *ver.* Our time of reckoning may come at an earlier hour than we look for. Let us ever so act as that we may be able to give in our account with joy, whensoever we are called upon to resign our stewardship.

GOD SHALL BRING EVERY WORK INTO JUDGMENT, WITH EVERY SECRET THING, WHETHER IT BE GOOD, OR WHETHER IT BE EVIL.—Ecclesiastes xii. 14.

LUKE xvi. 6—10.

6 unto my lord? And he said, An-hundred measures of-oil. And he-said unto-him,
7 Take thy bill, and sit-down quickly, *and*-write fifty. Then said-he to-another, And how-much owest thou? And he said, An-hundred measures of-wheat. And he-said
8 unto-him, Take thy bill, and write fourscore. And the lord commended επηνεσεν the unjust της αδικιας steward, because he-had-done wisely φρονιμως: for the children of-this world αιωνος are in their generation εις την γενεαν την εαυτων wiser than υπερ the children of light του φωτος.
9 And-I say unto-you, Make to-yourselves friends of the mammon of unrighteousness;
10 that, when ye-fail, they-may-receive you into everlasting habitations σκηνας. He *that is*

SCRIPTURE ILLUSTRATIONS.

what will ye do in the day of visitation, and in the desolation *which* shall come from far? to whom will ye flee for help? and where will ye leave your glory?'

Lu. xvi. 8. *the lord*—Some have supposed that 'the lord' here referred to is the rich man, called by the steward 'my lord,' ver. 3, 5, p. 196—It is doubtful, however, whether the evangelist would call him absolutely 'the Lord,' a title he usually gives to Jesus —*see* ch. xvii. 5, 6, § 70.

because he had done wisely—It was only in respect to worldly wisdom that his conduct could be commended—the Lord is far from commending unfaithfulness—*see* ver. 10—8.

children of light—Jno. xii. 36, § 82, p. 269, 'While ye have light, believe in the light, that ye may be the children of light.'—Eph. v. 8, 'Ye were sometimes darkness, but now *are ye* light in the Lord: walk as children of light:'—1 Th. v. 5, 8, 'Ye are all the children of light, and the children of the day: . . . . Let us, who are of the day, be sober, putting on,' &c.

9. *Make to yourselves friends*—*see* Mt. vi. 19, § 19, p. 134, 'Lay not up,' &c.—Lu. xi. 41, § 62, p. 186, 'But rather give alms,' &c.—1 Ti. vi. 17—9, 'Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches,' &c.

they may receive you—The angels of the Lord's little ones do always behold the face of his Father in heaven, Mt. xviii. 10, § 53, p. 82, and may be expected to welcome into heaven those who have been serviceable to their charge upon earth. Yea, we know that our Lord himself will say to them, as xxv. 34, § 86, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:'—40, 'Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.'

NOTES.

Lu. xvi. 6. *An hundred measures of oil.* Called 'baths,' in the Old Testament rendering, 1 Ki. vii. 26; 2 Chr. ii. 10; Ezr. vii. 22.—*Doddr.* According to *Godwin*, the bath held four gallons and a half, so that 100 baths contained 450 gallons, some think more; the largest measure of capacity among the Hebrews, except the *homer*, of which it was the tenth part.—*See* Eze. xlv. 11, 14. It is equal to the ephah, that is, 'seven gallons and a half' of our measure. —*A. C.*

Oil. Oil of olives, or sweet oil. It was much used for lamps, as an article of food (Ex. xxix. 2), and also for anointing.

Bill. γραμμα. The 'accompt,' the writing in which the debt was specified, together with the obligation to pay so much at such and such times.

7. Measures of wheat. κορους, or 'cors of wheat,' [כֹּר, Heb.]; the same with 'homers,' Eze. xlv. 14. *Godwin* states that this measure held five bushels and five gallons, making the whole 560 bushels and a half.—*Gill.*

8. *And the lord commended, &c.* Because he had used timely precaution; so that, though the dishonesty of such a servant be detestable, yet his foresight, care, and contrivance, about the interests of this life, deserve our imitation, with regard to the more important affairs of another.

The children of this world. Those who seek no other portion than this world.—*See* Ps. xvii. 14.

In their generation, &c. They turn their connection with others to good account, and make it subserve their worldly interests, while Christians often fail to use the world in such a manner as to subserve their spiritual interests.

[Now to discern the force of εις την γενεαν, 'in their generation,' we must consider its *purpose*, which, as Bishop Sanderson and Mr. Greswell point out, is that of *limitation* or qualification. 'The children of this world,' observes Mr. Greswell, 'are not affirmed to be superior to the children of light in the possession of the faculty of worldly prudence, the providently adapting means to an end (for such is the force of the expression φρον), but in the *use* of it, and that with a view to a special purpose, namely, unto or for their own generation.'—*Bloomf.*]

Are . . . wiser. Not absolutely, for they are, one and all, egregious fools; but they are more consistent with themselves: they are truer to their principles; they more steadily pursue their end.

Than the children of light. Men 'who walk by the light of Divine truth,' and who therefore may be expected to act with both wisdom and honesty.

9. *Make to yourselves friends, &c.* The things of the world, which many make to be the enemies of all righteousness, do ye so use according to the will of God, by whom riches are bestowed, that you may prove faithful stewards, doing good unto all as you have opportunity.

Mammon. *See* Note, § 19, p. 134.

Of unrighteousness. Or 'of deceit,' or 'unfaithfulness,' as the word αδικιας may be rendered, because of the manner in which it is either used or employed, or on account of its being so apt to fail the expectation of the owners.

When ye fail. When ye lose your earthly stewardship.

They may receive you, &c. It is said of such as '*die in the Lord*,' '*their works do follow them*.' And the angels of those little ones whom they have befriended upon earth will gladly welcome them into glory.

Everlasting habitations. In opposition to the deceitfulness of riches, which are so transitory,—which make themselves wings and flee away.

PRACTICAL REFLECTIONS.

[Lu. xvi. 4—7. Let us rejoice, that, in providing for the future, by bestowing upon others, we are in a happier situation than the unjust steward: we are acting honestly as well as wisely. It was for the very purpose of exercising forgiveness, and of being bountiful to others, we were put into the stewardship.]

[8 *ver.* True wisdom is the making our present means productive of the greatest advantage in the future. Worldly wisdom looks only to time, and the children of light are too often caught by prevailing example, so as to have their view of heavenly and eternal things darkened, and their efforts correspondently slackened, to their incalculable loss.]

9 *ver.* Money hoarded, as an object of trust, is dishonouring to God, in whom should be all our confidence. Let us part with it in time, that we may have the gain of it in eternity.

faithful in *that which is* least is faithful also in much: and he *that is* unjust in the-
11 least is unjust also in much. If therefore ye-have-not-been faithful in the unrighteous
*i*2 mammon, who will-commit-to your-trust the true *riches?* And if ye-have-not-been
faithful in that *which is* another-man's, who shall-give you that *which is* your-own?
13 No servant can serve two masters: for either he-will-hate the one, and love the other;
or-else he-will-hold-to *ανθεξεται* the one, and despise the other. Ye-can not serve God
and mammon.
14 And the Pharisees also, who-were covetous *φιλαργυροι*, heard all these-things. and
15 they-derided *εξεμυκτηριζον* him. And he-said unto-them, Ye are they which-justify

SCRIPTURE ILLUSTRATIONS.

Lu. xvi. 10. *faithful in* that which is *least*—To such the Lord will say, as Mt. xxv. 21, § 86. 'Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.'—*See also* Lu. xix. 17, § 80, p. 249.

11. *commit to your trust the true, &c.*—When his people have proved themselves faithful, as acting according to the law of love, in the use of temporal wealth and power, the Lord will bestow upon them abundance of spiritual blessing, Is. lviii. 6—8.

12. *another man's*—Israel were tried with a temporary possession of the land under the law, De. xxviii. 58, 63—having proved unfaithful, they were cast out of the inheritance, 2 Ki. xvii. 7—23. . . . . —Neither they nor the Jews were given possession of it as their own, according to the everlasting covenant made with the fathers, as Ge. xiii. 15; xvii. 8—but when Israel prove faithful in their stewardship out of the land, and especially with regard to the sabbath, then shall they be given possession of their own inheritance—' Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken *it*,' Is. lviii. 10—4.

your own—ch. x. 42, § 61, p. 150. 'But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.'—1 Co. iii. 21, .2, 'Therefore let no man glory in men. For all things are your's;' &c.—Rev. xxi. 7, 'He that overcometh shall inherit all things; and I will be his God, and he shall be my son.'—xxii. 5, 'And they shall reign for ever and ever.'

13. *No servant can serve, &c.—see on* Mt. vi. 24, § 19, p. 134, 'No man,' &c.

14. *covetous*—They had been described by the prophet, Je. vi. 13, 'From the least of them even unto the greatest of them every one *is* given to covetousness; and from the prophet even unto the priest every one dealeth falsely.'—Our Lord had before warned against covetousness, Lu. xii. 15—21, § 63, p. 164—He afterwards exposes that of the Pharisees, Mt. xxiii. 14, § 85, 'Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses,' &c.

derided—Is. liii. 3, 'He is despised and rejected of men;' &c.—He. xii. 3, 'Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.'

NOTES.

Lu. xvi. 10. *He* that is *faithful, &c.* An adagial saying, to be understood only of what *generally* happens, and adverting to the *principle* on which masters act, who, after proving the fidelity of servants in small matters, at length confide more important business to their care. It is by habituating himself to act uprightly in little things, that a man acquires the gracious habit of acting with propriety and fidelity in matters of the greatest concern.

10—2. The connection is, 'Be *faithful* stewards of wealth. Take care also that ye be not *enslaved* by it.'

[11. *If. . ye have not been faithful, &c.* If ye have not been faithful in that worldly wealth which you know must soon be parted with, how can you expect that God will commit to you those spiritual blessings in which alone true riches consist? Or, again, if ye have not been faithful in your stewardship of that which is entrusted to you for a season by another, namely, by God, how can ye expect that he will give you an inheritance which will be your own for ever? *Lonsdale and Hale.*]

If ye have not been faithful in that which is *another man's.* None of these temporal things are yours; you are only stewards of them, not proprietors; God is the proprietor of all: he lodges them in your hands for a season; but still they are his property. Rich men, understand and consider this. If your steward uses any part of your estate (so called in the language of men) any farther or any otherwise than you direct, he is a knave; he has neither conscience nor honour. Neither have you either one or the other, if you use any part of that estate, which is in truth God's, not yours, any otherwise than he directs.

12. *Another man's.* Rather, another's, that is, God's. There is nothing in the original that answers to the word 'man's.'—*See on* ver. 11.

That which is *your own.* Grace and glory. Heaven, which when you have it, will be your own for ever.

[13. *Ye cannot serve God and mammon.* God is a God of love, doing good unto all men. Mammon is the God of this world, whom so many worship and gratify, at the expense, and to the disadvantage and contempt, of all others. If we serve God truly, we shall love him, and do good to his creatures. If *self* is only thought of, then we serve mammon, and heap up riches for our selfish gratification, and banishment from Him who is the source of all blessing. If we love God, we must hate selfishness; for God is 'LOVE.' You cannot be faithful to God, if you trim between God and the world; if you do not serve him alone.—*See on* Mt. vi. 24, SCRIP. ILLUS., § 19, p. 134.]

14. The foregoing discourse was addressed, indeed, to the *disciples*, but the ground of it was the covetousness of the Pharisees, who were within hearing.

derided him. Ἐξεμυκτήριζον, 'sneered at him.' Μυκτηρίζειν (from μυκτὴρ, the nose), properly signifying to *turn up the nose*, is, by a metaphor common to most languages, used to designate *derision*. Their avarice made them ridicule the doctrine that they were only *stewards* of wealth, and ought to distribute thereof to those that need.

PRACTICAL REFLECTIONS.

Lu. xvi. 10. Let us be faithful in that which we have, if we would have more committed to our care.

[11 *ver.* Let us make that use of temporal good which God has designed, if we desire to be put in trust with the true riches, and made the rich dispensers of spiritual blessing.]

12 *ver.* Let us be faithful in that which is committed to us for time, as we expect to possess that inheritance which is to be ours for eternity.

13 *ver.* Let not the children of God debase themselves by serving the world; rather let them make this world subservient to their eternal interests, by employing it in the service of God.

14 *ver.* When our Saviour was upon earth, the rules of heavenly wisdom were, by the greatest professors of religion, accounted foolishness. May it not be so in our day? yet it is often hard to convince even the followers of Christ, that the wealth they possess is not their own, but given them in trust, to be altogether used for the glory of God and the good of their fellow-creatures.

LUKE xvi. 16—.9.

yourselves before men; but God knoweth your hearts: for that *which is* highly-esteemed ὑψηλὸν among men is abomination in-the-sight of God.

16 The law and the prophets *were* until John: since that-time the kingdom of God is-
17 preached, and every-man presseth βιάζεται into it.* And it-is easier for-heaven and earth to-pass, than one tittle of-the law to-fail.

18 Whosoever putteth-away his wife, and marrieth another, committeth-adultery and whosoever marrieth her-that-is-put-away from *her* husband committeth-adultery.

The parable of the rich man and Lazarus.—Luke xvi. 19—31.

19 There-was a-certain rich man, which was-clothed in-purple and fine-linen, and-fared

SCRIPTURE ILLUSTRATIONS.

Lu. xvi. 15. *justify yourselves* — ch. x. 29, § 60, p. 146, 'But he, willing to justify himself,' &c.—*see* the boasting of the Pharisee even when professing to approach God in prayer, ch. xviii. 11, § 73, p. 217.

knoweth your hearts—Ps. vii. 9, 'Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins.'—Je. xvii. 10, 'I the LORD search the heart, *I* try the reins,' &c.—*see on* Jno. ii. 25, § 12, p. 82, 'He knew what was in man.'

esteemed among men—Ps. xlix. 6, 'They that trust in their wealth, and boast themselves in the multitude of their riches; 13, This their way *is* their folly: yet their posterity approve their sayings. 18, While he lived he blessed his soul: and *men* will praise thee, when thou doest well to thyself.'

abomination in the sight of God—Pr. xvi. 5, 'Every one *that is* proud in heart *is* an abomination to the LORD:' &c.—Am. v. 21—3. . . . . 'I hate, I despise your feast days,' &c.—1 Ti. vi. 10, 'For the love of money is the root of all evil:' &c.

16. *law and the prophets—see on* ch. xxiv. 27, § 94.

until John—The last of the Old Testament prophets, at the close of his prophecy, pointed to John, Mal. iii. 1. . . . . iv. 5, 6. . . . —on the preaching of John, *see* § 7, pp. 49—54.

the kingdom of God is preached—Mt. iv. 17, § 16, p. 108, 'From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.'—xi. 12, .3, § 39, p. 225, 'From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John.'

17. *easier for heaven and earth to pass—see on* Mt. v. 18, § 19, p. 123—Is. li. 6, 'Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.'—Mk. xiii. 31, § 86, p. 310, 'Heaven and earth shall pass away: but my words shall not pass away.'—1 Pe. i. 25, 'But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.'

18. *Whosoever putteth away his wife—see on* Mt. v. 32, § 19, p. 126—Herod, in whose dominions Jesus now was, Lu. xiii. 31, § 66, p. 178, had both put away his own wife, and married the wife of his brother Philip; on account of reproving him for which, John the Baptist had been put to death, Mk. vi. 17—29, § 40, pp. 205—.8—The same prophet who so expressly predicted the preaching of John, was equally expressive in denouncing putting away, Mal. ii. 14—.6.

19. *purple and fine linen*—both are mentioned among the riches of Tyre, Eze. xxvii. 7—The mother of harlots, Rev. xvii. 4, 'And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden,' &c.

fared sumptuously—like the rich man described in a former parable, ch. xii. 19, § 63, p. 165.

NOTES.

Lu. xvi. 15. *Justify yourselves.* Literally, 'making yourselves appear just,' arrogating to yourselves a virtue and sanctity not really yours.

Knoweth your hearts. Knoweth your hypocrisy, and that you do all to be seen of men, and not from love to God or for his glory.

That which is *highly esteemed among men.* Those worldly possessions, on account of which man is much thought of by man, if maintained by selfishness, in opposition to the claims of benevolence, are abominations in the sight of God.

16. *The law and the prophets. See on* Mt. xi. 12, .3, § 29, p. 225.

17. *See on* Mt. v. 17, .8, § 19, p. 123.

18. *See on* Mt. v. 32, § *ib.*, p. 126, and xix. 3, 4, 8, § 74, p. 218.

[19. It has been disputed whether the following narration be a real history, or merely a story, or something composed of both, *i. e.*, founded on fact, but adorned with colouring and imagery, in which the abuse of riches is forcibly contrasted with the struggles of poverty. This *compound*, however, would involve some incongruity. The first mentioned view is adopted by Mr. Greswell.

'The design of our Lord in this parable was to impress on their minds, by *example*, the foregoing precepts, as presented in another historical picture, like that with which he *introduced* the subject. In this he not only gives the substance of what had been previously said by him on the use of riches, but withal a most impressive warning as to the highly penal consequences of their abuse. In short, the design of our Lord (as Dr. Campbell observes), is 'to admonish us not that a monster of wickedness (such as many commentators unwarrantably and injudici-

PRACTICAL REFLECTIONS.

[Lu. xvi. 15. It is not enough that we can, according to the maxims of the world, justify ourselves before men. Let us ever remember that God knoweth our hearts, that he requires truth in the inward parts, and that the law of his kingdom is LOVE;—that heaping up wealth to ourselves which makes man be valued by his fellow-men, is abomination in the sight of Him, who has given it for distribution among the poor and needy.]

[16 *ver.* Let us rejoice that '*the Law and the Prophets*' are no longer exclusively possessed by the comparatively rich—that the kingdom of heaven is set open for the very poorest to enter, and that those who have nothing but their hearts and their lives to give unto God, may yet possess the very highest consolations of religion, and the very best means of spiritual edification.]

[17 *ver.* If the Pharisees had considered that the requirements of the law are strict and unalterable, and that Christ is the end of the law for righteousness,—they would have known their own poverty, and the riches of the grace of God; by which we are taught that '*love* which *is the fulfilling of the law.*']

[18 *ver.* Neither station nor wealth can give a dispensation for breaking the commandments of God: although in the dominions of Herod, our Lord here affirms the judgment of the Baptist upon that monarch, on account of which John, at the instigation of the adulteress, was put to death.]

* The same declaration occurs Mt. xi. 12, .3, § 29, p. 225, Greswell, Vol. I. Diss. iii. p. 229.

LUKE xvi. 20—3.

20 sumptuously εὐφραινομενος λαμπρως every day: and there was a certain beggar named
21 Lazarus, which was laid at his gate, full-of-sores, and desiring to-be-fed with the
crumbs which fell from the rich-man's table: moreover the dogs came *and* licked his
22 sores. And it-came-to-pass, *that*-the beggar-died, and was carried by the angels into
23 Abraham's bosom: the rich-man also died, and was buried; and in hell τῳ ᾅδῃ he-lift-

SCRIPTURE ILLUSTRATIONS.

Lu. xvi. 20. *laid at his gate*—Ac. iii. 2. 'And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;'

full of sores—so Job, ch. ii. 7, 8, 'So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown. And he took him a potsherd to scrape himself withal; and he sat down among the ashes.'

22. *Abraham's bosom*—Mt. viii. 11, § 28, p. 220, 'Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.'

the rich man also died—Ps. xlix. 6—15.

23. *being in torments*—Of him who worships the beast, &c., it is said, Rev. xiv. 10, 11, 'He shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night who worship the beast.'

NOTES.

only here suppose) shall be severely punished in the other world; but that the man who, though not chargeable with doing much *ill*, does little or no *good*, and lives, though not perhaps an intemperate, a sensual life; who, careless about the condition of others, exists only for the gratification of himself, the indulgence of his own appetites, and his own vanity, shall not escape punishment. It is to show the danger of living in the neglect of duties, though not chargeable with the commission of crimes; and particularly the danger of considering the gifts of providence as our own property, and not as a trust from our Creator, to be employed in his service, and for which we are accountable to him.

'In the latter part of the parable, ver. 27—31, our Lord intimates to his hearers, that they are sufficiently assured of the sinfulness and danger of sensuality and selfishness, by those writings of Moses and the prophets, which were continually in their hands, and which they acknowledged to be of Divine authority; and that, if they would not attend to *them*, the testimony even of one risen from the dead would fail of persuading them to amend their course of life.'—*Bloomf.*]

Lu. xvi. 19. *A certain rich man.* Very probably a Pharisee, and one that *justified himself before men.* A very honest, as well as honourable gentleman.

Rich man. The word 'dives' being the Latin for 'rich,' has occasioned this to be called the parable of 'Dives and Lazarus.'

Which was clothed in purple and fine linen. And doubtless esteemed on this account (perhaps not only by those who sold, but by most that knew him) as encouraging trade, and acting according to his rank or station.

[*Fared sumptuously,* εὐφραινομενος καθ' ἡμεραν λαμπρ. Render, 'enjoying himself sumptuously (*i. e.*, in expensive luxury) day by day.'—*See* ch. xii. 19; § 63, p. 165. Here, however, the expression may have reference to more than food, &c., and (as Grotwell observes) extend to every pleasure, satisfaction, and convenience, of dress, gaiety, &c., which wealth can supply, to minister to the daily enjoyment, amusement, and self-satisfaction, of a rich voluptuary; in short, whatever is comprehended in the description of St. John, 1 Ep. ii. 16, '*For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.*'—*Bloomf.*]

20. *A certain beggar.* πτωχος. Render, not 'a beggar,' but 'a poor destitute person,' as the *usus loquendi* and the contrast require. The word very frequently occurs in the New Testament; and except here, and in ver. 22, is always rendered *poor.*

Named Lazarus. Lazarus, לְעָזָר is a contraction of the word אֶלְעָזָר Eliezer, which signifies the *help,* or *assistance of God.* A name properly given to a man who was both poor and afflicted, and had no help but that which came from heaven.

Full of sores. ἑλκωμενος. As persons of this destitute condition often are (partly from the cutaneous disorders produced by meagre diet and bad living).

21. *Desiring to be fed. See on* ver. 19, *supra.* From the circumstance afterwards introduced of the rich man asking for Lazarus to administer relief to him in his torments, it should seem that he regarded himself, in some measure, as a benefactor to him, in having relieved him with the scraps from his table; yet he was undoubtedly guilty of the neglect here intimated, of omitting to make himself acquainted with the miserable condition of Lazarus, so as to effectually relieve his sufferings, and restore him to health and strength.

22. *Into Abraham's bosom.* So the Jews styled paradise; the place where the souls of good men remain from death to the resurrection.

Abraham's bosom. A Jewish mode of speaking. The entertainments of heaven are described as a magnificent banquet with Abraham and the other patriarchs.—*Comp.* Mt. viii. 11, § 28, p. 220, and Lu. xxii. 30, § 87, p. 376. The phrase bears allusion to the custom at Jewish feasts of several guests lying on one couch, the head of one being placed near the bosom of another.—*See* Jno. xiii. 25. The meaning is, that the beggar was received into a state of happiness, and admitted to a place of peculiar honour.

The rich man also died, and was buried. Doubtless with pomp enough, though we do not read of his lying in state.

23. *In hell.* ἐν τῳ ᾅδῃ. 'The place of departed souls.' Both the rich man and the poor man are here described as being in the same neighbourhood, but separated by an impassable gulf from each other; the one in a state of peace, the other in a state of suffering.—*See* ADDENDA, p. 209, '*Hades.*'

['It is commonly supposed that the word here signifies *hell,* the *place of torment.* And so Pro-

PRACTICAL REFLECTIONS.

Lu. xvi. 19—21. Let him who is clothed consider the case of him who is naked; and let him who is fed abundantly, remember that there may be at his very gate those to whom the crumbs of his table would be a feast. Let him fear to meet the reproaches of those whom he hath in such circumstances left to perish.

How contrary was the case of Lazarus to that of the rich man! The one had the best, and abundance of both food and clothing; of the other, it is not said that he was fed, but that he desired to be fed, not merely of that which was left by the rich man, but of the crumbs which fell from his table. He is not said to have had any home upon earth, and so destitute was he of clothing, that his sores were kept continually open by the tongues of the dogs.

22, 23 *ver.* As contrary were the cases of the two men after death. The beggar died—what became of

LET US NOT LOVE IN WORD, NEITHER IN TONGUE; BUT IN DEED AND IN TRUTH.—1 John iii. 18. GOD IS LOVE; AND HE THAT DWELLETH IN LOVE DWELLETH IN GOD, AND GOD IN HIM.—1 John iv. 16.

Luke xvi. 24—.8.

up his eyes, being in torments, and·seeth Abraham afar off, and Lazarus in his bosom.
24 And he cried and·said, Father Abraham, have·mercy·on me, and send Lazarus, that he may·dip the tip of·his finger in·water, and cool my tongue; for I·am·tormented
25 *οδυνωμαι* in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst *απελαβες* thy good things, and likewise Lazarus evil·things: but now he is·
26 comforted, and thou art·tormented. And beside all this, between us and you there·is·a·great gulf·fixed *εστηρικται*: so·that they which·would pass from·hence to you can not;
27 neither can·they·pass to us, that *would come* from·thence. Then he·said, I·pray *ερωτω*
28 thee therefore, father, that thou·wouldest·send him to my father's house: for I·have five brethren; that he·may·testify·unto *διαμαρτυρηται* them, lest they also come into this

SCRIPTURE ILLUSTRATIONS

Lu. xvi. 24. *Father Abraham*—Job v. 1, 'Call now, if there be any that will answer thee; and to which of the saints wilt thou turn?'

this flame—Mk. ix. 44, § 52, p. 77, 'Where their worm dieth not, and the fire is not quenched.'

25. *Son*—The man in hell had called Abraham 'Father,' ver. 24—Abraham does not deny the natural relationship, but he denies that it can be of the least service to him who died in the midst of his riches—*see* ver. 26, &c.

in thy lifetime, &c.—Job xxi. 13, 'They spend their days in wealth, and in a moment go down to the grave.'—Ps. lxxiii. 12, &c., 'Behold, these *are* the ungodly, who prosper in the world; they increase *in* riches.'—19, 'How are they *brought* into desolation, as in a moment! they are utterly consumed with terrors.'—Lu. vi. 24, § 27, p 208, 'But woe unto you that are rich! for ye have received your consolation.'

he is comforted—Is. lvii. 2, 'He shall enter into peace: they shall rest in their beds, *each one* walking *in* his uprightness.'—Rev. xiv. 13, 'Blessed *are* the dead which die in the Lord,' &c.

NOTES.

fessor Stuart, in his Exegetical Essays on words denoting future punishment, assigns this sense; though he admits that this is the only passage in which the word bears that import. Others, however, as Wetstein, Rosenmuller, Campbell, Kuinoel, and Mr. Greswell, Parab, take it in the usual signification to denote the *place of departed souls, Sheol*, or *Hades* (*see* Ac. ii. 27, and Note on Mt. xi. 23), which the Jews, as well as the Greeks, supposed to be divided into two parts, *Paradise* and *Gehenna*, contiguous to each other, but separated by an impassable chasm [thus Hor. Carm. ii. 13, 23, sedesque *discretas* plorum]; so narrow, however, that there was a *prospect* of one from the other; nay, such that their respective inmates could converse with each other. Thus both the rich man and Lazarus would be equally in *Hades*, though in different parts.

'This latter view seems preferable, because it is better to avoid supposing any such unusual signification as the above; and the ordinary one is far more agreeable to what precedes. Indeed, if *ἐν βασάνοις* be meant, as Kuinoel thinks, to qualify *ἐν τῷ ᾅδῃ* (meaning, 'in the place of torment'), that would of itself decidedly prove that *ᾅδης must* be taken in the usual sense; otherwise, according to the signification *hell*, no such qualification could have been necessary. *Ἐν βασάνοις* may be rendered, 'under torture,' namely, such as was suited to the *τάρταρος*, or prison of Hades, called Tartarus (where spirits are reserved for judgment, *see* 2 Pe. ii. 4); but, properly speaking, not Gehenna, the lake of fire, the second death. —*See* Rev. xx. 14.

'This *parabolical representation* is, indeed, accommodated to Jewish ideas, and the invisible state is described by images derived from the *senses*. But it is going too far to say, with Dr. Jortin (in D'Oyly and Mant), that "we are only to infer from hence the doctrine of a future state of rewards and punishments." It must surely be concluded from hence, that there is an *intermediate state* before the general resurrection; since that is far too prominent a feature of the representation to be numbered with circumstances merely *ornamental*. On which subject, *see* Mr. Greswell.'—*Bloomf.*]—*See infra*, p. 202, ADDENDA, '*Hades*.'

Lu. xvi. 24. *Father Abraham.* The Jews rested much for forgiveness in the blessing of Abraham.

Dip the tip, &c. This shews the greatness of his distress. The sufferings of the rich man are, therefore, represented as producing burning thirst; so much so, that even a drop of water would be refreshing to his tongue.

Flame. May, as Mr. Greswell shews, be regarded as a figurative expression, to represent the acutest suffering of which an immaterial nature is susceptible, by a material image of misery the most dire.

25. *Abraham said, Son.* Abraham acknowledged the rich man as his descendant, but shewed that natural relationship is no guarantee for the pardon of sin. Lazarus was destitute of worldly riches, but had heavenly rest. The rich man lived slothfully and selfishly, and '*in hell he lift up his eyes, being in torments.*'

He is comforted. God often tries his children in this life with poverty, that through faith in Christ they may be made rich in eternity.

Thou art tormented. The selfish rich, unlike the godly poor, have their portion in this life. The little success that the rich man had in praying to even the father of the faithful, seems to give but small encouragement to the practice of praying to the saints, even when backed by abundant power of paying for masses; and that for one who does not appear to have been any remarkable criminal, but merely a self-indulgent man, who gave of the overflowings of his table to the poor, and who had also all the advantage of being a natural descendant of Abraham.

The remembrance of the good things possessed in this life, and to be enjoyed no more for ever, together with the remembrance of grace offered or abused, will be a bitter portion in the perdition of the ungodly.

26. *χάσμα μέγα ἐστήρικται.* 'A great chasm is fixedly placed.' 'The word,' says Wetstein, 'is especially used of a space extending from an upper to a lower situation, especially fissures from earthquakes.'

28. *Lest they also come into this place.* He might justly fear lest their reproaches should add to his own torment.

PRACTICAL REFLECTIONS.

his body is not said: but he is borne by heavenly messengers to the feast of the blessed; and is given the most desirable place in paradise—the bosom of *the father of the faithful*. Of the rich man, it is not only said that he died, but that he was buried. Nothing, doubtless, was wanting of those religious rites which may be had for money; but whatever benefit these may have been to the performers, they seem to have been of no service to him; for '*in hell he lift up his eyes, being in torments.*'

Lu. xvi. 24—.6. Here we have perhaps the only example in scripture of prayer to a departed saint. It is that of a man in hell to the father of the faithful: but although for the very least favour to a son of Abraham, it is altogether unsuccessful.

Let us be sure that worldly wealth and ease give no passport to heaven; and that neither is it a sign that we are neglected of God when we are subjected to suffering in the present life.

LUKE xvi. 29—31.

29 place of torment. Abraham saith unto-him, They-have Moses and the prophets; let-
30 them-hear them. And he said, Nay, father Abraham: but if one went unto them from
31 the-dead, they-will-repent. And he-said unto-him, If they-hear not Moses and the prophets, neither will-they-be-persuaded, though one rose from the-dead.

SCRIPTURE ILLUSTRATIONS.

Lu. xvi. 29. *Moses and the prophets*—*see* ver. 16, p. 199.

let them hear them—Is. viii. 20, 'To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them.'—Jno. v. 39, § 23, p. 180, 'Search the scriptures;' &c.

31. *neither will they be persuaded*—So far were the chief priests from being persuaded when a Lazarus was actually raised from the dead—they 'consulted that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus,' Jno. xii. 10, 11, § 81, p. 257.

NOTES.

Lu. xvi. 30. *Nay, . . . but if one went, &c.* Here we find the like wilfulness that led this man to reject God's time and way of salvation for himself; with true Roman Catholic audacity he opposes the Bible; and says '*Nay*,' to the suggestion of Abraham, that his brethren still on earth should attend to the written word of God, in order to escape the like fearful end. The folly of the rich man was the more inexcusable, when it is considered that he must have known that Abraham had lived in the world at a time when Moses and the prophets were not; and could not, therefore, be supposed to speak from prejudice in their favour. But still greater is the impudence of the church of Rome, that after this fearful warning, continues its prayers to the dead, and these procured by the rich man for money; and at the same time opposes, with the presumption and pertinacity of this inhabitant of hell, the free circulation of those holy writings of which our Lord hath said, '*Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.*' We are to hear these witnesses as testifying of Christ: so do we escape that place of torment, which we never can by our own doings and sufferings, or by the masses or intercessions of others. It may be observed that a Lazarus did return from the dead, and that this, so far from staying the enmity of the Jews, only stirred it up the more: and the more fixed them in their desire to slay Him through whom alone we can obtain life.

31. *If they hear not Moses, &c.* Though this be only a parable, yet our Lord would not by it have taught error. Plainly, therefore, it teaches the *immortality* of the soul, and its passing instantly after death into a state of bliss or awful misery.

[*Neither will they be persuaded.* The design of the parable was to impress all the truths He had just taught them more vividly on the mind, and to shew the Pharisees that with all their boasted righteousness, and external correctness of character, they might be lost amidst all their wealth. Accordingly, He speaks of no great fault in the rich man, no external degrading vice, no open breach of the law; but leaves us to infer, that the mere possession of wealth is dangerous to the soul; and that a man, surrounded with every temporal blessing, may perish for ever.]

PRACTICAL REFLECTIONS.

[Lu. xvi. 27, 28 *ver.* Although the man in hell seems to have been so far like the Roman Catholics as to have supposed that a departed saint might do something for his benefit, yet he was not so foolish as to expect that by any services his brethren might perform for him, he could be delivered from his torments—he only thought he might do them service, by getting them forewarned of the miserable end of those who live merely for themselves.]

29 *ver.* '*The law and the prophets*' are both to be possessed and studied by the people, and not alone by the clergy—as they pretend who trust in burial services and prayers to saints, for deliverance after death from the place of torment.

[The openly profane, who care nothing for the words of God, are not the only persons that are in danger. At a time when the possession of the scriptures indicated a willingness to be at much expense on account of religion, these five brethren had Moses and the prophets: yet they were in danger of eternal perdition.]

30 *ver.* Here we have an example of one of the great controversies between the Protestant and Roman Catholic communions—the former holding with Abraham, that the scriptures are to be freely circulated and attentively studied, and strictly followed; but the latter saying with the man in hell, '*Nay*'—and this not only to father Abraham, but to the Saviour himself, who hath said, '*Search the scriptures.*'

[31 *ver.* They who possess the scriptures, which shew the whole providence of God witnessing to the truth of his holiness and grace, which by such a variety of instrumentality lay hold upon all the means of affecting the human heart, and melting it to love, and moulding it after the Divine image—that those, having the scriptures, resist the Holy Ghost, who thereby exerts his power, are not likely to be benefited by the ministrations of any other spirit. No! not even by a Lazarus risen from the dead.]

ADDENDA.

ON THE EXISTENCE AND LOCALITY OF HADES.

The parable of the rich man and Lazarus.—'The first part of the history . . . . requires no other evidence but its own probability at once to convince us that the transaction which it relates is not only possible, but may be real; in which case the remainder of the narrative, which is in fact merely the sequel of the former, the second part of one and the same account, it may well be presumed, is real also. It would be manifestly incongruous for one part of the same continuous detail of things to be matter of fact, the rest (and the most important part of the whole) to be purely imaginary and fictitious.'

Mr. Greswell states the following propositions, supporting each by the necessary scriptural proof in its order.

FIRST. That the soul of man does not continue united to the body of man after death, but that an actual separation of the soul from the body is produced by death.

SECONDLY. That the soul in its disembodied state passes directly into the hands of God.

THIRDLY. That the soul in its disembodied state, by passing into the hands of God, becomes added or joined to a certain society, company, or congregation of disembodied souls like itself.

FOURTHLY. That this society, company, or congregation of disembodied souls, is not anywhere existent, or after any manner, but in a determinate locality, the proper name of which, considered as the

IN THIS THE CHILDREN OF GOD ARE MANIFEST, AND THE CHILDREN OF THE DEVIL: WHOSOEVER DOETH NOT RIGHTEOUSNESS IS NOT OF GOD, NEITHER HE THAT LOVETH NOT HIS BROTHER.—1 John iii. 10.

receptacle of all the souls of the dead indiscriminately, is *Hades* in general.

With respect to the *first* proposition — *That the actual separation of the soul from the body is produced by death*—from the parable this is deducible. The body of Dives was buried, yet Dives himself immediately after was in Hades. Now he could not be there himself while his body was in the grave, except in a disembodied state; that is, except in his soul, but not in his body.

The same is deducible from the words of our Saviour to the thief on the cross, Lu. xxiii. 43, '*Verily I say unto thee, To-day shalt thou be with me in Paradise.*'

The expiration of our Saviour on the cross is a case in point upon this question of what takes place at death in the separation of the soul from the body. Two of the evangelists, St. Mark, xv. 37, and St. Luke, xxiii. 46, § 91, express the act of this expiration by ἐξέπνευσεν; the proper meaning of which word is, 'breathed forth,'—in which sense it is often used as tantamount to our own, of expiring, for the simple act of dying—without implying the mode of the fact, *viz.*, the breathing out, as it were, of the soul—the actual rendering up of the ghost or spirit. But that it means more in each of these instances, especially in the instance of St. Luke, than the mere act of dying—that it involves moreover the precise nature of the mode of dying, *viz.*, by the actual separation of the soul from the body—may justly be inferred from the fact that this act of our Saviour, by which he expired, was preceded almost directly, in point of time, by the exclamation, Πάτερ, εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου: upon which observes the evangelist, ἐξέπνευσεν, (Καὶ ταῦτα εἰπὼν ἐξέπνευσεν,) 'And having said these *words* he expired.' The act of the expiration following upon such a declaration, must have implied something more than the mere fact of his dying, viz., the mode of the fact, by the parting of his soul from his body, to be committed to the hands of the Father. . . . .

In proof of the *second* proposition—*That the soul in its disembodied state passes directly into the hands of God.* From the parable it appears that the soul of Lazarus, immediately after death, passed into the hands of the angels; this is, to pass into the hands of God, of whom the angels, under all circumstances of their agency, are but the instruments and ministers.

The commendation of his spirit by our Saviour into the hands of the Father, Lu. xxiii. 46; Ps. xxxi. 5, is an argument of the truth of this proposition. And so of the commendation of his spirit to our Saviour by St. Stephen, Ac. vii. 59. Each implies alike, that the soul, the moment it is separated from the body, passes at once into the hands of God.—*See* also 1 Pe. iv. 19. It is plainly affirmed, Ec. xii. 7, '*Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.*'

In proof of the *third* proposition, viz.—*That the soul in its disembodied state, by passing into the hands of God, becomes added or joined to a certain society, company, or congregation of disembodied souls, like itself.*'

The phrases '*Go to thy fathers,*' '*Gathered to his people.*' '*Sleep with thy fathers,*' used in reference to the disposal of such and such persons after death, as Ge. xv. 15, and xxv. 8, in reference to Abraham; of Ishmael, xxv. 17; of Isaac, xxxv. 29; and of Jacob, xlix. 29, 33.—*See* Ac. xiii. 36. '*Gathered unto his fathers,*' used by St. Paul of David. This gathering unto, going unto, sleeping with his or their fathers, could not be the aggregation of the whole individual to his fathers, for that would be not of the dead individual, but of the living one. It could not be a gathering to the bodies of their fathers. The bodies of the ancestors of Abraham, for example, doubtless rested in *Ur of Chaldæa*, and his father's body in *Haran*, beyond the river, when his own was sleeping in *Machpelah*.

It must be understood of being '*gathered to his fathers*' by the event of his dying, in his soul, distinct from his body; both because the soul, though apart from his body, may still be the same individual as before (the same individual out of the body, who was before in the body), if the soul retains its consciousness and personality out of the body, as well as in it; and because, if the souls of the dead are formed into a common society, complex, or congregation by themselves, any particular soul may be, and must be, added to that complex in its turn, as soon as it is dead. And thus the words of David concerning the death of the child born to him by Bathsheba, 2 Sa. xii. 23, must be understood.

The same truth is still more plainly implied by the words of Samuel to Saul, 1 Sa. xxviii. 19, '*And to-morrow* shalt *thou and thy sons* be *with me*:' this could not be said of the bodies of Saul and his sons. —*See* 1 Sa. xxxi., and 2 Sa. xxi. It must be understood of the soul of Saul, as soon as he had fallen in battle.

The *fourth* proposition is—*That this society, company, or congregation of disembodied souls, is not anywhere existent, or after any manner, but in a determinate locality, the proper name of which, considered as the receptacle of all the souls of the dead indiscriminately is* Hades *in general.*

The name Hades is borrowed directly from the Greek language. Custom has appropriated it not to any intermediate state, but to the sense of the proper locality which is destined to receive such and such portion of the dead after the general judgment.

The meaning of the word in Greek is, *the region of departed spirits*; the proper locality which was supposed to comprehend the souls of all mankind who had ceased to live; a region divided into distinct quarters, appropriated to distinct inhabitants, and subject, both in general and in particular, to its proper presiding divinities; the *Dii Manes*, or *Inferi*, bearing to the lower world the same relation as the *Dii Superi*, or *Cœlicolæ*, to the upper.

The word in Hebrew, for which the version of the Septuagint almost invariably substitutes the Greek term Hades, is שְׁאוֹל, or *Sheol.*—*See* Lu. xvi. 23; Mt. xi. 23; xvi. 18; Lu. x. 15; *see also* 1 Co. xv. 55, where St. Paul employs it; and Rev. i. 18; vi. 8; xx. 13, 14, where it is used by the author of that book.

Sheol is sometimes rendered the grave, the pit, hell; for numerous instances, *see Greswell, Par.*, Vol. IV. p. 291.

The following passages would perhaps be as appropriate as any to shew that in the language of the prophets, *Sheol*, or *Hades*, is the supposed common receptacle of all who die—the great or the little, the high or the low, the rich or the poor; not as simply synonymous with the *grave*, but as a locality *sui generis*, and comprehending all in common, which no grave does.—*See* Is. v. 14; xiv. 9; Eze. xxxi. 14, 15, 16, 17, 18; xxxii. 18, 19, 21, 22, 24, 26, 29, 30, 31; Job xvii. 13—16; xxxiii. 18, 22, 24, 28, 30; Pr. i. 12; v. 5; ix. 18; xxvii. 20; Ec. iii. 20; Is. xxviii. 15, 18; La. iii. 6; Eze. xxvi. 20.

The testimony of the parable may be appealed to in proof of the proposition, in this instance, as well as in the others, for both Lazarus and Dives are no sooner perceived to be dead, than they are seen to be in Hades, and Abraham, the common father of both, is seen to be there before them; all which, being literally understood, goes directly to prove that Hades is the common receptacle of the dead.

OF THE LOCALITY OF HADES.

There are good grounds, on the authority of scripture, to conclude, *first*, that the locality of Hades is within the earth; and *secondly*, that the locality of Hades is the deepest point within the earth.

Among the phrases of frequent occurrence in the scripture of the Old Testament, one is, the 'lower,' or 'nether parts of the earth.' In this latter form it occurs, Is. xliv. 23; Eze. xxxi. 14, 16, 18; xxxii. 18, 24. The phrase, '*the lower parts of the earth,*' occurs in Ps. lxiii. 9; and a similar phrase, Eze. xxvi. 20, '*the low parts of the earth.*' In all these instances, the context demonstrates that each of these phrases is but a circumlocutory description for Hades, the proper locality of souls after death, and consequently that Hades is below the earth. *See* Is. xiv. 9, '*Hell* FROM BENEATH *is moved for thee to meet* thee *at thy coming.*' Mr. Greswell, for further proof, dwells much on the narrative respecting the fate of Korah, &c., Nu. xvi., and on the appearance of Samuel to Saul, 1 Sa. xxviii. 8—19.

For confirmation of the next proposition—*That the locality of Hades is not only within the earth, but the deepest point under the earth.*

WORLDLY POSSESSIONS, WITHOUT THE LOVE OF GOD, CAN NEVER CONFER SOLID HAPPINESS; MUCH BETTER IS POVERTY WITH THE FRIENDSHIP OF GOD, THAN ALL THAT THE WORLD CAN BESTOW.

Many passages in the Old Testament speak of Hades as the place of darkness, κατ' ἐξοχήν—of darkness, the intensity of which was not to be judged of by any comparison of the utmost degree of darkness known upon earth, but involved no less than the utter privation of light. Such places are Job x. 21, 22; xii. 22; xvii. 13; xxiv. 17; Ec. vi. 4; Ps. lxxxviii. 6, 12; cxliii. 3, &c. . . . These very descriptions, common as they are in the Old Testament, and exaggerated as they may appear, when rightly explained, are resolvable into what may be truly the property of Hades, in respect to human apprehension; viz., that it is the lowest conceivable point underneath the earth.

Again, one of the names of Hades, both in the Old Testament and in the New, is the ἄβυσσος, or depth without bottom: which term implies, that nothing can be so characteristic of Hades, as depth or profundity.—*See* Job xxviii. 14, '*The depth saith, It is not in me: and the sea saith*, It is *not with me*;' Is. vii. 11; Lu. viii. 31; Rom. x. 6, 7.

Again, according to the idiom of scripture, Heaven and Hades are classed as ἀντίστοιχα, or co-ordinates of each other; the one as the extreme of height above, the other as the extreme of depth below.—*See* the blessing of Joseph by Jacob, Ge. xlix. 25, '*Blessings of heaven above, blessings of the deep that lieth under.*' And in like manner, Pr. xv. 24, '*The way of life is above to the wise, that he may depart from hell beneath.*'—*See* also Is. xliv. 23, '*Sing, O ye heavens; for the* LORD *hath done it: shout, ye lower parts of the earth*;' of which this phrase, '*the lower parts of the earth*,' is but a paraphrase for Hades; so that the sense would be, 'Sing, O heavens; and shout, O Hades, for the LORD hath done it;' and equally so Rom. viii. 39; Am. ix. 2; Job xi. 7, 8, 9; Ps. cxxxix. 7, 8, 9, 10.—*Comp.* Is. lvii. 9; Pr. xxv. 3.

In all these instances, which are passages *communis generis*, it is manifestly the object of the inspired writers to oppose to each other things distinguished by the extreme degree of contrary properties on either hand, and therefore strictly ἀντίστοιχα. The same phraseology occurs twice in the New Testament.—*See* Mt. xi. 23; Lu. x. 15.

The substance of the foregoing will be, upon the testimony of scripture, that the souls of men are detached from their bodies at their death; that the souls of men, so detached, pass directly into the hands of their Creator; that the souls of men, by so passing, are added or joined to a certain society of souls like themselves, previously dead; that this society exists not anywhere, but in a determinate locality called Hades, in the general sense of the common receptacle of the souls of the dead; that Hades, understood in this sense, is not situated in any part of space, indifferently, but within the compass of the same earth on which the same souls existed in their living state: and as to the locality of Hades, even within the earth, it is not anywhere beneath the earth, but within that part of it below, which is at the extreme point, or greatest depth beneath the surface of the earth.—P. 328.

OF HADES DIVIDED INTO REGIONS.

Among the scriptural proofs that Hades, the proper receptacle of the souls of the dead in common, is divided into regions, the testimony of the parable, literally understood, deserves to be considered as direct and decisive as any; for from this it appears that the souls of some of the dead are received into one part of Hades, and the souls of others into another. . . . And that one of these regions of Hades is separated from the other by an intermediate barrier, which the parable calls a mighty gulf or void (χάσμα μέγα), and a barrier which cannot be passed—a gulf or void firmly fixed (χάσμα μέγα ἐστηριγμένον), so that the separation thereby effected is nothing arbitrary and precarious, but something necessary and immutable.

Of passages which speak of the *lowest*, or *nethermost* Hades, proving that Hades itself is divided into regions, relatively situated as a higher point in respect of locality would be to a lower.—*See* De. xxxii. 22; Ps. lxxxvi. 13; lxxxviii. 6.

Secondly, though the souls of all men pass into Hades by death, as the common receptacle of the dead, they do not all pass into the same locality in Hades.

Nothing being clearer than from the parable, that the souls of Dives, of Lazarus, of Abraham, being all in Hades, as the common receptacle of the dead in general, the soul of Dives was in one locality of it, and the souls of Lazarus and Abraham in another, in particular; each in his own proper locality.

The same conclusion is implied, Ac. i. 25.

Thirdly, the souls of the saved are received into one locality in Hades, and the souls of the bad into another.

On this point also the testimony of the parable would be as express to the purpose as on any other. The soul of Dives was received into one part of Hades, and the soul of Lazarus into another. The locality of the soul of Lazarus in Hades was the locality of the soul of Abraham also; which is so far an argument that the locality of all the souls of all the good in Hades in general is one and the same.—*See* Abraham's words, '*between us and you*,' &c.

The same is implied in Is. lvi. 1, 2. The context shews that the prophet is speaking in this passage of the disposal of the souls of the righteous by death: '*The righteous perisheth, and no man layeth it to heart; and merciful men* are *taken away, none considering that the righteous is taken away from the evil* to come. *He shall enter into peace: they shall rest in their beds*, each one *walking* in *his uprightness*.' These words describe the resting of the good in the intermediate state; during which it is possible for them both to rest in their beds, and to walk in their uprightness.

The testimony of Ps. xlix. 19, '*He shall go to the generation of his fathers; they shall never see light*,' strongly leads to the conclusion, that the souls of the wicked, as they die, follow the generation of their fathers; that is, become part of a society or company of souls like themselves already dead.

In Rev. vi. 9—11, the souls of the martyrs are represented to be congregated on one spot. In like manner, He. xii. 23, '*the spirits of just men made perfect*' are represented as forming one society.

Fourthly, the name of the part of Hades appropriated to the reception of the souls of the bad may be doubtful; but the name of the quarter appointed for the reception of the souls of the good, in the christian scriptures at least, is PARADISE. For proof that the souls of the good pass by death into Paradise, and that Paradise is part of Hades—

First, that the souls of the good pass immediately by death into Paradise, may be collected from the words of our Saviour to the penitent thief, Lu. xxiii. 43, '*This day shalt thou be with me in Paradise*.' Before the end of the day both were dead. The body of our Saviour was committed the same day to the grave; and so we may presume was the thief's also. This assurance of our Lord to the thief on the cross, could only be fulfilled by his being with our Lord after his death in his soul, and not in his body, and that could be only by the soul passing into its proper locality, that is, in these two instances, the locality of the good, which is here clearly called PARADISE.

Secondly, that Paradise is part of Hades, may be inferred from the juxta-position of these two statements, both of them equally matter of fact, that the soul of our Saviour by dying passed into Hades, and that the soul of our Saviour by dying passed into Paradise; the former proved by Ps xvi. 8, 9, 10; Ac. ii. 25—31; xiii. 35—7; Rom. x. 7; Eph. iv. 9, 10; and other texts already considered: the latter by this passage, Lu. xxiii. 43.

We have the assurance of Peter, Ac. ii. 34, that David was not ascended, by his death, into Heaven. If so, *Paradise* is no locality in Heaven, or synonymous with all or part of Heaven; and consequently we may presume it is some locality in Hades, and synonymous with all or part of Hades.

The same conclusion is still more strongly implied by St. Paul's account of his double rapture, 2 Co. xii. 2, 4, which he describes to have been once, ἕως τρίτου οὐρανοῦ,* and the second time, εἰς τὸν παράδεισον,† for

* UP TO, or UNTO, the third Heaven.

† INTO Paradise.

unless it should be contended that this second rapture was but a repetition of the former, or unto the same locality as the former, under a different name —the third Heaven in the one instance, and Paradise in the other—it is a necessary inference from the fact of this double rapture, each to a proper locality of its own, that Paradise is locally distinct from the third Heaven, and the third Heaven from Paradise.

Of the condition of the soul in the intermediate state. It would seem that the souls of the good, by being received after death into a proper locality of their own, are received into the enjoyment of a proper happiness of their own likewise; the souls of the bad, by passing into a proper habitation of their own in Hades, pass also into the endurance of a proper kind of misery. . . . The intermediate state is not like that of the present life, a state of probation, but it is a state of retribution, as its very name implies; a state in which the proper subjects of a retributive dispensation, whether for good or for evil, are supposed to be rewarded according to their deserts, and to be existing, while it lasts, in a state of happiness, or a state of unhappiness.

We may appeal to the parable for testimony on this point. Lazarus, by passing immediately on his death into his proper locality in Hades, passed also into the immediate enjoyment of a certain comfort; and Dives, by passing into his, passed into the sufferance of a certain torment.

The name given to the locality which received the soul of Lazarus, is *Abraham's bosom*; a denomination which naturally carries with it the ideas of rest, repose, and tranquillity. Although it is not a literal but a metaphorical Paradise intended, yet the name of Paradise could not have been given even metaphorically to the proper locality of the souls of the good in Hades, except on account of some real analogy and resemblance between the literal Paradise and the figurative. The literal Paradise was the garden of Eden; and the garden of Eden was the garden of delights, the chosen locality of every embellishment which creative Omnipotence might be pleased to lavish on his favourite production, and of every enjoyment which the perfection of his creatures, in their state of innocence, and of unreserved communion with their Maker, might reasonably be empowered to taste of, and might naturally expect from his bounty. Something of this kind must hold good of the paradisiacal locality of the intermediate state, which agrees to the notion of the literal Paradise in being, like that, the habitation of none but the good, and of those who are at peace and in communion with their Creator. We learn from 2 Co. v. 6—9, that the saints, when actually still in the body, are actually still absent from the Lord; so when actually no longer in the body, they are actually present with the Lord.—*See also* Phil. i. 21—4; Rom. xiv. 7—9.

With the light which these passages contribute to throw on the fact of that immediate enjoyment of some kind or other, accruing to the souls of the faithful believers, as soon as they are released from the flesh, by passing at once into the society of their Redeemer, and of their fellow-believers, we shall better be able to understand the following texts of John, xii. 26; xiii. 33, .6, .7; xiv. 2, 3, 4; xvii. 24, which relate probably to one a. d the same subject—the reception of the souls of faithful believers, immediately on their death, into Paradise, and into the enjoyment of their Redeemer, after some manner or other. This truth seems most clearly intimated at ch. xiii. 33, .6, where our Lord tells the apostles, at the last supper, that whither he was going they could not follow him then, but should follow him hereafter; and by ch. xiv. 2, 3, which tells them that in his Father's house were many mansions; and that he was going to prepare a place (which must be understood of a place *there*) for them. No doubt, the allusion in this last instance may be first and properly to those various *μοναὶ*, or chambers, which surrounded the lower part of the *ναὸς*, or sanctuary, the proper habitation of the Deity, in contradistinction to the rest of the temple. It should be remembered that our Saviour says these things to his disciples just before his own death, that is, just before his own departure to the proper locality of the souls of the good after death; and when he tells them at such a time, that whither he was going *then*, they could not follow him as *yet*, but should follow hereafter, the very necessity of the case seems to require that we should understand him to mean, that they could not follow him into the proper locality of departed spirits yet, because the time was not yet come when they were to die, as he was, but that they should follow him hereafter.

St. Paul's raptures, 2 Co. xii. 2—4, may be understood to mean, that he had been rapt into Paradise (whether in the body, or whether out of the body, he could not tell), that is, into the locality of departed spirits, and had heard *words* there, but words unspeakable; words which it was not possible for man to utter. In other words, he had heard the language of Paradise, the language of disembodied spirits, by which they carried on their intercourse with each other, which it was as impossible to utter with human organs of speech, as to imitate or represent by any human language. It would seem from this that the inhabitants of Paradise have a language; have a mode of conversing with each other, but not by speech, not through the medium of the organs of speech, properly so called.

With respect to the other member of the proposition, the fact that the souls of the bad, by passing into their proper locality in Hades, pass into the endurance of a proper kind of punishment, it is not only presumptively proved by the instance of Dives in the parable, and by the general necessity of the case, that whatever is true of the good as such, under the circumstances of the intermediate state, the contrary must hold of the bad, but by this special consideration, viz., that Hades, or the part of it appointed for the abode of the bad, may be supposed to contain Gehenna, the place of the future punishment both of evil angels and evil men, under the proper name of the abyss. *Ἄβυσσος*, or the bottomless pit, occurs repeatedly in the book of Revelation, ix. 1, 2, 11; xi. 7; xvii. 8; xx. 1, 3, in which sense it is synonymous with the *λίμνη τοῦ πυρός*, also repeatedly mentioned in that book, xix. 20; xx. 10, .4, .5; xxi. 8; and with the *κάμινος τοῦ πυρός*, Mt. xiii. 42, 50. It appears, too, from these allusions to the abyss in the book of Revelation, that its locality is supposed to be within the earth, as much as that of Hades in general; and it is described in four instances, ix. 1, 2, under the peculiar notion of the *φρέαρ τῆς ἀβύσσου*; which may lead to the inference that it is a particular locality in Hades as a place of punishment—an abyss, as it were, within the abyss itself. That a common fire is appointed for the reception of the devil, his angels, and reprobate men, sometime or other, we learn from Mt. xxv. 41; 2 Pe. ii. 4; iii. 7; Jude 6, 7, which fire is called the fire of Gehenna, in a variety of instances almost too numerous to cite, Mt. v. 22, .9, 30; x. 28; xviii. 9; xxiii. 33; Mk. ix. 45, .7; Lu. xii. 5; Ja. iii. 6. The prayer of the demons, not to be sent away into the abyss, Lu. viii. 31, § 35, p. 271, might be a prayer not to be sent into this abyss, in its proper sense, that is, into the place of their proper punishment.—*Comp.* Mt. viii. 29, [Mk. v. 7 8; Lu. viii. 28, .9,] § 35, p. 270.

RECAPITULATION.

To recapitulate the substance of these further inquiries not merely into the generic, but also into the specific character and constitution of Hades, considered as the common receptacle of the souls of the dead, it has thus been shewn, upon scriptural testimony, that HADES itself is divided into regions, two at least in number, separated from each other after some manner, which serves as an effectual barrier against all passage from one to the other; that the souls of the good are collected into one of these regions, and the souls of the bad into the other; that the proper locality of the former is called PARADISE, of the good, within their proper locality, during the intermediate state, enjoy a happiness peculiar to themselves, and proper to that state; the souls of the wicked, under the same circumstances, endure a misery or unhappiness peculiar also to their class, and equally proper to the intermediate state.—*Abridged from Gresswell's Exposition of the Parables*, Vol. V. Part 2, *Appendix*, chap. x. pp. 261—406.

SECTION 70.—(G. 44, .5.)—[*Lesson* 65, ℣ 70, .1.]—WHILE JESUS IS DISCOURSING ON THE SUBJECT OF OFFENCES, AND ON THE FORGIVENESS OF INJURIES, THE APOSTLES ASK FOR THE INCREASE OF FAITH: JESUS' REPLY. HE HEALS TEN LEPERS; ONE OF THEM BEING A SAMARITAN.—Luke xvii. 1—19.

INTRODUCTION AND ANALYSIS.

Lu. xvii. 1, 2. Jesus tells his disciples that it is impossible but that offences come, but that this necessity will not exculpate him by whom the offence cometh.—*See* Margin.

—— 3, 4. The disciples are exhorted to take heed to themselves; and are directed how to deal with an offending brother.

—— 5, 6. The apostles having asked the Lord to increase their faith, He takes occasion to speak of the supplanting power of living faith.

—— 7—9. By a parable, we are taught not to think we have nothing to do but please ourselves, when we enter the household of faith; we are to be ready for any work our Lord may appoint us to in his more immediate presence.

—— 10. As merely avoiding offence, we are but unprofitable servants; and as using our best endeavours for the reformation of offenders, freely and frequently forgiving those that repent, we are only doing that which it is our duty to do.

Lu. xvii. 11. Jesus, in his journey to Jerusalem, passes along the border, between Samaria and Galilee.

—— 12, .3. Is met by ten lepers, who cry to him for mercy.

—— 14. He directs them to go shew themselves to the priests; and as they are going they are cleansed.

—— 15, .6. One of them, a Samaritan, when he sees that he is cleansed, turns back, glorifying God with a loud voice; and falling at the feet of Jesus, gives thanks unto him.

—— 17—9. Jesus recognises this stranger as the only one of the ten who has returned to give glory unto God. He bids him arise, and go his way; telling him that his faith hath made him whole.

(G. 44.)—No. 70.—*While Jesus is discoursing on the subject of offences, and on the forgiveness of injuries, the apostles ask for the increase of faith: Jesus' reply.—Luke* xvii. 1—10.

1 Then said-he unto the disciples, It-is impossible ἀνενδεκτον but-that offences will-
2 come: but woe *unto him*, through whom they-come! It-were-better λυσιτελει for-him
that a-millstone were-hanged about his neck, and he-cast into the sea, than that he-
3 should-offend one of-these little-ones. Take-heed to-yourselves: If thy brother trespass
4 against thee, rebuke επετιμησον him; and if he-repent, forgive him. And if he-trespass against thee seven-times in-a day, and seven-times in-a day turn-again to thee, saying, I-repent; thou-shalt-forgive him.*

SCRIPTURE ILLUSTRATIONS.

Lu. xvii. 1. *It is impossible—see on* Mt. xviii. 7, § 52, p. 77, 'it must needs be,' &c.—1 Pe. i. 6, 7.

2. *It were better for him, &c.*—Mt. xviii. 6, 'But whoso shall offend one of these little ones which believe in me, it were better for him,' &c. [Mk. ix. 42, § 52, p. 76.]

3. *Take heed to yourselves*—Mt. xviii. 10, § 53, 'Take heed *that* ye despise not one of these little ones; for I say unto you, That in heaven their angels,' &c.

If thy brother trespass, &c.—see the manner in which reconciliation is to be sought, and the terms upon which forgiveness is to be exercised, Mt. xviii. 15—,7, § *ib.*, 'Moreover if thy brother shall trespass,' &c., and the parable enforcing the duty of forgiveness, ver. 23—35, § *ib.* pp. 84, .5.

rebuke him—Lev. xix. 17—Pr. xvii. 10—xxv. 9.

4. *seven times in a day*—and even until seventy such days, forgiveness is to be exercised, Mt. xviii. 22, § 53, p. 84—'*Seven times in a day*' is by some supposed to be a proverbial expression for 'many times'—Ps. cxix. 164, 'Seven times a day do I praise thee because of thy righteous judgments.'—Pr. xxiv. 16, 'For a just *man* falleth seven times, and riseth up again: but the wicked shall fall into mischief.'

thou shalt forgive him—see on ver. 3, and on Mt.

NOTES.

Lu. xvii. 1, 2. *Offences.* Hindrances to faith and obedience. *See on* Mt. xviii. 6, 7, § 52, p. 76.

2. *A millstone, &c.* This was a common proverb. Thus when Rab. Samuel said, 'A man may marry, and after that addict himself to the study of the law;' Rab. Jochanan replied, 'Not shalt he addict himself to the study of the law with a millstone about his neck?'

Cast into the sea. See on Mt. xviii. 6, § 52, p. 76, ADDENDA, '*Drowned*,' &c., p. 81.

Little ones. Weak believers.

3, 4. *See on* Mt. xviii. 15—22, § 53, p. 83.

3. *Take heed to yourselves.* These words may be understood as a caution to the disciples against neglecting the warning contained in ver. 1, 2. They are also connected in the interpretation with what follows; for we may not attempt to reprove others, without first taking heed to ourselves. '*Take heed to yourselves*' that ye neither stumble, nor cause others to stumble.

Thy brother. One who believes in Christ as the only hope of salvation.

Rebuke him. Tell him his fault privately, '*between thee and him alone*:'—*see on* Mt. xviii. 15, § 53, p. 83. Try to convince him, or make him sensible of his having done wrong.—*See on* Jno. viii. 46, § 55, p. 106, SCRIP. ILLUS.

4. *Seven times, &c. See* SCRIP. ILLUS., *supra*, and on Mt. xviii. 22, § 53, p. 84, '*Until seventy times seven.*'

PRACTICAL REFLECTIONS.

[Lu. xvii. 1. It is vain to attempt such an organization of society as will be free from offences. The utmost we can do is to avoid them; and, in dependence upon Divine help, prepare ourselves and others for meeting them. Although offences must come, let us not imagine we can be safe in participating in them: *Woe* unto him, *through whom they come!*'

3 *ver.* Let us take heed to our own ways, before we attempt to lead others. Having removed the beam from our own eye, then we may see clearly to pull the mote out of our brother's eye.

* 'Alludes to the question of Peter in Matt. xviii. 21, § 53, p. 84.' *Greswell*, Vol. I. Diss. i. p. 24.

IT WERE BETTER TO PERISH BY A VIOLENT DEATH, THAN TO LIVE SO AS TO CAUSE ONE OF CHRIST'S LITTLE ONES TO STUMBLE.

LET US NEVER IMAGINE THAT WE ARE, IN THE PROVIDENCE OF GOD, SO SHUT UP AS THAT WE MUST DO EVIL.

Luke xvii. 5—9.

5 And the apostles said unto-the Lord, Increase our προσθες ἡμιν faith. 6, And the
Lord said, If ye-had faith as a-grain of-mustard-seed, ye might say unto this sycamine-
tree, Be-thou-plucked-up-by-the-root, and be-thou-planted in the sea; and it should
7 obey you. But which of you, having a-servant plowing or feeding-cattle, will-say *unto-*
8 *him* by-and-by, when-he-is-come from the field, Go *and*-sit-down-to-meat? And will-
not-*rather*-say unto-him, Make-ready where-with I-may-sup, and gird-thyself, and-
serve me, till I-have-eaten and drunken; and afterward thou shalt-eat and drink?
9 Doth-he thank that servant because he-did the-things that-were-commanded him?

SCRIPTURE ILLUSTRATIONS.

vi. 12, .4, .5, § 19, p. 133; Mk. xi. 25, .6, § 84, p. 282, 'And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.'—Lu. vi. 37, § 27, p. 209, 'Forgive, and ye shall be forgiven:'—xi. 4, § 62, p. 152—Col. iii. 13, 'Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do* ye.'

Lu. xvii. 5. *Increase our faith*—Jesus said unto the father of the child that was demoniac, Mk. ix. 23, .4, § 51, p. 60, 'If thou canst believe, all things *are* possible to him that believeth. And straightway the father of the child cried out, *and* said with tears, Lord, I believe; help thou mine unbelief.'—It is as having faith in the Divine forgiveness that we are enabled to forgive others, and exercise towards them long-suffering and mercy, Eph. iv. 31, .2—*see border*.

6. *faith as a grain of mustard seed*—*see* Mt. xvii. 20, § 51, p. 61—The power of faith in removing mountains is again spoken of in connection with the barren fig tree, and the exercising of forgiveness, which is one of the proper fruits of faith in God, Mk. xi. 20—.6, § 84, p. 281—In 1 Co. xiii. 2, Paul speaks of a faith sufficient to remove mountains, which, unless accompanied by charity, would be utterly unprofitable—'Though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.'

7. *by and by—see on* Mk. vi. 25, § 40, p. 307.

when he is come from the field—The Christian is not only to busy himself in the world, by doing good to all men, as he has opportunity; he is to be active in doing good, more especially unto the household of faith, Gal. vi. 10—Our Lord predicted that after bearing persecution from the world, the disciples would have much occasion for patience in the removal of offences, and in the exercise of mutual forbearance and forgiveness, Mt. xxiv. 10—.3, § 86, p. 328.

8. *Make ready wherewith I may sup*—Inasmuch as we minister unto even the least of Jesus' followers, we are ministering to our Lord, Mt. x. 42, § 39, p. 303; xxv. 34—40, § 86—The Christian has duties to perform in the house of God, Rom. xii., as well as out of it, xiii.

NOTES.

Lu. xvii. 5. *Increase our faith.* The natural disposition of the corrupt heart is *revenge*; and so hard did this virtue of *forgiveness* of injuries seem even to the believing disciples, that they knew their own insufficiency, and that nothing but an *increase of faith* in the goodness and power of God could constrain them to follow the example of their blessed Lord; that so they might forgive, and neither offend nor be offended. Christ is called '*the Author and Finisher of* our *faith*,' He. xii. 2.

6. *As a grain of mustard seed.* A faith that thrives and increases.—*See* Mt. xiii. 32, § 32, p. 248, and xvii. 20, § 51, p. 61.

Sycamine tree. I. e., the *ficus sycamorus* of Linnæus, a tree found in Egypt and Palestine, and so called as resembling the *fig tree* (συκη) in its fruit, and the *mulberry* (μορεα) in its leaf.

'From this we may conclude that our Lord was in Lower Galilee at this time. If the distinction laid down by rabbinical writers be true, sycamine trees were to be found in Lower Galilee only; and *where* they first began to grow, discriminated Lower Galilee from Upper Galilee itself.'—*Greswell*, Vol. II. p. 536.

Be thou plucked up, &c. He that has faith will get through every difficulty. It is a proverbial form of speech which no Jew could misunderstand, and with which no Christian ought to be puzzled.

7. *By and by.* Formerly meant 'immediately.' It is here contrasted with '*afterward*.' Jesus by this parable shewing his disciples, 1st, That they should surely be rewarded. 2nd, That this was not the *first* thing; that there was a proper *order* of things, and thus it might be delayed, as a servant should be provided for, but at the proper time, and at the pleasure of the master. And 3rd, That this reward was not to be expected as a matter of *merit*, but would be given at the good pleasure of God, for they were but unprofitable servants. The parable may, however, be better viewed as intimately connected with the preceding discourse, and as teaching us not only to be prepared for suffering affliction from the world, and walking blamelessly before men generally, but also for labouring for the removal of offences from among the children of God, and for acting with forbearance, forgiveness, and kindness, in the house of God itself.

8. *Gird thyself, &c. See on* ch. xii. 35, .7, § 63, p. 166.

9. *Doth he thank, &c.* Does he account himself obliged to him?

PRACTICAL REFLECTIONS.

[The direction seems plain, that when a Christian brother offends, we are not to consult our own peace and safety by separating from him. We are first, in all sincerity, and with prayerful earnestness, to seek his recovery: and if he repent, we are to treat him as if he had not sinned against us.]

Lu. xvii. 4. We are not to be discouraged by even oft-repeated failures in those we seek to benefit; but are to persevere in the use of kind admonition and reproof, and in the exercise of forgiveness, according to the precept and after the example of our blessed Redeemer.

5 *ver.* Let us have faith in the Divine forgiveness and love, so that we may truly learn to forgive and love those that may trespass against us.

6 *ver.* Let us seek that faith in Christ may be in us a living and progressive principle—so as to uproot and cast out whatever is inimical to our growth in grace, to our manifestation of Christian holiness and love.

[7, 8 *ver.* Let us not think that by acting our part well in the world we do all that is expected of us: when we enter the house of God let us be prepared for further service—and let us especially be careful to avoid giving or taking offence. Let us never forget that whatever is done according to the command of our Lord for the benefit of his people, is done unto Him; and that what he especially requires of us is, that we avoid all needless offence, and that we forgive the offences of others.]

LUKE xvii. 9—16.

10 I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: [a] we have done that which was our duty to do.

[a] ὅτι.

(G. 45.)—*Jesus heals ten lepers; one of them being a Samaritan.—Luke* xvii. 11—.9. *In Galilee, before crossing into Peræa.*

11 And it came to pass, as he went to Jerusalem, that he passed through the midst of
12 Samaria and Galilee. And as he entered into a certain village, there met him ten men
13 *that were* lepers, which stood afar off: and they lifted up *their* voices φωνην, and said,
14 Jesus, Master, have mercy on us. And when he saw *them*, he said unto them, Go shew yourselves unto the priests. And it came to pass, *that*, as they went, they were cleansed.
15 And one of them, when he saw that he was healed, turned back, *and* with a loud voice
16 glorified God, and fell down on *his* face at his feet, giving him thanks: and he was a-

SCRIPTURE ILLUSTRATIONS.

Lu. xvii. 10. *all those things*—Taking heed so as to avoid giving offence to our fellow-believers, and forgiving them when they offend us; using all christian means for their recovery when they go astray—*see* ver. 1—4, p. 206.

unprofitable servants—When we have been merely avoiding offence, bearing and forbearing, and doing no evil to any one, we are but in the case of the unprofitable servant, whose reward see, Mt. xxv. 30, § 86, p. 350—Of Onesimus, whose name means 'profitable,' Paul says, when writing to his master, Philemon, ver. 11, 'which in time past was to thee unprofitable, but now profitable to thee and to me:'

our duty to do—When we have not only avoided causing offence as exhorted, ver. 1—3, p. 206, but when we abound in forgiveness of others' offences, having sought to recover them therefrom, and are unweariedly continuing to do good as exhorted, 3—8, p. ib.—we have only done that which it was our duty to do—*see* the reward of this active service to the Lord, Mt. xxv. 34—40, § 86, p. 352.

11. *as he went to Jerusalem*—in completion of his purpose, ch. ix. 51, § 59, p. 135.

Samaria and Galilee—along the border between the two, where the Jews and the Samaritans were partially mingled, especially the outcasts belonging to both sects—*see* ver. 16.

12. *lepers—see on* Mt. viii. 2—4, § 21, p. 159.

stood afar off—Le. xiii. 46, 'He (the leper) is unclean: he shall dwell alone; without the camp *shall* his habitation *be*.'—2 Ki. xv. 5, 'And the LORD smote the king, so that he was a leper unto the day of his death, and dwelt in a several house. And Jotham the king's son *was* over the house, judging the people of the land.'

14. *Go shew yourselves unto the priests*—so did he direct the leper, Mt. viii. 4, § 21, p. 160, as required in the law, Le. xiii. 2; xiv. 2, 3, 'This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest: and the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper; &c'

as they went—In the former instance the cleansing was effected before the leper was sent to the priest, ch. v. 13, § 21, p. 160.

16. *he was a Samaritan*—one with whom the Jews, in ordinary life, had no dealings, Jno. iv. 9, § 13, p. 92—*see* ADDENDA, pp. 98, .9, '*the Samaritans*.'

NOTES.

Lu. xvii. 9. *I trow not.* I *think* not; or I *suppose* not.

10. *We have done, &c.—See* SCRIP. ILLUS., *supra*.

11. *Passed through the midst of Samaria and Galilee.* 'It should seem that our Lord did not proceed by the *direct* way (namely, through Samaria) to Jerusalem; but, upon coming to the confines of Samaria and Galilee, he diverged to the east; so as to have Samaria on the right and Galilee on the left. Thus he seems to have passed the Jordan at Scythopolis (where there was a bridge), and to have descended along the left bank, on the Peræan side, until he again crossed the river, when he came opposite to Jericho. The reason which induced him to take this circuitous route, was probably to avoid any molestation from the Samaritans, and at the same time to impart to a greater number of Jews the benefits of his gospel.'—*Bloomfield.* And *see* Greswell, Vol. II. Diss. xxxi. pp. 528, .9, as quoted in this book, § 59, p. 139, first paragraph and second column.

12. *Ten . . . lepers.* Concerning lepers and leprosy, *see on* ch. v. 12, § 21, p. 159, NOTE, and ADDENDA, p. 161, '*Of the locality*,' &c.

Which stood afar off. To avoid spreading the infection, they were by law separated from the society of their brethren.

13. *They lifted up* their *voices* Being companions in suffering, so were they companions in prayer.

[14. *Go shew yourselves.* To obtain permission from the priest to mingle again in society. It may be observed, that this required no small measure of faith on their part. So sinners, defiled with the leprosy of sin, should exercise faith in the Lord Jesus, and obey his commandments, with the fullest confidence that he is able to heal them, and that he will do it.]

And . . . . as they went, they were cleansed. In this spirit of implicit faith they were cleansed. God highly honours this kind of faith, and makes it the instrument in his hand of working many miracles.

15. *One of them . . . . glorified God.* He does not seem to have gone to the priest; but experiencing the cleansing power of Jesus, he turned immediately back to give public honour and praise to him by whom he had been cleansed.

16. *He was a Samaritan.* One with whom the Jews would have no fellowship, but one who proved himself more grateful for the mercy received than they.

PRACTICAL REFLECTIONS.

[Lu. xvii. 9, 10. Let us not think that we have performed some work of supererogation when we have sacrificed all that we honestly can to avoid causing offence, or when we have reclaimed a backslider, or forgiven an offender: and, until we have done all this, we cannot say that we have done that which it was our duty to do.]

[11—.3 *ver.* The ten tribes were anciently dwellers in Galilee and Samaria, but, because of their sins, were, like these ten lepers, made outcasts.—Soon may they be found convinced of their uncleanness worse than leprosy, acknowledging Jesus as their Master, and submitting themselves to the mercy of the Redeemer.]

14 *ver.* It is not anything that the priest can do that actually cleanses—cleansing is effected through faith in the word of Jesus.

15, .6 *ver.* Let us, with the Samaritan, glorify God and do homage to the Redeemer—because of his abundant mercy exercised towards us.

LUKE xvii. 17—.9.

17 Samaritan. And Jesus answering said, Were-there- not ten -cleansed? but where-*are*
18 the nine? There-are- not -found that-returned to-give glory to God, save this stranger.
19 And he-said unto-him, Arise, go-thy-way: thy faith hath-made- thee -whole.
[Ch. xvii. 20, § lxxii. p. 210.]

SCRIPTURE ILLUSTRATIONS.

Lu. xvii. 17. *where* are *the nine?* — Ps. cvi. 13, 'They soon forgat his works;'

19. *go thy way*—so to the centurion, Mt. viii. 13, § 28, p. 220—and to the Syrophenician woman, Mk. vii. 29, § 45, p. 15—and also to the man who had received sight, x. 52, § 79, p. 244.

thy faith—the same to the woman who had an issue of blood twelve years, ch. viii. 48, § 36, p. 282.

NOTES.

Lu. xvii. 17. *Where* are *the nine?* Our Lord may have said this to draw attention to the despised Samaritan, and thereby to bring the Jews to a more charitable judgment towards the Samaritans.

18. *This stranger.* This 'alien.' The word here thus translated means, '*a person of another race.*'

19. *Thy faith, &c.* Thy faith hath been the medium of that influence by which thou hast been cleansed.

PRACTICAL REFLECTIONS.

Lu. xvii. 17, .8. Only those who honour the Son do really glorify God the Father.

19 *ver.* Let us see that our faith is not mere profession; but that it works by love, and purifies the heart, making us morally clean, as truly as his faith made the leper whole.

SECTION 71.*—(G. 46.)—[*Lesson 65, continued.*]—JESUS PASSES OUT OF GALILEE INTO PERÆA.†

No. 71.—*Crossing Jordan at the ford opposite Scythopolis. S.E. corner of Galilee*

MATT. xix. 1, 2.
[Ch. xviii. 35, § liii. p. 85.]

1 And it-came-to-pass, *that* when Jesus had-finished these sayings, he-departed from Galilee, and came into the coasts of Judæa beyond Jordan;
2 and great multitudes followed him; and he-healed them there.
[Ver. 3, § lxxiv. p. 218.]

MARK x. 1.
[Ch. ix. 50, § lii. p. 79.]

1 And he-arose from-thence, *and*-cometh into the coasts of Judæa by διὰ the farther-side of Jordan: and the-people resort συμπορεύονται unto him again; and, as he-was-wont, he-taught them again.
[Ver. 2, § lxxiv. p. 218.]

SCRIPTURE ILLUSTRATIONS.

Mt. xix. 1. *had finished these sayings*—The sayings of Jesus recorded by Matthew, immediately before, in ch. xviii. § 53, pp. 82—.5, are on the same subject as those in Lu. xvii. 1—4, § 70, p. 204.

Mk. x. 1. *from thence*—the last locality mentioned by Mark was Capernaum, ix. 33, § 52, p. 72.

Mt. xix. 1. *coasts of Judæa beyond Jordan*—It was in a place beyond Jordan where John at first baptized, Jno. x. 40, § 57, p. 125.

followed him—see Jno. x. 40, .1, § 57, p. 125.

Mk. x. 1. *as he was wont*—It is likely that he had been accustomed to teach them upon his former visit after the feast of dedication, when he escaped to that quarter out of the hand of the Jews, Jno. x. 39—42, §§ 56, .7, pp. 123—.5.

PRACTICAL REFLECTIONS.

Mt. xix. 1. Let us never forget the sayings here referred to: the last recorded sayings of Jesus in Galilee, before going up to Jerusalem to suffer, were on avoiding offences and exercising forgiveness.

Mk. x. 1. Till reaching the place of suffering Jesus gave us example, not only of forgiveness, but of active goodness—both healing and instructing the people: not forgetful of their bodies while mindful of their souls. And to those who have derived their commission from him he hath said, '*Freely ye have received, freely give.*'

ADDENDA.

'HE DEPARTED FROM GALILEE.'—Matt. xix. 1.

'The omission of these last six months,‡ in the gospel of St. Mark, is a natural consequence of their omission in the gospel of St. Matthew; and their omission in the gospel of St. Matthew may be accounted for on various grounds.

'*First*, a great part of the time was spent in Judæa, and in residing at Capernaum or at Ephraim; which St. Matthew either summarily supposes, or omits to notice only in common with St. Luke.

'*Secondly*, some portion more of it was occupied by the mission of the Seventy; an incident, both in its cause, in its design, and in its effect, so similar to the previous mission of the Twelve, that one who had given so minute and particular an account of the

* Sections lxxi—vi. are events in Peræa, E. of Jordan, on Jesus' last circuit, in his way to Jerusalem.

† 'At the time of the performance of the miracle upon the ten lepers, the exordium of the account shews that our Lord was still in Galilee; and at the time of the subsequent discourses, wheresoever he was, he was in some *one* place; for all of them were consecutively delivered.'—*Greswell*, Vol. II. Diss. xxxi. p. 512. On the *Omission of the last six months' ministry in the gospels of St. Matthew and St. Mark, see ibid.* Vol. II. p. 540—*And* ADDENDA, *supra.*

‡ Matthew discontinues the history of our Lord's ministry at ch. xviii. 35, § 53, p. 85, and Mark at ch. ix. 50, § 52, p. 79.

IT IS AS LITTLE AS MAY BE EXPECTED OF HIS FOLLOWERS, THAT WHILE THEY LOOK TO HIS ATONEMENT FOR SALVATION, THEY LISTEN TO HIS VOICE AND LEARN TO FOLLOW HIS EXAMPLE.

latter, might well be excused from taking any notice of the former.

'*Thirdly*, even after our Lord's circuit in person was begun, a great part of its events, and consequently of what must have entered into a regular historical account of it, as it may be seen from St. Luke, consisted of matters which had transpired before, and been related by St. Matthew in their proper place previously. I do not mean that these were identical, which is far from being the case, but merely that they were similar; and consequently that, whether actions or discourses, there was no necessity, *a priori*, why they should be repeated by St. Matthew.

'It is a singular coincidence, however, that the precise point of time, at which St. Matthew and St. Mark do each resume the proper thread of their accounts, is with the passage of Jesus from Galilee into Perœa, as such. The renewal of his ministerial duties, and consequently their implicit suspension since the last return to Capernaum (which was prior to the feast of tabernacles) is also specified at the same time; Καὶ συμπορεύονται πάλιν ὄχλοι πρὸς αὐτόν, καὶ ὡς εἰώθει πάλιν ἐδίδασκεν αὐτούς, Mk. x. 1. This was, in fact, to resume the proper thread of the account as soon as the scene of our Saviour's ministry was become, strictly speaking, *new*, or could be said to have got upon ground not absolutely familiar to their gospels; and such was the case when it had once passed into Perœa.

'The time of this passage is intimated by Mt. xix. 1, 2, and by Mk. x. 1; the most likely position of both which, as it appears to me, is between Lu. xvii. 19, and xvii. 20—xviii. 14. For, at the time of the performance of the miracle upon the lepers, the exordium of the account shews that our Lord was still in Galilee; and at the time of the subsequent discourses, wheresoever he was, he was in some *one* place; for all of them were consecutively delivered.

'It is no difficulty, that St. Matthew says, He came εἰς τὰ ὅρια τῆς Ἰουδαίας, πέραν τοῦ Ἰορδάνου: that is, he came on the other side the Jordan; to the confines of Judæa; not as some commentators and writers on the geography of Palestine have supposed, to the confines of Judæa beyond the Jordan; as if there were a Judæa, πέραν τοῦ Ἰορδάνου. The boundary of Judæa and of Perœa, in the vicinity of Jericho, was the Jordan: and one who had reached the Jordan in that direction on the eastern side, might truly be said to have come to the confines of Judæa on the western. St. Mark, however, as if on purpose to explain St. Matthew, expresses himself without ambiguity as follows:—Ἔρχεται εἰς τὰ ὅρια τῆς Ἰουδαίας, διὰ τοῦ πέραν τοῦ Ἰορδάνου, on which no construction but one can possibly be put.'—*Greswell*, Vol. II. Diss. xxxi. p. 540. *And see* ADDENDA, § 59, p. 138, *supra*, '*On the supplementary relation of Luke* ix. 51—xviii. 14, *to the two first gospels.*'

SECTION 72.—(G. 47.)—[*Lesson* 66.]—THE PHARISEES ASK JESUS, WHEN THE KINGDOM OF GOD SHOULD COME? JESUS REPLIES TO THEM, AND THEN ADDRESSES HIS DISCIPLES IN A DISCOURSE WHICH SERVES AS A PRELUDE TO THE PROPHECY AFTERWARDS DELIVERED FROM MOUNT OLIVET.—Luke xvii. 20—37.

INTRODUCTION AND ANALYSIS.

Lu. xvii. 20, .1. The Pharisees having asked Jesus when the kingdom of God should come, he replies, by intimating that their expectations of the kingdom were likely to be disappointed; the kingdom, at the first advent of Christ, does not come with outward show; nor is the enjoyment thereof confined to any particular locality. It is already in their midst; and in order to their being partakers of its blessedness, it must be within them.

—— 22. Jesus next addresses his disciples, those in whom the kingdom of grace is already commenced, and represses vain expectations in them also, intimating that evil days are coming, when they will be deprived of his personal presence upon earth.

—— 23, .4. He warns them not to be deceived by false reports of his personal presence upon earth: for his coming will be as the light; and be so manifest to all, as that none can mistake.

—— 25. Again he warns them, that he must first suffer, and be rejected of the present generation.

—— 26, .7. As it was in the days of Noah, when the world of the ungodly was destroyed by a flood, '*so shall it be also in the days of the Son of man.*'

Lu. xvii. 28—30. As it was in the days of Lot, when Sodom was destroyed by fire from heaven, so shall it be when the apocalypse of the Son of man takes place.

—— 31, .2. He warns them to be ready to depart, so soon as the sign is given, and not look behind.

—— 33. Are not to expect their reward previous to the resurrection; when those who have been willing to die for his sake, will be found in the possession of life eternal.

—— 34—.6. Speaks of the separations which will be made at his coming, of those who previously may have been in the same outward condition of life, on the same couch, or at the same labour, in the house, or in the field.

—— 37. Jesus having spoken, ver. 31, .2, of flight from a locality, which was to be as remarkably destroyed as was Sodom, the disciples ask, '*Where, Lord?*' when Jesus alludes to the sign which was to be given his disciples to escape from Jerusalem,—the gathering together of the Roman eagles around the body of the Jewish people.

No. 72.—*In Perœa, East of Scythopolis.*

[Ch. xvii. 19, ‖ lxx. p. 209.]

20 And when-he-was-demanded of the Pharisees, when the kingdom of God should-come ἔρχεται, he-answered them and said, The kingdom of God cometh not with obser-

NOTES.

Lu. xvii. 20. *Was demanded of the Pharisees.* The religion of the Pharisees consisted in vain traditions, and scrupulous formality in religious rites and ceremonies.

When the kingdom of God should come. The Pharisees believed in the reign of God; or, the kingdom to be established when the Messiah appears. They however trusted in their own righteousness for the chief place in that kingdom.

Cometh not with observation. The signs of the coming of the promised kingdom are known only to those who are being prepared to enjoy it; and the sign chiefly consists in real inward readiness, which is unobserved by the world.

PRACTICAL REFLECTION.

Lu. xvii. 20, .1. Let us clearly distinguish between what belongs to the *first*, and what to the *second* advent of Christ; between the kingdom of God in GRACE, and the same kingdom in GLORY; between our giving him the throne of our affections now, and the Redeemer's giving us to sit with him upon his throne hereafter; when those who now accept the salvation of their souls, through faith in Him, will be also given deliverance to their bodies from the bondage of corruption.

THE LORD IS SLOW TO ANGER, AND GREAT IN POWER, AND WILL NOT AT ALL ACQUIT THE WICKED:
THE LORD HATH HIS WAY IN THE WHIRLWIND AND IN THE STORM, AND THE CLOUDS ARE THE DUST OF HIS FEET.—Nah. i. 3.

LUKE xvii. 21—.5.

21 vation μετα παρατηρησεως: neither shall-they-say, Lo here! or, lo there! for, behold,
the kingdom of God is within you εντος ὑμων εστιν.
22 And he-said unto the disciples, The-days will-come, when ye-shall-desire to-see one
23 of-the days of-the Son of man, and ye-shall-not-see it. And they-shall-say to-you, See
24 here; or, see there: go-not-after *them*, nor follow *them*. For as the lightning, that
lighteneth out-of the-one *part* under heaven, shineth unto the-other *part* under heaven;
25 so shall-also the Son of man-be in his day. But first must he suffer many-things,

SCRIPTURE ILLUSTRATIONS.

Lu. xvii. 21. *Lo here! or, lo there!*—Mt. xxiv. 23, § 86, p. 334, 'Then if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not.'

the kingdom of God is within you (marg. *among you*).—Christ, who was among them, Jno. i. 26, § 10, p. 69, had, on 'the Holy Mount,' been already declared King—*see on* the Transfiguration, Mt. xvii. 1—8, &c., § 51, pp. 51—6—The three were among them who had been 'eyewitnesses of his majesty,' 2 Pe. i. 16—so also were the apostles generally, who were appointed to 'sit upon twelve thrones, judging the twelve tribes of Israel,' Mt. xix. 28, § 75, p. 229—His believing people are such as have the kingdom of God within them: Rom. ii. 28, 29, 'For he is not a Jew, which is one outwardly; neither is *that* circumcision, which is outward in the flesh: but he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.'—xiv. 17, 'The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.'—Ps. xlv. 13, 'The king's daughter *is* all glorious within: '—1 Jno. iii. 2, 'Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.'—The Pharisees needed to be reminded that the kingdom of God must first be *within them*: for all their works they did 'to be seen of men:' while within they were 'full of extortion and excess,'—of 'hypocrisy and iniquity,' Mt. xxiii. 5, 25—8, § 85, pp. 313, ..7, ..8.

22. *The days will come, &c.*—He had before said to his disciples, Mt. ix. 15, § 36, p. 278, 'Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.'—*And see* in his intercessory prayer, Jno. xvii. 12, 'While I was with them in the world, I kept them in thy name:'

23. *See here; or, see there*—Mt. xxiv. 26, § 86, p. 335, 'Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not.'

24. *For as the lightning, &c.*—Mt. xxiv. 27, § ib., 'For as the lightning cometh out of the east, and shineth unto the west; so shall also the coming of the Son of man be.'

25. *But first must he suffer, &c.*—*See on* Mt. xvi. 21, § 50, p. 40.

NOTES.

Lu. xvii. 21. *Lo here! or, lo there!* Perhaps the Pharisees thought that the Messiah was kept secret, in some place known only to a few of their rulers; and that by and by he should be proclaimed, as Joash was by Jehoiada the priest.—*See* 2 Chr. xxiii. 1—11. Or the passage may have reference to the custom of the *pretended* Messiahs, who appeared in this manner. They said that in this place or in that, in this mountain or that desert, they would shew signs that should convince the people of their Messiahship.—*Comp.* Ac. v. 36, 37.

Is within you. The kingdom of God; the blessedness of Messiah's kingdom is theirs, who have Christ formed in them the hope of glory. It is now in the midst of you: it is come, it is present in the soul of every true believer; it is a spiritual kingdom, an internal principle. Wherever it exists it exists in the heart.

22. *And he said unto the disciples.* Our Lord gives here a beautiful example of speaking to every man according as his case may require. To the Pharisees, who looked merely to outward things, He spoke of that kingdom of grace which cometh not with observation; and which must be established within men before they can be ripe for the kingdom of glory. Jesus having thus addressed the Pharisees, turned to his disciples; and as if to warn them against the supposition that the prophecies would not be accomplished with regard to the outward kingdom, He spoke to them of his appearing in glory, after being rejected of that generation; and after still more disconsolate days which were to follow, suddenly and certainly He would come upon the world, visible as the light, to accomplish those great changes that are to accompany the setting up of his kingdom.

The days will come. Days of trouble were about to come, when they would have to pass through a fiery trial, first as being persecuted by their own countrymen, and then of all nations, for his name's sake.

One of the days of the Son of man. Days compared with which, those they had enjoyed with the Son of man, during his sojourn upon earth, would be remembered as days of comparative peace, which it would be desirable again to see.

23, 24. *And they shall say, &c.* Many false Christs, according to Josephus, appeared about that time, attempting to lead away the people.—*See* NOTES on Mt. xxiv. 23—7, § 86, p. 334.

As the lightning, &c. His second and glorious appearing will, like that of the natural sun from the east, be sufficiently manifest to all. His people, who are looking for his appearing, shall be caught up and be for ever with the Lord: the wicked he will destroy with the breath of his mouth: and Satan shall be cast into the bottomless pit, and be bound a thousand years.—*See* Rev. xx. 1, 2.

In his day. When he shall come in power and great glory.

25. *But first must he suffer, &c.* The words of this verse are, as Mr. Greswell says, parenthetic, and not connected with the prophecy before and after. With this intimation compare the more plainly expressed assurances at Mt. xvi. 21; [Mk. viii. 31; Lu. ix. 22;] § 50, p. 40.

PRACTICAL REFLECTIONS.

It is of little use to inquire about the time to which a prediction refers, unless we also inquire into the import of the prediction itself; otherwise we are likely to be disappointed in its fulfilment—as were the Pharisees, in expecting a mere human Messiah in glory, at the time our Divine Redeemer appeared to fulfil all righteousness, and, according to the scriptures, suffer for our sins.

[Lu. xvii. 22. The knowledge of the disciples, as well as that of the Pharisees, was imperfect. They had not calculated upon their Lord's absence from the earth, between his appearing in grace and his appearing in glory. They required to be prepared for the patient waiting for Christ in his coming glory, as much as the Pharisees needed the knowledge of a suffering Saviour.]

[23, 24 *ver.* When Christ comes the *second* time, he will not require to be pointed to in order that he may be seen and known of men; and until he thus openly appears in glory, should any say, '*See here; or, see there*;' as if Christ were to be seen in some corner of the earth—they by so doing prove themselves to be either deceived or deceivers—and those who go after or follow them are guilty of disobedience to the Lord. And all are thus guilty that follow the Romish priesthood, in the sacrifice of the mass.]

25 *ver.* Let us be content to follow our Lord through suffering into glory.—*See the border.*

Luke xvii. 26—34.

26 and be-rejected αποδοκιμασθηναι of this generation. And as it-was in the days of Noe,
27 so shall-it-be also in the days of-the Son of man. They-did-eat, they-drank, they-married-wives, they-were-given-in-marriage, until the-day-that Noe entered into the ark,
28 and the flood came, and destroyed *them* all. Likewise also as it-was in the days of-Lot;
29 they-did-eat, they-drank, they-bought, they-sold, they-planted, they-builded; but the-same day-that Lot went-out of Sodom it-rained fire and brimstone from heaven, and
30 destroyed *them* all. Even thus κατα ταυτα shall-it-be in-the day when-the Son of man-
31 is-revealed. In that day, he-which shall-be upon the housetop, and his stuff in the house, let-him-not-come-down to-take-it-away: and he *that is* in the field, let-him-
32 likewise not-return back εις τα οπισω. Remember μνημονευετε Lot's wife. 33, Whosoever shall seek to-save his life shall-lose it; and whosoever shall-lose *his-life* shall-pre-
34 serve ζωογονησει it. I-tell you, in-that night there-shall-be two *men* in one bed; the

SCRIPTURE ILLUSTRATIONS.

Lu. xvii. 25. *be rejected, &c.*—*see* their rejection of him, ch. xxiii. 18—23, § 90, p. 451—and of his gospel, 1 Th. ii. 14—6, 'For ye, brethren, became followers of the churches of God which in Judæa are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews: 15, who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: 16, forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.'

26. *as it was in the days of Noe*—Ge. vi., vii.—*see again*, Mt. xxiv. 38, .9, § 86, p. 341.

28. *Lot*—Ge. xix.

29. *Sodom*—The destruction of the cities of the plain is referred to, De. xxix. 23; Is. xiii. 19; Je. l. 40; Eze. xvi. 49; Ho. xi. 8; Am. iv. 11; Zep. ii. 9; 2 Pe. ii. 6; Jude, ver. 7.

30. *when the Son of man is revealed*—When the Jews had consummated their rejection of Jesus as the Christ, and his predictions with regard to them began to be fulfilled, then was the truth of his Messiahship made to appear—Thus he had said to the Jews, Jno. viii. 28, § 55, p. 103, 'When ye have lifted up the Son of man, then shall ye know that I am he,' &c.—Then the beloved disciple was given the Apocalypse promised, i. 51, § 10, p. 73—*see* NOTES on Nathanael, p. 72, and *comp.* with the Apocalypse, 'The Revelation of Jesus Christ,' Rev. i. 1, &c.—He who was then revealed *in word*, will in *person*, 2 Th. i. 7—10, be 'revealed from heaven with his mighty angels, 8, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: 9, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; 10, when he shall come to be glorified in his saints, and to be admired in all them that believe,' &c.

31. *In that day*—The day when, by the fulfilment of the threatened judgment upon Jerusalem, it was made manifest that he who was rejected of that generation, was indeed the Christ—*see on* ver. 30, *supra*.

upon the housetop, &c.—Mt. xxiv. 16—8, § 86, p. 332, 'Then let them which be in Judæa flee into the mountains: 17, let him which is on the housetop not come down to take any thing out of his house: 18, neither let him which is in the field return back to take his clothes.'

32. *Lot's wife*—Ge. xix. 26, 'His wife looked back from behind him, and she became a pillar of salt.'

33. *Whosoever shall seek, &c.*—So when preparing his disciples for the transfiguration, he said, Mk. viii. 35, § 50, p. 42, 'Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake

NOTES.

Lu. xvii. 25. *Be rejected of this generation.* The chief priests, scribes, and Pharisees then living, accused him to Pilate the governor, and prevailed with the people to demand of Pilate that Jesus should be crucified, saying, '*His blood* be on *us, and on our children*.'

26. *As it was in the days of Noe, &c.* God commanded Noah to build an ark for his family; and Noah, for 120 years, while he was building the ark, warned the people of the wrath of God that was coming on the world; but the people regarded him not, until the flood came and swept them all away.

So shall it be also, &c. So the Lord, by the sure word of prophecy, has been warning the world of the destruction that is coming on those who are not prepared for his appearing.

29. *The same day that Lot went out, &c.* As soon as righteous Lot departed, the wicked cities were destroyed, and all the inhabitants, and that which grew upon the ground: and the DEAD SEA now covers the site of the cities of the plain that before was well watered and fruitful.

It rained fire and brimstone. Ge. xix. 24, justifies the insertion of the pronoun *he*, as implied in the verb εβρεξε; for it is there said that '*Jehovah rained brimstone and fire out of heaven*.'

31. *In that day.* When ye shall see Jerusalem encompassed with armies.

He . . . upon the housetop. The houses of the Jews, as well as those of the ancient Greeks and Romans, were flat-roofed, and usually formed terraces for exercise, terminating at the gates of the city.

32. *Remember Lot's wife. See* Ge. xix. 17, 26. *She* looked back—she delayed—perhaps she *desired* to take something with her; and God made her a monument of his displeasure. Jesus directed his disciples when they saw the calamities coming upon the Jews, to flee to the mountains, Mt. xxiv. 16. He here charges them to be in haste—not to look back—not to delay—but to escape quickly, and to remember that by delaying the wife of Lot lost her life.

33. *Whosoever shall seek to save his life, &c. See on* Mt. x. 39, § 39, p. 302. The sense of this and the following verses is:—Yet as great as the danger will be, do not seek to save your life by violating your conscience; if you do, you will surely lose it: whereas if you should lose it for my sake, you shall be paid with life everlasting. But the most probable way of preserving it now is to be always ready to give it up; a peculiar providence shall then watch over you, and put a difference between you and other men.

PRACTICAL REFLECTIONS.

Lu. xvii. (26, .7, *see the border*) 28, .9. The removal of the Lord's people from among the wicked, so far from being a cause of triumph to the latter, is rather to be regarded as a sign of their fast approaching destruction. So was it in the case of the old world, and of Sodom; so also in the case of Jerusalem.

30 *ver.* The Apocalypse of Jesus Christ, which God gave unto him, was given for our use about the time the kingdom was taken from the Jews. By the fulfilment of our Lord's predictions respecting Jerusalem, let us be assured that Jesus is indeed the Christ, and that all he hath promised shall also be fulfilled.

33 *ver.* Let us beware of loving our lives unto the death; of preferring earthly enjoyment to heavenly blessedness. It is well to have our *lives now hid with Christ in God, so that when Christ, who is our life, shall appear, we also may appear with him in glory*, Col. iii. 3, 4.

LUKE xvii. 35—.7.

35 one shall-be-taken παραλημφθησεται. and the other shall-be-left αφεθησεται. Two *women*
36 shall-be grinding together; the one shall-be-taken, and the other left. Two *men* shall-
37 be in the field; the one shall-be-taken, and the other left. And they-answered and-said unto-him, Where, Lord? And he said unto-them, Wheresoever the body *is*, thither will-the eagles-be-gathered-together.

SCRIPTURE ILLUSTRATIONS.

and the gospel's, the same shall save it.'—And again, when arrived at Jerusalem, immediately before his decease, Jno. xii. 25, § 82, p. 267, 'He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.'—Of those that overcome, it is said, Rev. xii. 11, 'They loved not their lives unto the death.'

Lu. xvii. 34. *in that night*—when the truth of the prediction in ver. 33, will be made manifest—it will then be to the unprofitable servant the blackness of night, Mt. xxv. 30, § 86, p. 350.

35, .6. *one shall be taken, &c.*—Nearly the same words, Mt. xxiv. 40, .1, § 86, p. 342—1 Th. iv. 17, 'Then we which are alive *and* remain shall be caught up together with them [the raised saints] in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.'

Wheresoever the body is, &c.—Speaking of the eagle, the Lord saith, Job xxxix. 30, 'Where the slain *are*, there *is* she.'—He had said to Israel, in the case of their refusing to hearken unto the voice of the Lord, De. xxviii. 26, 'Thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray *them* away.'—He had also forewarned the Jews of their destruction by the Romans, ver. 49. 'The LORD shall bring a nation against thee from far, from the end of the earth, *as swift* as the eagle flieth;' &c.—*See also*, Mt. xxiv. 28, § 86, 'Wheresoever the carcase is, there will the eagles be gathered together.'

NOTES.

Lu. xvii. 34. *Two* men *in one bed.* 'Upon one couch.' That is, sitting together at supper, which was also in the night season.

35. *Two* women *shall be, &c.* Women alone are still employed in grinding the corn in the East; and when dispatch is required, or the upper millstone is heavy, a second woman is added. *See* Exod. xi. 5; *and* Is. xlvii. 2.

37. *Wheresoever the body is, &c.* Wheresoever those who are to suffer these things shall be found, thither those who are appointed to afflict them shall be 'gathered together.' This appears to be a proverbial saying, as Job xxxix. 30. *See* SCRIP. ILLUS.—*Comp.* Hab. i. 8.

Our Lord here applies it to that general slaughter of the Jews which was about to take place, not only in Judæa, but in other countries also, during the last years of their existence as a nation; and of which Josephus has given very full accounts.—*Comp.* Lu. xxi 24, § 86, p. 334. There may here be an allusion to the Roman ensign, the eagle; led on by which their armies hunted the corrupt Jews in every place. *Instruments* of destruction will never be wanting when the *work* of destruction is to be accomplished; as it must be where wickedness and impenitence prevail, to the utter rejection of the Lord's message, and the murder of his messengers. Our Lord, indeed, we may suppose, was not, in all that he then said, understood *at the time*, but he was *afterwards*.

PRACTICAL REFLECTIONS.

[Lu. xvii. 34—6. As lowliness of earthly condition does not prevent reception into the family of God, and kingdom of heaven; so neither does it give a claim to future happiness: in the same humble circumstances will be found many of both sexes, part of whom will be carried into glory, and part of whom will be left in the darkness of that night, which will be known as a morning of joy to the children of God.]

37 *ver.* It is vain for a guilty people to think of escaping the stroke of Divine justice, except as taking refuge in him whom the Jews rejected. Wherever the Jewish people were, whether in their own land or out of it, there the Roman eagles were gathered together to devour.

[Self-indulgence in sensual gratifications is a common forerunner of fearful and sudden destruction. And none are more certainly exposed than hardened apostates, who refuse to take warning from the calamities of others before them. But, if men will not heartily part with the world as their portion, they must perish with it. In great wisdom and mercy the spread of God's vengeance among the obstinate Jews was made a mean of spreading the gospel among, and of saving, the Gentiles. Fearfully he resents the injuries done to his faithful servants, and pities and rewards them that suffer for his sake. Yea, marvellously he distinguishes them in his protections here and his eternal glories hereafter.]

PARALLELISM OF LUKE xvii. 23—.7, 30, AND MATTHEW xxiv. 26, .7, 37—.9, § 86, p. 335.

	LUKE xvii.		MATT. xxiv.	
23	And they shall say to you, See here; or, see there: go not after *them*,		Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not.	26
24	nor follow *them*. For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day.		For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. (*Comp. ver.* 28 *with Luke* xvii. 37.)	27
25	But first must he suffer many things, and be rejected of this generation.			
26	And as it was in the days of Noe, so shall it be also in the days of the Son of man.		But as the days of Noe *were*, so shall also the coming of the Son of man be	37
27	They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed *them* all.		For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away;	38 / 39
28, .9	. . . . .			
30	Even thus shall it be in the day when the Son of man is revealed.		so shall also the coming of the Son of man be.	

SECTION 73.—(G. 48, .9.)—[*Lesson* 67.]—JESUS DELIVERS THE PARABLE OF THE UNJUST JUDGE, AND THE IMPORTUNATE WIDOW: AND WITH REFERENCE TO CERTAIN WHO ACCOUNTED THEMSELVES RIGHTEOUS AND DESPISED OTHERS, HE DELIVERS THE PARABLE OF THE PHARISEE AND THE PUBLICAN.—Luke xviii. 1—14.

INTRODUCTION.

Lu. xviii. 1. Our Lord had, in the preceding section, Lu. xvii. 20—37, distinguished between the coming of the kingdom of grace, which is now among men, ver. 21; and the coming of the kingdom of glory, when a separation will be made between the righteous and the wicked, however intimately they may previously have been blended, ver. 34—6. § 72, p. 212. He now, in two parables regarding prayer, teaches the use we are to make of these two grand key-doctrines of Divine revelation—his first and second advents. He here takes up the *last* first. By believing, persevering prayer, the church is to wrestle for the coming of the Son of man, to establish his kingdom of righteousness and peace: as much opposed to the injustice and oppression that have prevailed among men, as the character of the unjust judge is to that of the righteous Judge, our blessed Redeemer, Lu. xviii. 1—8.

In the parable of the Pharisee and publican we are next taught the manner of coming into the enjoyment of the kingdom, as it must now be within us. It is as humbly confessing ourselves to be sinners, and as pleading the propitiation for sin, typified by the sacrifices offered under the law, and accomplished for us by Christ in his first advent; when, by his one offering up of himself, he put away sin, and was declared to be the end of the law for righteousness to every one that believeth, ver. 9—14.

ANALYSIS.

Lu. xviii. 1. Design of the first parable.
—— 2. Character of the unjust judge.
—— 3. The widow's suit.
—— 4, 5. Her importunity prevails with the unjust judge.
—— 6, 7. Implied contrast of the widow's case to that of God's elect.
—— 8. Notwithstanding the Lord's faithfulness in avenging his people speedily, will the Son of man, even at his second advent, really find faith on the earth?
—— 9. The 2nd parable, to whom addressed.
Lu. xviii. 10. Two men go up to the temple to pray.
—— 11. The Pharisee's manner and form of prayer. He thanks God that he is not as, &c.
—— 12. With regard to his religious duties, he boasts of his fasting and giving tithes of all, &c.
—— 13. The publican's manner of prayer: he supplicates the reconciling grace of God to himself a sinner.
—— 14. Our Lord pronounces upon the case of the one and the other, and declares the general rule of judgment.

No. 73.—(G. 48.)—*The parable of the unjust judge, and the importunate widow. Luke* xviii. 1—8.

1 And he spake a parable unto them to this *end*, that men ought always to pray, and not
2 to faint; saying, There was in a city a judge, which feared not God, neither regarded

SCRIPTURE ILLUSTRATIONS.

Lu. xviii. 1. *Always to pray*—so *again*, ch. xxi. 36, § 86, p. 341. 'Watch ye therefore, and pray always.'—Soon after Pentecost, the twelve proposed the election of deacons, who should take charge of the temporal affairs of the church, the apostles saying, Ac. vi. 4, 'We will give ourselves continually to prayer, and to the ministry of the word.'—When the kingdom of God was opened to the Gentiles, Cornelius, who was chosen to hear from Peter the words of salvation, was one that 'prayed to God alway,' x. 2—The exhortation of Paul to believers is, that they be 'patient in tribulation; continuing instant in prayer,' Rom. xii. 12.—And *again*, Eph. vi. 18, 'Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;'—Ph. iv. 6, 'Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.'—Col. iv. 2, 'Continue in prayer, and watch in the same with thanksgiving;'—1 Th. v. 17, 'Pray without ceasing.'

not to faint—so Jacob wrestled with the Angel of the covenant until he prevailed, saying, Ge. xxxii. 26, 'I will not,' &c.—Our Lord had already exhorted to importunity in prayer, as Lu. xi. 5—9. § 62, p. 152.

2. *a judge*, &c.—Jesus himself, when on earth, experienced in his own case what it is to suffer by unrighteous judges, Mt. xxvi. 63—8; xxvii. 24—6, §§ 89, 90, pp. 426, 452—But as Paul declared to the men of Athens, Ac. xvii. 31, God 'hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance [marg. "offered faith"] unto all *men*, in that he hath raised him from the dead.'

feared not God—The contrast of Christ, the righteous Judge, who could say, as Jno. xiv. 31, § 87, p. 386, 'As the Father gave me commandment, even so I do.'

neither regarded man—In this also he was the contrast of Christ, who loved the people, De. xxxiii. 3, so as, at the command of the Father, to lay down his life for them, Jno. x. 11—8, § 55, p. 115.

NOTES.

[Lu. xviii. 1. *A parable.* *See* Vol. I. p. 243. This parable, like many others, is one of contrast. Our God is not an unjust Judge, but the Faithful and True. The supplicant is not a poor widow, but his own chosen bride, for whom he hath laid down his life. He does not, like the unjust judge, want to get rid of those who call upon him, but he desires to make them most blessed in his house for ever.]

2. *A judge, which feared not God*, &c. A proverbial form, expressive of the most unblushing wickedness. Even among the heathen this was the character of a man totally abandoned to all evil. So *Dion Cassius* says of Vitellius, that 'he neither regarded gods nor men.'

3. *Avenge me of mine adversary.* ἐκδικησόν με ἀπὸ τοῦ ἀντιδίκου μου, 'do me justice on my adversary.'

PRACTICAL REFLECTION.

[Lu. xviii. 1. Between the period when the predictions of our Lord began to be fulfilled, and his own glorious return, the time is long: so that many have almost lost sight of the object of the believer's hope, and have become weary in waiting; but we ought always to pray and not to faint. It is to a praying people, longing for his return, that our Lord will *appear the second time, without sin, unto salvation.*]

LUKE xviii. 3—8.

3 ἐντρεπομενος man: and there was a widow in that city; and she came unto him, saying,
4 Avenge me of mine adversary. And he would not for a while: but afterward he said
5 within himself, Though I fear not God, nor regard man; yet because this widow
troubleth me, I will avenge her, lest by her continual coming she weary ὑπωπιαζῃ me.
6 And the Lord said, Hear what the unjust της αδικιας judge saith. 7 And shall not God
avenge ποιησει την εκδικησιν his own elect, which cry day and night unto him, though
8 he bear long with επ' them? I tell you that he will avenge them speedily. Nevertheless,

SCRIPTURE ILLUSTRATIONS.

Lu. xviii. 3. *widow* God, 'the Judge of the widows,' gives commandment to plead for the widow, Ps. lxviii. 5; Is. i. 17—To her who is exhorted to prosecute her cause before the righteous Judge, it is said, Is. liv. 4, 5, 'Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker *is* thine husband; the LORD of hosts *is* his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called,' &c.—Her glorious rest is spoken of, ver. 11—3—Established in righteousness, she is to be triumphant over all her adversaries, ver. 14—7.

Avenge me of mine adversary, &c.—see 1 Pe. v. 6—10; Rev. xii. 10, 11, 'And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.'

5. *troubleth me, &c.*—The contrary is the case with the Lord, who saith, Is. xliii. 22, 'But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel.'—26, 'Put me in remembrance: let us plead together: declare thou, that thou mayest be justified.'—Compare, Hag. i. 1—3, 'Behold, the LORD's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: 2, but your iniquities have separated between you and your God, and your sins have hid *his* face from you, that he will not hear. 3, For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness. 4, None calleth for justice, nor *any* pleadeth,' &c.

6. *And the Lord said, Hear, &c.*—This is somewhat like that other saying of our Lord, Mt. vii. 11, § 19, p. 139, 'If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?'

7. *which cry day and night, &c.*—The Lord hath appointed, saying, Is. lxii. 6, 7, 'I have set watchmen upon thy walls, O Jerusalem, *which* shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth.'—Then will the Lord be found true to his word, ver. 8, 9, 'The LORD hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn *to be* meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured: but they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness.'—*See* the cry for the rending of the heavens and coming of the righteous Judge, lxiv. . . . . —*see also* the invitation to prayer, Joel ii. 15, 17, 'Gather the people, sanctify the congregation,'—and the answer, 18—20, 'Then will the LORD be jealous for his land, and pity his people. Yea, the LORD will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach,' &c.

though he bear long with them—The Lord hath been longsuffering to his people, during their comparatively prayerless state, Is. xliii. 23, 4. . . . . 'Thou hast not brought me the small cattle of thy burnt offerings; neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense. Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities.'—Their prayers have rather been a mockery of his majesty, than supplications for his mercy, lviii. 1—5—When the sincerity of their prayers is evidenced by their conduct being in accordance with the great law of LOVE, then will the Lord hear and answer, 6—14.

8. *speedily*—Upon that very generation the Lord avenged the blood of his servants, as predicted, Mt. xxiii. 34—6, § 85, p. 319—Afterwards the cry was heard of those who, by the Romans, were slain, for the word of God, and for the testimony which they held, Rev. vi. 10, 'And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?'—And the Lord did avenge them on Pagan Rome; and never since has he been slack to vindicate the cause of his servants, according as they were able to bear his interference in their behalf, 2 Pe. iii. 9, 'The Lord is not slack,' &c.

Nevertheless, &c.—Notwithstanding the Lord's speedy and frequent avenging of his people, and his longsuffering kindness towards them, they are slow in believing his word, and reposing their confidence

NOTES.

Lu. xviii. 5. *Weary.* Ὑπωπιάζῃ με.

['This word is peculiar, and occurs only once more in the New Testament, 1 Co. ix. 27, where St. Paul is speaking of keeping under his body. Ὑπώπιον, whence the verb is derived, denotes the appearance produced by a blow on the face, properly under the eye, caused by the extravasation of the small blood vessels, and what we should call a *black eye*. . . . . It is manifest that ὑπωπιάω, denoting to give or to cause ὑπώπια in this proper sense, may be used to describe the effect of any disagreeable personal importunity, any reiterated application, productive of weariness, fatigue, and irksomeness, like that of the widow in the parable.'—*Greswell.*]

7. *Shall not God avenge his own elect?* Shall not God, who is a Father to all who call upon him, execute his wrath upon those who oppress his children, and grind the faces of the poor and defenceless?

His own elect. Christians chosen out of the world to be the peculiar people of God.

[*Though he bear, &c.* μακροθυμῶν, which is here translated *though*, is commonly rendered *and*; it might as well have been so here. The sense is, that God will both speedily avenge his own elect, and be long-suffering toward them. He bears long with the infirmities and waywardness of his children, who cry unto him continually; but he that toucheth them, toucheth the apple of his eye.]

8. *He will avenge them speedily.* He did speedily avenge them upon their Jewish persecutors; and he does and will avenge speedily all those of his people who cry day and night unto him. Men have but dimly traced the operation of his hand, but still he hath, both in justice and in mercy, been working deliverances for his people.

Nevertheless, &c. Notwithstanding that God doth

PRACTICAL REFLECTIONS.

[Lu. xviii. 4—6. If the unjust judge was prevailed upon to avenge the quarrel of the poor widow, shall the Lord refuse to hear the cry which he hath put into the mouth of his redeemed—'*Come, Lord Jesus, come quickly*'?]

[7, 8 *ver.* Although the Lord be longsuffering toward his people, yet is he quick in avenging their cause; and when they do realize his promises, and with united hearts plead them, it will indeed be seen that he doth '*avenge them speedily.*']

IN IMPORTUNITY CAN PREVAIL WITH AN UNJUST JUDGE, WHAT MUST IT DO WITH A JUST ONE?

NONE CAN HAVE EVIDENCE THAT HE IS CHOSEN OF GOD, WHO IS NOT A MAN OF PRAYER.

LUKE xviii. 9—11.

less when-' the Son of man'-cometh, shall-he-find faith την πιστιν on the earth?

(G. 49.)—*Jesus delivers the parable of the Pharisee and the publican, with reference to certain who accounted themselves righteous, and despised others.*—Luke xviii. 9—14.

9 And he-spake this parable unto certain which-trusted in themselves that they-were 10 righteous, and despised others εξουθενουντας τους λοιπους: Two men went-up into the 11 temple to-pray; the one a-Pharisee, and the other a-publican. The Pharisee stood and-

SCRIPTURE ILLUSTRATIONS.

in him—so was it with ancient Israel, Ps. lxxviii. 38—41, 'But he, *being* full of compassion, forgave *their* iniquity, and destroyed *them* not: yea, many a time turned he his anger away, and did not stir up all his wrath. 39, For he remembered that they *were but* flesh; a wind that passeth away, and cometh not again. 40, How oft did they provoke him in the wilderness, *and* grieve him in the desert! 41, Yea, they turned back and tempted God, and limited the Holy One of Israel.'—cvi. 42—5, 'Their enemies also oppressed them, and they were brought into subjection under their hand. 43, Many times did he deliver them; but they provoked *him* with their counsel, and were brought low for their iniquity. 44, Nevertheless he regarded their affliction, when he heard their cry: 45, and he remembered for them his covenant, and repented according to the multitude of his mercies.'

Lu. xviii. 8. *when the Son of man cometh*—At the time of Christ's *second* advent, the Lord will avenge them of their great enemy, Antichrist, Da. vii. 11—4. . . . —Then also will their great adversary, the Devil, be bound, Rev. xx. 1—4; and then will those who have waited for the Lord's appearing, be given rest from all that have troubled them, 2 Th. i. 7, 8, 'And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:'

NOTES.

so speedily vindicate the cause of his elect that cry unto him, as that those who have eyes to see might well see that God is worthy of being trusted in, and will at length fully accomplish all that he hath promised with regard to the establishment of his kingdom of righteousness and peace; notwithstanding all the continually accumulating evidence of his truth and faithfulness, shall he, even down to the period of the coming of the Son of man, find upon the earth those who have in truth been believing his word, and pleading his promises? The question is the more important, as it is unto such, and for the deliverance of such, that the SON OF MAN is to come in his *second* and glorious appearing.

Lu. xviii. 8. *The Son of man. See on* Mt. viii. 20, § 34, p. 265.

When the Son of man cometh. To require the produce of the seed of the kingdom sown among his people.

Shall he find faith on the earth? αρα ευρησει την πιστιν επι της γης; 'will he find this belief in the land?'

It may be noticed that our Lord does not himself answer the question as to whether, at his coming, he will indeed find us watching and waiting his appearing; as having faith to go forth to meet him, saying, '*Blessed is he that cometh in the name of the Lord.*'

9. *Trusted in themselves.* Thought themselves so good and holy, that they had no need of pardon from God.

That they were righteous. 'Rabbi Simeon, the son of Jochai, said—The whole world is not worth thirty righteous persons, such as our father Abraham. If there were only thirty righteous persons in the world, I and my son would make two of them; but if there were but twenty, I and my son would be of the number; and if there were but *five*, I and my son would be of the five; and if there were but *two*, I and my son would be those two; and if there were but *one*, myself should be that one.'

9. *trusted in themselves, &c.*—Pr. xxviii. 26, 'He that trusteth in his own heart is a fool:'—Of the Pharisees, Jesus had said, Lu. xvi. 15, § 69, p. 198, 'Ye are they which justify yourselves before men: but God knoweth your hearts:'—In opposition to those who trust in themselves, the apostle of the Gentiles says, Ph. iii. 3, 4, 'We are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.' &c.

despised others—Those who thus despised others, were they whom the Lord despised; and on whom he had said he would be avenged, both because of their own sins, and the sins of their idolatrous fathers, Is. lxv. 5—7, 'Which say, Stand by thyself, come not near to me; for I am holier than thou. These *are* a smoke in my nose, a fire that burneth all the day. 6, Behold, *it is* written before me: I will not keep silence, but will recompense, even recompense into their bosom, 7, your iniquities, and the iniquities of your fathers together, saith the LORD, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom.'

10. *Pharisee—see* § 7, p 56, ADDENDA, and § 44, p. 4, § 47, p. 28.

publican—see ch. iii. 12, § 7, p. 53, and xix. 2—10, § 80, p. 246.

11. *The Pharisee stood*—It was the custom to stand when praising God in the temple, Ps. cxxxv. 1, 2,

NOTES.

Despised others. This was the character of the Pharisees. They trusted in their outward conformity to the observances of the law. This sect always affected to dread pollution from the touch of those whom they considered to be their inferiors in piety. Those who trust in God for righteousness, feel that they are in themselves poor, and miserable, and guilty, and they are willing to admit that others may be much better than themselves.

10. *Two men.* These two persons may (as Mr. Greswell suggests) be considered, not as *individuals*, but as *representatives* of the two *classes* in question, Pharisees and publicans. In the same point of view may the prayers of each be considered as a *specimen* of the prayers used by each class respectively.

Into the temple. Into one of the courts of the temple, the court where prayer was commonly offered.—*See on* Mt. xxi. 12, 3, § 83.

[From the necessity of constant prayer, &c. (taught in the preceding parable, ver. 1—8), our Lord now turns to the kindred duty of *humility*, placing before his hearers in the following parable (to use the words of Mr. Greswell) 'a fine moral example, levelled against three capital errors in practical religion, in each of man's threefold relations, to *himself*, his *Maker*, and his *fellow-creatures*: the want of sobriety of judgment in his estimation of himself; an ignorance or dissimulation of his true moral position in respect to God; and an equal injustice and uncharitableness in his estimate of others, whose situation in all moral respects is the same with his own.' —*Bloomf.*]

To pray. The word pray here is used in an extended sense, and includes thanksgiving as well as prayer. The devotion of the Pharisee, it appears, consisted of thanksgiving alone.

Pharisee. See on Mt. iii. 7, § 7, p. 52, '*Pharisees*,' § 40. p. 56, ADDENDA.

Publican. See on Mt. iii. 12, § *ib.* p. 53.

PRACTICAL REFLECTIONS.

Lu. xviii. 8. Notwithstanding the many wonderful interpositions of the Lord on behalf of his people, both individually and collectively, faith in his promise is but feebly realized, and the cry of believing prayer for his glorious return is but faintly heard from his Bride.

[Let us not, in reply to the question of our Lord, presume to say, No, he shall not find faith on the earth. Let us rather say, Yes, dearest Lord, Thou wilt find faith. Such fulness of promise, and abundant evidence of thy truthfulness, must not be in vain. Thy people will at length awake from their long slumber, realize thy promise, and long for thy appearing.]

LET US NOT TRUST IN OURSELVES, BUT IN JESUS, FOR RIGHTEOUSNESS.

LET US NEITHER THINK TOO HIGHLY OF OURSELVES, NOR DESPISINGLY OF OTHERS.

LUKE xviii. 12—4.

prayed thus with himself, God, I-thank thee, that I-am not as other *οἱ λοιποι των* men
12 *are*, extortioners, unjust, adulterers, or even as this publican. I-fast twice in-the week,
13 I-give-tithes *of*-all that I-possess *κτῶμαι*. And the publican, standing afar-off, would not lift-up so-much-as *his* eyes unto heaven, but smote upon his breast, saying, God be-
14 merciful *ἱλασθητι* to-me a sinner. I-tell you, this-man went-down to his house justified *rather* than the-other: for every-one that exalteth himself shall-be-abased; and he that-humbleth himself shall-be-exalted. [Ch. xviii. 15, § lxxiv. p. 220.]

SCRIPTURE ILLUSTRATIONS.

'Praise ye the LORD. Praise ye the name of the LORD; praise *him*, O ye servants of the LORD. Ye that stand in the house of the LORD, in the courts of the house of our God,'—Solomon, at the dedication of the temple, kneeled in prayer, 1 Ki. viii 54; 2 Chr. vi. 13—Ezra also kneeled, when confessing sin, and supplicating mercy, Ezr. ix. 5—so Daniel in private prayer, Da. vi. 10—the disciples, Ac. xx. 36.

Lu. xviii. 11. *I am not as other men, &c.*—Rev. iii. 17—9, 'Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: 18, I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. 19, As many as I love, I rebuke and chasten: be zealous therefore, and repent.'

12. *I fast twice in the week*—Fasting, afflicting the soul, was commanded under the law, Le. xxiii. 27, .9, and practised under the gospel, Ac. xiii. 2, 3—but not in every case pleasing to God, Is. lviii. 1—3. . . . . 'Cry aloud,' &c.

I give tithes—Abraham paid tithes, Ge. xiv. 20; He. vii. 4—9—Jacob promised to pay a tenth to the Lord, Ge. xxviii. 22—The tenth of the produce of the land was to be devoted to the Lord, Nu. xviii. 21—7, to be spent in journeying to and from the house of the Lord, and in feasting while there—also in gifts to the Levites, and in support of the poor, De. xiv. 22—9.

13. *afar off*—he stood apart from ordinary worshippers, as the lepers 'stood afar off' from other society, ch. xvii. 12, § 70, p. 208.

smote upon his breast—Ephraim is, in prophecy, represented as somewhat like this penitent, Je. xxxi. 18, 'Surely after that I was turned, I repented; and after that I was instructed, I smote upon *my* thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.'

be merciful—The verb here used (*ἱλασθητι*) is the same with that which, as a noun, expresses *mercy-seat* in the *Gr.* of the Septuagint; it has in it the idea of propitiation, or reconciliation: thus, speaking of Christ, it is said, Rom. iii. 25, 'Whom God hath set forth *to be* a propitiation *ἱλαστηριον* through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;'—*comp.* also He. ii. 17, 'Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation *ἱλασκεσθαι* for the sins of the people.'—1 Jno. ii. 2, 'And he is the propitiation *ἱλασμος* for our sins: and not for our's only, but also for *the sins of* the whole world.'—iv. 10, 'Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation *ἱλασμον* for our sins.'

to me a sinner—1 Jno. i. 8, 9, 'If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.'

14. *every one that exalteth himself*—Our Lord afterwards repeats this saying, when exhorting his disciples to avoid the conduct of the scribes and Pharisees in striving for the masterv, Mt. xxiii. 12, § 85, p. 315.

NOTES.

Lu. xviii. 11. *The Pharisee stood, &c.* *See* Mt. vi. 5, § 19, p. 131. Σταθεις, προς ἑαυτον ταυτα προσηυχετο, 'standing by himself, prayed thus.'

I thank thee, &c. The Pharisee here describes the righteousness of his sect. It was twofold:—1. It consisted in doing no harm to others. 2. In attending all the ordinances of the Jewish religion.

Extortioners, ἁρπαγες, unjust, ἀδικοι. Ἁρπαξ, one who injures another by force; *ἀδικος*, one who *overreaches* him by *fraud*, or under a semblance of justice.

12. *I fast twice, &c.* The Pharisees are said to have fasted regularly on the second and fifth days of every week; the first because Moses then ascended the mount, and the latter because he came down on account of the worship paid to the golden calf. These fasts were kept only during a part of each of these days. This was in addition to the public day of fasting required in the law of Moses.

Of all that I possess. Or, of all *I acquire*, *κτωμαι*. The Pharisee's meaning may be, 'As fast as I gain anything, I give the tenth part of it to God's service.'

13. *The publican, standing afar off.* The publican stood also by himself, but from a very different motive; conscious of being unable to justify himself, he pleads only for mercy, that God would be propitiated towards him through a sacrifice, which is the force of the original expression here used by the publican.

Smote upon his breast, &c. A token of excessive grief, practised in all nations. It seems to intimate a desire in the penitent to *punish* the *heart*, through the evil propensities of which the sin deplored had been committed.

God be merciful, &c. ἱλασθητι. Render, 'be propitiated,' or 'propitious to me.' The significancy and propriety of which expression is shown at large by Mr. Greswell, vol. iv. p. 317, *sqq.*

Be propitious toward me through sacrifice, or let an atonement be made for me: I am a sinner, and cannot be saved but in this way.—*See* the use of the word in the Sept., Ps. lxv. 3, 4; lxviii. 38; lxxix. 9.

PRACTICAL REFLECTIONS.

Lu. xviii. 10—.3. From what different motives may the same actions proceed! Both the Pharisee and publican went into the temple, and both for the purpose of prayer, and each of them prayed by himself. The Pharisee stood by himself because he despised others. His prayer was a laudation of himself, and condemnation of others; as if he would tell his fellow-worshippers how much he was better than they, and how greatly he had made God his debtor. Although his trust was in his own observance of the law, he gave no evidence whatever of possessing that supreme love to God, and loving his neighbour as himself, which the law requires. The publican stood afar off, because he thought himself unworthy to mingle with the worshippers. His prayer was a confession of his sinfulness, and a supplication for the mercy of God, upon the ground of a propitiatory sacrifice. His charity was such that he thought his fellow-worshippers much better than himself; and his love to God was expressed by his prayer for reconciliation with Him against whom he had sinned.

14 *ver.* Let us humble ourselves before God, gladly embracing the reconciliation provided for us by the *first* coming of our Lord, and so be found prayerfully waiting for his *second* and glorious appearing; when those who have humbled themselves to be saved by the sovereign grace of God, and to be partakers of the sufferings of Christ, shall be exalted to a full participation of his glory.

SECTION 74.—(G. 50, .1).—[*Lesson* 68.]—THE PHARISEES QUESTION JESUS CONCERNING THE LAWFULNESS OF DIVORCE FOR EVERY CAUSE;* HIS ANSWER TO THEM IN PUBLIC; AND LIKEWISE TO HIS DISCIPLES IN PRIVATE. LITTLE CHILDREN ARE BROUGHT UNTO JESUS. HE REPROVES HIS DISCIPLES FOR REBUKING THOSE THAT BROUGHT THEM.—Matt. xix. 3—15; Mark x. 2—16; Luke xviii. 15—.7.

INTRODUCTION AND ANALYSIS.

Mt. xix. 3. Mk. x. 2. The Pharisees question Jesus regarding the law of divorce.

——— — x. 3. Jesus asks them, 'What did Moses command?'

——— — x. 4. They answer, that Moses suffered the woman to be put away, the husband giving her a bill of divorce.

——— — x. 5. Jesus accounts for the temporary permission given by Moses.

— xix. 4—6. — x. 6—9. He shews that from the beginning one woman was appointed to one man; that the marriage union was such, that for it other relationships, even the most endeared, were to be relinquished; that where marriage has been consummated, none but God himself should be allowed to separate.

— xix. 7, 8. ——— Jesus repeats his statement respecting the temporary nature of the permission given by Moses, and the perpetuity of the marriage covenant as appointed at the beginning.

— xix. 9. ——— He repeats what he had said in the Sermon on the Mount, and also more recently, on the sinfulness of putting away.

——— — x. 10—.2. In the house, he repeats to his disciples what he had just said to the Pharisees.

Mt. xix. 10. Mk. ——— His disciples object, that if the law be so, it is not good for a man to marry.

— xix. 11, .2. ——— Jesus acknowledges that there are some cases in which marriage ought not to be contracted, or if formally contracted, is not binding; but he affirms that, where no such impediment does exist, the law as he has stated it is to be observed.

— xix. 13. — x. 13. Lu. xviii. 15. Little children are brought to Jesus, that he may lay his hands on them, &c.; the disciples rebuke those that bring them.

— xix. 14. — x. 14. — xviii. 16. Jesus is displeased with his disciples, and commands that they suffer little children to come to him, saying, '*Of such is the kingdom of heaven.*'

——— — x. 15. — xviii. 17. He repeats what he had said on a former occasion, that no one can enter the kingdom of God, saving he who receives it as a little child.

— xix. 15. — x. 16. ——— Jesus takes the children in his arms, puts his hands on them, and blesses them.

No. 74.—(G. 50.)—*The Pharisees question Jesus concerning the lawfulness of divorce for every cause; his answer to them in public; and likewise to his disciples in private.*

MATT. xix. 3—12.
[Ch. xix. 2, § lxxi. p. 209.]

3 •The Pharisees also came-unto him, tempting him, and saying unto-him, Is-it-lawful for-a-man to-put-away his wife for every cause?ᵇ

MARK x. 2—12.
[Ch. x. 1, § lxxi. p. 209.]

And the Pharisees came-to *him*, 2 *and* asked him, Is-it-lawful for-a-man to-put-away *his* wife?

tempting him.

• And he answered and-said unto-them, 3 What did-Moses-command you?

And they said, Moses suffered to-write a-bill 4

SCRIPTURE ILLUSTRATIONS.

Mt. xix. 3. *Is it lawful, &c.*—Jesus had, in an early part of his ministry, declared the law on this subject, v. 31, .2, § 13, p. 126; and again, more recently, Lu. xvi. 18, § 69, p. 199.

Mk. x. 4. *Moses suffered, &c.*—De. xxiv. 1, 'When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give *it* in her hand, and send her out of his house.'—After having espoused Mary, Joseph had, upon suspicion, thought of thus putting her away, but was prevented by Divine interposition, Mt. i. 18—25, § 2, p. 13.

NOTES.

Mt. xix. 3. *The Pharisees.* They seem to have been the foremost in endeavouring to entangle our blessed Lord in his talk, that they might find accusation against him; and are to be seen with him throughout his public ministry, either finding fault with him, or with his disciples.—*See* § 7, ADDENDA, p. 56.

Tempting him. Trying what answer he would give to a question, which however decided by him, would expose him to censure.

[*To put away, &c.* Two celebrated schools had divided opinions on this question; that of Shammah, or Sammai, taught that it could only be done for adultery; that of Hillel, on the most trifling occasions of dispute, &c. The insidious motive of this question is apparent by a comparison of this with the parallel passage in Lu. xvi. 18, § 69, p. 199, where the judgment of Christ respecting the unlawfulness of divorce is given in illustration of his assurance, that the law should endure for ever. Christ's wisdom frustrated their cunning, and he effectually thwarted their aims by an appeal to their great Lawgiver. It is to be considered that Jesus was still in the dominions of Herod, who was guilty in the respect so directly condemned by our Lord; and with whom the Pharisees would doubtless be glad to embroil him. They could not have forgotten the case of the Baptist, who, for reproaching Herod's licentiousness, had been first imprisoned, and afterwards beheaded.]

Mk. x. 3. *What did Moses, &c.* The account given by Matthew and Mark are not contradictory. Matthew records what was said in one part of the conversation, and Mark what was said in another.

* 'It is probable that Jesus was arrived at the borders of Judæa, or within a day's journey of being so, when the Pharisees put their question concerning divorce.'—*Greswell*, Vol. II. Diss. xxxi. p. 543.

'Their question was put from insidious motive; either to elicit a declaration which they knew would be repugnant to the mandate of the law, or render Jesus obnoxious to the people. .. The license of polygamy, allowed by the doctors of the law, and practised by the Jews everywhere, was almost unlimited.'—*Ibid.* Vol. III. Diss. xxxvi. pp. 41, .2.

GATHER NOT MY SOUL WITH SINNERS, NOR MY LIFE WITH BLOODY MEN: IN WHOSE HANDS IS MISCHIEF, AND THEIR RIGHT HAND IS FULL OF BRIBES.—Psa. xxvi. 9, 10.

MATT. xix. 4—9.

4 And he answered *and*-said unto-them,

[c] Have-ye-not-read, that [d] he-which made *them* at the-beginning made them male and female,
5 [e] and said, For-this-cause shall-a-man-leave father and mother, and shall-cleave-to his wife: and they twain shall-be one flesh
εἰς σαρκα μιαν?
6 Wherefore they-are no-more twain, but one flesh. What therefore God hath-joined-together
συνεζευξεν,
let-not man-put-asunder χωριζετω.
7 They-say unto-him, Why did-Moses then-command to-give a-
8 writing of-divorcement, and to-put-her-away? He-saith unto-them, Moses because-of προς the hardness-of-your-hearts suffered you to-put-away your wives: but from the-beginning it-was not
9 so. And I-say unto-you, Whosoever shall-put-away his wife, except *it be* for fornication, and shall-marry another, committeth-

MARK x. 5—9.

of-divorcement, and to-put-*her*-away.
And Jesus answered and-said unto-them, 5
For προς the hardness-of-your-heart he-wrote you this precept.[a]
But 6
[d] from the-beginning of-the-creation κτισεως
God made them male and female.[d]
For-this-cause shall-a-man- 7
leave his father and mother,
and cleave to his wife;
and they twain shall-be one flesh 8
εἰς σαρκα μιαν:
so-then they-are no-more twain,
but one flesh.
What therefore God hath-joined-together 9
συνεζευξεν,
let-not man-put-asunder χωριζετω.

SCRIPTURE ILLUSTRATIONS.

Mk. x. 5. *hardness of your heart, &c.*—De. ix. 6; xxxi. 26, 27; Eze. ii. 4.

6. *made them male and female*—Ge. i. 27, 'So God created man in his *own* image, in the image of God created he him; male and female created he them.'

7. *leave his father and mother*—Ge. ii. 23, 24, 'And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.'

8. *they twain, &c.*—1 Co. vi. 16, What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.'—vii. 2, 'Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.'—Eph. v. 31, 'For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.'

9. *let not man put asunder*—1 Co. vii. 10, 11, 'And unto the married I command, *yet* not I, but the Lord, Let not the wife depart from *her* husband: . . . and let not the husband put away *his* wife.'

Mt. xix. 7, 8. *Moses, &c.*—Mk. x. 4—6, *supra.*

9. *Whosoever shall put away—see on* ver. 3, *supra.*

NOTES.

[Mk. x. 4. *Bill of divorcement. See* on Mt. i. 19, § 2, p. 13. The Jews having greatly abused that provision of the law of Moses, De. xxiv. 1—4, which permitted a man under certain circumstances to give his wife '*a bill of divorcement*,' our Lord, at Mt. v. 31, 32, § 19, p. 126, revokes that permission, and allows no cause of divorce, except 'fornication.'—*See* on Mt. xix. 9, *infra.*]

[5. *Hardness of your heart.* Israel, whom the Lord had espoused to himself, according to the covenant made with them when he brought them up out of Egypt, had become so backsliding from him that he had given her a bill of divorce, and sent her away, Je. iii. 8. Only the Jews remained, and they were so hardened in heart, that the word of the Lord to them was, ch. iv. 4, '*Circumcise yourselves to the Lord, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench* it, *because of the evil of your doings.*' By the last of their prophets, Mal. ii. 11—16, Judah is severely rebuked, and warned to take heed to his spirit, in regard to the wife of his youth.]

[6. *From the beginning.* ἀπο δε ἀρχης κτισεως. In this rare phrase κτισις signifies 'the creation,' the world, or universe, as ch. xiii. 19, § 86, p. 333. 2 Pe. iii. 4, '*Saying*, ... *all things continue* as they were *from the beginning of the creation.*' The argument in this and the verse following is, that 'God, at the beginning of the world, created man and woman, in order that they should live together in perfect union; and that hence married persons are to be regarded, not as two, but one; and therefore, by the Divine law, no divorce can be permitted.'—*See* Ge. i. 27; v. 2.]

[*made them male and female.* αρσεν και θηλυ, 'a male and a female.' The will of God, as in the beginning, continues to be declared, in respect to marriage, by the two sexes being upon the whole produced in nearly equal proportions. That arrangement of God in nature and in providence has been abundantly confirmed by the word of revelation; and it is worthy of remark, that from the beginning the will of God was so plainly declared, by its being said that these (one man and one woman) shall be one flesh. By making them one man and one woman, he condemned polygamy; by making them *one flesh*, he condemned divorce.]

Mt. xix. 8. *Moses.* 'Moses,' observes Grotius, 'is named as the promulgator, not of a common, primeval, and perpetual law, but of one only Jewish, primeval, and given in reference to the times.' The sum of Christ's words, Theophylact observes, is this: 'Moses wisely restrained by civil regulations your licentiousness, and permitted divorce only under certain conditions, because of your brutality, lest you should perpetrate something worse, namely, make away with them by sword or poison.'

9. *Committeth adultery. Comp.* ch. v. 32, where this

PRACTICAL REFLECTIONS.

[Mk. x. 2—5. Let us consider the design of the Lawgiver, and the spirit as well as the letter of the law.]

6, 7 *ser.* Let us be thankful for the domestic blessings enjoyed under Christianity, which has done so much to restore woman to her place in society.

[Mt. xix. 6. Let us admire the condescending grace of the Lord of glory, who deigned to enter into the most intimate relation with us, to make us one with himself, according to a covenant never to be broken.]

As in the church relation, so in the domestic, let us consider one another to provoke unto love and to good works, rather than contrive how we may be quit of the obligation to comfort and assist each other.

9 *ser.* Let us beware of taking advantage of the letter of the law, in order to break it in the spirit.

MATT. xix. 10—.2. MARK x. 10—.2.

adultery: and whoso marrieth her-which-is-put-away doth-commit adultery.*f*

f And in the house his disciples asked him again of the same *matter.* And he-saith unto-them, Whosoever shall-put-away his wife, and marry another, committeth-adultery against her. And if a-woman shall-put-away her husband, and be-married to-another, she-committeth-adultery.*g*

10 *g* His disciples say unto-him, If the case *ἡ αἰτια* of-the man be
11 so with *his* wife, it-is-not-good *συμφερει* to-marry. But he said unto-them, All *men* cannot receive this saying, save *they* to-whom
12 it-is-given. For there-are *some* eunuchs, which were-so-born from *their* mother's womb: and there-are *some* eunuchs, which were-made-eunuchs of men: and there-be eunuchs, which have-made-themselves-eunuchs for the kingdom of-heaven's *sake.* He that-is-able to-receive *χωρειν it*, let-him-receive *χωρειτω it.*

(G. 51.)—*Jesus reproves his disciples for preventing the bringing of little children to him.*

MATT. xix. 13—.5. MARK x. 13—.6. LUKE xviii. 15—.7. [Ch. xviii. 14, § lxxiii. p. 217.]

13 *a* Then were-there-brought-unto him little-children, 13 And they-brought-young-children-to him, 15 And they-brought-unto him also infants,

SCRIPTURE ILLUSTRATIONS.

Mk. x. 11. *Whosoever, &c.*—Mt. xix. 9, p. 219.

12. *if a woman shall put away*—Rom. vii. 3, 'So then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.'—*See also* 1 Co. vii. 39.

Mt. xix. 10. *not good to marry*—In 1 Co. vii. 25—37, the apostle Paul gives it as his private opinion, that on account of the then present distress, and in order that men might be at greater liberty for the Lord's work, it was good for those to remain unmarried who were under no kind of necessity to marry, and who had so decreed in their heart. But he expressly states, that concerning this matter, he had 'no commandment of the Lord:' shewing plainly that Paul did not regard our Lord's commandment, Mt. xix. 12, as having a reference to this saying of his apostles, viz., 'it is not good to marry.'—*See* NOTE on '*He that is able to receive* it,' &c.—So far from supposing that our Lord had commanded that saying of his disciples to be received, by all that are able to receive it, Paul himself, 1 Ti. iv. 3, speaks of 'forbidding to marry,' as among the most prominent marks of the great apostacy.

[12. *eunuchs*—After king Hezekiah had shewn all his treasures to the messengers of the king of Babylon, Isaiah said unto him by the word of the Lord, 2 Ki. xx. 18, 'And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.'—The same word (סָרִיסִים) is translated 'chamberlains,' Est. i. 12; iv. 4—When the truthfulness of God, in multiplying his people, according to the promises made unto the fathers is made evident, the eunuch, who may seem to be left out of the blessing, is not to complain, saying, 'Behold, I *am* a dry tree,' Is. lvi. 3—The reason is given, ver. 4, 5, 'For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose *the things* that please me, and take hold of my covenant; even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.']

for the kingdom of heaven's sake—The apostle Paul supposes that, in certain circumstances, the unmarried state may be preferable to the married; but this he says, not by command, but permission, 1 Co. vii. 25—40—*see on* ver. 10, *supra*, and NOTE, *infra.*

13. *brought unto him little children*—Jesus had before called a little child, and taken him in his arms, Mt. xviii. 2; Mk. ix. 36, § 52, p. 75.

NOTES.

is said of the woman, '*Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery:*' i. e., puts her in the way of unlawfully marrying again, and so of committing adultery; for she is still the wife of her former husband, if her marriage have not been lawfully dissolved.

Mt. xix. 10. *If the case of the man.* τον ανθρωπον, '*of a husband.*' Our word *husband* comes from the Anglo-Saxon *hus* and *band*: the *bond* of the *house*, anciently spelt *house-bond.*—*A. C.*

12. *For the kingdom of heaven's* sake. For the sake of being enabled thereby to devote themselves more entirely to the service of God. The *Essenes*, a sect of the Jews, may be referred to. They abstained from marriage, and adopted the children of the poor.

[*He that is able to receive it, &c.* By some commentators it has been supposed, that our Lord here refers to the saying of his disciples, when objecting to the view he had given of the law of marriage, that '*if the case of the man be so with* his *wife, it is not good to marry,*' that is, it is not good to marry according to the marriage law as established at the beginning, and as to be observed under the christian dispensation. But this would be to make our Lord contradict himself. He had said, ch. xi. 30, § 29, p. 228, that his yoke was easy, and his burden was light. It would have been very inconsistent with this, for him to say here, that his *yoke*, with regard to the most intimate and continuous of human relationships, was so oppressive, that it was better not to marry at all, than to submit to such bondage. If our Lord had now, upon any grounds, acquiesced in the saying of his disciples, '*it is not good to marry,*' the apostle Paul could not have said, respecting this very matter, he had no commandment of the Lord, 1 Co. vii. 25; and this the apostle says, when giving us his private opinion, that because of the then present distress, it was not good to marry. If he could have

PRACTICAL REFLECTIONS.

Mt. xix. 9; Mk. x. 10—.2. The True Witness did not testify against the sins of *the people* only; he had no respect of persons. Although still in Herod's dominions, he here again bears that testimony against the connection between Herod and his brother Philip's wife, on account of which the forerunner of Jesus had suffered death.

[The vices of those in high station require to be particularly testified against, in order that others may be deterred from following their example.]

[Mt. xix. 10—.2. The rule regarding the performance of the marriage relation is not binding where it does not apply as in the cases referred to by our Saviour.]

All capable of sustaining the marriage relation ought to marry, and to preserve the marriage vow inviolate.

TEACH ME THY WAY, O LORD, AND LEAD ME IN A PLAIN PATH, BECAUSE OF MINE ENEMIES.—Psa. xxvii. 11.
THE LORD WILL GIVE STRENGTH UNTO HIS PEOPLE; THE LORD WILL BLESS HIS PEOPLE WITH PEACE.—Psa. xxix. 11.

Matt. xix. 14.	Mark x. 14, 5.	Luke xviii. 16, 7.
that he should put *his* hands on them, and pray: [5] and the disciples	that he should touch them: and *his* disciples	that he would touch them: [5] but when *his* disciples saw *it*, they
rebuked them.	rebuked [6] those that brought *them*.	rebuked [6] them.
14 But Jesus	14 But when Jesus saw *it*, he was much displeased,	But Jesus 16
said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.	and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. 15 Verily I say unto you, Whosoever shall not receive the kingdom of God	called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, 17 Whosoever shall not receive the kingdom of God

SCRIPTURE ILLUSTRATIONS.

Mt. xix. 13. *rebuked*—It was as rebuking his disciples for striving which of them should be greatest, that in the former instance he took a child and set him in the midst of them, Mk. ix. 34—6, § 52, pp. 74, 5.

Mk. x. 14. *was much displeased*—He had said to them, ch. ix. 37, § *ib.*, 'Whosoever shall receive one of such children in my name, receiveth me:' &c.

Suffer the little children—see on '*little child*,' Mt. xviii. 2, § *ib.*, p. 75.

of such is the kingdom — Of the time when the name of the Lord shall be excellent in all the earth, it is said, Ps. viii. 2, 'Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.'—A pledge of the time when the little ones shall bear so conspicuous a part, in declaring the praise of the Redeemer, was given upon Christ's triumphal entry into Jerusalem, Mt. xxi. 15, .6, § 82, p. 266.

15. *Whosoever shall not receive, &c.*—May each of us be able to say, as in Ps. cxxxi. 1, 2, 'Lord, my heart

NOTES.

adduced the words of our Lord to the same effect, he surely would have done so; whereas he expressly states that he had not the Lord's authority, but only his permission, for saying that, on account of present circumstances, it was well not to marry. The meaning of our Lord's words seems simply to be this—Every disciple of Christ who has the power of contracting marriage, ought to receive the law of marriage as laid down by his Master. That except in the cases noticed, ch. xix. 11, .3, all ought to marry as appointed at the beginning. When God made male and female, he as much intimated his pleasure that every man should have his own wife, as that he should have only his own wife. It was the appointment of God that the twain (that every twain) should be '*one flesh*.' So far from recommending that this appointment of God should be evaded by all who are able to resist the inducements to marriage, he commands that the original appointment be adhered to; that where no impediment, such as is noticed, exists, marriage be contracted according to the original design, and that the marriage covenant be regarded as inviolate.]

Mt. xix. 13. *Should put* his *hands on them, and pray.* Should pray for a blessing upon them, *comp* Mk. x. 16, solemnly laying his hands upon them, according to custom. Imposition of hands was a rite which, from the earliest ages, *see* Ge. xlviii. 14, had been in use on imploring God's blessing upon any person, and was especially employed by the prophets, Nu. xxvii. 18; 2 Ki. v. 11; but sometimes by elders, or men noted for piety. These children, therefore, were brought to Christ for his blessing; and, it should seem, to be admitted into his discipleship, though not by baptism.—*See on* Mk. x. 16, *infra*.

Mk. x. 14. *Much displeased.* It is worthy of remark, that one of the few instances in which Jesus expressed displeasure with his disciples, was when they would have prevented little children being brought unto him.

Suffer the little children, &c. It was a devotedness highly gratifying to him, and the disciples interfered very improperly.

[*For of such. τῶν τοιούτων*, &c. Render, 'for to them belongeth,' &c. Such as are of simple, gentle, and innocent minds.]

The kingdom of God. Our Lord shortly after speaks of the regeneration, Mt. xix. 28, when he will sit on the throne of his glory, and when his twelve apostles shall sit upon twelve thrones, judging the twelve tribes of Israel: and in which those shall be found, who, in this life, acknowledge their unworthiness, and their need of the Divine blessing to make them meet for everlasting life.—Mt. xix. 24—.9.

15. *Whosoever shall not receive . . . . as a little child.* As totally disclaiming all worthiness and fitness. All must, like little children, acknowledge their ignorance and inability, who would be accepted of God, and be prepared by his Spirit for the kingdom of heaven.

PRACTICAL REFLECTIONS.

Mt. xix. 13. Let us, like those of old, bring our little children to Jesus, that they may receive the benefit of his all-powerful intercession in their behalf.

[Let us not think the time wasted which is spent in introducing to Jesus those who, if they live, are to be the men and women of the coming generation; and who, if they die early, may be among the first to welcome us to our heavenly home.]

14 *ver.* So far as we can, let us remove every obstacle out of the way of little children being brought unto our blessed Redeemer: who, now that he is in heaven, loves them as when he was upon earth.

[Let us give thanks unto God that he has so plainly revealed to us his purpose of love with regard to little children. And for those that he is pleased to take from us in their infancy, let us not sorrow as those that have no hope.]

Let us not be proud of our superior attainments, but ever remember that if we would be partakers of the kingdom of heaven, we must be characterized by childlike simplicity, humility, confidence, and love.

[**Mk. x. 15.** Let us receive the kingdom of heaven, not as the reward of anything we have done, or can do; but as a child receives a gift from his father, so let us receive the free gift of God, which is eternal life through Jesus Christ our Lord.]

MATT. xix. 15.	MARK x. 16.	LUKE xviii. 17.
	as a-little-child, he-shall-not-enter therein.	as a-little-child shall-in-no-wise-enter therein.
	16 And he took them up in his arms,	
15 And he laid *his* hands on them,	put *his* hands upon them,	
	and blessed ηυλογει them.[d]	

[d] *and*-departed thence.

SCRIPTURE ILLUSTRATIONS.

is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child.'—Then will it be said to us, as in ver. 3, 'Let Israel hope in the LORD from henceforth and for ever.'—Jesus had before said to Nicodemus, Jno. iii. 3, 'Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.'—And to his disciples, Mt. xviii. 3, § 52, p. 75, 'Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.'—Paul exhorts, 1 Co. xiv. 20, 'Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.'—And Peter, 1 Ep. ii. 1, 2, 'Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby:'

NOTES.

[Mk. x. 16. *Put* his *hands upon them, and blessed them. See* the blessing of Joseph's children by Jacob, Ge. xlviii. 1—12, '*And it came to pass after these things, that* one told *Joseph. Behold, thy father* is sick: *and he took with him his two sons, Manasseh and Ephraim.* 2, *And* one *told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.* 3, *And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me,* 4, *and said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession.* 5, *And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine.* 6, *And thy issue, which thou begettest after them, shall be thine, and shall be called after the name of their brethren in their inheritance.* 7, *And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet* there was *but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same is Bethlehem.* 8, *And Israel beheld Joseph's sons, and said, Who are these?* 9, *And Joseph said unto his father, They* are *my sons, whom God hath given me in this* place. *And he said, Bring them, I pray thee, unto me, and I will bless them.* 10, *Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them.* 11, *And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath shewed me also thy seed.* 12, *And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.*']

[Israel, unto whom the two sons of Joseph were brought, blessed them through the cross, ver. 13, 4; he blessed them, *see* ver. 15, .6, in the name of the God before whom his fathers Abraham and Isaac did walk, and also in the name of the God of Providence, and of the all-sufficient Redeemer of Israel. He bestowed upon them the blessings contained in his own name, and in the names of his fathers, Abraham and Isaac (*see on* Lu. i. 73, § 3, p. 17); and he prays that they may increase *as fishes do increase* '*in the midst of the earth.*' He farther declares, ver. 19, that Manasseh, the elder, should be a people, and should be great, but that '*truly his younger brother shall be greater than he,*' and that his seed should become '*a multitude of nations,*' or, as Paul expresses it, Rom. xi. 25, '*the fulness of the Gentiles.*' The children of Joseph, Ephraim and Manasseh, were to be made types of blessing for their brethren; after the same manner as they were blessed, were all Israel to be saved: and so it follows, Ge. xlviii. 20, '*And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.*' This blessing of the children of Joseph is in the New Testament recognised as one of the great acts of faith performed by Jacob: thus it is said, He. xi. 21, '*By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff.*' Or rather, *worshipped the Head of his rod, or tribe*; he by faith did homage to Christ, the Rod that was to come out of the stem of Jesse, and to which the branch of Joseph was to be added, so as to obtain the blessing, which can alone come through the cross, from Him who is the Head over all things for his body the church. In Ge. xlvii. 31, the words are, '*And Israel bowed himself upon the bed's head.*' The word which is here translated *bed*, is in He. xi. 21, *staff*, both meaning something to lean upon: the same word is translated 'rod,' or 'tribe.' He who laid his hands upon the little children, and blessed them, was to be emphatically for blessing unto the children of Joseph; thus were they to be made heirs according to the promise. Jacob again refers to this matter in the blessing of Joseph, Ge. xlix. 26, '*The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.*'—*See also* the words of Moses, De. xxxiii. 16, '*And for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let* the blessing *come upon the head of Joseph, and upon the top of the head of him* that was *separated from his brethren.*']

PRACTICAL REFLECTIONS.

[Mk. x. 15. Let us beware of trusting in ourselves, that we can purchase that which is above all price; else we can never enter that kingdom in which endless praise is due unto God from all that are led into its enjoyments: at the same time let us, with all the earnestness of gratitude and love, seek to be made '*meet to be partakers of the inheritance of the saints in light,*' Col. i. 12.]

It is indeed a delightful trait in the character of our Redeemer, that he loves little children; and it surely becomes his disciples that they be like him in this, as in all his imitable perfections.

16 *ver.* May we know the love of Christ, so as to be filled with all the fulness of God.

[Let us lay the lambs in his bosom, pray with and for them, and wait patiently for his blessing, which he will not deny to those who ask it of him in truth.]

WE MUST FILL THE VESSELS WITH WATER, AND BESEECH CHRIST TO TURN IT INTO WINE.
I SAID, I WILL BE WISE; BUT IT WAS FAR FROM ME.—Eccles. vii. 23.

HONOUR THE LORD WITH THY SUBSTANCE, AND WITH THE FIRSTFRUITS OF ALL THINE INCREASE:—Prov. iii. 9.

SO SHALL THY BARNS BE FILLED WITH PLENTY, AND THY PRESSES SHALL BURST OUT WITH NEW WINE.—Prov. iii. 10.

SECTION 75.—(*G. 52, .3.*)—[*Lesson* 69.]—JESUS ANSWERS THE QUESTION OF A RICH YOUNG RULER, REGARDING WHAT HE SHOULD DO TO INHERIT ETERNAL LIFE. JESUS TAKES OCCASION, FROM THE CASE OF THIS YOUNG MAN, TO SPEAK OF THE DANGER OF RICHES, AS HINDERING AN ENTRANCE INTO THE KINGDOM OF HEAVEN: PETER, IN THE NAME OF THE APOSTLES, INQUIRES WHAT SHOULD BE THEIR PORTION WHO HAD FORSAKEN ALL TO FOLLOW HIM.—Matt. xix. 16—30; Mark x. 17—31; Luke xviii. 18—30.

INTRODUCTION AND ANALYSIS.

Mt. xix. 16. Mk. x. 17. Lu. xviii. 18. When Jesus renews his journey, a rich young man, who is a ruler, approaches him in haste, and kneeling unto him, says, '*Good Master, what good thing shall I do, that I may have eternal life?*'

— xix. 17. — x. 18. — xviii. 19. Jesus questions the ruler's motive for calling him '*good*,' and intimates that the young man needs to be taught the very first principles of religion; that he requires to be led into a truer knowledge of himself, and so into a better appreciation of the Divine goodness in the gift of eternal life. Jesus says, '*If thou will enter into life, keep the commandments.*'

— xix. 18, 9. — x. 19. — xviii. 20. The ruler having asked '*Which?*' Jesus makes no reference to the ceremonial law, but points to the decalogue; omitting, however, the first four commandments, relating to our duty to God: He accordingly directs him to the second table of the law, beginning with the seventh and sixth commandments, and ending with the fifth and tenth.

— xix. 20. — x. 20. — xviii. 21. The ruler, still unconscious of his deficiency, and of his need of Divine forgiveness and grace, answers, '*All these things have I kept from my youth up: what lack I yet?*'

— xix. 21. — x. 21. — xviii. 22. Jesus, looking upon him, loves him; and replies by directing him to sell all that he has, and distribute to the poor, and he shall have treasure in heaven. He is also invited to come, take up his cross, and follow Jesus; to shew thus that he loves his neighbour as himself, and is willing to keep the first and great commandment, to love God supremely.

— xix. 22. — x. 22. — xviii. 23. The young man, unwilling to make the required sacrifice of his idols, his 'great possessions,' goes away 'very sorrowful.'

— xix. 23. — x. 23. — xviii. 24. Jesus, looking round, says to his disciples, '*How hardly shall they that have riches enter into the kingdom of God!*'

——— — x. 24. ——— The disciples being astonished at his words, Jesus continues, '*Children, how hard is it for them that trust in riches to enter into the kingdom of God!*'

Mt. xix. 24. Mk. x. 25. Lu. xviii. 25. Alluding probably to the trust which the young man had manifested in his supposed spiritual riches, Jesus proceeds to say, '*It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.*'

— xix. 25. — x. 26. — xviii. 26. The disciples are '*exceedingly amazed, saying, Who then can be saved?*'

— xix. 26. — x. 27. — xviii. 27. Jesus acknowledges that it is impossible for a man to be saved, as being rich in himself, but it is possible with God to save him; for '*with God all things are possible.*'

— xix. 27. — x. 28. — xviii. 28. Peter calls attention to the fact that he and his fellow-disciples had done that which the ruler was unable to do, and asks, '*What shall we have therefore?*'

— xix. 28. — x. 29. — xviii. 29. Jesus replies by telling the twelve, that '*in the regeneration when the Son of man shall sit in the throne of his glory,*' they which have followed him '*shall sit upon twelve thrones, judging the twelve tribes of Israel.*'

— xix. 29. — x. 29, 30. — xviii. 29, 30. Jesus further adds, that every one who for his sake and the gospel's leaves whatever men count dear unto them, whether earthly relations, or worldly possessions, shall, even in the present time, receive an hundred fold, and shall inherit everlasting life.

— xix. 30. — x. 30, .1. ——— The conclusion of the present discourse introduces the subject of the succeeding parable, '*Many* that are *first shall be last; and the last first.*' Words which also find their illustration from the case of the rich young ruler, who by his comparative innocence from infancy, his early acquaintance with the scriptures, his desire to be taught by Jesus, (of whose goodness he speaks, and whose greatness he acknowledges by kneeling before him,) gave much promise of being among the most eminent of Jesus' disciples. He has also come to Jesus with seeming eagerness, and as expressing himself ready to do whatever is enjoined. Although a self-deceiver, he does not appear to be intentionally insincere. He is amiable—the Saviour looks upon him with love. Surely this young man is one of the first for the kingdom of God: but no; he may have been one of the very last to enter, if he entered at all.

No. 75.—(G. 52.)—*Jesus answers the question of a rich young ruler, regarding what he should do to inherit eternal life.*

MATT. xix. 16—22.	MARK x. 17—22.	LUKE xviii. 18—23.
	17 [a]And when-[b] he'-was-gone-forth into the-way, there-came-[b] one'-running, and kneeled-to him,[b]	
16 And, behold, one came		
[b] *and*-said unto-him, Good Master,	*and*-asked him, Good Master,	And a-certain ruler 18 asked him, saying, Good Master,

SCRIPTURE ILLUSTRATIONS.

Mt. xix. 16. *Good Master.*—Jesus was rightly called the Master or Teacher: he had been so acknowledged by Nicodemus, Jno. iii. 2, § 12, p. 83—by Martha, xi. 28, § 58, p. 130—This was the title given to him by the twelve, and which he recognised as due to him, xiii. 13, .4, § 87, p. —.—Jesus was the 'Good Master'—it is in him that the Divine goodness is manifested, 1 Jno. iv. 10, 'Herein is love, not that we

NOTE.

Mt. xix. 16. *Good Master.* The young man accosts our Lord by a title usually employed by the Jews to their most eminent rabbis, and of which they were very proud. Hence, before he replies, he takes occasion (without rejecting the title *good*) to indirectly censure the adulation of the persons *addressing*, and the arrogance of those *addressed*. At the same time he *proceeds upon* the notion entertained of him by the young man; who evidently only regarded him in the light of an *eminent teacher*.

Matt. xix. 17, .8.	Mark x. 18, .9.	Luke xviii. 19, 20.
what good *thing* shall-I-do, that I-may-have eternal life?[c]	what shall-I-do that I-may-inherit eternal life?	what shall-I-do to-inherit eternal life?
17 And he said unto-him, Why callest-thou me good? *there is* none good but one, *that is*, God: [d]but if thou-wilt enter into life, keep τηρησον the commandments.	18 [c]And Jesus said unto-him, Why callest-thou me good *there is* none good but one, *that is*, God.[d]	And Jesus said unto-him, 19 Why callest-thou me good? none *is* good, save one, *that is*, God.
18 He-saith unto-him, Which? Jesus said,[e]	19 [e]Thou knowest the commandments,[f]	Thou-knowest the 20 commandments,
[f]Thou-shalt-do-not-murder, Thou-shalt-not-commit-	Do-not-commit-	Do-not-commit-

SCRIPTURE ILLUSTRATIONS.

loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.'—And by him the Divine goodness is declared, Jno. i. 17, .8, § 7, p. 48—He 'went about doing good,' Ac. x. 38—It is through him that goodness is bestowed upon men, Jno. i. 16, § 7, 'And of his fulness have all we received, and grace for grace.'—Herein more especially was the goodness of Christ manifested, in 'that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich,' 2 Cor. viii. 9—in that although he was in the form of God, yet he made himself of no reputation, and humbled himself for our sakes, even unto the death of the cross, Ph. ii. 4—8.

Mt. xix. 16. *what good* thing *shall I do?*—Jesus had before been asked a similar question by those who had no will to follow his instructions, Jno. vi. 28, § 43, p. 327—Had this young man known the goodness of God in Christ, he would not have asked how his own good works were to procure for him eternal life, Rom. iii. 20—3—Salvation is not by works, it is of grace through faith, 24—8; xi. 6; Ga. ii. 16; Eph. ii. 8, 9—being given eternal life, we are the workmanship of God, 'created in Christ Jesus unto good works,' ver. 10; Ph. i. 6; ii. 12, .3; 2 Ti. i. 9.

17. *Why callest thou me good?*—Jesus does not deny his being good; he had before declared that he was the good Shepherd, Jno. x. 11, .4, § 55, p. 115; but he questions the motive of the young man for calling him 'Good Master'—so in his discourse in the plain, Lu. vi. 46, § 27, p. 210, he said, 'And why call ye me, Lord, Lord, and do not the things which I say?'—There were of old those concerning whom the Lord said to the prophet Ezekiel, ch. xxxiii. 30, .1, they 'speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, *but* their heart goeth after their covetousness.'

none good but one, &c.—God alone is the Good Teacher—thus, when he made known his way unto Moses, Ex. xxxiv. 6, 'The Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth.'—Job xxxvi. 22, 'Behold, God exalteth by his power: who teacheth like him?'—Ps. xxxvi. 9, 'For with thee *is* the fountain of life: in thy light shall we see light.'—Blessed are they who submit to the instructions of this Good Teacher, xxv. 8—14; xxxii. 8—11; Is. xlviii. 16, .7—It is as having tasted that the Lord is good, that we are qualified for the reception of Divine truth, so as to grow thereby, 1 Pe. ii. 1—3, 'Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,' &c.

but one, that is, *God*—1 Sa. ii. 2, '*There is* none holy as the Lord: for *there is* none beside thee: neither *is there* any rock like our God.'—Mi. vi. 8, 'He hath shewed thee, O man, what *is* good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?'—Had the young man known Him whom he addressed, he would have known him to be God manifest in the flesh, 1 Ti. iii. 16, come to bring man into the enjoyment and manifestation of the Divine goodness, Jno. xvii. 20—.3, § 87—This subject is largely opened up in Christ's consolatory address, and intercessory prayer, xiv.—xvii. § *ib.*

keep the commandments—*see* the first table of the law, containing the first four commandments, relating to our duty to God, Ex. xx. 2—11—The second table, containing our duty to our neighbour, ver. 12—.7, is that to which our Lord now directs the attention of this professed disciple, Mt. xix. 18, .9—Although it is not by our keeping the commandments we are saved, yet are we saved unto keeping the commandments; '*and* in keeping of them *there is* great reward,' Ps. xix. 11—By obedience discipleship is proved to be sincere, Jno. xiv. 21—.4, § 87—The necessity of obedience to the commandments, and at the same time salvation by grace are both plainly stated, 1 Co. vi. 8—11.

One of the last sayings of Jesus given in the New Testament is, Rev. xxii. 14, .5, 'Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.'

NOTES.

Mt. xix. 16. *What good* thing *shall I do?* He thought it was in his own power to do some good work that would be acknowledged by God as meriting eternal life.

May have eternal life. No man can inherit eternal life as a right by good works: it is all of grace; all of the free gift of God, to such as trust for acceptance with him in the merits of Christ alone. It is the gift of God for Christ's sake.

17. *If thou will enter into life.* According to the original, 'if thou *willest*, or *art disposed*, to enter into life.' If you desire to work righteousness in order to procure a title to eternal life, you must perfectly keep all the commandments of God.

PRACTICAL REFLECTIONS.

Mt. xix. 16. It is good to make haste in coming to Christ, and meekly to bow before him; acknowledging him as Teacher, and as truly Good: but let us not trust in our own goodness whilst we speak of his; and if we know not the grace of our Lord Jesus Christ in procuring for us that which we did not deserve—the gift of eternal life—our calling him 'Good Master' is but taking his name in vain.

[17 *ver.* Let us ask ourselves why we call Jesus 'good.' Have we really tasted that the Lord is gracious? Do we know him to be 'God manifest... in

TEACH ME TO DO THY WILL; FOR THOU ART MY GOD: THY SPIRIT IS GOOD; LEAD ME INTO THE LAND OF UPRIGHTNESS.—Psa. cxliii. 10.

MATT. xix. 19—21.	MARK x. 20, .1.	LUKE xviii. 21, .2.	
adultery,	adultery,	adultery,	
Thou-shalt-·not·-steal,	Do-·not·-kill,	Do-·not·-kill,	
Thou-shalt-·not·-bear-false-witness,[g]	Do-·not·-steal,	Do-·not·-steal,	
	Do-·not·-bear-false-witness,	Do-·not·-bear-false-witness,	
	[g] Defraud not.		
19 Honour thy father and *thy* mother:	Honour thy father and mother.[h]	Honour thy father and thy mother.	
[h] and, Thou-shalt-love thy neighbour as thyself.			
20 The young-man saith unto-him,[i]	20 And he answered *and*-said unto-him,	And he said,	21
	[i] Master,[k]		
[k] All these *things* have-I-kept from-·my youth·-up: what lack-I yet?[l]	All these have-I-observed from my youth.	All these have-I-kept εφυλαξαμην from-·my youth·-up.	
τι ετι υστερω			
21 Jesus said unto-him,	21 [l] Then Jesus beholding him loved him, and said unto-him, One *thing* thou lackest[m]	Now when-·Jesus heard·-these-things, he-said unto-him, Yet lackest thou one *thing*	22
	εν σοι υστερει:	εν σοι λειπει:	
[m] If thou-wilt be perfect[n]			
τελειος, go *and*-sell that thou-hast,	[n] go-thy-way, sell whatsoever thou-hast,	sell all that thou-hast,	

SCRIPTURE ILLUSTRATIONS.

Mt. xix. 20. *All these* things *have I kept*—Like the Pharisee who said, Lu. xviii. 11, § 73, p. 216, 'God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.'—Or like Paul before his conversion, Ph. iii. 6, 'touching the righteousness which is in the law, blameless.'

Mk. x. 21. *One* thing *thou lackest*—Jesus had said to Martha, Lu. x. 42, § 61, p. 150, 'One thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.'—And to this young man he had said, ch. xviii. 19, p. 224, 'None *is* good, save one, *that is*, God.'—The young man did not yet possess that one good thing of which the apostle speaks, when he says, Ph. iii. 7—10, 'But what things were gain to me, those I counted loss for Christ. 8, Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ, 9, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: 10, that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;'—*see also* ver. 13, .4—It is to the enjoyment of this one good thing that Jesus immediately after invites—*see infra.*

Mt. xix. 21. *sell that thou hast, &c.*—Jesus had before said, ch. vi. 19, 20, § 19, p. 134, 'Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:'—and Lu. xii. 33, § 63, p. 166, 'Sell that ye have, and give alms; provide yourselves bags which wax not

NOTES.

Mt. xix. 20. *All these* things *have I kept from my youth up.* απο νεοτητος μου, 'from my childhood.' So he imagined, and perhaps he had, as to the letter, but not as to the spirit, which our Lord immediately shews.

[*What lack I yet?* τι ετι υστερω. At τι sub. κατα, 'In what am I yet behindhand, or wanting?' This readiness to undertake more than he had yet done, shewed at least that he was *well disposed.—Bloomf.*]

21. *If thou wilt be perfect.* Our Lord puts a case which tried the young man as to the whole substance of the law, which is summed up in these two commandments love to God, and love to man.

Sell that thou hast. He who reads the heart, saw his bosom sin was love of the world; and knew *he* could not be saved from this, but by *literally* renouncing it. This commandment, which, in Luke xii. 33, § 63, p. 166, we find given to Christ's disciples in general, was peculiarly suited to the con-

PRACTICAL REFLECTIONS.

the flesh' for our redemption? It is the return of a grateful heart for benefits received, that our Divine Redeemer delights in. There is but one Teacher who is truly good, and every word of his is good, through whatsoever instrumentality it may come.]

[Mt. xix. 17—9. Our Lord, in effect, told the young man that he was ignorant of the very first commandment—knowing God and loving him supremely—as trusting in his wealth, he was guilty of idolatry: he had broken the third commandment by taking the name of the Lord in vain, calling him 'Good Master,' without having any adequate sense of his goodness, and without being really willing to submit to his instructions; and he evidently had not entered into the spirit of the fourth commandment, by ceasing from his own works, and resting in the perfect work of God the Saviour: he had thus failed as to the first table of the Law.]

Our Lord now directs to the second table, which contains commandments, the breach of which is more palpable to the natural man; and accordingly to these the attention of the young ruler is now directed, that so he may be the more easily convinced of sin, and brought to see his need of the goodness of God in Christ Jesus.

[20 *ver.* This young man seems to have been almost equally ignorant of himself as he was of the Saviour; and indeed we can never know the Redeemer's goodness, until we know something of the evil from which he came to redeem.]

21 *ver.* The young man was now given an opportunity of shewing that his profession of obedience was not feigned but real; that he loved his neighbour as himself, and was willing to take God for his God.

OUR BENEVOLENCE SHOULD SEEK THE POOR, BEFORE THE POOR SEEK OUR BENEVOLENCE

LIBERALITY DOES NOT CONSIST ONLY IN GOOD WORDS, BUT MORE IN GOOD WORKS.

MATT. xix. 22, 23.	MARK x. 22—4.	LUKE xviii. 23, 24.
and give to-the-poor,	and give to-the poor,	and distribute unto-the-poor,
and thou-shalt-have treasure	and thou-shalt-have treasure	and thou-shalt-have treasure
in heaven: and come	in heaven: and come,	in heaven: and come,
	take-up *the* cross,	
and-follow me.	*and*-follow me.[c]	follow me.
22 [a] But when-the-young-	22 And he was-sad at	And when-[a] ☒
man-heard that saying,	that saying,	he-heard this,
he-went-away sorrowful:	*and* went-away grieved:	he-was very-sorrowful:
for he-had great possessions.	for he-had great possessions.	for he-was very rich.

(G. 53.)—*Jesus takes occasion, from the example of this young man, to speak of the danger of riches, as hindering an entrance into the kingdom of heaven: Peter, in the name of the apostles, inquires what should be their portion who had forsaken all to follow him.*

MATT. xix. 23—30.	MARK x. 23—31.	LUKE xviii. 24—30.
23 Then	23 And	[a] And when-Jesus-saw 24
		that-he was very-sorrowful,[b]
	[b] Jesus looked-round-about,	
said Jesus unto his disciples,	and-saith unto-his disciples,[c]	he said,
[c] Verily I-say unto-you,[d]		
That a-rich *man* shall-	[d] How hardly δυσκολως shall-	How hardly δυσκολως shall-
hardly δυσκολως enter	they that-have riches-enter	they that-have riches-enter
into the kingdom of heaven.	into the kingdom of God!	into the kingdom of God!
	24 And the disciples were-as-	
	tonished at his words. But Jesus answer-	
	eth again, and-saith unto-them, Children,	

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old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.'—The first Christians literally conformed to the rule, Ac. ii. 45; iv. 34, 5.

Mt. xix. 21. *treasure in heaven*—Of this good portion the prophet speaks, La. iii. 24—7, 'The LORD *is* my portion, saith my soul; therefore will I hope in him. 25. The LORD *is* good unto them that wait for him, to the soul *that* seeketh him. 26, *It is* good that *a man* should both hope and quietly wait for the salvation of the LORD. 27. *It is* good for a man that he bear the yoke in his youth.'

come—ch. xi. 28, § 29. 'Come unto me, all *ye* that labour and are heavy laden, and I will give,' &c.

Mk. x. 21. *take up the cross, &c.*—so before the transfiguration, when foretelling his sufferings, and about to reveal his glory, he said to his disciples, Mt. xvi. 24, § 50. 'If any *man* will come after me, let him deny himself, and take up his cross, and follow me.' —Paul had counted the cost, Ph. iii. 10, 11, 'That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead.'

and *follow me*—Ph. iii. 13, 14, 'Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.'

Mt. xix. 23. *he went away sorrowful*—shewing that in thinking he had really kept the commandments, he had deceived himself: for had he known God his Redeemer, and loved him supremely, as required in the first table of the law, ch. xxii. 36—8, § 85, p. 304, he would have willingly parted with all for his sake; and had he loved his neighbour as himself, as required in the second table of the law, ver. 39, 40, § ib., he would have desired the poor to have a sufficiency rather than that he himself should have great possessions.

Mk. x. 23. *How hardly, &c.*—Israel was forewarned of the danger of riches, as weaning the heart from God, De. xxxi. 20; xxxii. 15—Jesus mentions 'the deceitfulness of riches,' as among the things that 'choke the word,' Mt. xiii. 22, § 33, p. 256—and the apostle says, 1 Ti. vi. 8, 9, 'Having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.'

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dition of his first followers, and accordingly was practised by them in its full extent.—*See* Ac. ii. 44, 5; iv. 34—7. It is still so far applicable to Christians, as it teaches them that they must be ready to part with everything in this world, if such a proof of their heavenly-mindedness, and of their attachment to the service of their heavenly Master, should be required from them.

Mt. xix. 21. *Treasure in heaven. See on* ch. vi. 20, § 18, p. 134, SCRIP. ILLUS.

Mk. x. 21 *Take up the cross, &c.* Relinquish all worldly grandeur, and be content to be counted a disciple of the despised Nazarene.

Follow me. To follow Jesus *then* meant to be a personal attendant on his ministry; *now* it means—1st. To obey his commandments; 2nd. To imitate his example, and to live like him.

Mt. xix. 23. *Shall hardly.* δυσκολως for χαλεπως. 'He will scarcely be persuaded to become a Christian.' The possession of riches is not to be sought for by the children of God. Those who have *riches* committed to them, need pray for abundance of GRACE, that they may be found faithful stewards of the Lord's bounty. Of such the Lord will expect that they have clothed the naked, fed the hungry, sheltered the houseless, visited those that are sick and in prison, and promoted the glory of God in providing for the instruction of the ignorant, and in training little children for the kingdom of heaven.

PRACTICAL REFLECTIONS.

Mt. xix. 22. Let us rejoice at being given an opportunity of evincing the truth of our discipleship, being willing to part with all for the sake of Christ. The joy of possessing such an inestimable treasure compensates abundantly for the loss of any earthly possessions, when the ALL WISE wills it so.

23 *ver.* Let us not envy the possessor of riches, nor think that our being in his case would facilitate our course heavenward. We have the testimony of the FAITHFUL WITNESS that it is not so; that wealth is a hindrance rather than a help into the kingdom of God.

HOW CAN WE EXPECT POUNDS TO BE GIVEN US, IF PENCE ARE NOT BESTOWED BY US?

BE THAT TRUSTETH IN HIS RICHES SHALL FALL: BUT THE RIGHTEOUS SHALL FLOURISH AS A BRANCH.—Prov. xi. 28.

MATT. xix. 24—.6.	MARK x. 25—.7.	LUKE xviii. 25—.7.
24 'And again I-say unto-you, It-is easier for-a-camel to-go διελθειν through the-eye of-a-needle, than for-a-rich *man* to-enter into the kingdom of God.	25 It-is easier for-a-camel to-go διελθειν through the eye of-a needle, than for-a-rich *man* to-enter into the kingdom of God.	For it-is easier for-a-camel 25 to-go εισελθειν through a-needle's eye, than for-a-rich *man* to-enter into the kingdom of God.
25 When-his disciples-heard *it*, they-were-exceedingly-amazed, *f* saying, Who then can be-saved?	26 *f* And they were-astonished out-of-measure περισσως, saying among themselves, Who then can be-saved?	And they that- 26 heard *it* said, Who then can be-saved?
26 But Jesus beheld *them*, and-said unto-them With men this is impossible;	27 And Jesus looking-upon them saith, With men *it is* impossible, but not with God·	And he 27 said, The-things *which are* impossible with men

SCRIPTURE ILLUSTRATIONS.

Mk. x. 24. *trust in riches*—Job xxxi. 24, .5, .8, 'If I have made gold my hope, or have said to the fine gold, *Thou art* my confidence; 25, if I rejoiced because my wealth *was* great, and because mine hand had gotten much;—28, this also *were* an iniquity *to be punished by* the judge: for I should have denied the God *that is* above.'—Ps. xlix. 6, 11, .2, 16—20, 'They that trust in their wealth, and boast themselves in the multitude of their riches;—11, their inward thought *is*, *that* their houses *shall continue* for ever, *and* their dwelling places to all generations; they call *their* lands after their own names. 12, Nevertheless man *being* in honour abideth not: he is like the beasts *that* perish.—16. Be not thou afraid when one is made rich, when the glory of his house is increased; 17, for when he dieth he shall carry nothing away: his glory shall not descend after him. 18, Though while he lived he blessed his soul: and *men* will praise thee, when thou doest well to thyself. 19, He shall go to the generation of his fathers; they shall never see light. 20, Man *that is* in honour, and understandeth not, is like the beasts *that* perish.'—*See* the parable of the rich man whose ground 'brought forth plentifully,' Lu. xii. 16—21, § 63, p. 165—Rich men require to be earnestly reminded of the danger they are in of leaning upon earth in place of building upon the Good Foundation, 1 Ti. vi. 17—9, 'Charge them,' &c.

Mt. xix. 24. *again I say unto you, It is easier, &c.*—The young man was not only rich in worldly possessions; in his own esteem he was spiritually rich—*see* ver. 16, 20, pp. 223, .5—so long as he was in this case, it was impossible for him to enter into life—*see* Rom. iii. 20—.8; Ga. iii. 11—.4—It is only in Christ that men can be truly rich unto eternal life, 2 Co. viii. 9; Rev. iii. 17, .8, 'Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.'

Mk. x. 27. *With men* it is *impossible, &c.*—It is impossible with man to save himself, Rom. vii. 18—24;

NOTES.

Mk. x. 24. *How hard is it for them that trust, &c.* This does not shut out from the kingdom of God all that are rich, but the kingdom of God is shut to all who *trust* to their riches, and not to the redemption wrought out for us by the death and resurrection and intercession of our glorified Lord and Saviour Jesus Christ.

25. *It is easier for a camel, &c.* The Jewish rabbis would say of what appeared an impossibility, 'It will not happen before a camel or an elephant has crept through the eye of a needle.' The camel being the largest animal they were acquainted with in Judæa, its name was proverbial for denoting anything remarkably large, and a camel passing through a needle's eye became proverbial for expressing a difficulty.

A camel. A beast of burden, much used in eastern countries. It is about the size of the largest ox, with one or two hunches on its back, with long neck and legs, no horns, and with feet adapted to the hot and dry sand. They are capable of carrying heavy burdens; will travel sometimes faster than the fleetest horse; and are provided with a stomach which they fill with water, by means of which they can live four or five days without drink. They are very mild and tame, and kneel down to receive and unload their burden. They are chiefly used in deserts and hot climates, where other beasts of burden are with difficulty kept alive.

Lu. xviii. 25. *A needle's eye.* Some suppose that our Lord here refers to the small side gate for foot passengers, which it is said was in the east called a needle's eye, and through which it was impossible for a camel to pass, especially if loaded, as this young man appears to have been both temporally and spiritually. Like the camel, he came kneeling to have his load increased, but nothing would induce him to part with it, and receive the easy yoke of Christ.

[**Mt. xix. 26.** *But Jesus beheld.* ἐμβλέψας, 'fixing his eyes upon them.' There is a similar use at **Mk. x. 21, .7**; xiv. 67, § 89, p. 431; Lu. xx. 17, § 84, p. 290; and Jno. i. 36; in which places the word must not (with many recent commentators) be regarded as merely pleonastic, or as having the sense *turning towards*, but must retain its full force, denoting extreme earnestness. *Also* Ac. xvi. 18, ἐπιστραφεὶς εἶπε. —*Bloomf.*]

[*With men this is impossible.* It is observable he does not retract what he had said; no, nor soften it in the least degree, but rather strengthens it.]

PRACTICAL REFLECTIONS.

Mk. x. 24. The great evil of riches is, that men are apt to trust in them; to look to that which usually commands all other earthly means of acquiring or communicating blessing, in place of looking up to Him '*from whom cometh down every good and every perfect gift*,' according to whose will every gift should be used, and unto whom all thanksgiving is due.

[25 *ver.* It is hard for a man rich in worldly goods to enter into the kingdom of God; but it is impossible for a man trusting in his own supposed spiritual riches; one who thinks that he can purchase it by his own good deeds. We must neither trust in external wealth, nor in our own supposed worthiness, but alone in the living God, through the merits of Jesus.]

CHRIST HATH REDEEMED US FROM THE CURSE OF THE LAW, BEING MADE A CURSE FOR US: FOR IT IS WRITTEN, CURSED IS EVERY ONE THAT HANGETH ON A TREE:—Gal. iii. 13.

Matt. xix. 27, .8.	Mark x. 28, .9.	Luke xviii. 28, .9.
but with God all-things are possible.	for with God all-things are possible.[c]	are possible with God.
27 [c] Then answered Peter *and*-said unto-him, Behold, we have-forsaken all, and followed thee; what shall-we-have therefore?	28 Then Peter began to-say unto-him, Lo, we have-left all, and have-followed thee.	Then Peter 28 said, Lo, we have-left all, and followed thee.
28 And Jesus said unto-them, Verily I-say unto-you, That ye which have-followed me, in the regeneration παλιγγενεσιᾳ when	29 And Jesus answered and-said, Verily I-say unto-you,	And he said 29 unto-them, Verily I-say unto-you,

SCRIPTURE ILLUSTRATIONS.

but that which it was impossible for man to do, God has done, Rom. viii. 3, 4, 'For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.'

Mk. x. 27. *with God all things are possible—see on* the words of the angel to Mary, when she was given a pledge of the incarnation of the Son of God, Lu. i. 37, § 2, p. 10, 'With God nothing shall be impossible.'

Mt. xix. 27. *forsaken all*—this in Peter's case was after the miraculous draught of fishes, when he was called for the third time, Lu. v. 11, § 20, p. 155, 'And when they had brought their ships to land, they forsook all, and followed him.'

and followed thee—alluding to the command given to the young ruler, Lu. xviii. 22, p. 225, and which he seems for the present to have resisted, ver. 23.

what shall we have?—When Jesus had invited them to follow him, he told them what they were to do, not what they should have, ch. iv. 19, § 16, p. 108, yet on this point he was very explicit in the commencement of his first published discourse, ch. v. 3—12, § 19, pp. 120—2—after this he says, Jno. xii. 26, § 82, p. 267, 'If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour.'—He dwells much upon this subject, Jno. xiv. &c. § 87.

28. *in the regeneration*—When coming down from the mount of Transfiguration, ch. xvii. 10, .1, § 51, p. 57, his disciples asked him, saying, 'Why then say the scribes that Elias must first come? And Jesus answered *and* said unto them, Elias truly shall first come, and restore all things.'—Israel and Judah are both to be restored and made anew the Lord's people, according to the new covenant, Je. xxxi. 27—34—By the Word and Spirit of God 'the whole house of Israel' are to be raised as from the dead, Eze. xxxvii. 1—14, and, together with the house of Judah, who will also have been born again, they shall be made one nation to the Lord, 15—23—Then, under the One Shepherd, they are to be made one kingdom upon the mountains of Israel, 24—8—Then seems to be the time referred to by Peter, Ac. iii. 19—21: repentance and conversion having come to Israel, their sins shall be blotted out, 'when the times of refreshing shall come from the presence of the Lord; 20, and he shall send Jesus Christ, which before was preached unto you: 21, whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.'—All these have spoken of the restoration of Israel, and of the land—*see* the promises made unto the fathers, as recorded in Genesis; and the fall and rising again of Israel in the last days, recorded in the song which Moses commanded to be taught to the children of Israel, De. xxxi. 28—xxxii. — The Psalms are very full of this subject, as cxlvii., ...viii.—*see* Isaiah throughout, and Jeremiah, xxx.—...iii.; and Ezekiel, more particularly at the end, xxxiii.—xlviii.; also the conclusion of nearly all the minor prophets—*see* § 51, ADDENDA, pp. 68, 9—Rom. viii. 19, 'For the earnest expectation of the creature waiteth for the manifestation of the sons of God.'—The full manifestation of the sons of God is reserved for the period of the resurrection, and the glorious appearing of Christ—1 Jno. iii. 1, 2, 'Behold, what manner of love,' &c.

NOTES.

In this narrative we cannot but see the common application it has to most of us. The love of the world, its pleasures, and its riches, are a great hinderance to multitudes who desire to have Christ for their Master, and acknowledge Him to be good; but they cannot '*serve two* masters;' they '*cannot serve God and mammon.*' They blindly mistake their *ignorance* of the way of salvation for *innocence*; and conclude, if they do no murder, if they do not commit adultery, if they do not steal, if they do not bear false witness, if they honour father and mother, and do not defraud their neighbours, they are not so bad as others, and that God will not condemn them. But He, in whose sight the heavens are not clean, declares, that '*whosoever shall keep the whole law, and yet offend in one* point, *he is guilty of all.*' Ja. ii. 10. Observe particularly, that Jesus *loved* this young ruler, but his love and mercy cannot bias his inflexible justice. It is declared that *without holiness, no man can see the Lord*, He. xii. 14. However that from our youth we have been honest, industrious, and strict in our attendance on religious ordinances, if there be one thing we love more than Christ, or if we think our works *merit* salvation, we shall be cast out from his presence. For it is only by humble dependence on the mercy of God, and acknowledgment of our own unworthiness, and by faith in the precious blood of Christ, for the redemption of our souls, that we can be made partakers of HIS HEAVENLY KINGDOM.

Mt. xix. 27. *Forsaken all.* Peter's all consisted but of nets, boats, and things of small value; yet they were the means of obtaining a decent maintenance; and the same faith which induced him to renounce them for Christ's sake, would have led him to make larger sacrifices, if he had been called to it, as he afterwards was.

28. *Ye which have followed me.* Have joined yourselves to me in my suffering, in my humiliation.

In the regeneration. 'At the resurrection of the dead.'—*See* SCRIP. ILLUS., *supra*.

PRACTICAL REFLECTIONS.

Mt. xix. 26. Let us rejoice that what we could not do, God in our nature has accomplished for us. Let us, in the incarnation of our blessed Redeemer, see the assured pledge, that with God nothing is impossible which he hath promised to accomplish.

[28 *ver.* Let us earnestly long for the promised regeneration, when the earth shall, as it were, be made to bring forth in one day, and a nation be born at once; be born again to a lively hope by the incorruptible seed of the word; when in the place where it was said unto them, '*Ye are not my people*,' it shall be said, '*The sons of the living God.*'—*See* Ho. i. 10.

Matt. xix. 29.	Mark x. 30.	Luke xviii. 30.
the Son of man shall-sit in επι the-throne of-his-glory, ye also shall-sit upon επι twelve thrones, judging the twelve tribes of Israel.		
29 And every-one that hath-forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for-my name's-sake,[k]	There-is no-man that hath-left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for-my-sake, [k] and the gospel's,	There-is no-man that hath-left house, or parents, or brethren, or wife, or children, for-the kingdom of God's-sake,
[i] shall-receive an hundred-fold, [k]	30 but he-shall-receive an-hundred-fold [k] now in this time	who shall-not-receive 30 manifold-more in this present-time
	εν τω καιρω τουτω, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions;	εν τω καιρω τουτω,
and shall-inherit	and in the world to come	and in the world to come
	εν τω αιωνι τω ερχομενω,	εν τω αιωνι τω ερχομενω,

SCRIPTURE ILLUSTRATIONS.

Mt. xix. 28. *shall sit in the throne of his glory*—The throne of the King of Israel is described, Eze. i. 26—.8; x. 1—It is based upon a glorious body of heavenly light, over the heads of the living creatures, i. 22, .6—the four living creatures corresponding to the four standards of the hosts of Israel; the standards of Judah, of Ephraim, of Reuben, and of Dan—*see* Nu. ii.—*and comp.* Ge. xlix. 9: Deut. xxxiii. 17, &c.

his glory—Of the time referred to, it shall be said, Is. xliv. 23, 'The LORD hath redeemed Jacob, and glorified himself in Israel.'—The purpose of God shall be accomplished, xlv. 25, 'In the LORD shall all the seed of Israel be justified, and shall glory.'—xlvi. 13, 'I will place salvation in Zion for Israel my glory.'—xlix. 3, 'Thou *art* my servant, O Israel, in whom I will be glorified.' &c.

ye also shall sit—Rev. ii. 26, 'And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:'—iii. 21, 'To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.'

thrones, judging, &c.—This promise is repeated, Lu. xxii. 30, § 87, p. 376—Its realization is noticed in connexion with the first resurrection, Rev. xx. 4, where, however, the apostle John, with his accustomed modesty, does not name those who occupied the thrones; he simply notices the fulfilment of the promise, saying, 'And I saw thrones, and they sat upon them, and judgment was given unto them:'—It was promised in ancient prophecy, Is. xxxii. 1, 'Behold, a king shall reign in righteousness, and princes shall rule in judgment.'

the twelve tribes—The localization of the twelve tribes, in the great restoration, is described, Eze. xlvii., .viii.

Mk. x. 30. *an hundred-fold now in this time*—**Ps. xxxvii. 16,** 'A little that a righteous man hath *is* better than the riches of many wicked.'—**Mt. vi. 33,** § 19, p. 136, 'But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.'—**1 Ti. iv. 8,** 'Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.'—**vi. 6,** 'Godliness with contentment is great gain.'—**1 Pe. i. 6, 8,** 'Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:—8, whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory:'—**iv. 14,** 'If ye be reproached for the name of Christ, happy *are ye;* for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.'—The advantages enjoyed by the true disciple of Christ are very fully enumerated, **Rom. v. 1—5;** they are all found in God, through Christ, by our being given the Holy Ghost: they are, justification, peace with God, access to him, through the Son of his love; a true standing, and rejoicing in hope of the glory of God, yea, a glorying even in tribulations; by increased experience, an increased brightness to our hope, and the assured pledge of all good, by our having 'the love of God . . . shed abroad in our hearts by the Holy Ghost which is given unto us.'

world to come. τω αιωνι τω ερχομενω—**Lu. xx. 35,** § 85, p. 302, 'But they which shall be accounted worthy to obtain that world του αιωνος εκεινου, and the resurrection from the dead, neither marry, nor are given in marriage:'—**He. ii. 5,** 'For unto the angels hath he not put in subjection the world to come την οικουμενην την μελλουσαν, whereof we speak.'—**vi. 5,** 'And have tasted the good word of God, and the powers of the world to come μελλοντος αιωνος,'

NOTES.

Mt. xix. 28. *Judging the twelve tribes of Israel.* To whom God made large promises (*see* ADDENDA, § li., p. 67), which Jesus came not to do away, but to confirm.

29. *An hundred-fold.* Not a hundred-fold of those advantages which are supposed to be relinquished for the sake of Christ and his religion; for a multiplication of several of these things, instead of a reward, would have been an incumbrance.

The recompense here promised, is that internal content and satisfaction of mind, that peace of God which passeth all understanding, those delights of a pure conscience and an upright heart, those consolations of the Holy Spirit, that trust and confidence in God, that consciousness of the Divine favour and approbation, those hopes of everlasting glory, which it is the privilege of the Christian to experience in the discharge of his duty.

PRACTICAL REFLECTIONS.

Mt. xix. 28. Let us pray that the King of Israel may soon possess the throne of his glory.

Let us endeavour to live unto the glory of Him by whom we live, and in whom alone we may glory.

'*It is enough for the disciple that he be as his Master,*' Mt. x. 25, § 39, p. 300; we may well be contented to suffer with Christ now, earnestly expecting the manifestation of the sons of God, when we shall be given to reign with him in glory.

[Let us earnestly seek that the hosts of Israel may soon acknowledge the Lord's Anointed as their King. It is a willing people that he must have in the day of his power. Then, but not till then, will the King return; and it is not until the King's return that the kingdom can be fully enjoyed.]

MATT. xix. 30.	MARK x. 31.	LUKE xviii. 30.
everlasting life.	eternal life.	life everlasting.
30 But many *that are* first shall-be last; and the last *shall-be* first.	31 But many *that are* first shall-be last; and the last first. [Ch. x. 32, ¶ lxxvii. p. 235.]	[Ch. xviii. 31, ¶ lxxvii. p 235.]

SCRIPTURE ILLUSTRATIONS.

Lu. xviii. 30. *life everlasting*—Jno. vi. 40, § 43, p. 329. 'And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.'—Rom. vi. 22, 3, 'But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.'

Mt. xix. 30. *first . . . last, &c.*—*see* ch. xx. 14—.6, § 76, p. 233.

NOTE.

Mt. xix. 30. *Many* that are *first, &c.* A sort of proverbial mode of expression, not unfrequently employed by our Lord to check the presumption of the apostles; the sense of which is, 'that many who, in the order of time, were last (*brought in* last) in the kingdom, shall be first in the rewards; and those who claim to be first shall be last;' *i. e.*, that many of the Jews, to whom the blessings of Christ's kingdom were first offered, would be the last to partake of them; and that many of the Gentiles, to whom they were to be offered after the Jews, would be the first to enjoy them. In order to illustrate and apply this declaration, our Lord subjoined the parable at the beginning of the next chapter; in which the application is not to be limited to the Jews, but left general; being meant for the instruction of all Christians of all ages. —*Comp.* ch. xx. 16, § 76, p. 233; Lu. xiii. 30, § 66, p. 178.—*Bloomf.*

PRACTICAL REFLECTIONS.

Mt. xix. 29. Let us be sure that it is for the sake of God, of Christ, of his gospel, that we make the sacrifice, and we need not care how great that sacrifice may be. We shall, even in the present life, be far happier in the enjoyment of the Divine favour, than without this, as possessing all that God would have us to part with. '*Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come,*' 1 Tim. iv. 8.

Our place in the world to come will not be according to the reward we meet with from man in the present, but according to the measure we attain of conformity to Christ. Let us be content to be now hid with Christ in God, that '*when Christ*, who is *our life, shall appear*,' we also may '*appear with him in glory*,' Col. iii. 4. When the first shall be last, and the last first, may we be found among those that are nearest to the Redeemer.

SECTION 76.—(G. 54.)—[*Lesson* 70.]—JESUS TAKES OCCASION FROM HIS LAST WORDS TO PETER, TO SUBJOIN A PARABLE RELATING TO THE MYSTERIES OF THE KINGDOM; NAMELY, THAT OF THE LABOURERS IN THE VINEYARD.—Matt. xx. 1—16.*

INTRODUCTION AND ANALYSIS.

Mt. xx. 1. In illustration of what was said, respecting rewards, at the close of the former section, Mt. xix. 27—30, Jesus proceeds to deliver the parable of the day labourers, hired to work in a vineyard.

—— 2. Those hired early in the morning agree to labour '*for a penny a day.*'

—— 3—5. Others are sent into the vineyard at the third, sixth, and ninth hours, without any certain price being fixed upon their labour: they are to trust to their employer, that what is right he will give.

—— 6, 7. At the eleventh hour, others still are found standing idle. These also are sent to labour upon the terms of free grace.

—— 8. Evening being come, the Lord of the vineyard bids his steward give the labourers their hire, '*beginning from the last unto the first.*'

—— 9, 10. Those who were hired at the eleventh hour, receive '*every man a penny.*' Those first hired suppose that they should receive more, but they receive only what they had bargained for.

—— 11, 12. These begin to murmur against their employer, complaining that those, who have wrought but one hour, are made equal to themselves, who '*have borne the burden and heat of the day.*'

—— 13—15. The Master replies to one of the murmurers, telling him to take what belongs to him, and go. He hints that the complainer is quite out of place, in desiring to control his master in the disposal of his property; and asks, whether the example of the master's generosity should provoke in him a disposition quite the reverse.

Mt. xx. 16. Our Lord concludes the parable with repeating the saying, '*So the last shall be first, and the first last*;' and intimates, that of the many who are called, few, as having perfected in them the royal law of love, give evidence of their being appointed unto the kingdom.

The reward spoken of in this parable is different from that to be enjoyed in the world to come.

i. The one is only daily hire—the other an eternal inheritance.

ii. The one is received now in the evening—the other is to be enjoyed in the morning of the resurrection.

iii. *This* is paid by delegation—*that* by the Master himself, upon his return.

iv. *This* is of the same amount to all—*that* is different in degree, according as the servants have proved profitable in their stewardship.

v. *Here* there is murmuring at the Master's doing what he will with his own—but *there* the disciples' prayer is answered, '*Thy will be done in earth, as* it *is in heaven.*'

vi. *Here* there is discontent at another's good—but *there* the prayer of our Lord will have been answered, Jno. xvii. 21, '*That they all may be one*;' &c.

vii. *Here* it is said to one of those who receive the penny a day, '*Take* that *thine* is, *and go thy way*:' which cannot be said to any who are given possession of eternal life; the language to such is, '*Come, ye blessed,*' &c.

* 'In Persea, and probably in the morning, for Persea was rich in vineyards; and not the plain of Jericho, where none were planted.'—*Greswell*, Vol. ii. Diss. xxxi. p. 543. *And see Note at foot of next page.*

NONE OF US LIVETH TO HIMSELF, AND NO MAN DIETH TO HIMSELF.—Rom. xiv. 7.

EVERY ONE OF US SHALL GIVE ACCOUNT OF HIMSELF TO GOD.—Rom. xiv. 12.

No. 76.—*East of Jordan, near the ford opposite to Jericho.—Matt.* xx. 1—16.*

1 For the kingdom of heaven is like unto a-man *that is* an-housholder, which went-
2 out early in-the-morning to-hire labourers into his vineyard. And when-he had-agreed
3 with the labourers for a-penny a day, he-sent them into his vineyard. And he-went-out
4 about the third hour, *and*-saw others standing idle in the market-place, and-'said'-unto-
them; Go ye also into the vineyard, and whatsoever is right I-will-give you. And they

SCRIPTURE ILLUSTRATIONS.

Mt. xx. 1. *For, &c.* — This marks an intimate connection between the parable which follows, with what our Lord had just before said respecting rewards, xix. 27—9, § 75, p. 228—He had spoken both of a reward in this life, and of another in the life to come; and had concluded with the saying, ver. 30, § *ib.* p. 230, which, at the close of the parable, is repeated in nearly the same words, ver. 16, p. 233, *infra*.

early in the morning—To the Jews it was said, Jer. vii. 25, 'Since the day that your fathers came forth out of the land of Egypt unto this day I have even sent unto you all my servants the prophets, daily rising up early and sending *them*:'—The Jews were also the first called under the gospel dispensation, Ac. xiii. 46, 'Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.'

labourers — The ministers of the gospel, more especially, are labourers in the Lord's vineyard: 1 Co. iii. 9, 'For we are labourers together with God: ye are God's husbandry,'—Christians generally are, as having the hope of a blessed resurrection, to be found diligent in the work of God; xv. 58, 'Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.'—*See also* He. vi. 9—12.

vineyard—see on Lu. xiii. 6, 7, § 64, p. 174; also the parable of the vineyard let out to husbandmen, Mt. xxi. 33, § 84, p. 286.

2. *penny a day*—Sufficient, even in a time of famine, to provide daily bread for one or more persons, according to the kind of grain made use of, Rev. vi. 6.

3. *the third hour*—nine o'clock, a.m. The hour at which our Lord was crucified, Mk. xv. 25, 'And it was the third hour, and they crucified him.' And the same as that in which the Spirit descended on the day of Pentecost, whereby the disciples were enabled to labour in the Lord's vineyard; and declare to all in their various languages, the wonderful works of God, Ac. ii. 15, 'For these are not drunken, as ye suppose, seeing it is *but* the third hour of the day.'

idle—Pr. xix. 15, 'Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger.'—Abundance of idleness is mentioned among the characteristics of Sodom, Eze. xvi. 49.

market-place — a place used, it would seem, for idling and play, as well as for business, ch. xi. 16, &c., § 29, p. 226—In that at Athens, Paul employed himself in the work unto which he had been called, Ac. xvii. 17, 'Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.'

4. *Go ye, &c.*—Ec. ix. 10, 'Whatsoever thy hand findeth to do, do *it* with thy might;' &c.—Jesus himself gave an example of diligence, in doing the work of God, Jno. ix. 4, § 55, p. 109.

whatsoever is right—Mt. vi. 33, § 19, p. 136, 'But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.' —He. vi. 10, 'For God *is* not unrighteous to forget

NOTES.

Mt. xx. 1. *The kingdom of heaven is like.* That is, the manner of God's proceeding in his kingdom resembles that of *an householder*. This parable is found, though with a widely-extended application, in the Jerusalem Talmud.

Early in the morning. Correspondent to our six o'clock.

His vineyard. *See* Scrip. Illus.

2. *ἐκ δηναρίου*, 'at or for a denarius.' The *denarius*, which was equivalent to the Greek drachma, was then the usual wages of a labourer, and the pay of a soldier, equal to about sevenpence halfpenny of our money.—*See Greswell*, Vol. V. p. 383.

In 1351 the price of labour was regulated in this country by parliament: 'corn weeders and haymakers, without meat, drink, or other courtesy demanded,' had *one penny* per day! In 1314 the pay of a chaplain to the Scotch bishops, who were then prisoners in England, was *three halfpence* per day. At that time twenty-four eggs were sold for a penny; a pair of shoes for fourpence; a fat goose for twopence halfpenny; a hen for a penny; eight bushels of wheat for *two shillings*; and a fat ox for six shillings and eightpence! In 1336, wheat per quarter was two shillings; a fat sheep, sixpence; a fat goose, twopence; and a pig, a penny.—*A. C.*

3—5. *The third, sixth, and ninth hour.* Answering to our *nine, twelve,* and *three* o'clock.

3. *Idle.* i. e., unemployed.

In the market-place. ἐν τῇ ἀγορᾷ. 'A place where the markets, judgments, and orations were held, and

PRACTICAL REFLECTIONS.

Mt. xx. 1, 2. Let us, as invited by God, labour in his vineyard; and we shall assuredly get our wages; we shall experience that in the keeping of his commandments there is great reward, Ps. xix. 11.

[3—5 *ver.* It may be that we have not only been idle in the work of God, but have been actively engaged in the service of sin. Let us both '*cease to do evil*;' and '*learn to do well*,' Is. i. 16, 17. And let us especially learn to put confidence in God; to have experience of his grace, and to follow the example of his goodness.]

* 'This is a remarkable occasion of an omission, where St. Mark stops short on the very verge of a long and interesting parable, subjoined by our Lord, in explanation of the last sentence which he does record.'—*Greswell*, Vol. I. p. 32.

'The scene of this parable was probably Perræa; and the time as probably was morning. For Perræa, which was rich in vineyards (B. Jud. iii. iii. 3); not the plain of Jericho, where none were planted; was much the most likely to suggest the parable on the spot: and the time of the parable itself is laid in the spring of the year, and on the morning of some day; both which things would also be true of our Saviour's journey if he was now only one day's journey distant from Jerusalem, and preparing to renew his progress *ἐμπροσθεν*, that is, with sunrise in the day.

'I infer, then, that the question of the Pharisees was put towards the close of *one* day, and that the proceedings of *another* are specified with the resumption of the journey, and the application of the Ruler directly after. If our Saviour was at this very time at the ford of Bethabara, only 210 stades distant from Jerusalem, or even further off, by setting out in the morning at the ordinary time of commencing a journey in the East, and travelling leisurely at the rate of only two or three miles to the hour, he might yet pass through Jericho, and stop with Zacchæus, before the ninth hour of the day, within three or four Roman miles of Jerusalem . . . . this was the Friday before Passion week; or one day before he actually arrived at Bethany; and seven days, or exactly one week, before he suffered.'—*Ibid.* Vol. II. p. 543.

EVERY MAN'S WORK SHALL BE MADE MANIFEST: FOR THE DAY SHALL DECLARE IT, BECAUSE IT SHALL BE REVEALED BY FIRE; AND THE FIRE SHALL TRY EVERY MAN'S WORK OF WHAT SORT IT IS.—1 Cor. iii. 13.

MATT. xx. 5—12.

5 went-their-way. Again he-went-out about the-sixth and ninth hour, and-did likewise.
6 And about the eleventh hour he-went-out, *and*-found others standing idle, and saith
7 unto-them, Why stand-ye here all the day idle? They-say unto-him, Because no-man
hath-hired us. He-saith unto-them, Go ye also into the vineyard; and whatsoever is
8 right, *that* shall-ye-receive. So when-even-was-come, the lord of-the vineyard saith
unto his steward, Call the labourers, and give them *their* hire, beginning from the last
9 unto the first. And when-they-came that *were hired* about the eleventh hour, they-
10 received every-man a-penny. But when-the first-came, they-supposed that they-
11 should-have-received more; and they likewise received every-man a-penny. And when-
12 they-had-received *it*, they-murmured against the good-man-of-the-house, saying, These

SCRIPTURE ILLUSTRATIONS.

your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.'—Col. iv. 1, 'Masters, give unto *your* servants that which is just and equal; knowing that ye also have a Master in heaven.'

Mt. xx. 4. Note that those who were first hired, stipulated for a certain amount of wages, ver. 2. *supra*; those who are afterwards introduced into the vineyard, are upon the terms of free grace—*see* ver. 4—7.

5. *sixth*—the hour at which Peter, upon going on the housetop to pray, fell into a trance, and received a commission to open the kingdom of heaven to the Gentiles, in the case of Cornelius and his company, Ac. x. 9.

ninth hour—'the hour of prayer,' Ac. iii. 1: probably that at which Paul, when praying in the temple, fell into a trance, and heard the Lord saying unto him, xxii. 21, 'Depart: for I will send thee far hence unto the Gentiles.'

8. *when even was come*—The law directed that labourers should be paid their wages at the close of each day, Le. xix. 13; De. xxiv. 15.

steward—In the morning of the resurrection, the reward is not thus given, through another; but by the Lord in person.—*See* the parable of the Talents, ch. xxv. 14—30, § 86, p. 347—*comp. also* Lu. xix. 12—27, § 80, p. 248, and 'Parallelism,' ADDENDA, p. 25†.

give them their *hire*—The Master hath said, Lu. x. 7, § 60, p. 142, 'the labourer is worthy of his hire.'

the last—those hired at the eleventh hour—*see* ver. 6, 7.

11. *murmured*—The children of Israel were remarkable for their murmuring, Ex. xvi. 2; xvii. 2; Nu. xiv. 2, 29; xvi. 41; Exe. xviii. 29, 'Yet saith the house of Israel, The way of the LORD is not equal. O house of Israel, are not my ways equal? are not your ways unequal?'—The elder brother, who in the parable represented the Jew, murmured at the kind reception given to the repentant prodigal, Lu. xv. 28—30, § 68, p. 194—Even the Jewish believers murmured, on account of the Gentiles being upon equal terms, admitted into the christian church, Ac. xi. 1—3; Rom. xi. 28—The apostle, in warning against following the example of ancient Israel, says, 1 Co. x. 10, 'Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.'

NOTES.

all the public business was transacted; where especially the idle, and those who were out of employment, assembled in order to procure employment, particularly at the third hour.'—*Bloomf.*

Mt. xx. 6. *And about the eleventh hour.* About five o'clock, or just one working hour before the close of the day.

Why stand ye, &c. Before a large mosque in Hamadan, is a maidan or square, which serves as a market-place. Here we observed, every morning before the sun rose, that a numerous band of peasants were collected with spades in their hands, waiting, as they informed us, to be hired for the day to work in the surrounding fields: this struck us as a happy illustration of our Saviour's parable.—*Morier.*

Those hired at the eleventh hour may represent either the Gentiles, called long after the Jews, or those called late in life.—*Benz.*

7. *Whatsoever is right.* Thus all, except the first, trusted their lord's kindness or grace as to wages.

[8. *So when even was come.* The penny a day does not seem to refer to the reward to be received in the morning of the resurrection, but the necessary daily provision which God now makes for those that are engaged in his service.]

Steward. τῷ ἐπιτρόπῳ. A servant generally answering to the Roman *procurator*; but as said of *agriculture*, corresponding to the Latin *villicus* and our *bailiff*.

PRACTICAL REFLECTIONS.

Mt. xx. 5. Let us not be as hirelings doing the work of the Lord grudgingly; but be joined unto him according to the terms of free grace.

[6 *ver.* The question may well be put, '*Why stand ye here all the day idle?*' Is there not work enough to be done? Is there not something to learn of the word of God, and of his works in creation and providence? something for not only for the improvement of our own minds, but for the implanting of gracious principles, and the cultivation of the virtues, in our own souls, and in the souls of others? some offences to be removed; some kindnesses to be performed; some little ones that we can cherish; some feeble ones that we can help and encourage; some sorrowful ones that we can sympathise with and comfort? And *see margin.*]

[7 *ver.* Few of us can say that no man hath hired us. For a miserable pittance many have sold themselves to work iniquity, and have been rewarded with disappointment and misery; but he who is rightfully our Lord, hath not only been willing to receive us into his service, where we should have been better an hundred-fold; He hath even paid the price of our redemption with his own blood; and though we have often resisted the offers of his grace, he is now at the eleventh hour willing to receive us into his service, preparatory to our enjoyment of his everlasting kingdom. Let us now at last trust him, and learn to do his will.]

[8 *ver., &c.* The reward here spoken of is not the eternal reward, to be enjoyed in the morning of the resurrection, and to be given by the Master personally. It is his providential dealing with his people—their daily hire, received in this life—that Divine succour, which those who have but lately entered the vineyard, who have the deepest sense of their own unworthiness, and of the Divine grace, are often the first to receive. These stand the most in need; and by shewing extraordinary favour to such, God is trying the tempers of his other servants, who, if they have not learned to follow their Lord, will hardly be able to say in every such case, 'THY WILL BE DONE.' Those that rejoice in seeing others preferred before themselves, and who thankfully receive what, when, and how, the Lord is pleased to bestow; those who have learned to love his service better than their hire; and who love their neighbour as themselves; these are they in whom the Master delights; and to whom he will never say, '*Take* that *thine* is, *and go thy way:*']

10 *ver.* Those who make a bargain with God, giving him so much work for so much wages, need not be disappointed should they receive no more than others—no more than what was promised them. The best of us, however, have received a great deal more than we can justly claim.

[11, 12 *ver.* Let not those who have early and long laboured in the Lord's service, look with an envious

Matt. xx. 13—.6.

last have-wrought *but* one hour, and thou-hast-made them equal unto-us, which have-
13 borne the burden and heat of-the day. But he answered one of-them, and-said, Friend,
14 I-do-thee no-wrong: didst-not-thou-agree-with me for-a-penny? Take *that* thine *is*,
15 and go-thy-way: I-will give unto-this last, even as unto-thee. Is-it-not-lawful for-me
16 to-do what I-will with mine-own? Is thine eye evil πονηρος, because I am good? So
the last shall-be first, and the first last: for many be called κλητοι, but few chosen
εκλεκτοι.

SCRIPTURE ILLUSTRATIONS.

Mt. xx. 12. *equal unto us*—The disciples are, by love, to serve one another, in place of grudging to see others more highly favoured, Lu. xxii. 24—.7, § 87, p. 375.

burden and heat of the day—Paul, who was more abundant in labour and suffering than all the other apostles, 1 Co. xv. 10; 2 Co. xi. 23—.8; xii. 10, had learned in whatsoever state he was, therewith to be content; and found that he could do all things through Christ who strengthened him, Ph. iv. 11—.3—He thought less of what he did and endured, than of the mercy whereby he was saved; and of the honour and blessedness of the service unto which he was appointed, 1 Ti. i. 11—.7.

13. *Friend*—The same word is used in addressing the guest not having on the wedding garment, ch. xxii. 12, § 84, p. 291—and Judas, xxvi. 50, § 88, p. 419.

didst not thou agree, &c.—This was the distinction in the case of the first hired, ver. 2, p. 231, *supra*.

14. *Take* that *thine* is—There is here a reference to the selfish disposition of the party addressed, as when Jesus afterwards said to the Jews, ch. xxiii. 38, § 85, 'Behold, YOUR house is left unto you desolate.'

15. *what I will*—Ex. xxxiii. 19; Rom. ix. 14—.6, 20, .1, (*see border*)—It is the prayer of the disciples, that the will of God may be perfectly done upon earth; as it will be, when the kingdom of God has come, Mt. vi. 10, § 19, p. 132—Then those who are made kings and priests unto God, while ascribing all to the free grace of God, will rejoice in seeing all made use of according to his will, saying, as in, Rev. iv. 11, 'Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.'

mine own—In contrast to '*thine*,' in ver. 14, *supra*.

thine eye evil—an 'evil eye' is expressive of dissatisfaction at the good of another—*see* De. xv. 9; xxviii. 54; Pr. xxiii. 6; xxviii. 22; Mt. vi. 23, § 19, p. 134; Mk. vii. 22, § 44, p. 10.

good—frequently used to express kindness or liberality, as Ac. ix. 36; 2 Co. ix. 8; Ga. vi. 10—The goodness of the Lord is the burden of many of the songs belonging to the time of the great in-gathering —*see* Ps. cvii. 1, 8, 15, 21, 31, ... Je. xxxii. 39, 40, .1, .2.

16. *many be called, &c.*—ch. xix. 30, § 75, p. 230.

chosen—Those who are approved are, as contrasted with the reprobate, described, Ja. i. 23—.5.

NOTES.

[Mt. xx. 13. It should be remembered that, although the words φιλος and Ἑταιρος, which frequently occur in the gospels, are both translated *friend*, yet in their genuine signification there is but little affinity between them. The former always implies affection and regard; the latter (which is the word used in this verse) does not. The latter, not the former, was employed as a civil compellation to strangers and indifferent persons.

14. *Go thy way.* Those who, in a mere legal spirit, enter into the service of God, will have what they bargain for, and be sent away; while to the children of grace it will be said, '*Come, ye blessed*,' &c.

I will give. This seems to intimate an intention of continuing in employment those last hired, they having already been paid for the day that was past.

[15. *Is thine eye evil?* The Hebrews applied the word 'evil' to the eye, to denote one envious and malicious; De xv. 9; Pr. xxiii. 6. The eye is called evil in such cases, because envy and malice shew themselves directly in the eye. No passions are so fully expressed by the eye as these. In worldly things '*envy*' is as '*rottenness to the bones*;' and in spiritual things, even the children of God often think that they have too little, and others too much, of the tokens of God's favour; and that they do too much, and others too little, in the work of the Almighty.]

16. *The last shall be first, and the first last.* From these words it is evident our Lord meant, that the Gentiles should not only be made equal in gospel privileges and blessings with the Jews; but that many, who were most likely in human estimation to be made partakers of them, should fall short through self-conceit and unbelief; while others, who were much more unlikely, should obtain them through faith, according to God's sovereign grace.

For many be called, &c. The citizens of Rome were all liable in turns to serve as soldiers; this was called (*delectum habere*) 'choosing them,' because they had always a great many more than they wanted.—*See* ADDENDA, *next page*.

[The general sense, as Mr. Greswell observes, is that 'in the dispensations of Divine grace for the good of mankind, the offer of such and such privileges, subject to such and such conditions, is indiscriminate, and made to all; but the acceptance of the offer, subject to the conditions in question, is not indiscriminate, nor equally characteristic of all. Consequently, neither is the actual enjoyment of the promised blessing or privilege alike characteristic of all, nor are the *benefits* of the offer as general as the *intention* thereof.'—*Bloomf.*]

PRACTICAL REFLECTIONS.

eye upon the favour shewn to others who have but recently been engaged. The Lord may be trying our faith, our hope, and our love. If we cannot trust our Lord that he will do what is right; if our expectation is less fixed upon a permanent engagement than on our present daily hire;—if we have not acquired the mind of Christ so as to look upon the good of our neighbour with equal complacency as upon our own, then we shall murmur: but if we have laboured to any profit in the Lord's vineyard, we shall know that '*godliness with contentment is great gain*.' 1 Ti. vi. 6; and will less complain of '*the burden and heat of the day*,' than rejoice at being at all employed in such service.]

[Mt. xx. 14. He has but a poor portion who has it said to him by the great Householder, '*Take* that *thine is, and go thy way*:' who has only his daily hire in this life, and is then sent away from before Him in whose presence there is fulness of joy, and at whose right hand are pleasures for evermore.—*See* Ps. xvi. 11.]

15 *ver.* Let us love God supremely, so shall we rejoice in seeing him do what he will with his own. Let us each love his neighbour as himself, so shall we not look with an evil eye upon others.

[16 *ver.* Let us know that we are the last—the least deserving of all—the most entirely dependent upon free grace; that we can never sufficiently express our gratitude to God for calling us into his service. Let us see that we really enter into the Spirit of our Lord; that we esteem his service, and delight in his servants; so that we can happily be received into our Lord's household; be not merely the hirelings of a day, but be as those who are found faithful, chosen to inherit everlasting life. This can only be by our being found in Christ, and Christ in us.]

ADDENDA.

'MANY BE CALLED, BUT FEW CHOSEN.'—Matt. xx. 16, p. 233.

MANY BE CALLED, &c., 'seems to refer to the ancient Roman custom of recruiting their armies. Among this celebrated people, no one was *forced* to serve his country in a military capacity; and it was the highest honour to be deemed worthy of thus serving it. The youth were instructed, almost from their cradle, in military exercises. The *Campus Martius* was the grand field in which they were disciplined: there they accustomed themselves to leaping, running, wrestling, bearing burdens, fencing, throwing the javelin, &c.; and when, through these violent exercises, they were all besmeared with dust and sweat, in order to refresh themselves, they *swam twice or thrice across the Tiber!* Rome might at any time have recruited her armies by *volunteers* from such a mass of well-educated, hardy soldiers; but she thought proper, to use the words of the *Abbe Mably*, that the honour of being *chosen* to serve in the wars should be the *reward* of the accomplishments shewn by the citizens in the *Campus Martius*; that the soldier should have a reputation to save; and that the regard paid him, in *choosing* him to serve, should be the pledge of his fidelity and zeal to discharge his duty. The age of serving in the army was from seventeen to forty-five, and the manner in which they were *chosen* was the following:—

After the creation of consuls, they every year named twenty-four military tribunes, part of whom must have served five years at least, and the rest *eleven*. When they had divided among them the command of the four legions to be formed, the consuls summoned to the capitol, or Campus Martius, *all the citizens* who, by their age, were obliged to bear arms. They drew up by tribes, and lots were drawn to determine in what *order* every tribe should present its soldiers. That which was the first in order, *chose* the four citizens who were judged the most proper to serve in the war; and the six tribunes who commanded the first legion *chose* one of these four, whom they liked best. The tribunes of the second and third likewise made their *choice* one after another, and he that remained entered into the fourth legion. A new tribe presented other four soldiers, and the second legion *chose* first. The third and fourth legions had the same advantage in their turns. In this manner each tribe successively *chose* four soldiers, till the legions were complete. They next proceeded to the creation of subaltern officers, whom the tribunes *chose* from among the soldiers of the greatest reputation. When the legions were thus completed, the citizens who had been *called*, but not *chosen*, returned to their respective employments, and served their country in other capacities. None can suppose that these were deemed useless, or that because not *now* chosen to serve their country in the field, they were proscribed from the rights and privileges of citizens, much less destroyed, because others were found better qualified to serve their country at the post of honour and danger. Thus *many are called* by the preaching of the gospel, but *few* are found who use their advantages in such a way as to become extensively useful in the church; and many in the church *militant* behave so ill as never to be admitted into the church *triumphant*. But what a mercy that those who appear now to be rejected may be called in another muster, enrolled, serve in the field, or work in the vineyard! How many millions does the long-suffering of God lead to repentance!'—*A. C.*

SECTION 77.—(G. 55, .6.)—[*Lesson* 71.]—JESUS ENTERS JUDÆA; AND A THIRD TIME PREDICTS TO HIS DISCIPLES, THE CIRCUMSTANCES OF HIS SUFFERINGS AND DEATH. JAMES AND JOHN, WITH SALOME THEIR MOTHER, PETITION JESUS FOR THE PRIVILEGE OF SITTING ON HIS RIGHT HAND AND ON HIS LEFT IN HIS KINGDOM: THE TEN BEING OFFENDED THEREBY, JESUS ADDRESSES A DISCOURSE TO THEM ALL IN COMMON.—Matt. xx. 17—28. Mark x. 32—45. Luke xviii. 31—.4. —*See foot-note, next page.*

INTRODUCTION AND ANALYSIS.

Mt. xx. 17. Mk. x. 32. Lu. xviii. 31. Jesus goes up to Jerusalem, where his life had been repeatedly threatened, and where, as he had repeatedly intimated, sufferings and death awaited him. He goes before the disciples, who are amazed, and, as they follow, are afraid. He takes them apart, and tells them what things he was to suffer at Jerusalem; assuring them that the things written concerning him by the prophets shall be accomplished.

— xx. 18, .9. — x. 33, .4. — xviii. 32, .3. Jesus foretells seven particulars concerning his sufferings and death:—

1. His betrayal into the hands of the chief priests.
2. His being condemned to death by them.
3. ——— delivered to the Gentiles.
4. ——— mocked.
5. ——— scourged.
6. ——— spitted on.
7. ——— crucified.

He also predicts that on the third day he shall rise again.

——— ——— ——— — xviii. 34. The disciples as yet understand not these things; neither this saying concerning his rising again: nor the things which were spoken by the prophets, which receive their confirmation in the sufferings and resurrection of Jesus our Redeemer.

— xx. 20. — x. 35. The children of Zebedee make, through their mother, an application to the Master, that he would grant them what they are about to ask.

— xx. 21. — x. 36. Jesus asks what they would have him do for them?

— xx. 21. — x. 37. James and John request to be seated, the one on his right hand, and the other on his left, in his kingdom, in glory.

Mr. xx. 22. Mk. x. 38. Jesus answers, that they know not what they ask; and intimates, that to ask for high place in his kingdom, is to ask for a correspondently bitter portion in the present life; and implies a willingness to descend with him now into the lowest depths. He asks them if they are able to go along with him in his sufferings and humiliation?

— xx. 22. — x. 39. The two disciples answer, that they are able.

— xx. 22. — x. 40. Jesus tells them that they shall indeed drink of his cup, and be baptized with the baptism that he is baptized with; but that to sit on his right hand and on his left, he may not be expected to give, but to those for whom it is prepared of his Father.

— xx. 24. — x. 41. The other disciples having heard the request of James and John, are indignant against the two brethren.

— xx. 25—.7. — x. 42—.4. Jesus calls them unto him, and explains, that to have dominion in his kingdom is not as among the kings of this world; that among his disciples, those who would be great must be great in ministering; and that he who would have the highest place must be as the lowest in service.

— xx. 28. — x. 45. Jesus, in conclusion, opens up the great truth connected with his first advent, and gives an application of the doctrine of the atonement to the disciples' state of mind, to which all must attend who desire to be partakers of the kingdom.—They must follow the example of him who '*came not to be ministered unto, but to minister, and to give his life a ransom for many.*'

IF THE SPIRIT OF HIM THAT RAISED UP JESUS FROM THE DEAD DWELL IN YOU, HE THAT RAISED UP CHRIST FROM THE DEAD SHALL ALSO QUICKEN YOUR MORTAL BODIES BY HIS SPIRIT THAT DWELLETH IN YOU.—Rom. viii. 11.

No. 77.—(G. 55.)—*Jesus enters Judæa; and a third time predicts to his disciples, the circumstances of his sufferings and death.—Matt.* xx. 17—.9. *Mark* x. 32—.4. *Luke* xviii. 31—.4. *West of Jordan, near the Ford opposite Jericho.**

Matt. xx. 17—.9.	Mark x. 32, .3.	Luke xviii. 31, .2.
	(Ch. x. 31, § lxxv. p. 230.)	(Ch. xviii. 30, § lxxv. p. 230.)
17 And Jesus going-up to Jerusalem	32 [a]And they-were in the way going-up to Jerusalem; and Jesus went-before them: and they-were-amazed; and as they-followed, they-were-afraid. And he-took again the twelve,[b]	
took the twelve [b]disciples apart in the way,[a] and said unto them,	[a]and-began to-tell them what-things should happen unto-him,	Then he-took-*unto him* 31 the twelve, and-said unto them,
18 Behold, we-go-up to Jerusalem;	33 *saying*, Behold, we-go-up to Jerusalem;[d]	Behold, we-go-up to Jerusalem, [d]and all-things that are-written by the prophets concerning-the Son of man shall-be-accomplished.[e]
[c]and the Son of man shall-be-betrayed unto-the chief-priests and unto-the-scribes, and they-shall-condemn him to-death,	and the Son of man shall-be-delivered unto-the chief-priests, and unto-the scribes; and they-shall-condemn him to-death,	
19 and shall-deliver him to-the Gentiles[f]	and shall-deliver him to-the Gentiles.	For he-shall-be-32 delivered unto-the Gentiles,

SCRIPTURE ILLUSTRATIONS.

Mk. x. 32. *up to Jerusalem*—This language seems to have been used in reference to those who went from the country to keep the feasts in Jerusalem—*see* Jno. vii. 8, § 54, p. 88; ver. 10, § 55, p. 91; xi. 55, § 81, p. 252—Jesus had before predicted his death at Jerusalem, Mt. xvi. 21, § 50, p. 40.

went before them, &c.—He had said unto his disciples, Mt. xvi. 24, § *ib.*, p. 42, 'If any *man* will come after me, let him deny himself, and take up his cross, and follow me.'

what things—He had before said that he should 'suffer many things,' ch. viii. 31, § *ib.*, p. 40—Now he tells them 'what things'—He particularizes seven, beginning with his betrayal, and ending with his crucifixion—*comp.* x. 33, .4—*see* Analysis, p. 234.

Lu. xviii. 31. *by the prophets*—as in Ps. xxii. 1—18, ... Is. liii. . . . . Da. ix. 26, 'And after three-score and two weeks shall Messiah,' &c.—Mi. v. 1, 'They shall smite the judge of Israel with a rod upon the cheek.'—*Zec.* xiii. 7, &c., 'Awake, O sword, against my shepherd, and against the man,' &c.

Mk. x. 33. *delivered unto the chief priests*—He had before predicted this, ch. ix. 31, § 52, p. 71—He was delivered into their hands by Judas—*comp.* Mt. xxvi. 14—.6, 45—.7, §§ 86, .8, pp. 356, 415.

condemn him to death—under the pretence that he was guilty of blasphemy, Mt. xxvi. 65, .6. [Mk. xiv. 63, 64,] § 89, p. 429; Jno. xviii. 31, § 90, p. 440.

deliver him to the Gentiles—They 'delivered him to Pontius Pilate the [Roman] governor.'—Mt. xxvii. 2, [Mk. xv. 1; Lu xxiii. 1; Jno. xviii. 28,] § 89, p. 435—referred to Ac. iii. 13; iv. 25—.8.

NOTES.

Mt. xx. 17. *Apart in the way.* Separated them from the multitudes that followed him. The multitude was likely to be very great, for the passover was nigh, and many went up to the feast.

19. *Shall deliver him to the Gentiles.* That is, because they have not the power of inflicting capital punishment, they will deliver him to those who have—the Roman authority.

PRACTICAL REFLECTIONS.

Mk. x. 32. It is better to know what is before us, so far as God may be pleased to make it known, than to remain in painful suspense, under the dread of undefined calamity.

Lu. xviii. 31. We may rest assured that, as truly as Jesus went up to Jerusalem to suffer, so truly shall be accomplished all that was predicted respecting his coming in the clouds of heaven, to sit on the throne of his father David, and reign over the house of Jacob for ever.—*See* the annunciation by the angel to Mary, ch. i. 32, .3, § 2, p. 10.

Mt. xx. 18, .9; Mk. x. 33, .4. As the time of his death draws near, Jesus is more minute in foretelling the circumstances thereof.—*And see Margin.*

* 'The first indication that our Lord had now crossed the Jordan, seems to be supplied at Mt. xx. 17—.9; Mk. x. 32—4; Lu xviii. 31—.4: for this prediction could nowhere have been so well timed, as when he was just entering Judæa, and the term *ἀναβαίνομεν*, found in each of the accounts, must be some presumptive proof that they were upon the high road between the Jordan and Jerusalem; which was really an *ascent*, especially after it had arrived at Jericho. The same locality was, therefore, the scene of the petition of the sons of Zebedee, and of the first miracle on the blind man—each before the entrance into Jericho.'—*Greswell*, Vol. II. p. 543.

'That the Jordan was crossed, to enter Judæa, must be self-evident; and that it was crossed in this instance at the usual ford, called Bethabara, in the neighbourhood of Jericho, may presumptively be collected from our Saviour's proceeding, directly after, through that city. For this was to take the usual course, or to journey by the regular high road from Jericho to Jerusalem.'—*Ibid.* Vol. III. p. 60.

LET US NOT BE AFRAID TO FOLLOW JESUS, EVEN THOUGH IT MAY BE UNTO SUFFERING, SHAME, AND DEATH.

THERE WAS TO JESUS A FULNESS OF SUFFERING, AND THERE SHALL BE TO OUR REDEEMER A FULNESS OF GLORY.

Matt. xx. 19.	Mark x. 34.	Luke xviii. 33, 34.
to mock, and to-scourge,	34 and they-shall-mock him, and shall-scourge him,	and shall-be-mocked, and spitefully-entreated ὑβρισθήσεται,
	and shall-spit-upon him,	and spitted-on:
and to-crucify *him:* and the third day he-shall-rise-again.	and shall-kill him: and the third day he-shall-rise-again.[5]	and they-shall-scourge 33 *him, and* put him to-death: and the third day he-shall-rise-again.

[5] And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken. (Ch. xviii. 35, § lxxviii. p. 240.)

SCRIPTURE ILLUSTRATIONS

Mk. x. 34. *shall mock him*—The Jewish priests made a mock of his being a prophet, Mt. xxvi. 67, 68, § 89, p. 430—His kingly dignity was made a jest of, both by Herod, Lu. xxiii 11, § 96, p. 468, and by the Roman soldiers, Mt. xxvii. 27—31, § 91, p. 435—He was also mocked by all parties as he suffered on the cross, ver. 39—49, § 95—His sufferings were predicted, Ps. xxii. 7, 8, 'All they that see me laugh me to scorn: they shoot out the lip, they shake the head, *saying*, he trusted on the Lord *that* he would deliver him: let him deliver him, seeing he delighted in him.'—Is. liii. 3; Mi. v. 1.

shall scourge him—Lu. xxiii. 16, § 90, p. 449; Mt. xxvii. 26, [Mk. xv. 15,] § 91, p. 453—predicted, Is. l. 5, 6; liii. 5, &c.

shall spit upon him—Thus was he treated both by the Jewish priests, Mt. xxvi. 67, [Mk. xiv. 65,] § 89, p. 430, and by the Roman soldiers, Mt. xxvii. 30, [Mk. xv. 19,] § 91, p. 455—as predicted, Is. l. 6.

Mt. xx. 19. *to crucify*—He had before predicted his being lifted up on the cross, Jno iii. 14, § 12, p. 85; viii. 28, § 55, p. 193—*comp.* xii. 32, 33, § 82, p. 268; xviii. 32, § 90, p. 441—*see* for the accomplishment, Mt. xxvii. 22, 33—36, 39—50, §§ 90, 91, pp. 451, 455—It is frequently spoken of by the apostles, especially Peter and Paul, Ac. x. 39, 'And we are witnesses,' &c.—1 Pe. ii. 24, 'Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness;' &c.—1 Co. i. 17, 18, 23; Ga. iii. 13, 'Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree:'

the third day, &c.—When he before predicted his death, he also spoke of his rising again on the third day, Mt. xvi. 21, [Mk. viii. 31; Lu. ix. 22,] § 30, p. 49; xvii. 23, [Mk. ix. 31,] § 52, p. 71—His enemies knew that he had spoken of his resurrection, Mt. xxvii. 62—66, § 92—the fulfilment, xxviii. 1—6, § 93—The resurrection of Christ is referred to as an important confirmation of the gospel, by Peter on the day of Pentecost, Ac. ii. 24—36—by Paul at Antioch, xiii. 32—38—at Athens, xvii. 31—its importance in relation to faith, Rom iv. 23—5, 'Now it was not written for his [Abraham's] sake alone, that it was imputed to him; 24, but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; 25, who was delivered for our offences, and was raised again for our justification.'—And hope, 1 Co. xv. 16, 17, 'For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith *is* vain; ye are yet in your sins.'

Lu. xviii. 34. *understood none of these, &c.*—so Mary and Joseph, when Jesus said, 'Wist ye not that I must be about my Father's business?' ch. ii. 49, § 6, p. 42—so the disciples, when on a previous occasion he informed them of his approaching sufferings and death, Mk. ix. 32, [Lu. ix. 45,] § 52, p. 71—and afterwards, when fulfilling the prophecies in his manner of approaching Jerusalem, Jno. xii. 16, § 82, p. 262.

NOTES.

Mt. xx. 19. *To scourge.* That is, *to whip.* This was done with thongs, or a whip made on purpose; and this punishment was commonly inflicted upon criminals before crucifixion.

Mk. x. 34. *Shall spit upon him.* Spitting on another has always been considered a mark of the greatest contempt.

Mt. xx. 19. *Crucify* him. It was much more probable that he should be privately slain, or stoned to death in a tumult, than that he should suffer the punishment of crucifixion, which was customary among the Romans, but unusual among the Jews. And when he was delivered back by Pilate to the Jews, with permission to judge him according to their law, it is wonderful he was not stoned. '*But all this was done that the scripture should be fulfilled.*' —*See* Jno. xix. 36, § 92.

[Whether we reflect on the danger which the disciples were in of being wholly cast down or oppressed with so severe an affliction as the death of their Master, and the insults and malice of his and their enemies; this forewarning of the events was exceedingly seasonable and kind, to prepare them for so heavy a burden, and to sustain them under it. Or whether we regard the prevailing error concerning the Messiah's first appearance, or the scandal which was likely to arise from a crucified Lord, it was fit to shew that his death was voluntary, and so a demonstration of infinite love, fit to signify by its agreement with the prophecies, that this design and all the parts of it were ordained by the highest wisdom.]

Lu. xviii. 34. *They understood none of these things.* The literal meaning they could not but understand; but as they were not able to reconcile this to their preconceived opinion of the Messiah, they were utterly at a loss in what paradoxical or figurative sense to take what he said concerning his sufferings. For a like reason there are many who cannot understand the things which are predicted respecting his *second* and glorious advent.

PRACTICAL REFLECTIONS.

[Lu. xviii. 34. We need not wonder that many things, plainly declared in the scriptures, are not generally understood. Jesus repeatedly, and most explicitly, foretold his sufferings, death, and resurrection; and yet even his chosen disciples, unto whom it was given to know the mysteries of the kingdom, did not understand him. It cannot be that they took his words in their plain signification. It is more probable they looked in them for some figurative meaning, thinking it impossible they could be literally fulfilled.]

Seeing that by the sufferings and resurrection of the Son of God, the things that were spoken by the prophets have been so wondrously confirmed, let us grasp, as glorious realities, the objects of our hope to which they point; and let us look forward to their full accomplishment, with assured confidence.

[Let us not, by indulging in the same unbelief and vain imaginings, remain ignorant of that which is foretold respecting the second advent of our blessed Redeemer. He who humbled himself shall reign.]

FOR THE PREACHING OF THE CROSS IS TO THEM THAT PERISH FOOLISHNESS; BUT UNTO US WHICH ARE SAVED IT IS THE POWER OF GOD.—1 Cor. i. 18.

(G. 56.)—*James and John, with Salome their mother, petition Jesus for the privilege of sitting on his right hand and on his left in his kingdom: the ten being offended thereby, Jesus addresses a discourse to them all in common.*—*Matt.* xx. 20—8. *Mark* x. 35—45. *Same locality, West of Jordan.*

MATT. XX. 20—2.*

20 [a] Then came-to him the mother of Zebedee's children with her sons,[b]

[c] worshipping *him*, and desiring a-certain-thing of him.[d]

21 And he-said unto-her, What wilt-thou?

She-saith unto-him, Grant [e]ινα that these my two sons may-sit, the-one on thy right-hand, and the-other on the-left, in thy kingdom.

22 [e] But Jesus answered and-said, Ye-know not what ye-ask. Are-ye-able to-drink-of the cup that I shall drink-of, and to-be-

MARK X. 35—8.

And 35

[b] James and John,[e] the sons of-Zebedee, come-unto him,

[d] saying, Master, we-would that thou-shouldest-do for-us whatsoever we-shall-desire.

And he said unto-them, What would-ye 36 that-I should-do for-you?

They said unto-him, Grant [f]or unto-us 37 that we-may-sit, one on thy right-hand, and the-other on thy left-hand, in thy glory.[e]

But Jesus said unto-them, Ye-know 38 not what ye-ask: can-ye drink-of the cup that I drink-of? and be-

SCRIPTURE ILLUSTRATIONS.

Mt. xx. 20. *mother of, &c.*—Salome—*comp.* ch. xxvii. 56, with Mk. xv. 40. § 92, p. 472.

Zebedee's children—James and John, ch. iv. 21, § 16, p. 109; x. 2, § 27, p. 206—they, along with Peter, had been the most privileged of all the disciples—*see on* Mt. xvii. 1, § 51, p. 52.

Mk. x. 35. *Master*—*see* Jno. xi. 28, § 58, p. 130.

Mt. xx. 21. *thy right hand, &c.*—The being placed thus near a king was counted a high honour—so when Bathsheba, Solomon's mother, came to speak with him for Adonijah, he caused the king's mother to be seated 'on his right hand,' 1 Ki. ii. 19—in Ps. xlv. 9, the queen is spoken of as standing at the King's (Messiah's) right hand, 'Kings' daughters *were* among thy honourable women: upon thy right hand did stand the queen in gold of Ophir.'—And Christ himself is invited to sit at the Father's right hand until his foes shall is prepared upon earth, Ps. cx. 1.—In 1 Ki. xxii. 19, Micaiah, in addressing the king of Israel, speaks of 'the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left.'

The disciples had before this been disputing among themselves which of them should be the greatest—*see* Mk. ix. 33, 4, [Lu. ix. 46,] § 52, p. 72, 4.

in thy kingdom—of which they had recently been given a glimpse on the Holy Mount—*comp.* ch. xvi. 28, § 50, p. 44; xvii. 1—8, § 51, p. 51; 2 Pe. i. 16—8.—It had just been promised them, that when Christ should sit in the throne of his glory, they, with their fellow-disciples, should sit also upon thrones, judging the twelve tribes of Israel: Mt. xix. 28, § 75, p. 229—*see on* the kingdom, vi. 10, § 19, p. 132; xiii. 41—3, § 33, p. 260; Lu. i. 32, 3, § 2, p. 10; xix. 12, § 80, p. 248; xxii. 29, 30, § 87, p. 371; xxiii. 42, § 91, p. 475: Ac. i. 6; 2 Ti. iv. 1; Rev. iii. 21.

22. *know not what ye ask*—They had not duly considered that 'we must through much tribulation enter into the kingdom of God,' Ac. xiv. 22—and that they who would attain to eminence in the kingdom must be willing to labour and suffer the more—*see* ver. 25—8, *infra*.

cup—The cup was so bitter, that even Jesus prayed the Father that if it were possible it might pass from him, ch. xxvi. 38—44, [Mk. xiv. 34—9; Lu. xxii. 42—4; Jno. xviii. 11,] § 88, p. 413—Cup means a portion allotted; and is used in a bad sense, Ps. xi. 6, 'portion of their cup.'—lxxiii. 10, 'waters of a full *cup*'—lxxv. 8, 'a cup, and the wine is red;'—Is. li. 17, 22, 'cup of his fury; . . . cup of trembling,'—Je. xxv. 15. 7, 28, 'wine cup of this fury,'—*see also* xlix. 12; li. 7; Eze. xxiii. 31—4; Rev. xiv. 10; xvi. 19, &c.—It is used in a good sense, Ps. xvi. 5—*see border*—xxiii. 5; cxvi. 13.

All who expect to enjoy the kingdom with Christ, must be willing to suffer with him, Rom. viii. 17, 'And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.'—2 Ti. ii. 11, .2, '*It is* a faithful saying: For if we be dead with *him*, we shall also live with *him*: if we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us:'—*see also* 2 Co. i. 7; Col. i. 24; Rev. vi. 9—11.

NOTES.

[Mt. xx. 20. *With her sons.* 'This shews that they participated in the petition; and indeed, though they preferred it through the medium of their mother, yet it should seem that *they* were the principal movers of the affair. Thus Mark is justified in representing *them* as asking it. And indeed, that Jesus *regarded* them as the principals, is clear from his addressing the answer to *them*.'—*Bloomf.*]

21. *Right hand, and . . . . left.* Said in allusion to the eastern custom, by which sitting next to the throne denotes the next degree of dignity; and consequently the first situations on the right and left denote the highest dignities. There may perhaps be an allusion in these words to the *Ab Bethdim*, or Father of the Court, who sat on the right hand of the *Nasi*, or President of the Sanhedrim; and to the *Hacan*, or Sage, who sat on the left.

22. *Ye know not what ye ask.* 'Are not aware what is implied in being advanced in my kingdom, and what is necessarily pre-required in order thereto.'

Are ye able to drink of the cup? &c. An image frequent with the Jews, who usually compared whatever obtained through all the obloquy and suffering that Jesus had foretold.]

PRACTICAL REFLECTIONS.

[Mk. x. 35. James and John were two of the three who had accompanied our Lord to the mount of Transfiguration; whatever might be said regarding the sufferings of Christ, they could not forget that they had been eye-witnesses of his majesty. If the others were becoming faint-hearted, now—they may have thought—was a good time to shew that they had an expectation of something beyond, worthy of being sought after; even although it should be

[Mt. xx. 22. Let us consider what we ask, when we ask a high place in the kingdom. We should always be prepared for taking the lowest place here, if we expect to be exalted hereafter; we must lay our account with bearing the cross, if we expect to wear the crown.]

* 'Mark x. 35, compared with Matt. xx. 20, explains Matt. xx. 24.'—*Greswell*, Vol. I. Diss. i. p. 36.

THE LORD IS THE PORTION OF MINE INHERITANCE AND OF MY CUP: THOU MAINTAINEST MY LOT.—Psa. xvi. 5.
YE THAT FEAR THE LORD, TRUST IN THE LORD: HE IS THEIR HELP AND THEIR SHIELD.—Psa. cxv. 11.

MATT. XX. 23—.5.	MARK X. 39—42.	
baptized-with the-baptism that I am baptized-with?	baptized-with the baptism that I am-baptized-with?	
They-say unto-him, We-are-able. *f*	And they said unto-him, We-can.	39
23 And he-saith unto-them,	*f* And Jesus said unto-them,	
Ye-shall-drink-indeed of my cup,	Ye-shall-indeed drink-of the cup that I drink-of; and with-the baptism that I am-baptized-withal shall-ye-be-baptized:	
and be-baptized-with the baptism that I am-baptized-with:		
but to-sit on my right-hand, and on my left, is not mine to-give, but *it shall be given to them* for-whom it-is-prepared *g* of my Father.	but to-sit on my right-hand and on my left-hand is not mine to-give; but *it shall be given to them* for-whom it-is-prepared. *g*	40
24 And when the ten heard *it*, they were-moved-with-indignation against the two brethren. *h*	And when the ten heard *it*, they began to-be-much-displeased with *h* James and John.	41
25 But Jesus called them *unto him*, and-said, Ye-know that	But Jesus called them *to him*, and-saith unto-them, Ye-know that	42

SCRIPTURE ILLUSTRATIONS.

Mt. xx. 22. *the baptism that I am baptized with*—Jesus had before said, Lu. xii. 50, § 63, p. 169, 'I have a baptism to be baptized with; and how am I straitened till it be accomplished!'—In the Psalms, trials, afflictions, and humiliations, are frequently represented by overwhelming waters—*see* Ps. xviii. 16, 'He sent from above, he took me, he drew me out of many waters.' —lxix. 1, 2, 'Save me, O God; for the waters are come in unto my soul. I sink in deep mire, where *there is* no standing: I am come into deep waters, where the floods overflow me.'—lxxxviii. 7, 'Thy wrath lieth hard upon me, and thou hast afflicted *me* with all thy waves. Selah.'—*See also* xlii. 7; cxxiv. 4, 5.

We are able—Peter, who with James and John had been on the mount of Transfiguration, was equally confident with them that he was able, ch. xxvi. 33—.5, § 87, p. 406.

23. *Ye shall drink*—Of these two, James was the first among the eleven that suffered martyrdom, Ac. xii. 2—John, who is supposed to have lived longer than any other of the apostles, describes himself as a 'brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ,' and as being a prisoner 'in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ,' Rev. i. 9.

is not mine, &c.—'The Father . . . hath committed all judgment unto the Son:' 'and hath given him authority to execute judgment'—Jno. v. 22, .7, § 23, pp. 177, .8—and Christ will exercise power in placing at his right hand, and on his throne, those whom he judges worthy, Mt. xxv. 34, § 86, p. 352; Lu. xxii. 29, § 87, p. 376; Rev. iii. 21—but although he possesses this power, it does not belong to him to exercise it but in righteousness, according to the will of the Father, Jno. v. 19, 30, § 23, pp. 177, .8; Ac. xvii. 31, 'Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.'

prepared of my Father—In the judgment Jesus will say to those who, as having submitted to the royal law of love, are prepared to enter into the kingdom, ch. xxv. 34, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:'—He. xi. 16, 'God is not ashamed to be called their God: for he hath prepared for them a city.'

24. *moved with indignation*—Lu. xxii. 24, § 87, p. 375, 'There was also a strife among them, which of them should be accounted the greatest.'—Pr. xiii. 10, 'Only by pride cometh contention: but with the well advised is wisdom.'—Ph. ii. 3, '*Let* nothing *be done* through strife or vain glory; but in lowliness of mind let each esteem other better than themselves.'—*See also* Ja. iv. 1—3.

NOTES.

is dealt out to men by the Almighty (whether good or evil) to a cup of wine.—*See* SCRIP. ILLUS., *supra.*

Mt. xx. 22. *To be baptized with the baptism, &c.* This metaphorical sense of the word *baptism*, is derived from the figurative expressions of the Old Testament, in which afflictions are represented under the notion of great waters passing over and ready to overwhelm a person.—*See* SCRIP. ILLUS.

[**23.** *Is not mine to give, &c. οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται.*—ἀλλὰ with a negative, followed by a noun or pronoun, is generally of the same import as εἰ μὴ, *nisi, unless, except.* Thus Mk. ix. 8, § 51, compared with Mt. xvii. 8, § ib., p. 56, and Mk. x. 40, *supra.* The highest honours of his kingdom were not now to be disposed of by him to gratify the worldly ambition of any one. In this sense they were not *his to give*, as Mediator, save to those for whom they had been prepared of the Father. Christ and the Father are one, and it was not his to follow any inferior bias in the disposing of places in his kingdom: he disposes according to the will of the Father, who hath bid us look for glory and honour and immortality, as following Christ humbly and faithfully to the end. The correct sense is seen by leaving out that part of the verse *in Italics*, which is not in the original.]

[' The expression argues no defect in the *power* of Christ, but merely a perfect conformity to the will of his Father.' 'Our Lord (says Bishop Horsley) does not deny his power to give, but only declares who they are who shall receive this honour. His answer, far from intimating anything of that kind, concludes as strongly *against* it as a negative argument can be supposed to do.'—*Bloomf.*]

For whom it is prepared. Who by patient continuance in well-doing, seek for glory and honour, and immortality. For these only eternal life is prepared. To these only he will give it in that day; and to every man his own reward, according to his own labour.

24. *When the ten heard* it, *they were moved, &c.* None of the disciples imagined that Christ had promised the supremacy to Peter; for then neither would the two disciples have preferred this request, nor would the rest have contended for it afterward. The word '*it*' refers, not to what Jesus said, but to their request. When the ten heard *the request* which they had made, they were indignant.

PRACTICAL REFLECTIONS.

[Mt. xx. 23. Let us be faithful to our trust in things of God, even as our Lord hath given us example. He is not biassed by private affection, however opportunely solicited; but gives according to the righteous appointment of God the Father. We must not only be willing to suffer with Christ, but to be found in him obedient children. If we are faithful, nothing can supplant us in the favour of God, or deprive us of our place in the kingdom.]

24 ver. Let us beware of manifesting pride in ourselves, that we may not provoke it in others.

25 ver. Let us not follow the course of the world, in using power for our own selfish purposes.

MATT. xx. 26—8.

the princes
of-the Gentiles exercise-dominion-
κατακυριευουσιν
over them, and they *that are* great
exercise-authority-upon them.
26 But it-shall-`not -be so among you:
but whosoever will be great among you,
let-him-be your minister;
27 and whosoever will be
chief among you, let-him-be your servant:
28 even-as the Son of man came not to-be-
ministered-unto, but to-minister, and
to-give his life a-ransom λυτρον for many.
(Ch. xx. 29, § lxxix. p. 242.)

MARK x. 43—5.

they-which are-accounted δοκουντες
to-rule-over the Gentiles exercise-lordship-
κατακυριευουσιν
over them; and their-great-ones
exercise-authority-upon them.
But so shall-it-`not -be among you: 43
but whosoever will be great among you,
shall-be your minister:
and whosoever of-you will be 44
the-chiefest, shall-be servant of-all.
For even the Son of man came not to-be- 45
ministered-unto, but to-minister, and
to-give his life a-ransom λυτρον for many.
(Ch. x. 46, § lxxix. p. 242.)

SCRIPTURE ILLUSTRATIONS.

Mt. xx. 25. *Ye know that the princes . . . exercise dominion* — Lu. xxii. 25. § 87. p. 375, 'And be said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.'—*See* the manner of the king as described, 1 Sa. viii. 5—18.

28. *not be so among you, &c.*—Lu. xxii. 26, § 87, p. 375, 'But ye *shall not be so*: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.'—*See also* Mt. xviii. 1—4. § 53, p. 75; xxiii. 8—12. § 85, p. 314; Lu. xiv. 7—11, § 67, p. 182; Jno. xiii. 13—7. § 87, p. 36; Rom. xii. 10, .6; Ja. iii 1. *see border*—1 Pe. v. 3—5, 'Neither as being lords over *God's* heritage, but being ensamples to the flock. 4, And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. 5, Likewise, ye younger, submit yourselves unto the elder. Yea, all *of you* be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.'—*And see* 2 Co. i. 24; 3 Jno. 9.

your minister—your waiting servant—Preachers of the gospel are called ministers, because they are the servants of God and of the church, 1 Co. iii. 5; iv. 1; 2 Co. iii. 6; vi. 4; Eph. iv. 11, .2.

27. *servant*—Lu. xviii. 14, § 73, p. 217—*see border.*

28. *but to minister, &c.*—Lu. xxii 27, § 87, p. 375, 'For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that serveth.'—Ph. ii. 5—7, 'Let this mind be in you, which was also in Christ Jesus: 6, who, being in the form of God, thought it not robbery to be equal with God: 7, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:'—*and see* Jno. xiii. 4, 5, 14, § 87, p. 366; Ac. x. 38.

a ransom—Christ, as foreshadowed by the sacrifices, &c., under the law, and as predicted by the prophets, gave himself up to suffering and death for the redemption of men, Is. liii. 6, 10, .1; Da. ix. 24—.6; Mt. xxvi. 28, § 87; Jno. x. 11, .5—.8, § 55, p. 115; xi. 51, .2, § 58, p. 133; Rom. iii. 24—6, 'Being justified freely by his grace through the redemption that is in Christ Jesus: 25, whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; 26, to declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.'—2 Co. v. 21, 'For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.'—Ga. iii. 13, .4, 'Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.'—Eph. i. 7, 'in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;'—Ti. ii. 14, 'Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.'—Rev. v. 9, 'And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;'

for many—ch. xxvi. 28, § 87, p. 378; Rom. v. 15—9, 'But not as the offence, so also *is* the free gift. '—1 Ti. ii. 6, 'Who gave himself a ransom for all, to be testified in due time.'—He. ix. 28, 'So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.'

NOTES.

Mt. xx. 25. *The princes of the Gentiles exercise dominion, &c.* The several governments both in the east and west in our Lord's time tyrannized and exercised arbitrary power over the people. Christ appears to have spoken these words to abate the envy rising against the sons of Zebedee, among the other apostles.

26. *Minister, διακονος—servant, δουλος.* There is properly a difference between these terms; the former signifying a *servant*, like our *footman*, or *valet*, and usually a freeman; the latter, a servant of all work, and also a *slave*. The terms were, however, sometimes interchanged.

The office of a deacon, in the primitive church, was *to serve* in the *agapæ*, or love feasts, to distribute the bread and wine to the communicants; to proclaim different parts and times of worship in the churches; and to take care of the widows, orphans, prisoners, and sick, who were provided for out of the revenues of the church. It was the lowest ecclesiastical office. *Deacons* were first appointed Ac. vi. 1—6.

[28. *To give his life a ransom for many.* 'In order to determine the sense of this passage (so important by its connection with the distinguishing doctrine of the gospel, the ATONEMENT), it is proper carefully to attend to its *scope*, and then to ascertain the force of its principal *terms*, λυτρον, ἀντι, and πολλων. The scope of the passage evidently is, to point out the *purpose* of Christ's coming into the world. It was δουναι—πολλων. On the sense of ψυχη here there has never been any doubt. It plainly signifies (as often in the scriptures, and even the classical writers) *life*. Christ came to give up his life as a λυτρον. Now λυτρον properly denotes the *ransom* paid, in order to deliver any one from *death*, or its equivalent, *captivity*, or from *punishment* in general. More frequently it denotes the *piacular victim*, כפר, sometimes expressed by ἱλασμα; which Hesych. explains ἀντιλυτρον. It has been satisfactorily proved that, among both the Jews and the Gentiles, *piacular victims* were accepted as a ransom for the life of an offender, and to atone for his offence. The heathens believed that no atonement was so complete or effectual as that whereby the piacular victim should be a *human* being; whose life was thus given ἀντι, *instead* of the life of the other.

'The sense, then, of this passage can be no other than that which has been assigned to it by every interpreter of any consideration in every age, namely, that "our Lord was to give up his life as a piacular victim, a ransom for mankind, that they might not suffer [might be released from] spiritual death." And thus it harmonizes with the doctrine of scripture elsewhere. So in Da. ix. 24, it is predicted, that the Messiah "shall make reconciliation for iniquity;" whence he is called by the Jewish rabbins אי"ש כפר, ἀνηρ λυτρων. *Comp.* Mt. xxvi. 28; Jno. vi. 52; Eph. v. 2; 1 Ti. ii. 6; He. ix. 14, 25; all declaring the same doctrine, that Christ's death was a sacrifice for the sins of mankind; even that true and substantial sacrifice, which those of the law but faintly shadowed forth in types, symbols, and figures.'—*Bloomf.*]

MY BRETHREN, BE NOT MANY MASTERS, KNOWING THAT WE SHALL RECEIVE THE GREATER CONDEMNATION.—Jas. iii. 1.

FOR EVERY ONE THAT EXALTETH HIMSELF SHALL BE ABASED; AND HE THAT HUMBLETH HIMSELF SHALL BE EXALTED.—Luke xviii. 14.

SECTION 78.—(G. 57.)—[*Lesson* 72, §§ 78, 9.] — AS JESUS IS APPROACHING TO JERICHO HE HEALS A BLIND MAN.*—Luke xviii. 35—43.

INTRODUCTION AND ANALYSIS.

Lu. xviii. 35—8. When, in his last journey to Jerusalem, Jesus draws nigh unto Jericho, a blind man, sitting by the way-side begging, hearing the crowds passing by that accompany Jesus, asks what is meant? Being told that Jesus of Nazareth is passing, the blind man recognises the promised Messiah, and immediately cries out, '*Jesus, thou Son of David, have mercy on me.*'

—— 39. The people request him to be quiet; but he cries out so much the more, '*Son of David, have mercy on me.*'

Lu. xviii. 40, 1. Jesus stops in his journey; and having commanded the blind man to be brought, asks what he desires to have done for him. He answers, '*Lord, that I may receive my sight.*'

—— 42. Jesus says, '*Receive thy sight: thy faith hath saved thee.*'

—— 43. He that was blind receives his sight, and follows Jesus, glorifying God; and all the people seeing the miracle give praise unto God.

No. 78.—*East of Jericho.*—*Luke* xviii. 35—43.

[Ch. xviii. 34, ? lxxvii. p. 236.]

35 And it-came-to-pass, *that* as he was-come-nigh unto Jericho, a-certain blind-man sat
36 by the way-side begging: and hearing the-multitude pass-by, he-asked what it meant.
37 And they-told him, that Jesus of-Nazareth passeth-by. 38, And he-cried, saying, Jesus,
39 *thou* Son of-David, have-mercy-on me. And they which-went-before rebuked him, that
he-should-hold-his-peace: but he cried so-much the-more, *Thou* Son of-David, have-
40 mercy-on me. And Jesus stood, and-commanded him to-be-brought unto him: and
41 when-he'-was-come-near, he-asked him, saying, What wilt-thou that-I-shall-do unto-
42 thee? And he said, Lord, that I-may-receive-my-sight. And Jesus said unto-him,
43 Receive-thy-sight: thy faith hath-saved thee. And immediately he-received-his-sight,

SCRIPTURE ILLUSTRATIONS.

Lu. xviii. 35. *blind man*—The mental blindness of Jesus' own disciples, respecting the object of the present journey, had just before been noticed by Luke, ver. 31—As related by Matthew and Mark, we learn that Jesus had since spoken words well calculated to open the eyes of their understandings to discern the nature of his kingdom, and the great purpose of his approaching death at Jerusalem—*see* Mt. xx. 25—8, [Mk. x. 42—5,] § 77, p. 238—but it was not until after his resurrection that their eyes were opened, Lu. xxiv. 25—32, 41—5, §§ 94, 5, 8.

37. *Jesus of Nazareth*—This was the usual designation of Jesus—*see* Mk. i. 24; Lu. iv. 34; Mk. x. 47; Mt. xxi. 11; Jno. xviii. 5, 7; Mk. xiv. 67; Jno. xix. 19; Mk. xvi. 6; Lu. xxiv. 19—Peter applies it to him in Ac. ii. 22; iii. 6; iv. 10; x. 38—so Stephen, vi. 14—and also Paul, xxii. 8; xxvi. 9.

38. *Son of David*—In the same manner was he addressed by the two blind men mentioned Mt. ix. 27—31, § 36, p. 285—*see also* xx. 30, § 79, p. 242—When Jesus asked the scribes, 'What think ye of Christ? whose son is he?' They say unto him, *The Son of* David,' Mt. xxii. 42, § 85, p. 306—It had been predicted that the Christ should open the eyes of the blind, Is. xlii. 7.

39. *so much the more, &c.*—He exemplified the truth of our Lord's saying with regard to importunity in prayer, ch. xi. 5—10, § 63, p. 152.

have mercy on me—In the predictions concerning the Son of David, mercy had been greatly spoken of—*see* Ps. lxxxix. 1, 2, &c.—We read also of the mercies of David,' 2 Chr. vi. 42—' the sure mercies of David,' Is. lv. 3.

40. *Jesus stood*—It would seem that Jesus had been eagerly pursuing his journey—*see* Mk. x. 32, § 77, p. 235, in accordance with what he had said, Lu. xiii. 33, § 66, p. 179—but he stops to perform an act of mercy—and *again*, Mk. x. 49, § 79, p. 243.

42. *Receive thy sight*—as when he said, 'Let there be light: and there was light,' Ge. i. 3.

thy faith—It is by faith that spiritual vision also is received—Jesus accounted for the previous blindness of the disciples, when he said to the two in the way to Emmaus, 'O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory?' ch. xxiv. 25, 6, § 94.

NOTES.

Lu. xviii. 35. *As he was come nigh unto Jericho.* *See* ADDENDA, p. 244, '*On the miracles performed at Jericho.*'—*Comp.* ch. xix. 1, § 79, p. 242. From which it is clear that Jesus, after the cure of the blind man, '*entered and passed through Jericho.*' And then it was that, according to Mk. x. 46, § ib., '*As he went out of Jericho*' Jesus healed '*blind Bartimæus.*' These two miracles are recorded together by Mt. xx. 29—34, § ib.

37. *Jesus of Nazareth.* This was ordinarily applied to Jesus, who was only known to the multitude as the son of Joseph and Mary, who lived at *Nazareth.*

38. *Jesus, thou Son of David.* The blind man had probably heard of the miracles of Jesus. There was a general expectation at this time that the promised Messiah would appear, who was to be of the family of David.

PRACTICAL REFLECTIONS.

[Lu. xviii. 35—8. It is observable that in the account of our Lord's entry into Jericho, no notice should be taken of the priests and Levites, who so abounded in that city; but only of a blind man, who sat by the way-side begging. It may be, that though occupied in the words of scripture, and the numerous rites of their religion, which pointed to Christ as '*the end of the law for righteousness*;' they yet saw not in Jesus of Nazareth the long-promised Redeemer, to whom the law and the prophets gave witness. They may have, many of them, remained in spiritual blindness: not so this poor man; who, immediately when he heard of Jesus of Nazareth, cried out, '*Jesus, thou Son of David, have mercy on me.*' It often happens, that those who have fewer means of improvement, make, by a diligent use of these, greater advancement than those who seem to be more favourably circumstanced. Let this consideration, while it gives encouragement to *those*, lead *these* to self-distrust and self-examination.]

39—41 *ver.* The poor man had no plea, but upon the Divine mercy. This plea, however, was, and is, effectual. Let us persevere in earnest supplication for '*the sure mercies of David.*'

[42 *ver.* How precious is that faith which hath its strength from the promises of God in Christ Jesus; and which draws forth the hand of Omnipotence in our behalf! If we would, like this poor man, experience its power, let us ponder deeply the words of God, and be careful observers of what is passing around us, in accomplishment of his revealed will.]

* 'This and the miracle related separately by St. Mark are united into one account by St. Matthew.'—*See* § 79, ADDENDA, p. 244, '*On the miracles performed at Jericho.*'

IT IS A GREAT MERCY TO BE AWAKENED TO PRAYER BY CURIOSITY OR BY ANY OTHER MEANS.

JESUS IS EVER READY TO TAKE NOTICE OF, AND GRANT RELIEF UNDER, ALL OUR TROUBLES.

and followed him, glorifying God: and all the people, when-they-saw *it*, gave praise unto God.

SCRIPTURE ILLUSTRATIONS.

Lu. xviii. 43. *followed him*—so also in the case mentioned, Mk. x. 52, [Mt. xx. 34,] § 79, p. 244.

glorifying God—His former cry unto Jesus as Son of David, appears to have been turned into song, and to have given direction to the voice of the multitude—*see* Mt. xxi. 9, &c., § 82, p. 262—this was the more likely to be the case when two, or perhaps more, as having, in exactly the same circumstances, experienced the very same mercy, were altogether one in gratitude and praise—*see* § 79, p. 242, ..3.

all the people, . . . gave praise, &c.—so when mercy is obtained to enjoy the light of the Lord's countenance as supplicated, Ps. lxvii. 1, 2—*see border*—again will the cry be raised, as in ver. 3, 5, 'Let the people praise thee, O God; let all the people praise thee.'—Is. xxix. 18, .9, 'And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase *their* joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel.'—*Again*, xxxv. 5, 6, in connection with the opening of the eyes of the blind, the forthcoming song of joyful praise is mentioned, of which a pledge was given in Jesus' entry into Jerusalem, with hosannas to the Son of David.

It is remarkable that this promised rejoicing in the Lord is spoken of in connection with the valley of Achor; where, or in the neighbourhood of which, Jesus with his disciples must now have been—*see* the prediction, Hos. ii. 15.

NOTES.

Lu. xviii. 43. *And all the people, . . . gave praise, &c.* Happy are those to whom Christ has given *eyes* that they may *know* him; *feet* that they may follow him; a *tongue* that they may praise him; and a *heart* that they may love him! A true conversion is followed by an edifying life.

PRACTICAL REFLECTIONS.

Lu. xviii. 43. If we have experienced blessing from Jesus, let us evince our gratitude by following him, glorifying God. Let us be equally fervent in praise, as we have been earnest in prayer.

Let us be thankful, not only for the mercies bestowed upon ourselves, but for those which are given unto others. Let our song of gratitude mingle with theirs, declaring that we have the mind of Him, whose power to save we have witnessed. And let us not rest until the prayer is heard and answered. '*Let the people praise thee, O God; let all the people praise thee,*' Psa. lxvii. 3.

'Observe *the readiness of Christ to help those who earnestly seek his mercy.* Let us act in behalf of our souls as this blind man did in behalf of his sight, and seek salvation in Christ. Let us apply to the Son of David, without losing a moment: he is passing by, and we are passing into eternity, and probably will never have a more favourable opportunity than the present. Great is his compassion in bearing with the infirmities, ignorance, and frowardness of his people. Yea, he is ready to heal such as apply to him for relief in the firm faith of his infinite ability and willingness to save. No meanness, no distemper, can stop the egress of his special love. And if he welcome, no matter how many thousands wickedly discourage us. And if he succour, supply, save, and enlighten soul or body, cheerfully should we follow him in our way to eternal rest.'

GEOGRAPHICAL NOTICE.

JERICHO.—Lu. xviii. 35, p. 240.

JERICHO.—Moses, from the top of Pisgah, in the plains of Moab, on the *east* of Jordan, had a sight of the valley of *Jericho*, often mentioned in the Old Testament; and is about seven miles *west* of Jordan. Near to this city the Israelites crossed the Jordan, when they entered into the land of Canaan, Josh. iii. 16. It was the first city taken from the Canaanites by Joshua, who razed it to the ground, and denounced a severe curse on the person who should rebuild it, vi. 20—6. This curse was literally fulfilled, in the days of Ahab, upon Hiel the Beth-elite, by whom the city was rebuilt, 1 Ki. xvi. 34. After this event it was ennobled by the schools of the prophets, which were established there, 2 Ki. ii. 5; and near it was a large but unwholesome spring, the waters of which rendered the soil unfruitful, until they were cured by the prophet Elisha, ver. 21; and from that time they have become exceedingly wholesome and fertilizing. The neighbouring country is said to have been the most fruitful spot in Canaan, yielding, besides the necessaries of life in great abundance, the best palms—from which it was sometimes called 'the city of palm-trees,' 2 Chr. xxviii. 15; Ju. i. 16; iii. 13—also excellent honey, and the renowned balsam tree, the most precious production of the earth. The air here was exceedingly mild; for when it snowed in the other provinces of Palestine, and was so cold that they were obliged to make use of the warmest clothing, the inhabitants of this district went about clad in linen only. Hence, as Josephus tells us (Bell. v. 4), the territory of Jericho was called *θεῖον χωρίον, a heavenly country*, resembling paradise for beauty of prospect, fertility of soil, and felicity of climate.

The city was the next in rank in Judæa to Jerusalem, in the reigns of the last kings of Judæa. It was adorned with a royal palace, in which it is supposed Herod the Great died. It had a riding school, in which the Jewish nobility learned to ride; and an amphitheatre, and other magnificent buildings.

It is situated in a *bottom*, in that vast plain which was named the *great plain* (which marks the propriety of the expression, *went down from Jerusalem*, Lu. x. 30), and is about nineteen miles distant from the capital of Judæa. Jericho was one of the cities appropriated for the residence of the priests and Levites, 12,000 of whom dwelt there; and as the way thither from Jerusalem was rocky and desert, it was greatly infested with thieves; this circumstance marks the admirable propriety with which our Lord made it the scene of his beautiful parable of the *good Samaritan*, Lu. x. 30—7, § 60, p. 146.

Some ruins mark the probable site of ancient *Jericho*, about half an hour distant from *Riha*, a modern miserable and filthy village, consisting of houses with merely four walls of stones taken from the ancient ruins, and loosely thrown together, with flat roofs of corn stalks or brushwood spread over with gravel. The flocks and herds are brought into them at night, which render them filthy.

A writer of modern date says, 'The route from *Jericho* to *Jerusalem* is in many places fatiguingly steep and difficult; and so shut in by mountain heights and savage crags, that scarcely any breeze can reach the traveller; and when, as in our case, the vertical sun sends down his beams into the narrow passes, the heat reflected from the chalky sides of the ravine scorches like a furnace.'—*See* '*A Pastor's Memorial*,' &c., p. 327.

SECTION 79.—(G. 58.)—[*Lesson* 72, *continued*.]—HAVING ENTERED AND PASSED THROUGH JERICHO, JESUS HEALS ANOTHER BLIND MAN.—Matt. xx. 29—34. Mark x. 46—52. Luke xix. 1.

INTRODUCTION AND ANALYSIS.

Mt. xx. 29. Mk. x. 46. Lu. xix. 1. Jesus passes through Jericho.

— xx. 29, 30. — x. 46, 47. When Jesus is departing from Jericho with his disciples, accompanied by a great number of people, another blind man, Bartimæus, the son of Timæus, receives the same information respecting who is passing, and makes the same application to Jesus.

— xx. 31. — x. 48. Many charge him to hold his peace; but, like the other, he cries out the more, '*Thou Son of David, have mercy on me.*'

— xx. 32. — x. 49. Jesus, as before, stands still, and commands the blind man to be called. Some, probably, of those who had witnessed the previous cure, call the blind man, saying, '*Be of good comfort, rise; he calleth thee.*'

——————— — x. 50. The blind man, casting away his garment, rises, and comes to Jesus.

— xx. 32, 33. — x. 51. Jesus having asked what he wishes him to do for him, the man answers, '*Lord, that I might receive my sight.*'

— xx. 34. — x. 52. Jesus says, '*Go thy way; thy faith hath made thee whole.*' Immediately the man receives his sight, and follows Jesus in the way.

Although the blind man mentioned, Lu. xviii. 35—43, was cured when Jesus was about to enter Jericho, and the other, Mk. x. 46—52, was given sight when Jesus was departing from Jericho, yet the two cures are so remarkably similar in other respects, that they may very well be described together, as it is supposed they are by Matthew.

1. Both the persons cured are blind men.
Mt. xx. 30. Mk. x. 46. Lu. xviii. 35.

2. Both are by the side of the way by which Jesus is passing. — xx. 30. — x. 46. — xviii. 35.

3. Both are begging. — x. 46. — xviii. 35.

4. Both have the same report given them respecting Jesus. — xx. 30. — x. 47. — xviii. 37.

5. Both recognise him as the son of David, and cry for mercy.
Mt. xx. 30. Mk. x. 47. Lu. xviii. 38.

6. Both are rebuked by the multitude.
— xx. 31. — x. 48. — xviii. 39.

7. Both cry the more to Jesus for mercy.
— xx. 31. — x. 48. — xviii. 39.

8. In both cases Jesus commands the blind man to be brought.
— xx. 32. — x. 49. — xviii. 40.

9. Both have the same question put to them by Jesus. — xx. 32. — x. 51. — xviii. 41.

10. Both ask to receive their sight.
— xx. 33. — x. 51. — xviii. 41.

11. Both receive the same gracious answer from Jesus. — xx. 34. — x. 52. — xviii. 42.

12. And upon receiving sight, both follow Jesus.
— xx. 34. — x. 52. — xviii. 43.

The cure of the two blind men, as narrated by Matthew, is supposed to be that of the two, as recorded, the one by Mark, and the other by Luke. Some, however, look upon it as distinct from both;—as a third miracle of the same kind, intended to teach what the Jewish priesthood, who formed a very large proportion of the population of Jericho, required to be taught, that spiritually they were blind to what was passing; that faith in Jesus of Nazareth, as the son of David, the promised Messiah, was needed to open the blind eyes, and turn from darkness unto light. A succession of events of the same kind was calculated to awaken attention. God not unfrequently teaches in the same manner still. By a rapid succession of events similar in character, he draws the attention of the careful observer to some particular law of his moral government, which is in danger of being disregarded; if men are awakened, enlightened, and brought to repentance, then the evil which is threatened may be averted, and the offered good be enjoyed. But if, like the Jewish rulers, men continue obstinately blind, then the things that belong to their peace are hid from their eyes; they stumble on in darkness, and fall, and are broken, and snared, and taken, and destroyed.

No. 79.—*West of Jericho.*

MATT. xx. 29—34. (Ch. xx. 28, ¦ lxxvii. p. 239.)	MARK x. 46—52. (Ch. x. 45, ¦ lxxvii. p. 239.)	LUKE xix. 1.
	46 And they came to Jericho:	[a] And *Jesus* entered 1 *and* passed through Jericho. [b]
29 And as they departed from Jericho,	[b] and as he went out of Jericho with his disciples	
a great multitude followed him.	and a great number of people,	
30 And, behold, two blind	blind Bartimæus, the son of	

SCRIPTURE ILLUSTRATIONS.

Mt. xx. 30. *blind, &c.*—*see* the discourse of Jesus, upon the spiritual blindness of the Jews, on the occasion of his opening the eyes of a man born blind, when last in Jerusalem, Jno. ix. § 55, p. 109—and *again*, xii. 35, 6, § 82, p. 269—*see also* his lament over Jerusalem when it was being given over to judicial blindness, Lu. xix. 42, § ib., p. 264, 'If thou hadst known even thou, at least in this thy day,' &c.

NOTES.

Lu. xix. 1. *And* Jesus *entered* and *passed through Jericho.*—*See* Lu. xviii. 35, § 78, p. 240.

Mk. x. 46. *As he went out of Jericho.* *See* Mt. xx. 29, '*And as they departed from Jericho.*' Mark did not notice the healing of the blind man before entering Jericho. Matthew appears to have delayed the fact until now, and unites it with the miracle on blind Bartimæus, as recorded by Mark.—*See* ADDENDA, p. 244, '*On the miracles,*' &c.

Blind Bartimæus, the son of Timæus. 'Bar,' in Syriac, *sig.* '*son,*' and is equivalent to 'Ben' in Hebrew; we also find it in Bar-jona and other names; so we affix the word in Johnson, Jackson, &c.

PRACTICAL REFLECTIONS.

Mt. xx. 30; Mk. x. 46. Let us not, like the Jewish rulers, say, '*We see,*' when we are spiritually blind. May we know when we are poor, and miserable, and blind; and know also when Jesus is present to heal.

When we perceive much passing in the world, the true character and tendency of which we do not know, let us not be contented to remain in darkness; let us endeavour to ascertain the truth; and espe-

FOR GOD HATH NOT APPOINTED US TO WRATH, BUT TO OBTAIN SALVATION BY OUR LORD JESUS CHRIST, WHO DIED FOR US, THAT, WHETHER WE WAKE OR SLEEP, WE SHOULD LIVE TOGETHER WITH HIM.—1 Thess. v. 9, 10.

MATT. XX. 31—.3.	MARK X. 47—51.
men sitting by the way-side,	Timæus, sat by the highway-side begging.
when-they-heard that	And when-he-heard that it-was 47
Jesus passed-by,	Jesus of-Nazareth,
cried-out, saying,	he-began to-cry-out, and say,
Have-mercy-on us, O-Lord,	Jesus, *thou* son of-David,
thou son of-David.	have-mercy-on me.
31 And the multitude rebuked επετιμησεν	And many charged επετιμων 48
them, because they-should-hold-their-peace:	him that he-should-hold-his-peace:
but they cried the-more, saying,	but he cried the-more a-great-deal,
Have-mercy-on us, O-Lord, *thou* son of-David.	*Thou* son of-David, have-mercy-on me.
32 And Jesus stood-still, and-called them,	And Jesus stood-still, and- 49
	commanded him to-be-called.
	And they-call the blind-man, saying unto-him, Be-of-good-comfort, rise; he-calleth thee.
	And he, casting-away his garment, 50
	rose, and-came to Jesus.
and said,	And Jesus answered 51
What will-ye that-I-shall-do unto-you?	and-said unto-him,
33 They-say unto-him, Lord Κυριε,	What wilt-thou that-I-should-do unto-thee?
that our eyes may-be-opened.	The blind-man said unto-him, Lord Ραββουνι,
	that I-might-receive-my-sight.

SCRIPTURE ILLUSTRATIONS.

Mk. x. 46. *begging*—It had been predicted of Christ, Ps. lxxii. 12, 'He shall deliver the needy when he crieth; the poor also, and *him* that hath no helper.'—cxiii. 5—8, 'Who *is* like unto the LORD our God, who dwelleth on high, 6, who humbleth *himself* to behold *the things that are* in heaven, and in the earth! 7, He raiseth up the poor out of the dust, *and* lifteth the needy out of the dunghill; 8, that he may set *him* with princes, *even* with the princes of his people.'

47. *son of David*—*see on* Lu. xviii. 38, § 78, p. 240—This cry of the blind men seems to have given a tone to the voice of the multitude—*see* Mt. xxi. 9, § 82, p. 264, 'The multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed *is* he that cometh in the name of the Lord; Hosanna in the highest.'—The cry, 'Hosanna to the Son of David,' was carried even into the temple; where also the blind and lame came unto him, and were healed, ver. 14, .5, § *ib.* p. 266.

NOTES.

Mk. x. 46. *Sat by the highway side begging.* Jericho was a very populous city, and being in the direct road from Jordan to Jerusalem, we need not wonder that there should be a blind beggar on each side of the city, through which there was such a constant and great thoroughfare.

47. Thou *son of David.* It was foretold in the prophets, that when Messiah came, he should give sight to the blind: and by those thus afflicted his coming would be greatly desired: and their belief that Jesus was the very Christ, would be greatly strengthened by his fame, that was everywhere spread abroad.

Mt. xx. 31. *The multitude rebuked them, ... And so they will all who begin to cry after the Son of David:* but let those who feel their need of him cry the more, otherwise they will come short of a cure.

Mk. x. 49. *Be of good comfort.* From what they had often witnessed, they knew that Jesus had determined good towards the blind man: they therefore encouraged him.

50. *Casting away his garment.* That is, his outer garment. He threw it off full of joy and expectation, and in order to reach Jesus the sooner. A *graphic trait*, evidently proceeding from an eye-witness, like that in Jno. vi. 10, § 40, p. 313, '*Now there was much grass in the place.*'

PRACTICAL REFLECTIONS.

cially let us make application to the great Source of light and life for the opening of our eyes, that we may witness his wondrous working, according to his word; and see to follow Jesus in the way. May we be able to sing, as in Lu. i. 78, 9, '*The dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.*'

[**Mk. x. 46.** Of the three who are specially noticed in connection with this passage of Jesus through Jericho, two were beggars—*comp.* Lu. xviii. 35, § 78, p. 240; only one was rich, xix. 2, § 80, p. 246, and he had, like the other two, taken up his position by the way side. The power of the Saviour could both bring down the rich man to humble confession and ministration, and raise up the beggar, to lead the song of triumph, '*Hosanna to the Son of David:*'

47 *ver.* It is good to make use of what means of information we have. Had these men not made inquiry with regard to the great subject of prophecy, and had they not compared therewith reports respecting Jesus of Nazareth, we have no reason to suppose that they would have called on him for help.

Mt. xx. 30; Mk. x. 47. Let us be so acquainted with the prophetic scriptures as to be able to recognise their fulfilment, under whatever name the fulfilment is known among men.

[**Mt. xx. 31; Mk. x. 48.** Let us be diligent in making a practical use of our knowledge. Let us act as if we knew our relation to Christ, the promised Son of David, the Dispenser of mercy. Let us with David say, '*With thee* is *the fountain of life: in thy light shall we see light.*' Ps. xxxvi. 9.]

Mt. xx. 31. The prayer of faith made by the blind men unto Jesus as the Son of David, may have been regarded by many as importunate mendicity, which ought not to be encouraged. Let us not be hasty in rebuking the cry of the poor. Those men, whose cry was rebuked by the multitude, seem to have been given to lead their song upon Jesus' triumphal entry into Jerusalem.

Let us persevere in our supplications unto Jesus for the needed mercy, whatever the outward or inward discouragement. And let us know the preciousness of the present opportunity, which may never return.

Mt. xx. 32; Mk. x. 49. Let us, in obedience to his command, use what means we have of coming unto Jesus; and let us make no delay, for Jesus is waiting to be gracious. He waits for us to follow him glorifying God.

[**Mt. xx. 32.** Is Jesus saying to us, '*What will ye that I shall do unto you?*' Ought we to choose that which these blind men had been accustomed to receive, that which the world may either give or take away; or shall we choose that which only Jesus can give, the

MATT. XX. 34.	MARK X. 52.
34 So Jesus had-compassion *on-them*, and-touched their eyes:	And Jesus 52
and immediately their eyes received-sight, and they-followed him. (Ch. xxi. 1, § lxxxii. p. 260.)	said unto-him, Go-thy-way; thy faith hath-made-thee-whole. And immediately he-received-*his*-sight, and followed Jesus in the way. (Ch. xi. 1, § lxxxii. p. 260.)

SCRIPTURE ILLUSTRATIONS.

Mt. xx. 34. *compassion, &c., touched, &c.*—The motive, 'compassion,' and the external means, his touching their eyes, are noticed only by Matthew; the other two evangelists notice only the instrumentality of faith.

Mt. x. 52. *thy faith*—said also to the woman who had an issue of blood twelve years, ch. v. 34, § 36, p. 282—and *see on* Lu. vii. 50, § 30, p. 232—and to the two blind men mentioned, Mt. ix. 29, § 36, p. 285, Jesus said, 'According to your faith be it unto you.'—Without faith matters of the utmost importance, past, present, and future, remain unseen—It is absolutely necessary to spiritual vision, He. xi. 1—3, Now faith is the substance of things hoped for, the evidence of things not seen. 2, For by it the elders obtained a good report. 3, Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.'—Faith, when obtained, is to be exercised, xii. 2, in 'looking unto Jesus the author [or, *beginner*] and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.'

NOTE.

Mt. xx. 34. *They followed him.* i. e., became his disciples. This was an evident proof of their recovery, and of their gratitude. They did not return home as many had done for whom some miracle had been wrought; but they followed Christ that *they* might be further edified and confirmed; and for others' sakes, that they might confirm them, by testifying the power and mercy of Jesus: this St. Luke, ch. xviii. 43, calls '*glorifying God.*' True faith is ever thankful; and this is the end of our illumination and spiritual healing by Christ, that we may follow him as our Light.

PRACTICAL REFLECTIONS.

power to walk in the light of his countenance? It makes little matter what the words of our prayer have been; it is the *will* that Jesus inquires after. It is good not only to be earnest in our prayers, let us also be definite in our desires unto God for things agreeable to his will.]

Mt. xx. 33. Let us diligently improve the opportunity given us of receiving blessing from Him who came to give the recovering of sight to the blind; and who is exalted that He may shew mercy.

Mk. x. 52. Let us see the importance of faith in coming unto Jesus; faith in these men laid hold upon the promises given with regard to the son of David; faith linked these promises with Jesus of Nazareth; and faith urged them to cry for the promised mercy to Him who had the power and willingness to save.

Mt. xx. 34; Mk. x. 52. Let us not only apply to Jesus for healing, but continue to look unto him as our example, whose steps we delight to follow, glorifying God, and inviting others to join with us in praising our blessed Redeemer

[Let us be profited by the signs of our times, the intimations of his purposes, and of our duty, which God is giving us in the course of his providence. And because of all his wonderful works in behalf of ourselves and others, let us be led to glorify Jesus; praying that soon his mercy may be universally known, and be also gratefully acknowledged by all the people.]

ADDENDA.

ON THE MIRACLES PERFORMED AT JERICHO.

'In the account of these miracles, St. Luke is apparently at variance with St. Mark, and St. Matthew apparently with St. Luke and St. Mark, Lu. xviii. 35—43; Mk. x. 46—52; Mt. xx. 29—34: the former, on the question of place, or as to where the miracle was performed; the latter, on the question of person, or who was the subject of the miracle, whether one person or more.

'St. Luke's language is so clear as to the performance of *his* miracle, before the procession of Jesus arrived at Jericho, and St. Mark's, as to the performance of *his*, when the procession had passed through it, that it would be a vain attempt to prove the locality of these two events the same; or that either miracle was performed as Jesus drew nigh to Jericho, or as Jesus was leaving Jericho. It would be equally preposterous to suppose that he made any stay at Jericho, and so might perform one miracle as he first came thither, and another as he finally left it again. The first verse of the nineteenth chapter of St. Luke is decisive that Jesus passed through Jericho without stopping. . . . . The two accounts, then, are still as much at variance as before; relating to the course of one and the same procession from the banks of the Jordan, through Jericho, without interruption, until it stopped for a time with Zacchæus. Or if the miracle in St. Luke is to be considered the same with that in St. Mark, they are even more at variance than before.

'I know no means, therefore, of reconciling either of them with the other, or both with St. Matthew, except one; a mode of reconciliation, handed down from the earliest times, and not more recommended by its antiquity than by its simplicity—which is to suppose two miracles, each at distinct times, and on a different individual; the one as our Lord was approaching to Jericho, the other as he was leaving it again; the former related by St. Luke, the latter by St. Mark, and both by St. Matthew; each, as distinctly related, related in its proper place; and the two, as related conjointly, not absolutely related out of theirs: for one or the other of them, even in St. Matthew, must be regularly related, though the other were not.

'The general conciseness of this evangelist in the account of miracles has been often pointed out already; and on the principle of this conciseness, his blending together the history of two miracles, the same in kind, very similar in their circumstances, and almost contiguous in point of time; if any such events really occurred; was *a priori* to be expected from him: in which case it is much the most probable that he would connect the history of the first performed with the history of the last; that is, would relate the last performed in its place, and the first out of it, rather than do the contrary. The approach of Jesus to Jericho St. Matthew does not even mention, but the departure from it again he does;

unless therefore he had purposely travelled out of his way, in order to relate the first miracle for its own sake (to do which would not have been consistent with his practice), he had not even an opportunity of recounting *that*, until the time arrived for the history of the other. Nor when he is proceeding to recount them both, or to give the history of one *out* of its order, along with the history of the other in it, does he employ any formula of transition which establishes an immediate succession. He ushers in the account by merely his idiomatic expression, καὶ ἰδού, a phrase which, in numberless instances, is simply a note of admonition to the reader, preparing him for something remarkable about to be related, but is no note of time or sequence, as referring him to the order and connection of events.

'It remains, then, that the details of the first miracle, as a part of the general narrative, could be given by St. Luke alone. St. Matthew's account, as to the number of the miracles, was complete; as to their order, was irregular. St. Mark's account, as to the order, was regular; as to the number, was incomplete. St. Luke's serves an equal purpose with respect to both, filling up the deficiency in St. Mark, and reducing to order the irregularity in St. Matthew. . . . . Had St. Matthew affirmed that both his miracles were wrought *after* Jesus left Jericho, then indeed St. Luke's miracle could not have been one of *those*, though it might still have been master of fact. Had St. Luke asserted that the name and description of *his* blind man were Timæus, the son of Timæus, *his* authority would have been committed *recta fronte* with St. Mark's. But as it is, each account in particular may be true; and all in common may be consistent with each other.

'The nature of the case is enough to prove that it is by no means an improbable supposition, which merely assumes that *two* blind men, neither of whom had any means of subsistence, except from the benevolence of private charity, might have been found sitting and begging in the vicinity of a city like Jericho, in point of size only one-third, or not much more, less than Jerusalem (Epiphanius Oper. I. 702; Cuilanichæi, lxxxii.), and containing probably more than 100,000 inhabitants, and upon two such thoroughfares as the road from the Jordan to Jericho, and from Jericho to Jerusalem. But even in this case it is much more likely they would be found apart than in conjunction. The similarity then of the different accounts is no proof of the identity of these occasions to which they belong, for they could not have been otherwise than similar. It was this very similarity which brought them readily within the scope of St. Matthew's plan of conciseness in such details as these, and induced him to blend them both into one narrative. The particulars of the account which he has thus given in reference to both, must have been individually applicable to either of them.'—*Greswell*, Vol. III. pp. 45—50.

'The writers of these common accounts were too well aware of their mutual agreement and consistency, to be afraid of the effects of an apparent collision; they neither apprehended it themselves, nor supposed it would be objected to them by others. In all such instances they either borrow light, or they communicate it; they are as critically adapted to each other in what they omit, as in what they supply: sometimes presupposing the circumstances already on record, preliminary to their own accounts; at other times connecting, separating, and defining the old, by additional particulars of their own.'—*Ibid.* Vol. I. pp. 45, 6.

'After the reunion of the three accounts, which is on the way from Jericho to Jerusalem, the miracle on one blind man before the entrance into Jericho; the visit to Zacchæus; the parable of the mine; many circumstances in Passion week, before the last supper; many circumstances at that supper; at the agony in the garden; at the trial of Jesus before the Sanhedrim; at his examination before Pilate; on the way to Calvary; on the morning and evening of the day of resurrection; are peculiar to St. Luke, and include large and integral portions of his account.'—*Ibid.* Vol. I. p. 21.

SECTION 80.—(G. 59, 60.)—[*Lesson* 73.]—On the evening of the same day, the sabbath, as it appears, being at hand, Jesus stops at the house of Zacchæus.* While there, Jesus delivers the parable of a nobleman and his servants.—Luke xix. 2—27.

INTRODUCTION AND ANALYSIS.

Lu. xix. 2—4. Zacchæus, a rich publican, seeks to see Jesus; obstacles in the way; his manner of overcoming them.

—— 5. Jesus on seeing him says, '*to-day I must abide at thy house.*'

—— 6. Zacchæus receives him joyfully.

—— 7. They murmur, saying of Jesus, '*He was gone to be guest with a man that is a sinner.*'

—— 8. Zacchæus evinces his faith by his works; and his willingness to shew mercy and do justly.

—— 9. Jesus says, '*This day is salvation come to this house, forsomuch as he also is a son of Abraham.*'

—— 10. The purpose of Christ's first advent.

—— 11. The occasion of Jesus delivering the parable of 'A Nobleman and his Servants.'

—— 12. Jesus likens himself to a nobleman going to '*a far country to receive for himself a kingdom, and to return.*'

—— 13. He leaves with his ten servants ten pounds, telling them to occupy till his return.

—— 14. His citizens send a message after him, saying, '*We will not have this* man *to reign over us.*'

Lu. xix. 15. Having received the kingdom he returns, and calls his servants to account.

—— 16, .7. The first comes, saying, '*Lord, thy pound hath gained ten pounds;*' he is commended, and given authority over ten cities.

—— 18, .9. The second says, '*Thy pound hath gained five pounds;*' he receives the like commendation, and is given the rule over five cities.

—— 20, .1. One who has kept his pound, which had been laid up in a napkin, gives as the reason of his conduct, the fear that he had of his master, as being '*an austere man;*' &c.

—— 22, .3. The unprofitable servant is judged out of his own mouth.

—— 24, .5. The pound is taken from him, and given to him who gained the ten.

—— 26. He that hath in reality shall have more; he that hath only in privilege, shall lose what he has.

—— 27. Our Lord foretells the destruction awaiting his enemies, the unbelieving Jews, who would not that he should reign over them.—*Comp.* ver. 14, p. 248.

* It appears when Jesus had passed through Jericho, he afterwards stopped with Zacchæus. This fact is enough to prove that the house of Zacchæus was somewhere between Jerusalem and Jericho. This was the *seventh*, preparatory to resting the night of the eighth, Nisan. The reason of his stopping at all was not merely to distinguish the exemplary faith and goodness of disposition displayed by this publican's recent conversion, but also the necessity of observing the sabbatic rest. —*Greswell*, Vol. III. Dies. xxxviii. pp. 62, .3.

THE GLORY OF THE LORD SHALL ENDURE FOR EVER: THE LORD SHALL REJOICE IN HIS WORKS.—Psa. civ. 31.

FOR AS THE HEAVEN IS HIGH ABOVE THE EARTH, SO GREAT IS HIS MERCY TOWARD THEM THAT FEAR HIM.—Psa. ciii. 11.

No. 80.—(G. 59.)—*On the evening of the same day, the sabbath being at hand, Jesus stops at the house of Zacchæus. West of Jericho.—Luke* xix. 2—10.

2 And, behold, *there was a*-man named Zacchæus, which was the-chief-among-the-
3 publicans, and he was rich. And he-sought to-see Jesus who he-was: and could not
4 for the press, because he-was little of-stature. And he-ran before, and-climbed-up into
5 a-sycamore-tree to see him: for he-was to-pass that *way*. And when Jesus came to the
place, he-looked-up, *and*-saw him, and said unto him, Zacchæus, make-haste σπεῦσας,
6 and-come-down; for to-day I must abide at thy house. And he-made-haste, and-came-
7 down, and received him joyfully χαίρων. And when-they-saw *it*, they-all-murmured,
8 saying, That he-was-gone to-be-guest with a-man *that is* a-sinner. And Zacchæus stood,
and-said unto the Lord; Behold, Lord, the half of-my goods I-give to-the poor; and if
I-have-taken-any-thing from-any-man-by-false-accusation ἐσυκοφάντησα, I-restore *him*

SCRIPTURE ILLUSTRATIONS.

Lu. xix. 2. *publicans*—The character of a publican was esteemed vile by the Jews; 'an heathen *man* and a publican' are spoken of as alike cut off from religious communion, Mt. xviii. 17, § 53, p. 83—Surprise was before expressed that Jesus should eat with such, ix. 11, § 36, p. 277.

he was rich—He who had just before been mentioned as having become a follower of Jesus was a poor man, ch. xviii. 35, § 78, p. 240, and § 79, Mk. x. 46.

4. *ran before*—Thus he got over one obstacle to his seeing Jesus—the press; and by climbing up into a sycamore tree, he overcame the other obstacle—his being 'little of stature,' ver. 3, *supra*.

5. *Zacchæus, make haste*—Our Lord was accustomed to refer to the meaning of names—*see on* Mt. xvi. 17, 8, § 50, p. 37—The name Zacchæus means *pure*, or *righteous*, or *to make clean*; and there may have been something in the look and tone of our Saviour, which told Zacchæus that he was now to be in reality that which his name expressed; that he must make no delay in cleansing himself, for to-day he must have as his guest 'the Holy One of God.'—Looking upon the matter in this light, we may regard the declaration of Zacchæus, in ver. 8, *infra*, as an answer to this requirement of our Lord, that he should *purge* himself from his covetousness, and ill-gotten gains; and without any notice of ceremonial cleansing, he is declared to be accepted, ver. 9, *infra*.

6. *And he made haste, &c.*—The Lord had said, ver. 5, 'Make haste,' 'and he made haste;' 'come down,' 'and (*he*) came down;' 'to-day I must abide at thy house;' correspondent to which it is said of Zacchæus, that he 'received him joyfully.'—*See* the manner in which Abraham received the three men, Ge. xviii. 1—8; one of whom appears to have been the Lord, come down to put the men of Sodom to the test, ver. 20, 1, as He was now about to prove the inhabitants of Jerusalem, Jno. xv. 21—4, § 87.

7. *murmured*—as before, when the Pharisees had left our Lord's disciples to hunger, they blamed them for plucking and rubbing ears of corn upon the sabbath—*see* on 'If ye had known,' &c., Mt. xii. 7, § 24, p. 190—No one seems to have offered to receive our Lord when passing through Jericho; so that after having passed through that city of priests and Levites, he had to say to a publican, 'to-day I MUST abide at thy house.' Then, when he had submitted to the necessity of the case, they murmur, saying, 'That he was gone to be guest with a man that is a sinner.'—When Levi (Matthew) the publican made him a feast, the scribes and Pharisees murmured against his disciples, saying, 'Why do ye eat and drink with publicans and sinners?' Lu. v. 30, § 22, p. 168.

8. *Zacchæus stood, and said, &c.*—It is likely that Zacchæus had been convinced that Jesus was the true Messiah, partly by the knowledge Jesus had manifested of him when he called him by name: and Zacchæus now declares his willingness to obey the implied call to act worthy of his name—He walks humbly with the Lord in obeying his voice, and in now making his vow before him; he shews mercy in giving the half of his goods to the poor; and he does justly in restoring fourfold to those he had wronged —This sacrifice made by the publican is that which the Lord requires, not the ceremonial cleansings of the Pharisees, nor the sacrifices in which the priests and Levites were engaged, Mi. vi. 6—8, 'Wherewith shall I come before the LORD? . . . . 8, He hath shewed thee, O man, what *is* good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?'

give to the poor—De. xv. 11, 'For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.'—*See* the direction given to the rich young ruler, who seems not to have known that which was revealed to Zacchæus—'what *is* good,' Mt. xix. 16—22, § 75, p. 223.

taken any thing—The Baptist had said to the publicans who would prepare for the kingdom, 'EXACT no more than that which is appointed you,' ch. iii. 13, § 7, p. 53—*see also* the exhortation given to believers, 1 Th. iv. 6, 'That no *man* go beyond and defraud his brother in *any* matter: because that the Lord *is* the avenger of all such, as we also have forewarned you and testified.'

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Lu. xix. 2. *A man named Zacchæus.* The name Zacchæus is Hebrew, and shews that this man was a *Jew*. The publicans, therefore, were not all foreigners.

The chief among the publicans. Or, '*a chief publican.*'—*See* SCRIP. ILLUS.

3. *To see Jesus who he was.* 'To see what sort of a person Jesus was.'

4. *A sycomore tree. See on* ch. xvii. 6, § 70, p. 207.

7. *A man that is a sinner.* That Zacchæus was a *publican* was sufficient reason for his being called a sinner.—*See on* ver. 2, SCRIP. ILLUS.

8. *Stood.* Stood forth in the midst of the company, as about to make a solemn declaration of his purposes of charity and restitution.

The half of my goods. This was not a proclamation of his righteousness, nor the ground of his righteousness; but it was evidence of the sincerity of his repentance.

By false accusation. May probably signify any

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Lu. xix. 2, 3. There were several obstacles in the way of Zacchæus' coming to Jesus: '*he was rich*;' that, however, did not prevent, as he was willing to mingle with the crowd of Jesus' poor followers; then '*the press*' was so great, and '*he was little of stature*;' but having a willing mind, these obstacles vanished, and he did see Jesus.

4 *ver.* The means to which this rich man had recourse were such as were equally accessible to the poorest.

5 *ver.* Jesus, by his omniscience, made himself known to Zacchæus. He called him by name; he discovered his knowledge of Zacchæus' character, and his ability and willingness to entertain him: such knowledge of him by a stranger was well calculated to fix that attention upon Jesus, which had already been drawn to him by curiosity.

6 *ver.* Is it true that in every poor follower of Jesus requiring refreshment and shelter, our Lord is conferring upon us the same honour that he did upon Zacchæus? and do we '*make haste*,' '*come down*,' and receive '*him joyfully*?'

7 *ver.* Nothing is said of any entertainment received by Jesus from any of the multitude of priests

BE YE NOT UNWISE, BUT UNDERSTANDING WHAT THE WILL OF THE LORD IS.—Eph. v. 17.

TO DO GOOD AND TO COMMUNICATE FORGET NOT: FOR WITH SUCH SACRIFICES GOD IS WELL PLEASED.—Heb. xiii. 16.

Luke xix. 9—11.

9 fourfold. And Jesus said unto him, This-day is-' salvation'-come to this house', forso-
10 much-as he also is a-son of-Abraham. For the Son of man is-come to-seek and to-save that which-was-lost.

(G. 60.)—*Jesus, in the house of Zacchæus, delivers the parable of a nobleman and his servants.—Luke* xix. 11—27.

11 And as-' they '-heard these-things, he-added *and*-spake a-parable, because he was nigh

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Lu. xix. 8. *fourfold*—Under the law, it was appointed that if a man stole a sheep, and killed or sold it, he should give four sheep instead, Ex. xxii. 1—So David, when pronouncing sentence upon the rich man who had taken away the poor man's ewe lamb, 2 Sa. xii. 6, said, 'He shall restore the lamb fourfold.'

9. *salvation, &c.*—The Son of God was called Jesus, Mt. i. 21, § 2, p. 13, 'for he shall save his people from their sins.'—This salvation Zacchæus had experienced—*see* ver. 8, *supra*.—Temporal salvation came to the household of Lot, the kinaman of Abraham, in his exercising hospitality to the strangers, the Lord's messengers, who had come to prove the condition of the cities of the plain, Ge. xix. 1—3, 15—22—*see on* ver. 6, *supra*.

to this house—For the sake of righteous Joseph, the house of his Master was blessed, Ge. xxxix. 5—even the prison was favoured for his sake, ver. 22, 23—He was also for the salvation of all Egypt, xlvii. 25—When the Lord opened the heart of Lydia to receive the word of God, not only was she baptised, but her household, and she constrained Paul and his companions to come into her house, and abide there,

Ac. xvi. 14, 15—When the jailor asked what he should do to be saved, he was directed in the way of salvation, not only for himself but his house, ver. 31.

he also—The others mentioned immediately before were the blind beggars, who by their faith had manifested that they were children of Abraham—*see* §§ 78, 79, pp. 240—4.

son of Abraham—Abraham is 'the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also,' Rom. iv. 11—Ga. iii. 7, 'Know ye therefore that they which are of faith, the same are the children of Abraham.'—Abraham manifested his faith by his works, Ja. ii. 21—4—Zacchæus acted like his father Abraham, in gladly receiving the Lord as his guest—*see on* ver. 6, *supra*.

10. *For the Son of man, &c.—see on* Mt. xviii. 11, § 53, p. 82.

11. *nigh to Jerusalem*—Our Lord himself denominates Jerusalem 'the city of the great King,' Mt. v. 35, § 19, p. 126—The subject of discourse on the Holy Mount was His 'decease which he should

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kind of oppression, especially under the pretence of law. We may judge from this that he had been rapacious and unjust. The word translated, 'to take by false accusation,' is the same with that translated, 'to accuse falsely,' ch. iii. 14, § 7, p. 53.

Lu. xix. 8. *I restore* him *fourfold*. This was the measure of restitution required by the law of Moses from one who, having stolen a sheep, had killed or sold it, Ex. xxii. 1; 2 Sa. xii. 6. It was a larger measure than that required in other cases, Ex. xxii. 4; Le. vi. 2—5; Nu. v. 6, 7; and Zacchæus thus shews his readiness to make the most ample amends to all whom he may have wronged.

[Such conduct is required as an evidence of a man's conversion to God. A man who has hoarded ill-gotten gold, if he becomes a Christian, will be disposed to return it, or if that cannot be done, to do good with it. A man who has injured others—who has cheated them, or defrauded them, even by due forms of law—must, if he be a Christian, be willing, as far as possible, to make restoration. Zacchæus might have obtained this property by the decisions of courts of justice; but he now felt that it was wrong, and his conscience told him that in order to his being a true penitent he must make restitution.]

9. *This day is salvation come to this house.* This family. Christ himself, its author, Is. xlix. 6; Lu. ii. 29, 30, § 4, p. 25; or, as is most usual, the blessings of salvation: Ac. iv. 12; xxviii. 28.—*See* Prac. Ref.

[And although Zacchæus is just after spoken of in the third person, yet we have only to suppose that the latter clause was addressed to the *by-standers*, and the former to Zacchæus, whose declaration required some reply. At any rate we may suppose that our Lord's answer was so worded, as that, though directed to Zacchæus, it might also apply to the by-standers; who, indeed, seem alluded to in the reproof implied in the words καθότι, &c., q. d., Rom. iii. 11.—*Bloomf.*]

[By οἶκος is meant the *family*, including the master of it, by whose example and precepts all its members would be brought into the way of salvation, Ac. x. 2.]

10. *Son of man.* No title is more frequently given to the Saviour than this. When he speaks of himself, this is the most common appellation by which he is known. Probably there was a reference to Da. vii. 13. The Saviour chose to adopt an appellation which identified him with ourselves. He. ii. 14—6, '*Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil*; 15, *and deliver them who through fear of death were all their lifetime subject to bondage*. 16, *For verily he took not on* him the nature of *angels; but he took on* him *the seed of Abraham.*'

To seek and to save. That cannot be a matter of indifference to any who call themselves Christians, which the Son of God sought by his toils and his death.

11. *Spake a parable.* This parable is very similar to that of the talents, Mt. xxv. 14—30, § 86, but will be found differing in several interesting particulars.—*See* Scrip. Illus., *infra*; *also* Addenda, p. 251.

Nigh to Jerusalem. Zacchæus probably lived in the high road from *Jericho* to *Jerusalem*, which

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who inhabited Jericho. In their blindness they seem to have allowed the Lord of glory to pass, without offering him one act of hospitality. He must of necessity, self-invited, become the guest of a publican; then doubtless they would be among the first to cry out, '*That he was gone to be guest with a man that is a sinner.*'

Lu. xix. 8. Justice and mercy are the two great claims which the truth makes upon our property; and if these have been openly neglected, it is proper that we as openly confess our fault, and declare our purpose of instant amendment.

9 *ver.* By works was the faith of Abraham made manifest; and they are the true children of Abraham who have the same living faith made manifest by works. The Lord honoured Zacchæus, as he had honoured Abraham, by becoming his guest. To us may it also be said, '*I was a stranger, and ye took me in.*'—*See* Mt. xxv. 35.

[Let us see what it is that constitutes a man '*a son of Abraham.*' It is not ceremonial religion, but heart conversion to God, ever ready to manifest itself '*in newness of life.*'—Forasmuch as any man is a son of Abraham, salvation comes to his house, and

LUKE xix. 12—.5.

to-Jerusalem, and *because* they thought that the kingdom of God should ἀμέλει immediately appear *αναφαινεσθαι*. He-said therefore, A-certain noble *ἐνγένης* man went into a-far country to-receive for-himself a-kingdom, and to-return. And he-called his ten servants, and-delivered them ten pounds, and said unto them, Occupy *Πραγμα-ευσασθε* till I-come. But his citizens hated him, and sent a-message after him, saying, We-will *have* this *man* to-reign over us. And it-came-to-pass, *that* when he was-returned,

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accomplish at Jerusalem,' Lu. ix. 31, § 51, p. 54—He had plainly intimated that his death by crucifixion was now to take place at Jerusalem, Mt. xx. 18, .9, § 77, p. 235.

Lu. xix. 11. *kingdom of God*—Jesus had been accustomed to discourse to them concerning the kingdom of God, Mk. i. 14, .5, § 16, p. 107; Mt. v. 3—10, § 19, p. 120—..2; Lu. ix. 11, § 40, p. 311.

immediately appear—or *shine forth*—so after his resurrection the disciples asked him, saying, 'Lord, wilt thou at this time restore again the kingdom to Israel?' Ac. i. 6—The apostle Paul had to warn the believers at Thessalonica against being deceived on this point, 2 Th. ii. 1—3—but by Peter we are warned, that in the last days the danger will be rather in the opposite direction, 2 Ep. iii. 3, 4.

12. *went into a far country*—so the householder who let out his vineyard to husbandmen, Mt. xxi. 33, § 84, p. 286—*comp. also* with the parable of the talents, xxv. 14—30, § 86, p. 347—*comp.* Lu. xix. 12—27, with Mt. xvi. 27, § 50, p. 43.

to receive for himself a kingdom, &c.—Da. vii. 14, 'And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.'

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would leave the distance to *Bethany* to be travelled the next day, comparatively easy. From the narrative, 'he was nigh to *Jerusalem*.'

Lu. xix. 11. *Jerusalem.* The capital of Judæa, and where it was supposed should be the throne of Messiah's kingdom.

That the kingdom of God, &c. The expectation was universal in all the land, and in every part of the world into which any of the Jewish people had been scattered, that about this time a great deliverer would rise up in Judæa, and subdue all the kingdoms of the earth, and make the Jews rulers over all. The fact of such multitudes joining themselves to Jesus would be greatly calculated to fix all hopes in him as the expected Messiah.

This parable was delivered to prepare the minds of his followers for the withdrawal of our Lord for a time from the earth.

[Here it is plainly intimated that the king had first to go and receive for himself the kingdom, before it would be established in the promised peace, blessing, and glory; and that there was, in the interim, to be a time of probation for those who shall be received into the possession of honour and power in the kingdom, at their Lord's return.]

12. *A certain nobleman.* Represents Christ, the Son of God, who is gone into heaven to receive from his Father the kingdom, and to return with power 'to execute judgment' (Jude 15) upon mankind.—*Lonsdale and Hale.*

Nobleman. Properly, 'one well born;' noble by birth.

and to return—*see* the assurance of his return given by two angels at the time of his ascension, Ac. i. 11, 'Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.'—*See also* Peter's statement in the temple, iii. 19—21—His return was represented by that of the high priest, from the inner sanctuary, He. ix. 24—.8.

13. *his ten servants*—Only three are mentioned in the parable of the talents, Mt. xxv. 15, § 86. p. 347.

ten pounds—Here all seem to have received alike; whereas, in the parable of the talents, one receives five, another two, and a third only one talent, each according to his several ability, *ibid.*

Occupy till I come—It is in the view of the coming of our Lord, that we are called upon to exercise diligence and faithfulness with regard to his word—*see* in both the beginning and in the end of the Apocalypse, ch. i. 3; xxii. 6, 7, 18—20.

14. *his citizens*—'His own received him not,' Jno. i. 11, § 7, p. 47.

We will not have *this, &c.*—When Pilate asked them, 'Will ye that I release unto you the King of the Jews?' they prayed him that he should rather release Barabbas, Mk. xv. 9, 11, § 90, p. 450—When he said again unto them, ver. 12, 'What will ye then that

To receive for himself a kingdom. Probably in allusion to the kings of Judæa, who used to go to Rome to receive the investiture of their kingdom from the Roman emperors, and then return to Judæa in the full glory of their character. Herod the Great went the long journey to Rome, to obtain the kingdom of Judæa from Anthony, in which he succeeded; and, having received the kingdom, he afterwards travelled from Judæa to Rhodes, in order to obtain a confirmation of it from Cæsar, in which he was equally successful. Archelaus, the son and successor of Herod, did the same; and to him our Lord most probably alluded.—*And see on ver.* 14, *next page.*

13. *His ten servants.* Rather, according to the original, 'ten of his servants.'—*Lonsdale and Hale.*

Ten pounds. 'Ten minæ.' The mina was equal to sixty shekels. Valuing the shekel, therefore, at half-a-crown, the ten minæ would amount to 75*l.* of our money. The exact amount of it is of no consequence to the application of the parable.

Occupy till I come. *πραγματευσασθε ἕως ἐρχομαι, i. e.,* 'do business with it;' 'trade with it;' 'be busy,' so the word properly signifies.

14. *His citizens.* Or countrymen; the Jewish people, who professed to be the subjects of the kingdom of God.

And sent a message after him. The word seems to imply, their sending ambassadors to a superior court, to enter their protest against his being admitted to the regal power. In such a solemn manner

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other members of the family come to be blessed along with him.—Of Abraham the Lord said, '*I know him, that he will command his children and his household after him, and they shall keep the way of the* LORD, *to do justice and judgment; that the* LORD *may bring upon Abraham that which he hath spoken of him,*' Ge. xviii. 19.]

[Lu. xix. 11. We ought to study well the nature of the Redeemer's kingdom, that we may the better understand our present position, and form just expectations of the future. Our Lord was drawing near to Jerusalem, and his numerous attendants supposed that he, as the long-promised son of David, was about to set up his kingdom in outward splendour; but he would not that his disciples should be deluded with hopes that were not to be realized: he would have their expectations grounded upon the truth of God.]

12 *ver.* As to his personal presence, Jesus is now absent from the earth; but it will not be always so: as truly as he has gone '*to receive for himself a kingdom,*' he will return.

13 *ver. See margin.*

14 *ver.* Let us never by disobedience to the commands of our Lord, practically acquiesce in the message of the rebellious Jews.

15 *ver.* Our Lord will assuredly return, having

LUKE xix. 16—22.

having-received the kingdom, then he-commanded these servants to-be-called unto-him, to-whom he-had-given the money, that he-might-know how-much every-man had-
16 gained-by-trading διεπραγματευσατο. Then came the first, saying, Lord, thy pound
17 hath-gained προσειργασατο ten pounds. And he-said unto-him, Well, *thou*-good servant: because thou-hast-been faithful in a-very-little, have-thou authority εσθι
18 εξουσιαν εχων over ten cities. And the second came, saying, Lord, thy pound hath-
19 gained εποιησε five pounds. And he-said likewise to-him, Be thou also over five cities.
20 And another came, saying, Lord, behold, *here is* thy pound, which I-have-kept εἰχον
21 laid-up in a-napkin: for I-feared thee, because thou-art an-austere man: thou-takest-up
22 that thou-layedst-not down, and reapest that thou-didst not sow. And he-saith unto-him, Out-of thine-own mouth will-I-judge thee, *thou* wicked servant. Thou-

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I shall do *unto him* whom ye call the king of the Jews?' 13, 'They cried out again, Crucify him.' 14, 'And they cried out the more exceedingly, Crucify him.'—When he asked, 'Shall I crucify your king?' the chief priests answered, 'We have no king but Cæsar,' Jno. xix. 15, § 90, p. 443.—In the parable of the talents, Mt. xxv. 14—30, § 86, p. 347, there is no mention made either of the nobleman's receiving a kingdom, or of his citizens' rejecting him.—*See* ADDENDA, p. 251.

Lu. xix. 15. *he commanded, &c.*—Our Lord, in other parables as well as in this, and in that of the talents, intimated his design of calling his servants to account, Mt. xviii. 23, § 53, p. 84; Lu. xvi. 2, § 69, p. 196.

16. *thy pound*—Ps. cxv. 1, 'Not unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, *and* for thy truth's sake.'

17. *good servant! . . . faithful, &c.*—so to him who had doubled the five talents it is said, Mt. xxv. 21, § 86, p. 348, 'Well done, *thou* good and faithful servant;' &c.

ten cities—Correspondent to the ten pounds which he had gained, ver. 16, he is given rule 'over ten cities' in the kingdom his Lord had gone to receive, ver. 12—so also, he that had gained five pounds is made ruler over 'five cities,' ver. 18, 19.—There is here a difference in the measure of reward, correspondent to the degree of improvement; whereas in the parable of the talents, no difference is marked, either in the degree of improvement, or the measure of reward, in the case of the faithful servants—Each produces simply a double of what was given him. Mt. xxv. 20, 22, § 86, p. 348, and each receives the same commendation, the same appointment to rule, and the same invitation into the joy of his lord, 21, 23.

20. *kept laid up in a napkin*—In the parable of the talents, the slothful servant hid his talent in the earth, ver. 24, 25, § *ib.*

21. *feared thee*—1 Jno. iv. 18, 'There is no fear in love;'

austere man, &c.—see 'hard man,' &c., Mt. xxv. 24, § 86, p. 349.

22. *Out of thine own mouth, &c.*—Job xv. 5, 6; Mt. xii. 37, § 31, p. 238—'With the froward thou wilt shew thyself froward,' Ps. xviii. 26.

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did the Jews protest, as it were, before God, that Christ should not reign over them.

Our Lord manifestly alludes to the case of Archelaus, who went to Rome to solicit the emperor that he might be reinstated in his father's kingdom; and the Jews sent an embassage, consisting of fifty men, after him, to petition and plead against him. As this fact was fresh in the memory of the Jews, it makes this parable much more striking. He returned to his kingdom, and took ample vengeance on the Jews.

[Lu. xix. 17. *Over ten cities.* This is to be understood of the kingdom the nobleman had just received. His former trustiest and most faithful servants he now represents as being made governors, under him, over a number of cities, according to the capacity he found in each, which capacity was known by the improvement of the mina.—*A. C.*]

19. *Be thou also over five cities.* According as he had proved himself able to do well, so was he appointed to increased usefulness, to enlarged opportunity of blessing others.

[20. *Kept laid up in a napkin.* A towel. He means by it that he had not wasted it, nor thrown it away, but had been very careful of it. This unprofitable servant, both in his conduct and defence, appears to be well represented in the Romanist, who, under the pretence of fearing to abuse the word of God, wraps it up in the unanimous consent of the fathers, and refuses to make use of it, as commanded by the Giver of every good gift. Nor are those less to blame who, acknowledging the goodness of the word, and our freedom of access thereto, still continue in its neglect, both as to study and practice.]

21. *An austere man.* αὐστηρός The word signifies, 1, (as applied to feeling) *dry, harsh*; 2, (as applied to the taste) *sour* and *crabbed*. In a metaphorical sense it signifies *severe* and *cynical*; or, in another view, *hard* and *griping.—Bloomf.*

[*Thou takest up, &c.* This is exegetical of the preceding; and, like that in Mt. xxv. 24, seems to have been a proverbial mode of expression, to denote a grasping disposition. Hence it well designates that grasping spirit which exacts from others what it does not give to others, as in the case of a slave-master, who requires that personal service of his slave, which he does not give him the power to ren-

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received the kingdom. Are we ready to be brought before him, to render an account of the use we have made of the good word of his grace?

[Lu. xix. 16. Have we so prized and used the whole word of God, as that it has brought forth its fruit in our hearts and lives? Have we exercised ourselves in, and according to, the scriptures, for the advantage of our families, of the church, and of the world? Have we sought to make gain for God of every opportunity we have been given in his good providence? And have we found that our treasure was not spent, but that it increased abundantly, the more we occupied ourselves therein? Have we thereby been enabled, not only to know our duties and our privileges, but also to enjoy his works of creation, the arrangements of his providence; and, above all, the display of his wisdom and goodness in the scriptures themselves?]

17 *ver.* How blessed to have it said by the righteous Judge, '*Well*, thou *good servant!*' Lord, help us by thy grace, that by our faithfulness we may prove our faith sincere.

[18 *ver.* As the first said, '*Lord, thy pound hath gained ten pounds*,' so the second speaks not of his own doings, but of that which the pound hath made. It is the Lord's treasure which hath done all. Let the word of God have free course, and good will result.]

19 *ver. See margin.*

[20 *ver.* Even the slothful servant had been careful to preserve the pound entire as he had received it; but this did not avail, neither will it with any, to boast that they have been given the keeping of the oracles of God, when they have wrapt them up from those that would gladly have made use of them.]

[21 *ver.* Let us beware of having hard thoughts of God, and of having low thoughts of the good seed of his word; so as to be, like the poor Romanist, more afraid of abusing our privileges, than desirous of coming by means of the scriptures, into communion with the mind of God.]

THE LORD HATH PREPARED HIS THRONE IN THE HEAVENS; AND HIS KINGDOM RULETH OVER ALL.—Psa. ciii. 19.
EACH FAITHFUL SERVANT WILL, IN HIS DEGREE, HAVE HIS PROPER PLACE ASSIGNED TO HIM IN THE KINGDOM.

Luke xix. 23—.7.

knewest that I was an-austere man, taking-up that I-laid-not-down, and reaping that
23 I-did-not-sow: wherefore then gavest-not-thou my money into the bank τραπεζαν,
24 that at-my coming I-might-have-required επραξα mine-own with usury? And he-said
unto-them that-stood-by, Take from him the pound, and give *it* to-him that-hath ten
25 pounds. (And they-said unto-him, Lord, he-hath ten pounds.) 26, For I-say unto-you,
That unto-every-one which hath shall-be-given; and from him that-hath not, even that
27 he-hath shall-be-taken away from him. But those mine enemies, which would not that-
I should-reign over them, bring hither, and slay κατασφαξατε *them* before me.

SCRIPTURE ILLUSTRATIONS.

Lu. xix. 22. *Thou knewest, &c.*—*see also* what is said to the wicked and slothful servant, Mt. xxv. 26, .7, § 86, p. 349.

24. *Take from him the pound, &c.*—so with regard to the unoccupied talent, ver. 28, § *ib.*

25. *he hath ten pounds* — Although the king called the servants before him to know 'how much every man had gained by trading,' ver. 15, they appear to have been allowed to retain what they had gained, as well as that they were rewarded.

26. *unto every one which hath—comp.* Mt. xiii. 12, § 32, p. 245; xxv. 29, § 86, p. 350.

27. *those mine enemies*—Ps. ii. 4, 5, 'He that sitteth in the heavens shall laugh: the LORD shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure.—ver. 10—.2, Be wise now therefore, O ye kings: be instructed, ye judges of the earth. 11, Serve the LORD with fear, and rejoice with trembling. 12, Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in him.'—cx. 1, 2, &c., 'The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.'—2 Th. i. 7—9, 'And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 8, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: 9, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;'

slay—This had before been threatened, Is. i. 20, 'But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken *it*.'—ver. 28, 'And the destruction of the transgressors and of the sinners *shall be* together, and they that forsake the LORD shall be consumed.'—lxvi. 4, 'I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose *that* in which I delighted not.'—Jude 14, .5, 'And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.'

NOTES.

der. In the application it well represents the language of the murmuring sinner against God, for demanding more of man than he has given him power to perform.—*See* Rom. ix. 19, 20.—*Bloomf.*]

Lu. xix. 22. *Thou knewest that I, &c.* This (as Mr. Greswell observes) 'is an exquisite specimen of irony and refutation at the same time. It meets and exposes his plea on the proper principle of the *argumentum ad absurdum*, and the *argumentum ad hominem*, both; admitting apparently the truth of his premises, yet shewing that, even on his own assumptions, they led to a conclusion condemnatory of himself.'—*Ibid.*

23. *Into the bank.* τράπεζαν. The word denotes, 1, a *table*; 2, a money-table, or counter, on which the money-changers did their business. But as those counters were, no doubt, provided with *tills* for the deposit of money, so τράπεζα came to mean, 3, *a place for the investment of money*; just as our *bank*, derived from ἄβαξ, originally only denoted a *counter*.—*Ibid.*

With usury. συν τοκῳ, 'with its produce,' *i. e.*, what the loan of the money is fairly worth. But this is no plea for *usury*, that is, the taking of such interest as implies any degree of oppression or extortion.

[Mr. Greswell has shewn at large that the accessions which should have been made to the trust, under such circumstances, would be as liable to be claimed by the original owner, as the trust itself; and the mere non-use of his trust, according to his intentions, would be as much a violation of his rights, and as contrary to his wish, as its positive abuse in any conceivable way.—*Bloomf.*]

26. *Every one which hath.* I.e., every one that hath *gained*, and *vice versa*. This seems to be a proverbial expression. It means, whosoever rightly improves what is committed to him, shall receive more, or shall be rewarded.

27. *But those, &c.* By the punishment of those who would not that he should reign over them, is denoted the ruin that was to come upon the Jewish nation for rejecting the Messiah, and also upon all sinners for not receiving him as their King.—*See* on the parable of the talents, in Mt. xxv. § 86, pp. 347—.50.

And slay them. This part of the parable received its first fulfilment in that terrible vengeance which fell upon the Jews, for their rejection of Christ, when Jerusalem was destroyed by the Romans. It will be again fulfilled, when Christ, sitting '*in the throne of his glory*,' shall punish '*with everlasting destruction*,' 2 Th. i. 9, all those who shall have refused to receive him as their Saviour and their King.—*Lonsdale and Hale.*

PRACTICAL REFLECTIONS.

Lu. xix. 22. By knowing how we now deal with his word, we may know how our Lord will deal with us hereafter. He will delight in those who delight in it; but to the froward, he will shew himself froward

23 *ver.* What we cannot, or will not, ourselves occupy, we should at least allow others to use. By withholding from others, we make ourselves poor indeed.

24, .5 *ver.* He who is received into the kingdom, retains what he had gained in the stewardship.

26 *ver.* Let us have the treasure of God in our hearts and in our lives; if it remain merely in our hands, it will be lost to us for ever.

27 *ver.* If we desire to be partakers of the kingdom with Christ, let us not by our evil tempers, or unholy lives, shew that we will not have him to reign over us.

ADDENDA.

PARALLELISM OF LUKE xix. 12—27, § 80, p. 248, AND MATTHEW xxv. 14—30, § 86, p. 347.

12	He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.		For *the kingdom of heaven is* as a man travelling into a far country,
13	And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.		*who* called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.
14	But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.		
			Then he that had received the five talents went and traded with the same, and made *them* other five talents.
			And likewise he that *had received* two, he also gained other two.
			But he that had received one went and digged in the earth, and hid his lord's money.
15	And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.		After a long time the lord of those servants cometh, and reckoneth with them.
16	Then came the first,		And so he that had received five talents came and brought other five talents,
	saying, Lord, thy pound hath gained ten pounds.		saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.
17	And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.		His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.
18	And the second came, saying, Lord, thy pound hath gained five pounds.		He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.
19	And he said likewise to him, Be thou also over five cities.		His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.
20	And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin:		Then he which had received the one talent came and said, Lord,
21	for I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.		I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:
		25	And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine.
22	And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:	26	His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:
23	wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?	27	thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.
24	And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.	28	Take therefore the talent from him, and give *it* unto him which hath ten talents.
25	(And they said unto him, Lord, he hath ten pounds.)	29	For
26	For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.		unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.
		30	And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth
27	But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.		

AND, BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME, TO GIVE EVERY MAN ACCORDING AS HIS WORK SHALL BE.—Rev. xxii. 12.

THE WAGES OF SIN IS DEATH; BUT THE GIFT OF GOD IS ETERNAL LIFE THROUGH JESUS CHRIST OUR LORD.—Rom. vi. 23.

SECTION 81.—(G. 61—.3.)—[*Lesson* 74.]—AFTER THE EXPIRATION OF THE SABBATH, SIX DAYS BEFORE THE PASSOVER, THAT IS, ON SATURDAY, THE EVENING OF THE NINTH OF NISAN, JESUS ARRIVES AT BETHANY.* HE IS ENTERTAINED AT SUPPER,† AT BETHANY, IN THE HOUSE OF SIMON THE LEPER; AND IS ANOINTED THERE BY MARY THE SISTER OF LAZARUS: THE DISCIPLES, AND ESPECIALLY JUDAS ISCARIOT, TAKING OFFENCE THEREAT, ARE REPROVED BY HIM. PARTICULARS OF THE FIRST DAY IN PASSION WEEK, SUNDAY, THE NINTH OF THE JEWISH NISAN.—Matt. xxvi. 6—13. Mark xiv. 3—9. Luke xix. 28. John xi. 55—xii. 11.

INTRODUCTION AND ANALYSIS.

Jesus, having spoken the parable of the nobleman and his servants, in which he plainly shewed that faithfulness is required in his stewards, and will be rewarded in the kingdom: and that woe is awaiting those who will not have Christ to reign over them—*see* Lu. xix. 11—27, § 80, p. 247—

Lu. xix. 28. Our Lord proceeds on his journey to Jerusalem; where, from the case of Judas, and that of the Jewish priesthood, it is made to appear, that not without cause had our Lord spoken of the wicked servant, and of the bitter opposition to the enemies of the King.

Jno. xi. 55, .6. In order to prepare for the approaching passover, many have come up from the country '*to purify themselves.*' They seek Jesus, and talk among themselves, saying, '*What think ye, that he will not come to the feast?*'

— xi. 57. The chief priests and the Pharisees have commanded, that if any man know where Jesus is, he should report it, in order that he may be apprehended.

— xii. 1. Six days before the passover Jesus arrives at Bethany, where Lazarus is, whom he raised from the dead.

Mt. xxvi. 6. Mk. xiv. 3. Jno. xii. 2. A supper is prepared for Jesus in the house of Simon the leper: Martha waits on the guests; Lazarus sits at the table with Jesus.

— xxvi. 7. — xiv. 3. — xii. 3. While Jesus is sitting at table, Mary takes an alabaster box of the very precious ointment called spikenard, and pours it on his head; thus expressing her hope and desire that he should be King. She also anoints his feet, and wipes them with the hair of her head, performing thus, in the humblest manner, the most expressive act of hospitality.—*Comp.* a former anointing of the feet, Lu. vii. 36—50, § 29, pp. 229—32. The house is '*filled with the odour of the ointment.*'

— xxvi. 8, 9. — xiv. 4, 5. — xii. 4—6. One of the twelve, Judas Iscariot, who is the treasurer of the company, has been in the habit of purloining, and seems to be aggrieved at not being consulted in Mary's disposal of her property. He calls the anointing of Jesus a '*waste of the ointment*;' but knowing that it would not be seemly to own the true cause of his chagrin, he pretends to be indignant because the ointment had not been sold, and the price of it made use of for the poor. This incipient Antichrist seems in danger of infusing his own spirit into others of the apostles.

— xxvi. 10—.3. — xiv. 6—9. — xii. 7, 8. It does not appear that any of the disciples are prepared to vindicate the right of Jesus to the anointing; or the right of the woman to confess Jesus as the Christ, without consulting Judas as to her manner of doing so. But Jesus himself takes up the matter, and improves it for the benefit of his disciples in all time coming.

1st. He vindicates the right of private judgment—the right of the woman to serve the Saviour with her best, independent of the control of even the apostles, saying to them, '*Let her alone.*'

2nd. He questions the motives of the disciples in troubling the woman, Mt. xxvi. 10; Mk. xiv. 6.

3rd. He testifies that Mary (who chose *the good part*) hath wrought a good work on him, Mt. xxvi. 10; Mk. xiv. 6.

4th. He teaches that we need never want an opportunity of doing good; but that the present action is most opportune: he is not to be with them always, Mt. xxvi. 11; Mk. xiv. 7; Jno. xii. 8.

5th. The woman has done according to her ability, Mk. xiv. 8.

6th. It is the anointing for Jesus' burial, which he now for the first time predicts, Mt. xxvi. 12; Mk. xiv. 8; Jno. xii. 7.

7th. Mary has given an example of that generous devotion, free from Antichristian control, whereby the savour of the knowledge of Christ is to be universally diffused; so that wheresoever this gospel of the kingdom is preached throughout the whole world, this which Mary hath done is to '*be told for a memorial of her.*'

Jno. xii. 9. Many of the Jews come to Bethany to see Jesus, and '*Lazarus also, whom he had raised from the dead.*'

— xii. 10, .1. The chief priests consult to put Lazarus as well as Jesus to death, because many attracted to Jesus by the miracle are led to believe on him.

No. 81.—(G. 61.)—*After the expiration of the sabbath, six days before the passover, that is, on Saturday, the evening of the ninth of Nisan, Jesus arrives at Bethany.*

LUKE xix. 28.

28 [a]And when-he-had-thus-spoken, he-went before, ascending-up to Jerusalem.[b]
(Ch. xix. 29, § lxxxii. p. 260.)

JOHN xi. 55—xii. 1.

(Ch. xi. 54, § lviii. p. 133.)

[b]And the Jews' passover was nigh-at-hand: and 55 many went-out-of the country-up to Jerusalem before the passover, to purify themselves. Then 56

SCRIPTURE ILLUSTRATIONS.

Jno. xi. 55. *passover—see* ADDENDA, § 6, pp. 4.3, .4, and ch. vi. 4, § 40, p. 311.

purify themselves—It appears from Nu. ix. 6—13; 2 Chr. xxx. 17—.9, that cleanness, according to the law of Moses, was required in all who kept the feast of the passover, at the time appointed, Ex. xii. 3—6.

NOTE.

Jno. xi. 55. *To purify themselves.* The 'many' who are here spoken of as going '*up to Jerusalem before the passover, to purify themselves,*' were such as had contracted some legal defilement, from which they could not be purified without the performance of certain rites in the temple at Jerusalem.—*See* SCRIP. ILLUS., *supra.*

[FOR PRACTICAL REFLECTION, *see margin.*]

* 'He would thus arrive at Bethany on the first day of the week, as he arose again on the first day of the next: and as the former of these extremes was the beginning, so was the latter the close, of the period of his humiliation, or of what St. John calls ὡραν ἐαυτου, *his hour*;—and the close of the period of his humiliation was also the beginning of his glorification.'—*Greswell*, Vol. III. Diss. xxxviii. p. 69.—*And see* ADDENDA, p. 298.

† 'On the time of the unction at Bethany,' *see* ADDENDA, p. 258, *infra*.

JOHN xi. 57; xii. 1.

sought-they for-Jesus, and spake among themselves, as-they-stood in the temple, What
57 think ye, that he-will-'not'-come to the feast? Now both the chief-priests and the Pharisees had-given a-commandment, that, if any-man knew where he-were, he-should-shew *it*, that they-might-take him.

Ch. xii. 1. Then Jesus six days before προ ἑξ ἡμερων the passover came to Bethany, where Lazarus was which had-been-dead, whom he-raised from the-dead.

(G. 62.)—*Jesus is entertained at supper, at Bethany, in the house of Simon the leper; and is anointed there by Mary the sister of Lazarus: the disciples, and especially Judas Iscariot, taking offence thereat, are reproved by him.*

MATT. xxvi. 6—13. (Ver. 5, ∂ lxxxvi. p. 356.)	MARK xiv. 3—9. (Ver. 2, ∂ lxxxvi. p. 356.)	JOHN xii. 2—8.
6 [a] Now when-'Jesus'-was in Bethany, in the-house of-Simon the leper,[b]	3 And being in Bethany in the house of-Simon the leper, as-'he'-sat-at-meat,	[b] There they-made him a- 2 supper; and Martha served: but Lazarus was one of-them-that sat-at-the-table-with him.
7 there-came-unto him a-woman having [c] an-alabaster-box of-[d]	there-came a-woman having an-alabaster-box of-	Then took 3 Mary [c] a-pound of-

SCRIPTURE ILLUSTRATIONS.

Jno. xi. 56. *spake among themselves*—When before in Jerusalem, he had been the subject of much conversation among the people, who entertained contradictory opinions respecting him, ch. vii. 31, 32, 40—44, § 56, p. 94—6; x. 19—21, § *ib.*, p. 117.

that he will not come to the feast?—Jesus had absented himself from Jerusalem at the preceding passover, ch. vi. 4, p. 311; vii. 1, § 52, p. 70—He had since then attended the feast of tabernacles, ver. 2—10, §§ 54, 55, pp. 87, &c., and of dedication, x. 22, 23, § 56, p. 120: but in both instances his life was threatened, viii. 59, § 55, p. 108; x. 31, § 56, p. 122—He had recently approached quite to the suburbs of Jerusalem, but he seems to have returned without entering the city, xi. 17, 18, 54, § 58, pp. 129, 133.

57. *the chief priests and the Pharisees, &c.*—They had, after the raising of Lazarus, gathered a council; upon which occasion Caiaphas uttered that remarkable prophecy respecting the expediency of Jesus being made a sacrifice for the people, ch. xi. 45—52, § *ib.*, p. 132—ver. 53, 'Then from that day forth they took counsel together for to put him to death.'

Ch. xii. 1. *whom he raised from the dead*—as described, xi. 17—44, § 58, pp. 129—132.

Mt. xxvi. 6. *Bethany*—A village on the east of the mount of Olives, adjoining Bethphage, Mk. xi. 1, § 82, p. 260—Jno. xi. 18, § 58, p. 129, 'Bethany was nigh unto Jerusalem, about fifteen furlongs off:'—Jesus, on the evening of the day upon which he made his public entry into Jerusalem, went out to lodge at Bethany, Mt. xxi. 17, § 82, [Mk. xi. 11.]

Simon the leper—Three of the evangelists are particular in the mention of a cure of leprosy by our Lord at an early period of his ministry, Mt. viii. 2—4, [Mk. i. 40—4; Lu. v. 12—4, § 21, p. 159.]—If Simon was the husband of Martha, and the family had this experience of the power of Jesus, it was not to be wondered at that he had been met by both Martha and Mary with the words, Jno. xi. 21, 32, § 58, pp. 129, 130, 'Lord, if thou hadst been here, my brother had not died.'

Jno. xii. 2. *Martha served*—This was characteristic of Martha—*see before*, Lu. x. 38—42, § 61, pp. 149, 150.

NOTES.

Jno. xii. 1. *Six days before the passover.* See ADDENDA, p. 258, '*On the date of the arrival at Bethany.*'

Bethany. About fifteen furlongs from Jerusalem.—*See* GEOG. NOT., § 58, p. 134.

Mt. xxvi. 6. *Simon the leper.* 'So called by surname, because he *had been* a leper, and had probably been cured by Christ. So Matthew was called the *publican*, as having been such.'—*Bloomf.*

'He was probably the *husband* of Martha, and either of them might be called indifferently the owner of the house.'—*Greswell.*

Jno. xii. 2. *Supper.* The meal ordinarily taken after sunset.

3. *Mary. Comp.* ch. xi. 2, § 58, p. 127. She was sister to Lazarus.

[This must not be confounded with that anointing of our Lord mentioned by Luke, vii. 36—50, § 29, p. 229. A careful comparison of that narrative with the present will discover much to distinguish the one event from the other. This is, Jno. xii. 3, attributed expressly to Mary, doubtless the sister of Martha and Lazarus; the woman in Luke is called a *sinner*. That seems to have occurred at *Nain*; this, Jno. xii. 1, in *Bethany*. Neither is the woman at *Nain*, who was a great sinner of that city, to be confounded with Mary, a woman of *Magdala*, who was afflicted in the providence of God, and out of whom seven devils were cast by his Son. Nor is there any more propriety in supposing Mary of Magdala to be the Mary who anointed our blessed Lord at *Bethany* on this occasion. Many have also distinguished the anointing of our Lord, as related by John, from the same as recorded by Matthew and Mark. It is more natural to suppose that Matthew and Mark having discontinued the history after Jesus left Jericho, until his triumphal entry into Jerusalem, for which there were powerful reasons, would not resume it to notice the fulfilment of prophecy, and should delay to refer to this anointing, until they had to record the iniquity of Judas, who, at the conclusion of our blessed Lord's ministry, covenanted with the chief priests, &c., to betray him, to satisfy his cupidity and covetousness, which first exhibited itself at the supper at Bethany.—*See* ADDENDA, p. 258, '*On the time of the unction at Bethany.*']

Mt. xxvi. 7. *An alabaster box.* This denotes not a box but a cruse of ointment or unguentory, which (as we learn from the writers on antiquities) was much of the form of our oil-flasks, with a long and narrow neck.

PRACTICAL REFLECTION.

[Jno. xi. 57. Those among God's professing people who were the acknowledged guides in religion, and those who were the most strictly observant of outward purifications, were so far from the truth and from purity of heart, that they not only rejected him unto whom the law pointed, but laid it upon the consciences of the people that they should assist in his apprehension. Ought the people without inquiry to have been obedient to their guides? Should they not rather have each inquired, What is the truth? These divinely-appointed and state-supported teachers were verily guilty; but it is to be observed, that the people also were guilty in allowing themselves to be led by their venerable hierarchy. It is to be

MATT. xxvi. 8.
very-precious ointment,

and poured *it* on his head,
[f] as-he -sat *at meat*.[6]

MARK xiv. 4.
ointment of-spikenard
very-precious;
[e] and she-brake the box,
and-poured *it* on his head.[f]

JOHN xii. 4.
ointment of-spikenard,
very-costly [c]
πιστικῆς πολυτίμου.

[g] *and* anointed the feet of Jesus, and wiped his feet with her hair; and the house was-filled with the odour of-the ointment.[h]

8 [h] But when-his disciples'-saw *it*,[i]

[i] Then saith one of his disciples, Judas Iscariot, Simon's *son*, which should μέλλων betray him,

SCRIPTURE ILLUSTRATIONS.

Jno. xii. 3. *ointment*—Ca. i. 3, 'Because of the savour of thy good ointments thy name *is as* ointment poured forth.'

spikenard—This fragrant perfume is mentioned in the Song of Solomon, i. 12; the words might have been repeated by Mary: 'While the king *sitteth* at his table, my spikenard sendeth forth the smell thereof.' —In the enumeration of 'chief spices,' &c., iv. 13, 14, spikenard is repeatedly mentioned.

Mt. xxvi. 7. *poured* it *on his head*—To anoint the head with liquid perfume was customary at feasts—*see* Ps. xxiii. 5; Ec. ix. 8—It was expressive of love, Ps. cxxxiii. 1, 2—It was a common mark of respect from the host to his guests, Lu. vii. 46, § 29, p. 231— But there was something uncommon in the present anointing; by it Mary most probably expressed her faith in Jesus as being the Christ, the promised Messiah, Ps. ii. 2—6; xiv. 1—8, to which intention of the woman Jesus seems to allude, Mt. xxvi. 13, *infra*, where by 'this gospel' Jesus seems to mean that which was declared by the act of the woman, viz., 'that Jesus is the Christ.'

Jno. xii. 3. *his feet*—Mary was described, Lu. x. 39, § 61, pp. 149, 150, as one who 'sat at Jesus' feet, and heard his word.'—Jesus had now just ended a long and toilsome journey—*see* Lu. xiii. 33, &c., § 66, p. 179, so that the anointing of the feet may have been an act no less grateful to the Man of Sorrows, than expressive of Mary's homage to Jesus as the Christ— Jesus was sensible of such acts of kindness—*see* a former anointing of his feet by another woman, in the house of one Simon the Pharisee, Lu. vii. 36—50, § 29, pp. 229—32.

with her hair—This expression of humility and love had also been given by the woman mentioned, Lu. vii. 38, § 29, p. 230.

the odour—The apostle Paul, in speaking of the preaching of the gospel, says, 2 Co. ii. 14, 'Now thanks *be* unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.'—*And see* what our Lord says on the present occasion, Mt. xxvi. 13, *infra*, p. 257.

4. *Judas Iscariot*—He is called 'the son of perdition,' ch. xvii. 12, § 87, which is one of the titles of Antichrist, 2 Th. ii. 3—The name Antichrist, 1 Jno. ii.

NOTES.

['Pliny derives it from *Alabastrum*, a city of Egypt, near Thebes, where the finest oriental alabaster was found, and from which the stone derived its name. It should rather seem, that the city derived its name (at least among the Greeks) from the alabaster found in its neighbourhood, and there was probably a great manufactory of alabaster vases there. The utensil was so called, because it had been first, and was generally, made of a sort of marble called *onyx* (from being of the colour of a human nail), and also *alabaster* from its extreme smoothness. Thus the utensil came to be called ἀλάβαστρον, which it is probable was originally an *adjective* with the ellip. of σκεῦος. Afterwards, however, it came to be manufactured of *any* materials, as glass, metal, stone, and even wood.'—*Bloomf.*]—*See on* same, Lu. vii. 37, § 29, p. 230.

Mt. xxvi. 7. *Very precious ointment*. μύρου—βαρυτίμου. This was a thin and simple *oleum*, obtained from a highly aromatic plant, and so valuable (as appears from a passage in Horace), that as much of it as could be contained in a small box of precious stone, was considered as an equivalent for a large vessel of wine, and a handsome quota for a guest to contribute at an entertainment, according to the custom of antiquity.

Mk. xiv. 3. *Spikenard*. [A peculiar kind of the *nard* plant was so called from its spikes, or ears. The fragrant ointment made from it was celebrated even in the time of Solomon.—*See* SCRIP. ILLUS.

And *poured* it *on his head*. This is noticed by Matthew and Mark. They were accustomed chiefly to anoint the head or hair. John says, xii. 3, that she '*anointed the feet of Jesus, and wiped his feet with her hair*:' she probably poured it on both his head and his feet. To pour ointment on the head was common. To pour it on the feet was an act of distinguished humility and attachment to the Saviour, and therefore deserved to be particularly recorded. This is a desirable portion to understand in its *harmony*, for it is used by infidels to disturb our confidence in the inspiration of God's word. Taken separately, there seems discrepancy; placed in proper chronological succession, everything is beautiful and natural. Matthew and Mark mention the woman's anointing only his head, and the apostle John speaks of Mary's anointing only his feet. It is no unusual thing for one of these sacred historians to supply what was omitted by the others; and the apostle John writing last, might, for a further enlargement of the history, add the anointing of his feet: and so all this may very well consist with the histories being the same, as they appear to be in other circumstances.

Jno. xii. 4. *Judas Iscariot*. Wherever this apostle, who is described, ch. vi. 71, § 43, p. 334; xiii. 2, 26, § 87, p. 365, as *the son of Simon*, is mentioned in the New Testament, there is the addition of '*Iscariot*' to his name, to distinguish him from the other apostle also named Judas, and mentioned under the name of Lebbæus, Mt. x. 3, § 27, p. 207.—*See Cruden* on the meaning of the name.

Mt. xxvi. 8. *His disciples . . . had indignation*. By a figure, called among rhetoricians *enallage*, the

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remembered that thus the whole nation was involved in the foulest deeds and the deepest destruction; to which also they were not a little hastened by the misinterpretation of a Divine utterance through the high priest, ver. 51, .2, § 53, p. 133. Thus are we taught not to place our confidence in spiritual gifts, any more than in sacredness of office, or long-established customs.]

Mt. xxvi. 7. Let us, at whatever cost, confess Jesus to be the Christ.

[Jno. xii. 3. The way had been long and rough by which Jesus had travelled on foot; and trying and difficult was the path he had yet to tread. His feet were doubtless in no less need of the ointment, than his head was worthy of the anointing. How great was the privilege to have, in such circumstances, an opportunity of ministering to the comfort of the KING OF KINGS AND LORD OF LORDS! Rev. xix. 16.]

May we be equally ready, as Mary was, to seize the favourable moment for performing an act of kindness.

THEM THAT SIN REBUKE BEFORE ALL, THAT OTHERS ALSO MAY FEAR.—[1] Tim. v. 20.
THE GOOD WORKS OF SOME ARE MANIFEST BEFOREHAND; AND THEY THAT ARE OTHERWISE CANNOT BE HID.—[1] Tim. v. 25.

Matt. xxvi. 9, 10.	Mark xiv. 4—6.	John xii. 5—7.
	Why was not this ointment sold for three hundred pence, and given to the poor?	
	This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.	
	4 And there were some that had indignation within themselves, and said, Why was this waste ἀπώλεια of the ointment made?	
9 For this ointment might have been sold for much, and given to the poor.	5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against ἐνεβριμῶντο her.	
10 When Jesus understood it, he said unto them,	6 And Jesus said,	Then 7 said Jesus,

SCRIPTURE ILLUSTRATIONS.

18—22, &c., *against the anointing*, may also have been derived from the conduct of Judas upon the present occasion—*see* ver. 5, 6, *supra*.—He was, like many pretended successors of the apostles, against the free expression of the woman's love to the Saviour —Judas would have had her contributions pass into the apostolic treasury, and not directly expended by the hand of the donor—This grasping disposition and desire to bring into bondage the children of God, is characteristic of false apostles, 2 Co. xi. 13, 20.—The true apostles, after some little experience, wished to be clear of money matters, and desired to give themselves 'continually to prayer, and to the ministry of the word,' Ac. vi. 4.—The apostle of the Gentiles is very earnest in his exhortation to Timothy to avoid the temptation into which Judas fell, 1 Ti. vi. 9—11.

Jno. xii. 5. *given to the poor*—There was here an implied charge against Jesus, of encouraging this woman in waste, to the injury of the poor—Jesus might well say, as in Ps. cix. 3, 'They compassed me about also with words of hatred; and fought against me without a cause.'—Among these words, which are reported ver. 6—19, is the accusation of not remembering to shew mercy, of ill-using the 'poor and needy,' of, in effect, slaying 'the broken in heart:' in reference to which charge he says, ver. 21, 'But do thou for me, O God the Lord, for thy name's sake: because thy mercy *is* good, deliver thou me.'—Ver. 22, 'For I *am* poor and needy, and my heart is wounded within me.'

6. *bare*—The Greek word here is the same with that used, ch. xx. 15, § 93, where, as here, it means *to bear away*—Judas seems to have made away with what was intrusted to his care—It was thus he exercised his thievish propensity, noticed above.

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plural is put for the singular; it is, however, possible that Judas, who made the objection, was followed in the sentiment by the rest of the disciples. In the disciples it was regard for the poor, in Judas it was avarice.

Mk. xiv. 5. *Three hundred pence* Three hundred *denarii*. The *denarius* was a silver coin in use among the Romans, and introduced by them into the currency of the Jews. Three hundred *denarii* at sevenpence halfpenny were equal to about ten pounds English.

Jno. xii. 6. *Had the bag*. He seems to have been purse-bearer to Jesus and the apostles. It is said, '*He was a thief;*' covetousness is the seed of robbery; shuts out from the kingdom of heaven.—*See* of Achan, Josh. vii. It has often since brought blighting and the curse of God upon the church, betrayed the cause of Christ, and drowned men in destruction and perdition.—*See margin*.

The bag. γλωσσοκομον, signifying a purse, scrip. Some say that as our Lord and his disciples lived on charity, a bag or scrip was provided to carry those pious donations by which they were supported. Judas was steward and treasurer to this holy company.—*Comp.* ch. xiii. 29, § 87, p. 372.

Bare. Rather '*bare away*.'—*See* Script. Illus., *supra*. The meaning here is, that Judas, being '*a thief*,' was in the habit of taking away, and applying to his own use money from the common purse.—*Lonsdale and Hale*.

Mt. xxvi. 10. *When Jesus understood it*. Γνους δε ὁ Ἰησους, 'but Jesus knowing it.'

PRACTICAL REFLECTIONS.

Jno. xii. 4, 5. Let us suspect ourselves of worldliness when we feel inclined to accuse others of too great liberality in the cause of Christ.

[Niggardliness and censoriousness were among the first indications of that spirit in Judas which led him to sell his Master for thirty pieces of silver. There are some among ourselves who complain of the money spent in missionary labours, for the preaching of the gospel throughout the whole world, saying that it ought to be expended upon the poor at home. But would it not be better to endeavour to save from the superfluities lavished upon ourselves, that which is necessary to meet both demands, than to listen to the voice of the betrayer of his Lord, and accuser of the brethren?]

6 *ver*. Let us beware of pretending to have a care for the poor, while seeking to gratify our own covetousness. Let us look into our own hearts for the motives of our censoriousness, rather than to what others have to give, or how they give it.

[Judas Iscariot seems to have wonderfully shadowed forth that which was to come in the apostolic succession, the Antichrist—a word meaning either *against the anointing*, or, *in the place of Christ*. The name was applicable to Judas in both respects. He was literally against that anointing to which our Lord attached so much importance; and this because he desired the price to be put into his bag, in place of the ointment being poured upon his Lord. Like his many successors, he wanted to be the depository of the disciples' bounty. He wanted to restrain the free action of others in expression of their faith and hope and love. He would have their conduct regulated, not by principle, and as having individual responsibility, but by the rules of apostolic prudence. He thought all lost that did not come into the apostolic treasury. Let the leaders of religious societies be content to see the Saviour honoured, although it may not be to the increase of their revenue, nor in the way they would of themselves choose.]

MATT. xxvi. 11, .2.	MARK xiv. 7, 8.	JOHN xii. 8.
Why trouble-ye the woman? [m] [m] for she-hath-wrought a-good work upon me.	Let-her-alone; why trouble-ye her? she-hath-wrought a-good work on me. [n]	Let-her-alone· [m] against εις the day of-my burying ενταφιασμον hath-she-kept this. [o]
11 For ye-have the poor always with you;	7 [p] For ye-have the poor with you always, and whensoever ye-will ye-may do them good:	For the poor always ye-have with you; 8
but me ye-have not always.	but me ye-have not always.	but me ye-have not always.
12 [q] For in-that-she-hath-poured this ointment on my body, she-did it	8 She hath-done what she-could: [r] [q] she-is-come-aforehand προελαβε to-anoint my body	
for my burial προς το ενταφιασαι με	to the burying εις τον ενταφιασμον.	

SCRIPTURE ILLUSTRATIONS.

Mt. xxvi. 10. *Why trouble ye the woman?*—Jesus bids the pretended philanthropist look to the real motives of his conduct, in making the ill-timed attack upon the woman—so in ch. xix. 17, § 75, p. 224, he questioned the motives of the rich young ruler, in calling him 'Good,' when having as little sense of Jesus' goodness, as Judas had of regard for the poor.

she hath wrought a good work—She of whom our Lord thus spake was the same of whom he had previously testified, Lu. x. 42, § 61, p. 150, 'Mary hath chosen that good part, which shall not be taken away from her.'

11. *ye have the poor always*—De. xv. 11, 'For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.'—Jesus for our sakes had made himself poor, 2 Co. viii. 9, 'Ye know the grace,' &c.

me ye have not always—Jno. xiii. 33, § 87, p. 373, 'Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.'—In opposition to the notion of the Romish church, that Christ is, as to his body, always present on the altar, *see* his words in addressing the Father after the last supper, xvii. 11, .2, 'And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.'—With regard to his divinity, however, he is alway with his disciples, Mt. xxviii. 20, § 96, 'Lo, I am with you alway, *even* unto the end of the world. Amen.'

Mk. xiv. 8. *what she could*—2 Co. viii. 12, 'If there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not.'

aneinw—The embalming of Jacob is spoken of, Ge. l. 2, 3; of Joseph, ver. 26; of Asa, 2 Chr. xvi. 14—Ointments were prepared for the embalming of Jesus, Mk. xvi. 1, § 93; Lu. xxiii. 56, § 92; xxiv. 1, § 93; Jno. xix. 39, § 92, but it is worthy of notice,

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Mk. xiv. 6. *Why trouble ye her? &c.* Why do ye put the woman to pain?

A good work. 'The good work which was to be done soon or never, was preferable to that of which the opportunities were continual.'

7. *Ye have the poor, &c.* Our Lord was ever mindful of the poor. One evidence of his Messiahship he stated was, '*to the poor the gospel is preached*,' Lu. vii. 22, § 29, p. 223. But there is a time for every thing. Mary chose the proper time to shew her love to the Lord; and in its proper time and place those who love the Lord will not be backward in comforting the poor.

Me ye have not always. These words destroy the doctrine of transubstantiation; for if Christ were, as to soul, body, and divinity, truly in the *host*, the Roman Catholics would have Christ always with them.

Mt. xxvi. 12 *She did it for my burial. See* Jno. xii. 7. 'προς το ἐντ. ἐποίησεν. 'Εντιφιάζω signifies to make preparation for burying, by such observances (namely, washing, laying out, anointing, and embalming) as were used previously thereto The best commenta-

PRACTICAL REFLECTIONS.

Jno. xii. 7. When we feel inclined to interfere with others in the disposal of their property for the glory of God, and especially when we are ready to condemn them on account of neglecting our supervision or ministration, let us hear our Lord saying, as unto Judas, '*Let her alone.*' Let us think of how we shall answer when he asks, as Mt. xxvi. 10, '*Why trouble ye the woman?*' Let us ask ourselves, Will the discovery of our motives justify our conduct in being the troublers of Israel?

[Mt. xxvi. 10. It is worthy of remark, that the work which our Lord emphatically denominated *good*, was one for which there was no apostolic authority, but much against it. It was by a Christian woman's testifying, by a liberal use of her temporal means, that Jesus is the Christ. Did our Saviour reprove the woman for not paying some attention to the apostles in performing such an important act? No! but he reproved the apostles for wishing to interfere with the private disciple's liberty of action.]

Mk. xiv. 7. Let us ever remember that we have the poor with us always; and that to them we are to shew the kindness we would have shewn to the Lord himself had we been with Mary at Bethany.

Surely he is a deceiver, as gross as was the betrayer, who pretends that men may have always the bodily presence of Christ, as the Romish priests say they have in the mass; and surely the money for which masses are sold is as much misplaced as would have been the price of the spikenard put into the bag of Judas.

8 *ver.* What an eulogy was that which Jesus pronounced upon Mary, '*She hath done what she could!*'

[Jesus had before predicted his humiliation, even unto death on the cross; he now adds the prediction of his burial; a remarkable fact, considering on the one hand the manner of his death, and on the other the expectations he had given his disciples reason to entertain of his rising from the dead. The two great truths of the gospel are expressed by the anointing and burial of Jesus. In his being buried, his work of humiliation was ended; and in his being anointed, there was given an example of that free and generous devotedness whereby the savour of his name is to

THE RIGHTEOUS CONSIDERETH THE CAUSE OF THE POOR: BUT THE WICKED REGARDETH NOT TO KNOW IT.—Prov. xxix. 7.
THE KING THAT FAITHFULLY JUDGETH THE POOR, HIS THRONE SHALL BE ESTABLISHED FOR EVER.—Prov. xxix. 14.

MATT. xxvi. 13.

13 Verily I-say unto-you, Wheresoever this gospel shall-be-preached in the whole world *κοσμῳ*, *there* shall-also *this*, that this *woman* hath-done,-be-told for a-memorial *μνημοσυνον* of-her.
(Ch. xxvi. 14, § lxxxvi. p. 356.)

MARK xiv. 9.

Verily I-say unto-you, Wheresoever this 9 gospel shall-be-preached throughout *εἰς* the whole world *κοσμον*, *this* also that she-hath-done shall-be-spoken-of for a-memorial *μνημοσυνον* of-her.
(Ch. xiv. 10, § lxxxvi. p. 356.)

(G. 63.)—*Particulars of the first day in Passion week, Sunday, the ninth of the Jewish Nisan.*—John* xii. 9—11. *At Bethany.*

9 Much people of the Jews therefore knew that he-was there: and they-came not for-Jesus'-sake only, but that they-might-see Lazarus also, whom he-had-raised from the-10 dead. But the chief priests consulted that they-might-put-Lazarus also-to-death; 11 because-that by-reason-of *ὅτ'* him many of-the Jews went-away *ὑπηγον*, and believed on Jesus.

SCRIPTURE ILLUSTRATIONS.

that they were not used; so that the present was the only anointing for the burial which Jesus received—*comp.* Jno. xix. 38—42, § 92; Mk. xvi. 1, 5, 6, § 93; Lu. xxiv. 1—6, § *ib.*

Mt. xxvi. 12. *my burial*—He had already predicted his sufferings, and his death by crucifixion, ch. xx. 18, 19, § 77, p. 235—He now adds another fact, viz., that he should be buried, a thing very unlikely to take place, as dying the death of a malefactor, it was more likely that he should be cast into Gehenna, where the bodies of criminals were thrown—*see on* NOTE, ch. v. 22, § 19, p. 125, and ADDENDA, p. 129—Or should his body be cared for by his friends, it was more likely that they would keep it until the third day, waiting the fulfilment of his promise—But so it was, that Joseph of Arimathæa, not before spoken of as a disciple of Jesus, came forward at the very moment required; a fact so remarkable, that it is noticed by the four evangelists, ch. xxvii. 57—60, [Mk. xv. 42—6; Lu. xxiii. 50—3; Jno. xix. 38—42,] § 92, p. 474.

13. *this gospel*—The gospel, or good news of the kingdom, testified by the woman in her anointing of Jesus, whose name is Christ, or Messiah, the Anointed—The preaching of the gospel is itself spoken of as spreading abroad the savour of the knowledge of Christ in every place: with which the whole world is to be filled, as with the odour of the ointment was filled the house where Jesus was now sitting—*see on* Jno. xii. 3, p. 253, and Mt. xxvi. 7, p. 254.

a memorial—Ps. cxii. 6, 'The righteous shall be in everlasting remembrance.'—Ec. vii. 1, 'A good name is better than precious ointment;'—2 Co. x. 18, 'Not he that commendeth himself is approved, but whom the Lord commendeth.'—The freedom which this woman exercised, as expressing her love for the Saviour, without asking leave of any man, although the whole company of apostles may have been present, is worthy of being kept in memory: it is for the advantage of the church in every age, and especially when all are to do what they can for spreading abroad the gospel of the kingdom before the king's return—*see* the words of the beloved disciple to the little children, when warning against Antichrist, 1 Jno. ii. 20, 'But ye have an unction from the Holy One, and ye know all things.'—Ver. 27, 'But the anointing of which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.'—It is only by acting, like Mary, under the power of this anointing, to which Antichrist is opposed, that the gospel can be effectually preached throughout the whole world; 'Stand fast therefore in the liberty wherewith Christ hath made us free,' Gal. v. 1.

Jno. xii. 9. *raised*—*see* ch. xi. 38—44, § 58, p. 131.

10. *consulted*—*see* ch. xi. 46—53, § *ib.*, p. 132.

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tors, from Grotius downward, are agreed that *πρὸς τὸ* has reference, not to the intention of the *woman*, but rather of *Providence*.'—*Bloomf.*

Mt. xxvi. 12. It was a good work, inasmuch as it shewed her love and self-denial. Jesus, at the very time that his disciples expected him to assume his regal power, plainly again pointed to his death as *first* to take place. That which was designed as the anointing of him for the kingdom, he declared was anointing him for his burial. It was the only anointing or embalming his body should have. It was common among the ancients to expend large sums upon anointing and embalming the bodies of their friends. It is said that at the funeral of Herod, five hundred slaves, or freed men, were employed to carry the spices merely.

13. *For a memorial of her.* 'Εἰς *μνημόσυνον αὐτῆς* "for her [honourable] remembrance," εἰς *τὸ μνημόσυνον*, as well as its kindred terms, are almost always meant for praise. It is properly a neuter of the old adjective *μνημόσυνος, commemorative*.'—*Bloomf.*

Jno. xii. 10. *The chief priests consulted.* 'The proximity of Bethany to Jerusalem; and the existing impatience of the people to see our Lord and Lazarus, and the prodigious numbers that were present in Jerusalem waiting for the passover, going to and fro, produced in part by the desire of seeing Lazarus, the living witness of his own resurrection, would speedily induce the sanhedrim, whose eyes all along had been fixed upon Jesus, to deliberate on the best mode of removing him also.'—*Greswell.*

PRACTICAL REFLECTIONS.

be diffused in every place, and a preparation made for his glorious return, as the Messiah, the 'KING OF KINGS AND LORD OF LORDS.']

[Soon may there be given the same generous expression of love to the Saviour on the part of the individual members of the church; each doing what he can for the advancement of the truth; each at the same time standing fast in the liberty wherewith Christ hath made his people free. Then may the gospel be expected to extend throughout all the ramifications of society, and to the utmost bounds of the habitable globe.]

Jno. xii. 10. Let us beware of bigotry and priestly intolerance; and, whatever the inducements thereto, let us avoid seeking to keep up the importance of our own party by injuring others.

[How fearful is the case of that people, who, in place of being persuaded by the most overwhelming evidence to embrace the truth, are only thereby goaded on to greater wickedness! whose priests are more concerned to uphold their own importance, than to hold up the truth of God to the view of the people!]

From the history of our Saviour's life, and that more especially as we approach his death, we may well learn the folly of listening to either priests or apostles, in opposition to the truth of God, as taught by Himself. May we each feel our responsibility.

* 'All this day, Jesus continued in Bethany.'—*Greswell*, Vol. III. Diss. xxxviii. p. 71.

ADDENDA.

ON THE TIME OF THE ARRIVAL AT BETHANY—AND THE DAY OF THE PROCESSION TO THE TEMPLE.—John xii. 1, p. 253.

'The course of our subject has brought us regularly down to the period when Jesus, having formally made an end of his ministry in Galilee and elsewhere, was about to complete it in Jerusalem also; and at the same time to accomplish the work of human redemption—the proper work which the Father had given him to execute; the final end of his coming into the world: which being over, the period of his leaving the world, and of his returning again to the Father, with whom he was before he assumed flesh, could not be far distant. . . .

'The narratives of the first three evangelists, from the time when our Saviour passed through Jericho, to the time of his actual entry into Jerusalem, exhibit no interruption in their continuity. . . This silence implies only that nothing took place between the arrival at Bethany and the procession, which it might be necessary or expedient for the former gospels to relate; it implies also that the interval in question was short: and both these things . . . . were matters of fact.

'The precise date of the arrival, and the exact measure of the interval between that event and the procession to Jerusalem, could be supplied only by the last. Accordingly, the supplementary relation of that gospel which has been so often exemplified already, is critically illustrated in this instance also: for the notice of time which is wanting in the first three gospels, is found at ch. xii. 1, of the fourth: *Ὁ οὖν Ἰησοῦς πρὸ ἓξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βηθανίαν*. . . .

'Now the day of the Jewish passover in the year of our Saviour's passion, I am fully persuaded . . was the day upon which he suffered. This being the case, the day of the week on which he suffered was the fourteenth of Nisan, the day of the Jewish passover. But the day of the week on which he suffered was unquestionably the sixth, or Friday. If so, the fourteenth of Nisan, in the year when our Saviour suffered, coincided with Friday; and, consequently, so did the eighth with Saturday. It confirms this conclusion, that the fourteenth of Nisan, U.C. 783, and A.D. 30, the true date of the year of the Passion, coincided with the Julian April 5; and therefore so did the eighth of Nisan with the Julian March 30: the former fell not upon the Friday, and the latter upon the Saturday.

'If we are right, the true date of our Saviour's arrival at Bethany, U.C. 783, A.D. 30, preparatory to the last passover, was Saturday, March 30, on the corresponding day in the Jewish Nisan. It would seem, then, at first sight, that he arrived on the Jewish sabbath. But this is no necessary consequence; for a Jewish day began with sunset and ended with sunset, Lev. xxiii. 32; and sunset, March 30, eight days later than March 22, the true date of the vernal equinox, would not be much earlier than 6. 30, P.M. It would be daylight even after this for one hour more; that is, for the whole of the first hour of the next Jewish day as such, the ninth *παρὰδημορον* of Nisan, the beginning of the first day of a new week: and if our Saviour, as the time of the expiration of the sabbath, that is, at sunset upon the eighth of Nisan, or the thirtieth of the Julian March, was within an hour's journey of Bethany, he might still arrive there on the evening of Saturday, yet not on the Jewish sabbath. . . . .

'Again, though our Lord himself and his twelve apostles might stop with Zacchæus, there is no reason to suppose that the rest of his followers would do the same; and especially those who had homes of their own to go to at no great distance from thence. For this reason had the family of Lazarus accompanied him from Galilee to Jericho, and even been with him before he became the guest of Zacchæus: yet it would be morally certain that they would continue their route to Bethany, or that by some means or other arrive there before our Lord himself. Hence it might justly be said, as it is by St. John, that our Lord found Lazarus there when he came. Nor would it be extraordinary that a supper should be ready for him *apparently* as soon as he came; for they might be expecting his arrival, or already apprised of the time when it would take place. . . . .

'It would seem, then, that the day when Jesus crossed the Jordan, and passed through Jericho, and subsequently stopped with Zacchæus, was Friday, the seventh of the Jewish Nisan, and the twenty-ninth of the Julian March; that the day when he arrived at Bethany was Saturday, the thirtieth of the Julian March, and strictly speaking the evening of the ninth of the Jewish Nisan. From this point of time, then, must we begin and deduce the train of proceedings subsequently, until the morning of the resurrection; and it is a strong argument of the truth of these conclusions, that the duration of what was literally the period of our Lord's suffering becomes, upon this principle, agreeably to its name of Passion week, neither more nor less than one week.'—(*For the conclusion of this paragraph, see foot note at p. 252.*) —*Greswell*, Vol. III. Diss. xxxviii. pp. 50—69.

ON THE TIME OF THE UNCTION AT BETHANY. P. 253.

'Among the circumstances of peculiarity which characterized the unction at Bethany, two only would require any particular illustration: one, the supposed value of the unguent in proportion to its quantity; the other, the peculiarity of the denomination which is given to it.

'The quantity of the unguent was an alabaster box or vase full, estimated at a pound in weight; the propriety of which estimation is explained by the following passage from Emphanius (ii. 182, De Mensuris et Ponderibus): *Ἀλάβαστρον μύρου βιαίου μὲν ἔστιν ὅλιτραν, μύρου δὲ νάρδου ἥμισυ λίτρας, τὸ δὲ μέτρον ἐστὶ λίτρου τὸ ἥμισυ· ἀλάβαστρον δὲ κέκληται διὰ τὸ σῴζεσθαι*. Boxes of this material were especially appropriated for the reception of unguents. . . .

'In shape the alabaster vase was round, and tapering from the bottom to the top. . . . . Sometimes the receptacles of unguents were conchs, or shells, if they happened to be naturally set or strung with pearls.—(*And see* Notes, pp 253, .4.)

'The price of the unguent is computed, both in St. Mark and in St. John, at three hundred pence, denarii, or drachmæ, or at more than that sum: which would amount to between nine and ten pounds of English money: that is to say, the unguent was valued at almost one pound per ounce. There can be no question, however, that it was of a rich and costly description; in which case a pound's weight of it, as we shall see, might be worth that price or more. The name of *μύρων νάρδινον* was given to a species of unguent composed of a variety of sweet spices besides the nard: Syrian unguents (of which this was probably one) were reckoned the most excellent in general, and the trade in unguents was so exclusively confined to Syrian or Phœnician dealers, that, according to Juvenal, Syrophœnix is but another name for an *unguentarius*, or vender of unguents. Among the Syrians themselves none was more esteemed than the nardine.'—*Greswell*, Vol. II. pp. 556, .60.

'The use of aromata, unguents, or perfumes, among the Jews, was an ancient as the institution of their temple service; but that use was purely religious. . . . In other respects it seems to have been chiefly confined to funeral honours, or the last offices about the persons of the dead. . . . Yet this use of perfumes also was not more peculiar to the Jews than to the rest of the East; and in Seneca's or Pliny's time it was a regular part of the duty of the dead to burn odours and unguents along with them.

'Upon this usage was founded our Lord's prophetical, and at the same time benevolent interpretation of the act of Mary, when the disciples in general, or Judas in particular, was complaining of the needless waste of a precious article. Let the woman alone; why are ye troubling her? She hath done unto me a becoming deed; against the day of my embalment hath she reserved it. The office which she had just performed was a good and a proper office, insomuch as it was, or should be, the embalment of our Lord's body against his burial. For this was, strictly speaking, the only embalment his body was to receive; and for that purpose, *κατὰ συμβεβηκός*, if not *per se*, it might be said to be intended; and its effect was ultimately reserved: which is the import of the prophetical preterite *τετήρηκε*. Jno. xii. 7.'—*Ib.* pp. 577—..9.

SECTION 82.—(G. 64.)—[*Lesson* 75.]—ON THE SECOND DAY IN PASSION WEEK, MONDAY, THE TENTH OF NISAN, AND FOUR DAYS PREVIOUS TO HIS DEATH, JESUS GOES IN PROCESSION FROM BETHANY TO JERUSALEM, TO APPEAR IN THE TEMPLE.* ALL THE CITY IS MOVED: THE PHARISEES DISPLEASED. GREEKS WISH TO SEE JESUS. JESUS GOES TO BETHANY. — Matt. xxi. 1—11, 14—.7. Mark xi. 1—11. Luke xix. 29—44. John xii. 12—36. BETHANY AND JERUSALEM.

INTRODUCTION AND ANALYSIS.

Jno. xii. 12, .3. The day following that on which Jesus came to Bethany, many who had come to the feast, go out from Jerusalem to meet him, with branches of palm and songs of welcome.

Mt. xxi. 1-3. Mk. xi. 1-3. Lu. xix. 29-31. Jesus sends two of his disciples for an ass's colt, telling them exactly where to find, how to answer when questioned, and what would result.

— xxi. 4,5. ——— ——— Fulfilment of Zec. ix. 9.

— xxi. 6. — xi. 4-6. — xix. 32-.4. The disciples find as Jesus foretold.

— xxi. 7. — xi. 7. — xix. 35. Jno. xii. 14. Having cast their garments upon the colt, they seat Jesus thereon.

——— ——— ——— — xii. 15,.6. Their fulfilling of the prophecy not understood till after Jesus' glorification.

— xxi. 8. — xi. 8. — xix. 36. ——— The way, as for a triumphal entry, prepared before Jesus.

——— ——— — xix. 37,.8. ——— At the descent of the mount of Olives, his praise is declared by the whole multitude of his disciples: they rejoice and praise God because of the mighty works they have seen; and hail '*the King that cometh in the name of the Lord*:'

——— ——— ——— — xii. 17,.8. They are joined by those who saw Lazarus raised from the dead; on account of which miracle, many have come forth to meet Jesus.

——— ——— — xix. 39, 40. ——— Is requested by some of the Pharisees to rebuke his disciples. His reply.

— xxi. 9. — xi. 9, 10. ——— ——— 'The song of the multitudes going before, and of those following after: '*Hosanna*,' &c.

——— ——— — xix. 41-.4. ——— Jesus weeps over Jerusalem, as being left in spiritual darkness, and about to be involved in sweeping desolation: having lost the substance of that which her name expresses, the SIGHT OF PEACE, even the shadow of peace is to be taken from her.

— xxi. 10. — xi. 11. Jesus enters Jerusalem, and the temple.

Mt. xxi. 10, .1. '*Who is this?*' Reply of the multitude.

——— ——— Mk. xi. — Lu. xix. — Jno. xii. 19. The Pharisees complain, that '*the world is gone after him.*'

— xxi. 14. Blind and lame come to him to the temple, and are healed.

— xxi. 15, .6. The chief priests and scribes are '*sore displeased*' upon seeing his miracles, and hearing the children crying in the temple, '*Hosanna*,' &c. Jesus points their attention to Ps. viii. 2.

— xxi. 17. — xi. 11. ——— Having taken a view of all things in the temple, Jesus leaves the city at even-tide.

——— ——— ——— — xii. 20-.2. Philip and Andrew tell Jesus that Greeks desire to see him.

——— ——— ——— — xii. 23, .4. Jesus' reply. The hour is come when the Son of man should be glorified; '*Except a corn of wheat fall into the ground and die*,' &c.

——— ——— ——— — xii. 25,.6. Speaks of the death and glorification of those that serve and follow him.

——— ——— ——— — xii. 27, .8. Jesus is troubled. His prayer answered by a voice from heaven.

——— ——— ——— — xii. 29,30. Conjectures of the people regarding the voice—wherefore it came.

——— ——— ——— — xii. 31-.3. Jesus declares the judgment of this world; the casting out of the prince thereof. He also predicts the manner of his death, giving it as a sign that he will draw all unto him.

——— ——— — xii. 34. The people begin to get stumbled, and ask what he means by saying '*The Son of man must be lifted up?*'

——— ——— ——— — xii. 35, .6. Jesus warns them of approaching darkness, and exhorts them to walk in the light while they have the light. As if again telling them that now the things belonging to their peace are being hid from their eyes, he hides himself from them.

— xxi. 17. — xi. 11. ——— ——— Jesus goes with the twelve to Bethany, and lodges there.

No. 82.—*Jesus goes in procession from Bethany to Jerusalem. The people meet him. John* xii. 12, .3.

12 On the next day much people that were come to the feast, when they heard that
13 Jesus was coming to Jerusalem, took branches of palm-trees, and went forth to meet

SCRIPTURE ILLUSTRATIONS.

Jno. xii. 13. *palm trees*—emblematic of victory, and of lasting prosperity. The palm tree grows straight upward; is wide at top; brings forth fruit in old age, and that in abundance: thus it is said, Ps. xcii. 12—.5, 'The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. 13, Those that be planted in the house of the LORD shall flourish in the courts of our God. 14, They shall still bring forth fruit in old age; they shall be fat and flourishing; 15, to shew that the LORD *is* upright: *he is* my rock, and *there is* no unrighteousness in him.'—In Rev. vii. 9, the innumerable multitude, who have come 'out of great tribulation,' who have followed 'the Lamb whithersoever he goeth,' are described as being 'clothed with white robes,' and as having 'palms in their hands;'

NOTES.

Jno. xii. 12. *Next day.* Jesus is supposed to have arrived in Bethany on the evening after the sabbath, and to have remained there during the next day.—*See* ADDENDA, p. 258, *supra*.

13. *Branches of palm trees.* It was customary with the Jews, at the feast of tabernacles, to carry about branches of palm and other trees in their hands, and to sing, HOSANNA, 'Save now, I beseech thee,' Ps. cxviii. 25. The finest palm trees grew about *Jericho* and *Engedi*. Hence Jericho was called '*the city of palm trees*.' The palm has a long and straight body, a spreading top, and an appearance of very great beauty. It produces an agreeable fruit, a pleasant shade, and a kind of *honey*, little inferior to the honey of bees, and from it was drawn a pleasant *wine*, much used in the East. On ancient coins the palm tree is often a symbol of Judæa. On coins made after Jerusalem was destroyed, Judæa is represented by a female sitting in a weeping posture under a palm tree.

* 'On the time of the arrival at Bethany, and the day of the procession to the temple,' *see* ADDENDA, p. 258, *supra*, and p. 272, *infra*.

him, and cried, Hosanna: Blessed *is* the King of Israel that cometh in the-name-of-the-Lord. [Ver. 14, p. 262.]

Jesus sends for an ass from Bethphage.

MATT. xxi. 1—6. (Ch. xx. 34, ‖ lxxix. p. 244.)	MARK xi. 1—6. (Ch. x. 52, ‖ lxxix. p. 244.)	LUKE xix. 29—34. (Ch. xix. 28, ‖ lxxxi. p. 252.)
1 [a]And when they-drew-nigh unto Jerusalem, and were-come [b] to Bethphage, unto the mount of Olives, [c] then sent Jesus two disciples,	1 And when they-came-nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he-sendeth-forth two of-his disciples,	And it-came-to-pass, 29 when he-was-come- [b] nigh to Bethphage and Bethany, at the mount called *the mount* of-Olives, [a] he-sent two of-his disciples,
2 saying unto-them, Go into the village over-against you, and straightway [d] [e] ye-shall-find an-ass tied, and a-colt with her: [f]	2 and saith unto-them, Go-your-way into the village over-against you: and [d] as-soon-as ye-be-entered into it, [e] ye-shall-find a-colt tied,	saying, 30 Go-ye into the village over-against *you;* in-the-which at-your-entering ye-shall-find a-colt tied,

SCRIPTURE ILLUSTRATIONS.

Jno. xii. 13. *Hosanna*—The English of this Hebrew salutation is given in the first two words of Ps. cxviii. 25. . . . 'Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity.'—The whole psalm is beautifully expressive of the same as the palm tree—on which *see* p. 259.

King of Israel—No man had been king of Israel in Jerusalem since the death of Solomon, the son of David—*see* on the separation of Israel from Judah, 1 Ki. xii. 1—24, &c.—The LORD is 'the king of Israel,' Zep. iii. 15—It was predicted that the son promised to David, ‖ Sa. vii 12—6, should sit upon 'the throne of his father David,' and 'reign over the house of Jacob for ever;' Lu. i. 31—3. § 2, p. 10—Nathanael had confessed, Jno. i. 49, § 10, p. 73, 'Rabbi, thou art the Son of God; thou art the King of Israel.'—*See on* ver. 15, *infra*.

that cometh—One of the titles of Messiah—*see on* John the Baptist's inquiry, 'Art thou he that should come?' Mt. xi. 3, § 29, p. 222.

the name of the Lord—Ps. cxviii. 26. 'Blessed *be* he that cometh in the name of the LORD:'—Jesus came in the name, that is, with the power and authority, of God, to lay down the law of judgment; and he will come in the power and with the authority of God to execute judgment—*see* Jno. v. 19—30, § 23, pp. 177, .8; Mt. xxv. 31—46, § 86, p. 351—Of the angel who was with Moses in the wilderness, the Lord said, Ex. xxiii. 21, 'My name *is* in him.'—— Of the great Prophet, De. xviii. 19, 'It shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him.'

Mt. xxi. 1. *Bethphage*—said to mean 'the house of early figs,' from fig trees which grew in the neighbourhood—*see on* the barren fig tree, ver. 18—22, § 83, p. 267.

mount of Olives—*see* Jno. viii. 1, § 55, p. 97, and Lu. xix. 37, p. 263; *also* xxi. 37, § 86, p. 357—It was on the east of Jerusalem, Zec. xiv. 4, and distant therefrom about 'a sabbath day's journey,' Ac. i. 12, § 99—*see* GEOG. NOT., p. 354.

2. *a colt, &c.*—Kings and princes commonly rode on the ass, or mule, in times of peace; the horse was used more for war—*see* the description of the war horse, Job xxxix. 19—25—God, in order to keep the people of Israel in a more sensible dependence on himself, forbade them to multiply *horses*, De. xvii. 16—David rode on a *mule*, and ordered Solomon to do so on his coronation-day, 1 Ki. i. 33, .4—Afterward, when Solomon, iv. 26, and succeeding princes, *multiplied horses*, they were rebuked by the prophets, and chastised by God for it—*see* Isa. ii. 6, 7; xxxi. 1; and Ho. xiv. 3; and the removal of them is spoken of as matter of promise in the days of the Messiah,

NOTES.

Mt. xxi. 1. *Were come to Bethphage.* Said to be on the west declivity of mount *Olivet*; from which it is thought the whole declivity and part of the valley took their names. It was so named from the words בֵּית *beeth*, signifying a *region* as well as a *house*, and פַּג *phag*, a *green fig*. The whole mountain was called the mount of Olives, from the olives which it produced; yet it abounded with figs and palms; and according to the variety of these, growing in different parts of the mountain, so various were the names imposed upon those tracts.—*See* GEOG. NOT., p. 354,

[a] Εἰς Βηθφαγή. Mk. xi. 1, and Lu. xix. 29, add καὶ Βηθανίαν. 'We may therefore suppose that the territories of the two villages were contiguous; yet that Bethphage came *first* in travelling from Jericho to Jerusalem. Hence Calmet and others are wrong in describing Bethphage as being a village *between* Bethany and Jerusalem. So Epiphan. adv. Hæres. p. 340, cited by Reland, Palæst. 629, testifies that there was an old road to Jerusalem from Jericho through Bethphage and Bethany, and the mount of Olives. Nay, Calmet himself describes Bethany as situated at the foot of the mount of Olives (and so all accounts represent it—*see* Reland); but from the words, πρὸς τὸ ὄρος τ. Ἐ. being here conjoined with Βηθφ., it is probable that Bethphage was situated on some part of the lower ridge, or ἀκρόρεια, of the mountain, and Bethany just below it, at the *foot* of it: and, consequently, it could not be between Bethany and Jerusalem. This is supported by the testimony of Jerome and Origen, the former of whom describes Bethphage as "sacerdotum viculus, situs in *monte Oliveti*." And the latter, in his Onomast. on Matt., says it was situated on mount Olivet.'—*Bloomf.*]

Mount of Olives. '*From Jerusalem a sabbath day's journey*,' i. e., about a mile. Josephus, speaking of that part of it which was nearest to the city, states the distance to be five furlongs; and in the same place the Roman commander Titus encamped when he was about to begin the siege of the city, which fulfilled the prophecy, ch. xxiv. § 86.—*See* GEOGRAPHICAL NOTICE, p. 271.

Two disciples. Probably Peter and John.

2. *Ye shall find an ass tied, and a colt.* *Asses and mules* were in common use in Palestine; *horses* were

PRACTICAL REFLECTION.

Lu. xix. 29, 30. Let us be ever ready to acknowledge the sovereignty of the King of Israel, by going where he commands, and doing whatever he intimates to be his pleasure.

OUR MOUTHS MAY AFFECT TO ADORE RELIGION, BUT IT IS OUR LIVES MUST ADORN IT.

MY LIPS SHALL NOT SPEAK WICKEDNESS, NOR MY TONGUE UTTER DECEIT.—Job xxvii. 4.

Matt. xxi. 3—5.	Mark xi. 3.	Luke xix. 31.
5 loose *them*,	whereon never man sat;	*f* whereon yet never man sat: 5
and-bring *them* unto-me. *h*	loose him,	loose him,
3 And if any *man* say	*and*-bring *him*.	*and*-bring *him hither*.
ought unto-you,	3 *h* And if any-man say	And if any-man 31
	unto-you,	ask you,
ye-shall-say,	Why do-ye this?	Why do-ye-loose *him?*
i The Lord hath	say-ye that *i*	thus shall-ye-say unto-him,
need of-them;	the Lord hath	Because the Lord hath
and straightway he-will-	need of-him;	need of-him.
send them. *k*	and straightway he-will-	
	send him	
	k hither. *l*	

4 *l* All this was-done, that it-might-be-fulfilled
5 which-was-spoken by the prophet, saying, Tell-
ye the daughter of-Sion, Behold, thy King
cometh unto-thee, meek, and sitting upon an-
ass, and a-colt the-foal of-an-ass.

SCRIPTURE ILLUSTRATIONS.

Ho. i. 7; Mi. v. 10, .1; and Zec. ix. 10—It is therefore with great propriety that Christ in his most public triumph, chose, according to the prophecy before us, to *ride on an ass*—Nor are we to imagine there was anything mean or ridiculous in it, for the *eastern asses* are a much larger and more beautiful animal than ours; and it plainly appears that the patriarchs and judges thought it no disgrace to ride upon them; of which Abraham, Ge. xxii. 3; Moses, Ex. iv. 20; and Jair's family, Ju. x. 4, are instances — Nay, *magistrates* are spoken of by the general description of those that *rode on white asses*, v. 10 —*comp.* Nu. xxii. 21; 2 Sa. xvi. 2; xvii. 23; xix. 26.

Mk. xi. 2. *whereon never man sat*—In this it is supposed is implied, that he for whose use the colt was to be brought, was a sacred person; thus in Nu. xix. 2, De. xxi 3, we find that heifers to be offered in sacrifice were to be such as had never been employed in labour—Animals which had never borne the yoke were preferred for sacred uses by other nations, as well as by the Jews; so when the Philistines returned the ark, they laid it upon 'a new cart,' drawn by 'two milch kine, on which there [had] come no yoke,' 1 Sa. vi. 7—15—In further consistency with the sacredness of our Lord's person, he was buried in a tomb 'wherein never man before was laid,' Lu. xxiii. 53; Jno. xix. 41, § 92, p. 476.

Mt. xxi. 4. *by the prophet*—Zec. ix. 9, is here specially referred to—*see on* Jno. xii. 15, *infra*, p. 262—but here, as in Mt. xxi. 5, &c., more prophets than one appear to be quoted; but indeed all the prophets were but different media for the one 'Spirit of prophecy,' 2 Pe. i. 20, .1; Re. xix. 10.

5. *Tell ye, &c.*—This appears to be taken from Is. lxii. 11, 'Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation [thy Jesus] cometh: behold, his reward is with him, and his work before him.'—A pledge of Jesus' coming in glory, was now being given in his coming to Jerusalem in order to be lifted up upon the cross—*see* Jno. xii. 31, .2, *infra*, p. 268.

Sion—see in Geog. Notices of Jerusalem, § 6, p. 42.

meek—Moses, the mediator of the old covenant, was remarkable for meekness, Nu. xii. 3—The meekness of our Lord is particularly noticed by Paul, 2 Co. x., xi.; Ph. ii. 3—5—Jesus requires that his followers learn of him, as being 'meek and lowly in heart,' Mt. xi. 29, § 23, p. 228.

meek, and sitting upon an ass—The words of the prophet, Zec. ix. 9, seem to have a reference to the coming of Christ in glory, to be manifested as 'just, and having salvation;' when he shall come to execute justice, and for the full deliverance of his people; of which an assurance was given in his coming the first time, 'lowly' and riding upon an ass—*see on* Jno. xii. 15, *infra*, p. 262.

NOTES.

seldom to be met with. Mark and Luke mention the sending for the *colt* only, as being that alone whereon our Lord *rode*; not mentioning the *ass*, though *also* brought (agreeably to the prophecy of Zecharias), because they do not mention that prophecy. There is plainly in the latter assertion no negation of the former. In Judæa there were few horses, and those were chiefly used in war. The ass, the mule, and the camel are still most used in eastern countries by princes and chief persons. To ride on a horse was sometimes an emblem of war; a mule or an ass the emblem of peace.—*See* Scrip. Ill., p. 260.

Mk. xi. 2. *Whereon never man sat.* No animal previously used in any way was employed for sacred uses even among the heathen.

Mt. xxi. 3. εἰπὸν τι. A *popular* mode of expressing 'if he shall make objection,' which is found in Mark and Luke.

The Lord, &c. ὁ κύριος, not 'the Lord,' but the master,' Rabbi, as at ch. vii. 21, § 19, p. 140, and viii. 25, § 34, p. 266; Jno. xi. 12, § 58, p. 128; xiii. 13, .4, § 87, p. 367.

4. *All this was done, &c.* Events were so admirably disposed to fulfil God's purposes, and by minute circumstances mark the advent of Christ.

5. *Tell ye the daughter of Sion.* This prophecy was constantly applied in the Jewish writings to the Messiah they expected; our Lord, therefore, by thus publicly fulfilling it, declared himself so. And so the people understood him.—*See* ver. 9, p. 264.

Thy King cometh. It had been foretold that Messiah should sit upon the throne of his father David; and the people thus applied to Christ his true title; although the time when he shall take to himself his great power and reign was not yet.

Sitting upon an ass, &c. 'The Prince of Peace did not take a horse, a warlike animal; but he will ride on that by and by, Rev. xix. 11. In the patriarchal ages, illustrious persons thought it no disgrace to make use of the ass; but it by no means appears that this opinion prevailed, or this custom continued till the reign of Tiberias. Was it a mean attitude wherein our Lord then appeared? Mean even to contempt? I grant it; I glory in it; it is for the comfort of my soul, for the honour of his humility, and for the utter confusion of all worldly pomp and grandeur.'—*Wesley.*

PRACTICAL REFLECTIONS.

Mt. xxi. 3. Let us gladly yield up to Christ whatever he demands: let it be enough for us that '*The Lord hath need of them;*'

4 *ver.* In the literal fulfilment of that part of prophecy which related to the *first* coming of Christ, let us see his determination to accomplish all that is predicted respecting his *second* and glorious advent.

[5 *ver.* Let us tell the daughter of Sion that the despised Nazarene, who came to Jerusalem meek, and riding upon an ass, will as assuredly, when he comes in the clouds of heaven, be manifested as '*just, and having salvation.*']

MATT. xxi. 6.	MARK xi. 4—6.	LUKE xix 32—.4.
6 And the disciples [m] went,	4 And they- went-their-way, and found [n] the colt tied by the door without in a place-where-two-ways-met επι του αμφοδου; and they-loose him. [o]	32 And they [m] that-were-sent went-their-way, and-found even-as he-had-said unto-them. [n]
	5 And certain-of-them that-stood there said unto-them, What do-ye, loosing the colt? 6 And they said unto-them [p] even-as Jesus had-commanded: and they-let-them-go. [q]	[o] And as-they-were-loosing the colt, 33 the owners thereof said unto them, Why loose-ye the colt? And they said, 34 The Lord hath need of-him. [p]
[q] and did as Jesus commanded them,		

Jesus makes his public entry into Jerusalem.

MATT. xxi. 7—9.	MARK xi. 7—10.	LUKE xix. 35—44.	JOHN xii. 14—.8.
7 *and*-brought [a] the ass, and the colt, [b] and put on them their clothes,	7 [a] And they-brought [b] the colt to Jesus, and cast their garments on-him;	And they-brought 35 him [c] to Jesus: and they-cast their garments upon the colt,	(Ver. 13, p. 260.)
			And Jesus, when-he-had-found a-young-ass,
and they-set *him* thereon επανω αυτων.	and he-sat upon him.	and they-set-Jesus-thereon. [d]	14 sat thereon;
		[d] as it-is written, Fear not, daughter of-Sion: behold, thy King cometh, sitting on an-ass's colt. These-things 16 understood not his disciples at-the	

SCRIPTURE ILLUSTRATIONS.

Lu. xix. 32. *and found even as he had said*—He had told them the most minute particulars:—

1st. In the village over against them, Mk. xi. 2.

2nd. As soon as they were entered, Mk. xi. 2.

3rd. They should find an ass tied, Mt. xxi. 2.

4th. And a colt whereon never man sat, Mk. xi. 2.

5th. Both of them tied, Mt. xxi. 2.

6th. What they should be asked when loosing them, Lu. xix. 31.

7th. What should be done upon their reply, Mt. xxi. 3.

Jno. xii. 15. *Fear not, &c.*—Probably referring to Zep. iii. 14—7, 'Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. 15, The LORD hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, *even* the LORD, *is* in the midst of thee: thou shalt not see evil any more. 16, In that day it shall be said to Jerusalem, Fear thou not: *and to* Zion, Let not thine hands be slack. 17, The LORD thy God in the midst of thee *is* mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.'—Thus might it have been, had Jerusalem known the things that belonged to her peace; but in place of rejoicing, he had to weep over her—*see* Lu. xix. 41, .2, p. 264.

16. *understood not*—*see also* Lu. xviii. 31, § 77, p. 235.

NOTES.

Mt. xxi. 7. *Set* him *thereon.* On the clothes which they had put upon the colt. The people would put the trappings on *both* the ass and the colt, to do the more honour to Jesus; and as not knowing on which he would ride. Thus, though there is a minute diversity in Matthew and Mark, as compared with Luke, yet it is no real discrepancy, since it does not involve any contradiction.

Jno. xii. 15. *Sitting on an ass's colt.* There is much similarity to the preceding, Zep. iii. 14—.7, in the passage more particularly referred to, Zec. ix. 9, '*Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.*'—*See before on* Mt. xxi. 5, p. 261, *supra.*

16. *These things understood not, &c.* That is, *His disciples understood not,* at the time when this entry into Jerusalem took place, that it was a fulfilment of the prophecy of, Zec. ix. 9; but when he

PRACTICAL REFLECTIONS.

Mk. xi. 4—6. Let us go, as the Lord commands, and we shall find our way prepared according to his word.

Mt. xxi. 7. Let us be glad to honour our King with whatever we have—thankful that he deigns to accept our humble offering.

Jno. xii. 15, .6. He who cometh to execute vengeance upon the ungodly, bringeth salvation to his afflicted.

16 *ver.* Let us carefully ponder the words of prophecy, and therewith compare the operations of Providence, so shall we find our faith in the testimony of Jesus more and more confirmed.

Matt. xxi. 8.	Mark xi. 8.	Luke xix. 36—40.	John xii. 16—.8.
			first: but when Jesus was glorified, then remembered they that these things were written of him, and *that* they had done these things unto him.[e]
8 And *[f]* a very great ὁ πλειστος multitude spread their garments in the way; others cut down branches from the trees, and strawed *them* in the way.[g]	8 And many spread their garments in the way: and others cut down branches off the trees, and strawed *them* in the way.	[e]And as he went, [f] they spread their clothes in the way.	
		[g]And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice *and* praise God with a loud voice for all the mighty works that they had seen; saying, Blessed *be* the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.[h]	[h]The people therefore that was with him when he called Lazarus out of *his* grave, and raised him from the dead, bare record.
		For this cause the people also met him, for that they heard that he had done this miracle.[i]	
		[i]And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if	

SCRIPTURE ILLUSTRATIONS.

Jno. xii. 16. *glorified, &c.*—ch. vii. 39, § 55, p. 96, 'The Holy Ghost was not yet *given*; because that Jesus was not yet glorified.'—xiv. 26, § 87, p. 385, 'But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance,' When the Holy Ghost was given, Peter testified, saying, Ac. ii. 13, 'The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus;'—1 Pe. i. 21, 'God, . . . raised him up from the dead, and gave him glory; that your faith and hope might be in God.'

remembered—*see also* ch. ii. 22, § 12, p. 82.

Mk. xi. 8. *spread their garments*—a mode of doing honour to kings, 2 Ki. ix. 13.

cut down branches—as at the feast of tabernacles, Lev. xxiii. 40—*see* Jno. xii. 12, .3, p. 259.

Lu. xix. 37. *come nigh*—'unto Jerusalem,' Mt. xxi. 1, p. 260—*see again* Lu. xix. 41, *infra*, p. 264.

multitude of the disciples—Many appear to have followed him at this time, from even so far as Galilee, Mt. xxvii. 55, § 92, p. 472.

works—One of the last miracles recorded by Luke was opening the eyes of a blind man—*see* ch. xviii. 35—43, § 78, p. 240—It seems to have been followed by another of a similar kind, Mk. x. 46—52, § 79, p. 242.

38. *the King that cometh*—*see on* Jno. xii. 13, .5, pp. 259, .62, and Mt. xxi. 5, *supra*, p. 261, *also on* 'make him a king,' Jno. vi. 15, § 41, p. 318.

glory in the highest—The song of the heavenly host at the birth of the Redeemer was, ch. ii. 14, § 4, p. 21, 'Glory to God in the highest, and on earth peace, good will toward men.'

Jno. xii. 17. *called Lazarus, &c.*—Jno. xi. 42, .3, § 58, p. 131.

NOTES.

had been glorified by his resurrection and ascension into heaven—*comp.* Jno. vii. 39, § 55, p. 96—then 'the Holy Ghost' brought to their remembrance both the prophecy and the fulfilment of it, by the doing of '*these things unto him.*'—*Comp.* xiv. 26, § 87, p. 385.

Mt. xxi. 8. *A very great multitude.* 'The bulk of the people.'

Cut down branches from the trees. To cast flowers, or garlands, or boughs, before a warrior returning from victory, or a king entering into his kingdom, was a common way of testifying joyful and triumphant feeling. John says, xii. 13, *supra*, p. 259, that these were branches of the palm tree.

Lu. xix. 38. *Peace in heaven.* May there be peace in heaven, and glory to God in the highest heavens, for the blessings of Messiah's kingdom.

39. *Rebuke thy disciples.* For proclaiming thee as '*the King that cometh in the name of the Lord.*'

PRACTICAL REFLECTIONS.

[Mt. xxi. 8. Let the children of Israel, unto whom more especially Jesus has been made known as a Prince and a Saviour, not be behind their Jewish brethren in preparing the way of the Lord.]

[Lu. xix. 37; Jno. xii. 17. He who, before his triumphal entry into Jerusalem, raised up Lazarus from the grave, hath given us greater cause to rejoice, and praise God, in that he hath raised up from the death of sin, multitudes who were asleep in spiritual death.]

Lu. xix. 38. Let us rejoice in the triumphs of our King, through whom there is peace in heaven, which shall yet prevail among men; and glory in the highest, which shall also yet cover the earth.

MATT. xxi. 9.	MARK xi. 9, 10.	LUKE xix. 41—.3.
9 [a]And the multitudes that went-before, and that followed, cried, saying, Hosanna to-the Son of-David: Blessed *is* he that-cometh in-the-name of-the-Lord; Hosanna in the highest.[l]	9 And they that-went-before, and they that-followed, cried, saying, Hosanna; Blessed *is* he that-cometh in the-name of-the-Lord: 10 [l]Blessed *be* the kingdom of-our father David, that-cometh in the-name of-the-Lord: Hosanna in the highest.[m]	[m]And when he-was-come-near, 41 he-beheld the city, and-wept over it, saying, If thou-hadst-known, 42 even thou, at-least in this thy day, the-things *which belong* unto thy peace! but now they- are-hid from thine eyes. For 43 the-days shall-come upon thee,

SCRIPTURE ILLUSTRATIONS.

Lu. xix. 40. *the stones, &c.*—John the Baptist, probably with a similar reference to the Gentiles as contrasted with the Jews, who esteemed themselves as fruit-bearing trees, said to the latter, Mt. iii 8—10, § 7, pp. 52, .3. 'Bring forth therefore fruits meet for repentance: 9, and think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham. 10, And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.'—The twelve tribes, most of whom were lost among the Gentiles, were represented by twelve stones, Jos. iv. 9, 19—24 — but they were usually spoken of as branches, as Rom. xi. 16—26, &c.

Mk. xi. 9. *Hosanna—see on* Jno. xii. 13, p. 260, *supra —comp.* 2 Sa. xiv. 4, and 2 Ki. vi. 26, where the cry is to an ordinary monarch, and where the word is translated '*Help.*'

Mt. xxi. 9. *Hosanna in the highest*—Same words Mk. xi. 10—Lu. xix. 38, 'glory in the highest.'—Ps. cxlviii. 1, 'Praise ye the LORD from the heavens: praise him in the heights.'

Lu. xix. 41. *wept over it*—Ps. cxix. 136. 'Rivers of waters run down mine eyes, because they keep not thy law.'—Je. ix. 1, 'Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!'—xiii. 17, 'But if ye will not hear it, my soul shall weep in secret places for *your* pride; and mine eye shall weep sore, and run down with tears, because the LORD's flock is carried away captive.'

42. *this thy day*—this season of respite in which salvation is still offered thee; in which the power of choice is still in thy hand—*comp.* Ps. xcv. 7; 2 Co. vi. 2; He. iii. 7, 13, .5—The day here spoken of is contrasted with the days when her enemies would be allowed to triumph over her, mentioned ver. 43; Jno. xii. 35, .6, p. 269.

thy peace! . . . . thine eyes—alluding to the meaning of the name Jerusalem, the seeing of peace—*see on* ver. 44, p. 265, '*thy children.*'

NOTES.

[Lu. xix. 40. *The stones would, &c.* οἱ λίθοι κεκράξονται. 'Said to be a proverbial and hyperbolical form of expression, to denote that *it is a moral impossibility for a thing to be otherwise than it is.* Here, however, it is meant, that if those should be checked, God would even, miraculously, animate the very *stones* to celebrate his triumph. Of the examples adduced of this mode of expression, the most apposite is the following: Hab. ii. 11, '*The stone shall cry out of the wall, and the beam . . . . shall answer it,*' meaning, that even if *men* should be silent, the very stones would exclaim.'—*Bloomf.*]

Mt. xxi. 9. *Hosanna to the Son of David.* When persons applied to the king for help, or for a redress of grievances, they used the word *hosanna*, or rather from the Hebrew, הוֹשִׁיעָה נָא HOSHIAH NA! 'Save now!' or, '*Save, we beseech thee!*' Thus both the words and actions of the people prove that they acknowledged Christ as their Messiah, and looked to him for deliverance.

The Son of David. It was promised that MESSIAH, the King to reign in RIGHTEOUSNESS, should come of the family of David.

Blessed is he that cometh in the name of the Lord. May the kingdom of the Messiah, promised to our father David, be established. Blessed be he whom God hath sent to be our king and deliverer. To come *in the name of the Lord*, is to come by the authority of the Lord.—Jno. xii. 13, p. 260, SCH. ILL.

Mk. xi. 10. *Blessed be the kingdom of our father David.* The kingdom promised to David and his seed, 1 Ki. ii. 4; viii. 25.

In the highest. In the highest heavens. The sense is, May angels in the highest heavens join with us in doing homage to our king!—*See* Ps. cxlviii. 1.

Lu. xix. 41. *He beheld the city, and wept over it. See on* Mt. xxiii. 37—.9, § 85, p. 320.

42. *If thou hadst known.* May be rendered, 'O that thou hadst known.'

[*Even thou.* The pathos is increased by the high emphasis in καὶ σὺ, q.d., Even thou, notwithstanding that thou art the bloody and rebellious city, that killest the prophets, and stonest them which are sent unto thee. Notwithstanding that thou hast hitherto returned but hatred for my love, and hast so repeatedly sought to accomplish my destruction.]

The things which belong *unto thy peace!* Our Lord probably alludes to the meaning of the word Jerusalem, יְרוּשָׁלַיִם from יָרֵה *yereh*, 'he shall see,' and שָׁלוֹם *shalom*, 'peace or prosperity.'

43. *For the days shall come upon thee.* ἥξουσιν

PRACTICAL REFLECTIONS.

[Lu. xix. 40. May we, by the Spirit of God, be built up together an holy temple to the Lord; so that, as lively stones, we may shew forth the praises of him who hath called us out of darkness into light.—*See* 1 Pe. ii. 5, 9.]

[Mt. xxi. 9; Mk. xi. 10. Soon may Christ claim his rightful sovereignty over the kingdom of his father David, '*the whole house of Israel;*' over which no king after Solomon did reign in Jerusalem.]

LUKE xix. 43, .4.

that thine enemies shall-cast-'a-trench'-about thee, and compass-'thee'-round, and keep-'
44 thee'-in συνεξουσι on-every-side, and shall lay-'thee'-even-with-the-ground, and thy children within thee; and they-shall-'not'-leave in thee one-stone upon another; because ανθ' ων thou-knewest not the time καιρον of-thy visitation επισκοπης.

(Ch. xix. 45, § lxxxiii. p. 276.)

All the city is moved: the Pharisees displeased.

MATT. xxi. 10, .1.

10 [a]And when-'he'-was-come into Jerusalem, all the city was-moved εσεισθη, saying, Who
11 is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee.[b] (Ver. 12, § lxxxiii. p. 276.)

MARK xi. 11.

[b] And Jesus entered into Jerusalem, 11

and into the temple:[c]

SCRIPTURE ILLUSTRATIONS.

Lu. xix. 43. *thine enemies shall cast a trench, &c.*—as had been long threatened, De. xxviii. 49, 52—Is. xxix. 3, 'And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.'—Je. vi. 6, 'For thus hath the LORD of hosts said, Hew ye down trees, and cast a mount against Jerusalem: this *is* the city to be visited; she *is* wholly oppression in the midst of her.'—Da. ix. 26, 'And after threescore and two weeks shall Messiah be cut off, but not for himself: and ("*the Prince of Peace*") having been rejected, and they, being given their choice, "No king but Cæsar") the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined.'

44. *shall lay thee, &c.*—*see* the words of the Lord to Solomon, when the latter had finished the building of the house of the Lord, &c., 1 Ki. ix. 7, 8—also what he said by the prophets, Is. xxix. 4; Mi. iii. 12.

thy children, &c.—in contrast to what would have been their case, had Jerusalem been worthy of her name, *seeing* the things that belonged to her *peace*: then it might have been said to her, as Ps. cxlvii. 12—.4, 'Praise the LORD, O Jerusalem; praise thy God, O Zion. 13, For he hath strengthened the bars of thy gates; he hath blessed thy children within thee. 14, He maketh peace *in* thy borders, *and* filleth thee with the finest of the wheat.'—Ver. 19, 20, 'He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation: and *as for his* judgments, they have not known them.'—*See again* the words of our Lord lamenting over Jerusalem, Mt. xxiii. 37—.9, § 85, p. 320.

one stone upon another—Predicted again of the temple, Mk. xxiv. 1, 2, [Mk. xiii. 2,] § 86, p. 324.

because thou knewest not—Ho. iv. 6, 'My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.'—*See* Jno. xv. 21—.4, § 87, p. 390.

thy visitation—Is. l. 2, 'Wherefore, when I came, *was there* no man? when I called, *was there* none to answer?'

Mt. xxi. 10. *Who is this?—see on* Jno. vi. 31, § 43, p. 327, '*manna.*'

11. *the prophet—see on* Jno. vi. 14, § 41, p. 317.

of Nazareth—see on Mt. ii. 23, § 5, p. 35, '*He shall be called a Nazarene.*'

NOTES.

ἡμέραι, &c., 'for days will come adverse to thee,' ἐπὶ σὲ, as it is said, Ge. xlii. 36, '*all these things are against me.*' Here is a manifest prediction, and, in some measure, description of the siege of Jerusalem; as will appear by referring to Josephus, Bell. v. 6. 2. 3. ix. 1. 11. l. 5, which passages illustrate the *first* stage—the χάρακα πᾶρβ.

Lu. xix. 43. *Trench.* χάραξ, 'a bank or rampart.' So called from the χάρακες, or *strong poles*, which were driven down to preserve the *agger*, or mound of earth, in due form. The word *trench* now means commonly a *pit* or *ditch*. When the Bible was translated, it meant also *earth thrown up to defend a camp*. This is the meaning of the original reference. The next term, περικυκλώσουσι, '*and compass thee round*,' denotes the effectual *blockade* of the city by the building of a wall, which could not be burnt as the χάραξ had been. Josephus informs us that Titus, in order that he might compel the city to surrender by *famine*, built a wall around the whole of the city. This wall, nearly five miles in circumference, and furnished with thirteen castles or towers, was completed with incredible labour in ten days. The professed design of this wall was *to keep* the city *in on every side*. By this means the people were reduced to such awful extremities, that the revolting excesses of parents towards their children, and the sufferings that existed, are too awful to relate.

44. *Shall lay thee, &c.* ἐδαφιοῦσί. The best commentators are agreed that there is here a *syllepsis*, of demolishing the buildings, and of dashing the inhabitants, especially the children, against the stones. Both these senses of ἐδαφ. were in use, and both here seem to be intended.

They shall not leave ... one stone upon another. Only three towers were left standing for a time, to shew the former strength and magnificence of the place. But these likewise were afterwards levelled with the ground.

Because thou knewest not. Through their own wilful blindness and prejudices.

The time of thy visitation. The time when God had visited and redeemed his people by sending the promised Messiah, ch. i. 68, § 3, p. 16. This time is, ver. 42, called '*this thy day.*'

Mt. xxi. 10. *All the city was moved.* 'Was in commotion;' agitated with hope, fear, wonder, or disapprobation, according as each person stood affected.

11. *This is Jesus the prophet, &c.* ὁ προφήτης, THAT prophet whom Moses spoke of, De. xviii. 18. Every expression of the multitude plainly intimated that they fully received our blessed Lord as the promised Messiah.

Mk. xi. 11. *Into the temple.* Jesus, the true Paschal Lamb, thus presented himself, as was required by the law, that the victim to be offered should be set apart four days before the great day of atonement.

PRACTICAL REFLECTIONS.

Lu. xix. 43, .4. The walls of Jerusalem might seem impregnable, but without the protection of God, other defences are altogether vain, and may even contribute to the ruin of those who look to them for shelter: safety can only be found under the wings of the Almighty.

[Let us be warned by the case of Jerusalem, not to neglect the voice of God in prophecy: not to remain ignorant of the Divine proceedings in providence, and consequently of our duty in relation thereto.]

Mt. xxi. 10, .1. By the literal fulfilment of our Lord's predictions, we have abundantly confirmed to us the truth, that Jesus is indeed 'THE PROPHET;' and that our only safety is in hearkening to his voice, and in being moved thereby not merely to wonder, but to love and to obey.

THE RICH MAN SHALL LIE DOWN, BUT HE SHALL NOT BE GATHERED: HE OPENETH HIS EYES, AND HE IS NOT.—Job xxvii. 19.
BEHOLD, THE FEAR OF THE LORD, THAT IS WISDOM; AND TO DEPART FROM EVIL IS UNDERSTANDING.—Job xxviii. 28.

Matt. xxi. 14—.7. (Ver. 13, § lxxxiii. p. 278.)	Mark xi. 11.	John xii. 19.
		[c]The Pharisees therefore said 19 among themselves, Perceive-ye how ye-prevail nothing? behold, the world is-gone after him.[d]
14 [d]And the-blind and the-lame came to-him in the temple; and he-healed		
15 them. And when-the chief-priests and scribes-saw the wonderful-things θαυμασια that he-did, and the children crying in the temple, and saying, Ho-sanna to the-Son of-David; they-were-		
16 sore-displeased, and said unto-him, Hearest-thou what these say? And Jesus saith unto-them, Yea; have-ye-never-read, Out-of the-mouth of-babes and sucklings thou-hast-perfected κατηρτισω praise?[e]		
		[e]and when-he-had-looked-round-about-upon all-things, and-now the eventide was-
17 And he-left them, *and*-went out-		come, he-went-out

Greeks wish to see Jesus.—John xii. 20—36

20 And there-were certain Greeks among them that-came-up to worship at the feast:
21 the-same came therefore to-Philip, which *was* of Bethsaida of Galilee, and desired him,

SCRIPTURE ILLUSTRATIONS.

Jno. xii. 19. *ye prevail nothing*—As predicted, Is. viii. 9, they had girded themselves for the conflict—Jno. xi. 47, .8, § 58, p. 132, 'Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all *men* will believe on him: and the Romans shall come and take away both our place and nation.'

Mt. xxi. 14. *the blind and the lame*—The miracles which Jesus performed in his last journey to Jerusalem, appear to have been much of the same character with those that he performed on his arrival—*see* §§ 78, .9—They seem to have had a spiritual meaning—*see* Lu. xix. 42, p. 264, *supra*, and Jno. xii. 35, .6, p. 269, *infra*—There is a remarkable reference to *the blind and the lame*, in connexion with David's taking possession of the stronghold of Zion, 2 Sa. v. 6—8, 'And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking, David cannot come in hither. 7. Nevertheless David took the stronghold of Zion: the same *is* the city of David. 8. And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, *that are* hated of David's soul, *he shall be chief and captain*. Wherefore they said, The blind and the lame shall not come into the house.'

16. *Out of the mouth of babes*—Our Lord refers to a psalm which seems designed for the time when the knowledge of the Lord shall cover the earth; and when, as upon our Lord's last visit to the temple, the children shall take an important part in the praise of the Redeemer; Ps. viii. 1, 2, 'O Lord our Lord, how excellent *is* thy name in all the earth! who hast set thy glory above the heavens. Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.'—The psalm is quoted in reference to Christ, 1 Co. xv. 27; Eph. i. 22; He. ii. 6.

Jno. xii. 20. *Greeks*—In Solomon's dedicatory prayer, there is a recognition of the stranger coming from a far country, to worship in the temple at Jerusalem, 1 Ki. viii. 41—.3—*see also* Is. lvi. 7, referred to by our Lord, Mt. xxi. 13, § 83, p. 278—These Greeks were Gentiles, but probably proselytes, as Ac. viii. 27; xiii. 42, .3; xvii. 4; Rom. i. 16, &c.

NOTES.

Mt. xxi. 15. *The wonderful things, &c.* The cures he did and the honour paid him by the multitudes.

16. *Hearest thou what these say?* It was common among the Jews for the children to be employed in public acclamations, and thus they were accustomed to hail their celebrated rabbins; this shouting was therefore no strange thing, but the priests were exasperated because it was in praise of a person they hated.

Jno. xii. 20. *Greeks.* Opinion 1. Foreign Jews and proselytes, who spoke the Greek language; these were called Greeks, or Hellenists.—*Bens., so Calv., Drusius, &c.* ii. The word Ἕλληνες, here rendered *Greeks*, properly signifies 'Greeks by nation or birth;' and sometimes their name is used for Gentiles in general, as Rom. i. 16; ii. 9, 10; compared with ver. 14. Grecians, or Hellenists. Ἕλληνισται, are mentioned only in Ac. vi. 1; ix. 29; and xi. 20; and signify such Jews as were scattered abroad in Gentile nations, and used the Greek language.—*Guyse.* There were at that time many Gentile inquirers after true religion; they used to frequent the synagogues as proselytes of the gate, and were not circumcised; mentioned, xvii. 4. It is probable, therefore, that these were Gentiles, and not Jews.—*See* Addenda, p. 274, col. 1, par. 3.

PRACTICAL REFLECTIONS.

[Jno. xii. 19. Let us beware of seeking from men honour to ourselves; but let us glory in the truth which, to their own and the nation's destruction, the Pharisees set themselves to oppose.]

Mt. xxi. 14. Jesus gives sight to the blind, and to the lame the power of walking: he alone could render Jerusalem worthy of her name, enable her to see the light, and guide her feet into the way of peace; but in heart she came not unto the Good Physician for healing.

15, .6 *ver.* Let us pray that the chief priests and scribes may no more be allowed to hinder the little ones from celebrating the praises of our blessed Redeemer.

16 *ver.* Let us pray that the time may soon come, when the promise will be fully realized, '*Out of the mouth of babes and sucklings thou hast perfected praise.*'

Let us pray that we may possess the spirit of little children; and that God may condescend to make use of us in the utterance of his word, which he hath magnified above all his name.

JOHN xii. 22—,8.

22 saying, Sir, we-would see Jesus. Philip cometh and telleth Andrew: and again Andrew
23 and Philip tell Jesus. And Jesus answered them, saying, The hour is-come, that the
24 Son of man should-be-glorified. Verily, verily, I-say unto-you, Except a corn of wheat
fall into the ground and-die, it abideth alone: but if it-die, it-bringeth-forth much fruit.
25 He that-loveth his life shall-lose it; and he that-hateth his life in this world shall-keep
26 φυλαξει it unto life eternal. If any-man serve me, let-him-follow me; and where I am,
there shall-also my servant-be: if any-man serve me, him will-*my*-Father-honour.
27 Now is-my soul-troubled τεταρακται; and what shall-I-say? Father, save me from
28 this hour: but for this-cause came-I unto this hour. Father, glorify thy name. Then

SCRIPTURE ILLUSTRATIONS.

Jno. xii. 22. *Philip*—one of the first disciples of our Lord, and generally mentioned in connection with Andrew—*see* ch. i. 44, § 10, p. 72, and ADDENDA, § 27, p. 216.

Andrew—ch. i. 40, § 10, p. 71, and ADD., § 27, p. 215.

23. *Son of man . . . . glorified*—These Gentiles seem to have been regarded as an earnest of the gathering of all nations to him, as the fruit of his death about to take place—*comp.* ver. 24, 32, ,3, *infra*, *and see* ch. vii. 39, § 55, p. 96; xiii. 31—,3, § 87, p. 373; xv. 8, § *ib.*, p. 388; xvii. 1, § *ib.*, p. 398.

24. *Except a corn of wheat, &c.*—1 Co. xv. 36, '*Thou* fool, that which thou sowest is not quickened, except it die:'

25. *loveth his life*—Mt. x. 39, § 39, p. 302, 'He that findeth his life,' &c.—*see on* Mk. viii. 35, § 50, p. 42.

26. *If any man, &c.*—Lu. vi. 46, § 27, p. 210· Jno. xiv. 15, 'If ye love me,' &c., § 87, p. 392.

let him follow me—Mt. xvi. 24, § 56, p. 42, 'let him deny himself, and take up his cross, and follow me.'

where I am, &c.—ch. xiv. 3, § 87, 'If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.'—For this he supplicates the Father, xvii. 24, § *ib.*, p. 404—*see also* 2 Co. v. 8, 'present with the Lord.'—Ph. i. 23, 'having a desire to depart, and to be with Christ;'—1 Th. iv. 17, being caught up to meet the Lord at his coming, 'so shall we ever be with the Lord.'—2 Ti. ii. 12, 'If we suffer, we shall also reign with *him*:'—Rev. iii. 21, 'To him that overcometh will I grant to sit with me in my throne,'

him will my Father honour—1 Sa. ii. 30, 'Them that honour me I will honour,'—Pr. xxvii. 18, 'he that waiteth on his master shall be honoured.'—He shall be honoured as being given communion with God now, Jno. xiv. 21—,3, § 87, p. 384, and full enjoyment hereafter, xvi. 24, ,7, § *ib.*, p. 396—*see also* Mt. xxv. 34, § 86, p. 352, 'Then shall the King,' &c.

27. *Now is my soul troubled—see also* at the last supper, ch. xiii. 21, § 87, p. 370, and in Gethsemane, Mt. xxvi. 38, ,9, § 88, p. 413.

what shall I say?—read also interrogatively what follows, '[Shall I say] Father, save me from this hour'?

for . . . came I unto this hour—ch. xiii. 1, § 87, 'Jesus knew that his hour was come, that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.'—xvii. 37, § 90, 'To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth'—He. ii. 14, ,5, 'Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage.'—x. 5—,7, 'Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: 6, in burnt offerings and *sacrifices* for sin thou hast had no pleasure. 7, Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.'

28. *Father, glorify thy name—comp.* ch. xxi. 19, § 97, 'This spake he, signifying by what death he should glorify God.'—And Ph. i. 20, 'According to my earnest expectation and *my* hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether *it be* by life, or by death.'

NOTES.

[Jno. xii. 24. *Except a corn of wheat fall, &c.* This is an *illustration* of the effect produced by his death; though the comparison is unaccompanied with application. The sense is, 'As a grain of corn cast into the earth, unless it die, remains alone, *i. e.*, has no increase, so it must be with *me*; for as *it* must die to yield increase, so must *I* undergo temporal death, in order to be glorified, and produce a great spiritual harvest.']

The late resurrection of Lazarus gave our Lord a natural occasion of speaking on this subject. And agreeably to his infinite knowledge, he singles out from among so many thousands of seeds, almost the only one that dies in the earth; and which therefore was an exceeding proper similitude, peculiarly adapted to the purposes for which he uses it. The like is not to be found in any other grain except millet and the large bean.—*Wesley.*

25. *He that loveth his life, &c.* Our Lord here teaches, that those of his disciples who desire communion in his glory must not decline participation in his tribulations.

26. *If any man serve me, let him, &c.* Meaning, 'If any one would dedicate himself to my service, let him follow my footsteps, and be disposed to suffer all things for my name's sake; and (for his encouragement) let him be assured, that where I am, there will he be also, as partaker of my glory. Moreover, whosoever shall serve me faithfully, him will my Father reward gloriously.'—*Bloomf.*

[**27.** *Now is my soul, &c.* νῦν ἡ ψυχή, &c. 'If the common punctuation and interpretation be here adopted, we must suppose that, in the struggle of contending emotions, our Lord first utters, and then retracts, a prayer. Yet this view, as it is not a little objectionable, so neither is it necessary; for we may, with many of the best commentators, ancient and modern, place a mark of interrogation after τοῦτο, thus supposing *two* questions, as follows: 'What shall I say? [Shall I say] Father, deliver me from this hour? But for this cause came I unto this hour,' *i. e.*, to meet this hour, or time of suffering.—*Comp.* Mk. xiv. 35. Thus, it seems, when about involuntarily to utter a petition, he is checked by a reflection on the *end* for which he came into the world; and the natural emotions of fear soon subside into a prayer for the furtherance of his Father's glory, in any way that may seem good to Him.'—*Ibid.*]

28. *Glorify thy name.* By accomplishing thy will in me, even unto my death.—*Comp.* ch. xiii. 31, ,2, § 87, p. 373; xvii. 1, § *ib.*, p. 398.

Thy name. Thy *name* is here to be understood of God himself, in all his attributes; his wisdom, truth, mercy, justice, holiness, &c. Christ here teaches us a lesson of submission to the Divine will. Do with me what thou wilt, so that glory may redound to thee.

PRACTICAL REFLECTIONS.

Jno. xii. 20—,3. It was when Jesus was told that persons from Europe were inquiring for him, that he said, '*The hour is come, that the Son of man should be glorified.*'—*24 ver. See margin.*

26 *ver.* Let not those pretend obedience to Christ, who are unmindful of his example. Those who are willing to be with him in his suffering and humiliation, will also be with him in the enjoyment of blessing and honour from God the Father.

27, ,8 *ver.* Let us, after the example of the Son of God, learn obedience to our heavenly Father, having a supreme regard to the glory of his name.

JOHN xii. 29—34.

came-there a-voice from heaven, *saying*, I-have-both-glorified *it*, and will-glorify *it*
again.
29 The people therefore, that stood-by, and heard *it*, said that-it-thundered βροντὴν
30 γεγονέναι: others said, An-angel spake to-him. Jesus answered and said, This voice
31 came not because-of me, but for-your-sakes. Now is *the*-judgment of this world: now
32 shall-the prince of this world-be-cast out. And-I, if I-be-lifted-up from the earth, will-
33 draw all *men* unto me. This he-said, signifying what death he-should die.
34 The people answered him, We have-heard out-of-the law that Christ abideth for ever
εἰς τὸν αἰῶνα: and how sayest thou, The Son of man must be-lifted-up? who is this Son

SCRIPTURE ILLUSTRATIONS.

Jno. xii. 28. *a voice from heaven*—When Jesus was about to commence his public ministry, Lu. iii. 22, § 8, 'a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.'—At the transfiguration also, Mt. xvii. 5, § 51, p. 55, there came 'a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.'

I have both glorified it—ch. xvii. 4, § 87, 'I have glorified thee on the earth: I have finished the work which thou gavest me to do.'

and will glorify it again—ch. xv. 8, § *ib.*, 'Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.'

30. *for your sakes*—ch. xi. 42, § 58, p. 131.

31. *Now is the judgment*—Now was it made sure that God would judge the world in righteousness, Ac. xvii. 31, 'Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.'—1 Pe. iv. 17, 8, 'For the time *is come* that judgment must begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?'

the prince of this world—ch. xiv. 30, § 87—'the prince of this world cometh, and hath nothing in me.'—xvi. 11, 'the prince of this world is judged.'—Satan is also called, Ep. ii. 2, 'the prince of the power of the air, the spirit that now worketh in the children of disobedience:' and, 2 Co. iv. 4, 'the god of this world'—The death of Christ is well calculated to destroy the influence of Satan, whether as tempting men to sin, by presenting them with the pleasures of this life, Rom. vi. 1—14; or as keeping in bondage by the fear of death, He. ii. 14, .5—1 Jno. iii. 8, 'For this purpose the Son of God was manifested, that he might destroy the works of the devil.'—Satan offered to yield up his authority to Christ, if Jesus would do homage to him for the kingdom, Mt. iv. 9, § 9, p. 66—but the Son of God would rather die that he might purchase his people 'with his own blood,' Ac. xx. 28—and by that blood they obtain the victory, and Satan is cast out, Rev. xii. 10, .1—His being cast out preparatory to Messiah's reign of righteousness and peace is described, xx. 1—3.

32. *if I be lifted up, &c.*—Christ as lifted up upon the cross, was prefigured by the lifting up of the brazen serpent upon a pole, ch. iii. 14, .5. § 12, p. 85—It was predicted, Is. xl. 12, that the Lord 'shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.'

draw all . . . unto me—Ge. xlix. 10, 'unto him [Shiloh] *shall* the gathering of the people *be*.'—As surely as in the death of Christ upon the cross, God was shewn to be a just God and the Saviour, and would have no compromise with Satan, so surely will Israel, from all the ends of the earth, look unto Jesus, Is. xlv. 21—.4, .5, 'In the LORD shall all the seed of Israel be justified, and shall glory.'—The gathering together unto this One Standard, exhibited in the writings of the Old and New Testaments, is described, Eze. xxxvii. 15—22; Zec. ix. 1, 'the eyes of man, as of all the tribes of Israel, *shall be* toward the LORD.'—*See* the remarkable prophecy of Caiaphas, that the death of Jesus should result in the gathering 'together in one the children of God that were scattered abroad,' Jno. xi. 52, § 58, p. 133—Christ crucified 'is the power of God unto salvation,' Rom. i. 16—Justification is in Christ for all, v. 18—and it is in him that men of all nations, and ranks, and conditions, are gathered into one, Gal. iii. 28—*comp.* Is. liii. 10, .1.

33. *This he said, signifying, &c.*—this saying is referred to, ch. xviii. 32, § 90, p. 141.

34. *that Christ abideth for ever*—2 Sa. vii. 13, 'I will stablish the throne of his kingdom for ever.'—Ps.

NOTES.

Jno. xii. 28. *I have both glorified* it, *and, &c.* The meaning is, '*I have both glorified* ' my name already, by thy words and works—*comp.* ch. i. 14, § 7, p. 43; ii. 11, § 11, p. 78; xi. 4, 40, § 58, pp. 127, .31—'*and will glorify* it *again*' by thy death, and by the consequences which shall follow it.—*Comp.* ver. 23, .4.—*Lonsdale.*

29. *It thundered.* The Jews knew from their fathers that, from the mercy seat, the Lord in former times spake to them through the high priest, and they said, '*An angel spake to him.*' But others, among whom were probably many Gentile converts, unaccustomed to such a display of heavenly condescension, said, '*It thundered,*' not knowing how to account for the supernatural communication.

30. *This voice came not because of me.* That is, not for my sake, as though I needed such a testimony from heaven for my own satisfaction, '*but for your sakes;*' that ye, hearing the voice, may believe *that the Father hath sent me, and is with me.*—*Comp.* ch. xi. 42, § 58, p. 131.

This was the third occasion on which God the Father bore testimony to the Son, '*in the days of his flesh.*'—*See* SCRIP. ILLUS., *ver.* 28.

31. *Now shall the prince of this world, &c.* Satan, who had gained possession of it by sin and death, '*be cast out;*' that is, judged, condemned, cast out of his possession and out of the bounds of Christ's kingdom.

[*Be cast out.* His kingdom shall be destroyed. His empire shall come to an end. It does not mean that then his reign over all men should entirely cease, but that then would be the *crisis*, the grand conflict, on which *he* should be vanquished, and from that time his kingdom begin to decline, until it should finally cease, and men be free altogether from his dominion.—*See* Lu. x. 18, § 60, p. 143; Col. i. 18—20; Ac. xxvi. 18; 1 Co. xv. 25, .6; Rev. xx. 14.]

[32. *If I be lifted up, &c.* Here our Lord obscurely hints at the *means* by which the great consummation just adverted to would be accomplished; viz., by his crucifixion, resurrection, ascension, exaltation to glory, and the commencement of his office as Advocate with the Father; the first work of which would be the sending of the Holy Spirit, and thence-forward the mission of those who in every age should preach the gospel.]

34. *Out of the law.* This term included the prophets and all their Scriptures.

PRACTICAL REFLECTIONS.

Jno. xii. 28. The Father's name was glorified in the Son of God, the Head of the body; let us pray that it may also be glorified in all the members—the many sons he is leading unto glory, He. ii. 10.

[31 *ver.* The case of Christ, who was honoured of the poor, but rejected by the rich and the powerful; put to death by the noble Romans, at the instigation of the Jewish priesthood, is well calculated to make all who love truth and goodness mistrust the world, and the princes of this world.]

[32, .3 *ver.* By the despised Nazarene, who was lifted up on the cross, have many been elevated in

HEREIN IS MY FATHER GLORIFIED, THAT YE BEAR MUCH FRUIT.—John xv. 8.
MAY WE BE GIVEN EARS TO HEAR THE FATHER'S TESTIMONY CONCERNING JESUS.

JOHN xii. 35, .6.

35 of man? Then Jesus said unto-them, Yet a-little while is the light with you. Walk while ye-have the light, lest darkness come-upon καταλαβῃ you: for he that-walketh in
36 darkness knoweth not whither he-goeth. While ye-have light, believe in the light, that ye-may-be the-children of-light. These-things spake Jesus, and departed, *and*-did-hide-himself from them. (Ver. 37, § lxxxv. p. 309.)

Jesus goes to Bethany.

MATT. xxi. 17.

[a][and went out] of the city into Bethany; [b]

[c]and he-lodged there.*

MARK xi. 11.

[he went out] unto Bethany [b]with the twelve.[c]

SCRIPTURE ILLUSTRATIONS.

lxxxix. 36, 'His seed shall endure for ever, and his throne as the sun before me.'—cx. 4, 'The LORD hath sworn, and will not repent, Thou *art* a priest for ever after the order of Melchizedek.'—Is. ix. 7, 'Of the increase of *his* government and peace . . . no end.'—liii. 11, 'He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.'—Eze. xxxvii. 25, 'my servant David *shall be* their prince for ever.'—Lu. i. 33, § 2, p. 10, 'He shall reign over the house of Jacob for ever;' &c.

Jno. xii. 35. *the light—see on* ch. viii. 12, § 55, p. 100.

Walk while ye have the light—Je. xiii. 16, 'Give glory to the LORD your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, *and* make *it* gross darkness.'—Eph. v. 8, 'For ye were sometimes darkness, but now *are ye* light in the Lord: walk as children of light:'—*see on* Mt. xvi. 2, 3, § 47, p. 29.

36. *that ye may be the children of light*—as being children of Jerusalem, they were in darkness and devoted to destruction, Lu. xix. 42—4, p. 264, *supra*—*comp.* 1 Th. v. 3—5, 'For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. 4, But ye, brethren, are not in darkness, that that day should overtake you as a thief. 5, Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.'—1 Jno. ii. 9—11, 'He that saith he is in the light, and hateth his brother, is in darkness even until now. 10, He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. 11, But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.'

did hide himself—ch. viii. 59, § 55, p. 108—He had said, Lu. xix. 42, p. 264, 'If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes.'

NOTES.

[τίς ἐστιν—ἀνθρώπου. 'This is not well rendered by our English translators, 'Who is that Son of man?' since τίς is here for ποῖος (like *quis* for *qualis* in Latin), as in Mk. i. 27, § 17, p. 111; vi. 2, § 37, p. 227; Lu. i. 66. § 3, p. 16; Jno. vii. 36, § 55, p. 95; and often. Render, 'What sort of Son of man is that to be?' To this question our Lord, ver. 35, only replies *indirectly*, and by allegory; hinting at their erroneous opinions concerning the Messiah, by advertising to the opportunity, which they now have, for obtaining light to dissipate the clouds of error under which they labour; an opportunity which they must *use* while they have it, lest they be overtaken by that moral darkness, through the absence of spiritual light, which would disable them from directing their course aright. Here, as on other occasions, our Lord, knowing that he is addressing those who 'could not hear his word,' their carnal passions and preconceived opinions blinding their understandings, and rendering them inaccessible to the truth, offers no *explanation*—*comp.* viii. 21, with vii. 33, § *ib.*, pp. 94, 101—but, instead thereof, a *solemn warning*.'—*Bloomf.*]

Jno. xii. 35. *The light. See on* ch. i. 4, 5, § 7, p. 46. It is probable that they understood this as denoting the Messiah; and ch. viii. 12, '*I am the light of the world*;' ch. ix. 4, § 55, pp. 100, .9.

36. *Believe in the light.* Believe in me as being '*the light of the world*.'—*Comp.* ver. 46, § 85, p. 311.

That ye may be the children, &c. That ye may be the friends and followers of the Messiah, Eph. v. 8, '*Now* are ye *light in the Lord: walk as*,' &c.

The children of light. Such as live under the guidance and comfort of spiritual light.

Mt. xxi. 17. *Bethany.* Takes its name from a Greek word signifying the dates of palm trees, which grew there in great plenty.—*See* GEOG. NOT. § 58, p. 134.

He lodged there. 'He passed the night,' not in the village, at the house of Lazarus, but probably among the olive trees with which the district abounded; for it is added, '*on the morrow, . . . he was hungry*,' Mk. xi. 12, § 83, p. 275.—*See* Lu. xxi. 37, § 86, p. 257.

PRACTICAL REFLECTIONS.

the social scale. Jesus has honoured the meanest and most suffering condition among men, and taught us not to take our opinions from mere human authority, but to search for the truth, even in the depths of poverty, and to receive it even from those who are despised and rejected of men.]

[In the humiliation of Christ we have an assurance of his glorification. At length the eyes of all nations shall be drawn unto him who is our Peace; '*the eyes of man, as of all the tribes of Israel*, shall be *toward the* LORD,' Zec. ix. 1.]

[As truly as Jesus was lifted up to suffer an ignominious death upon the cross, shall the cross be lifted up as the standard around which all Israel will assemble to hail him as their King.]

Jno. xii. 35, .6. The same truth which Jesus taught by healing the blind and the lame in the temple, he seems again to teach, when he advises the Jews to make use of the light while they may, ere they are involved in the darkness, and left to wander therein.]

36 *ver.* The same truth Jesus further expressed by departing and hiding himself from them, as if telling them that he with whom are the things that belong to our peace, was soon to be indeed hid from their eyes.

The case of the Jews has for many centuries been fulfilling the warning words of Jesus. Let us thereby be abundantly confirmed in our faith, and admonished to improve the day of our merciful visitation.

* 'It would seem that, upon this occasion, he must barely, as it were, have appeared in the temple, and as speedily departed from it again, which would be so far simply to present himself before God, ... in his capacity of the paschal sacrifice, now ready to be offered up, as making atonement for the sins of the world.'—*Gresswell.*—*And see* ADDENDA, p. 274, *first* par., *second* col.

ABIDE IN ME, AND I IN YOU. AS THE BRANCH CANNOT BEAR FRUIT OF ITSELF, EXCEPT IT ABIDE IN THE VINE; NO MORE CAN YE, EXCEPT YE ABIDE IN ME.—John xv. 4.

For GEOGRAPHICAL NOTICE OF JERUSALEM, as referred to at Section IV. p. 118, *see* Section 92, p. 479.

ADDENDA.

THE TEMPLE.—*And see* Sect. I, p. 8, Vol. I.

'When an augur had defined a space in which he intended to make his observations, he fixed his tent in it (*tabernaculum capere*), with planks and curtains. In the *ars* this was not necessary because there was a permanent *auguraculum*. The Septuagint translation usually renders הֵיכָל, 'temple,' by οἶκος, or ναός, but in the Apocrypha and the New Testament it is generally called τὸ ἱερόν. Rabbinical appellations are בֵּית הַמִּקְדָּשׁ, *the house of sanctuary*, בֵּית הַבְּחִירָה, *the chosen house*, בֵּית הָעֲלָמִים, *the house of ages*, because the ark was not transferred from it, as it was from Gilgal after twenty-four, from Shiloh after three hundred and sixty-nine, from Nob after thirteen, and from Gibeon after fifty years. It is also called מִשְׁכָּן. After the Israelites had exchanged their nomadic life for a life in permanent habitations, it was becoming that they should exchange also their moveable sanctuary or tabernacle for a temple. David collected materials which were afterwards employed in the erection of the temple, which was commenced four years after his death, about B.C. 1012, in the second month, that is, the month of Zif (*comp.* 1 Ki. vi. 1; 2 Chr. iii. 2), four hundred and eighty years after the exodus from Egypt. We thus learn that the Israelitish sanctuary had remained moveable more than four centuries subsequent to the conquest of Canaan. 1 Ki. vi. 37, 38. "*In the fourth year* (of Solomon's reign) *was the foundation of the house of the* LORD *laid, in the month Zif* (April): *and in the eleventh year, in the month Bul* (October), *which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.*"

'The site of the temple is clearly stated in 2 Chr. iii. 1, "*Then Solomon began to build the house of the* LORD *at Jerusalem in mount Moriah, where* the LORD *appeared unto David his father, in the place that David had prepared in the threshingfloor of Ornan* (or, Araunah) *the Jebusite.*" According to Josephus (De Bell. Jud. v. 5), the foundations of the temple were laid on a steep eminence, the summit of which was at first insufficient for the temple and altar. As it was surrounded by precipices, it became necessary to build up walls and buttresses in order to gain more ground by filling up the interval with earth. The hill was also fortified by a threefold wall, the lowest tier of which was in some places more than three hundred cubits high; and the depth of the foundation was not visible, because it had been necessary in some parts to dig deep into the ground, in order to obtain sufficient support.

'The temple itself and its utensils are described in 1 Ki. vi., vii., and 2 Chr. iii., iv.

'Divines and architects have repeatedly endeavoured to represent the architectural proportions of the temple, which was sixty cubits long, twenty wide, and thirty high. Josephus, however (Antiq. viii. 3, 2), says, "The temple was sixty cubits high, and sixty cubits in length; and its breadth was twenty cubits; above this was another stage of equal dimensions, so that the height of the whole structure was one hundred and twenty cubits." It is difficult to reconcile this statement with that given in 1 Kings, unless we suppose that the words ἴσος τοῖς μήκεσιν, *equal in measures*, do not signify an equality in all dimensions, but only as much as equal in the number of cubits; so that the porch formed a kind of steeple, which projected as much above the roof of the temple as the roof itself was elevated above its foundations. As the chronicles agree with Josephus in asserting that the summit of the porch was one hundred and twenty cubits high, there remains still another apparent contradiction to be solved, namely, how Josephus could assert that the temple itself was sixty cubits high, while we read in 1 Kings that its height was only thirty cubits. We suppose that in the book of Kings the internal elevation of the sanctuary is stated, and that Josephus describes its external elevation, which, including the basement and an upper story (which may have existed, consisting of rooms for the accommodation of priests, containing also vestries and treasuries), might be double the internal height of the sanctuary. The internal dimension of the "holy," which was called in preference הֵיכָל, was forty cubits long, twenty cubits wide, and thirty cubits high. The holy was separated from the "Holy of holies" (דְּבִיר) by a partition, a large opening in which was closed by a suspended curtain. The Holy of holies was on the western extremity of the entire building, and its internal dimensions formed a cube of twenty cubits. On the eastern extremity of the building stood the porch, אוּלָם, πρόναος. At the entrance of this promaos stood the two columns called Jachin and Boaz, which were twenty-three cubits high.

'The temple was also surrounded by three יְצִיעַ, *stories of chambers*, each of which stories was five cubits high, so that there remained above ample space for introducing the windows, requisite more for ventilation than for the admission of light into the sanctuary.

'The lowest story of the chambers was five cubits, the middle six, and the third seven cubits wide. This difference of the width arose from the circumstance that the external walls of the temple were so thick that they were made to recede one cubit after an elevation of five feet, so that the scarcement in the wall of the temple gave a firm support to the beams which supported the second story, without being inserted into the wall of the sanctuary; which insertion was perhaps avoided not merely for architectural reasons, but also because it appeared to be irreverent. The third story was supported likewise by a similar scarcement, which afforded a still wider space for the chamber of the third story. These observations will render intelligible the biblical statements:—1 Ki. vi. 5, 6, "*And against the wall of the house he built chambers round about, against the walls of the house round about, both of the temple and of the oracle: and he made chambers round about: the nethermost chamber was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad: for without in the wall of the house he made narrowed rests* (מִגְרָעוֹת, narrowings or rebatements) *round about, that* the beams *should not be fastened in the walls of the house.*"

'In reference to the windows it should be observed, that they served chiefly for ventilation, since the light within the temple was obtained from the sacred candlesticks. It seems from the descriptions of the temple to be certain that the דְּבִיר, *oracle*, or Holy of holies, was an *adytum* without windows. To this fact Solomon seems to refer when he spake, "*The* LORD *said that he would dwell in the thick darkness.*" 1 Ki. viii. 12.

'The דְּבִיר, *oracle* had perhaps no other opening besides the entrance, which was, as we may infer from the prophetic visions of Ezekiel (which probably correspond with the historic temple of Solomon), six cubits wide.

'From 1 Ki. vii. 10, we learn that the private dwellings of Solomon were built of massive stone. We hence infer that the framework of the temple also consisted of the same material. The temple was, however, wainscoted with cedar wood, which was covered with gold. The boards within the temple were ornamented by beautiful carvings, representing cherubim, palms, and flowers. The ceiling of the temple was supported by beams of cedar wood (*comp.* Eres; Pliny, Hist. Nat. xvi. 89). The wall which separated the holy from the Holy of holies, probably consisted not of stone, but of beams of cedar. It seems, further, that the partitions partly consisted of an *opus reticulatum*; so that the incense could spread from the holy to the most holy. This we infer from 1 Ki. vi. 21, "*So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold.*"

'The floor of the temple was throughout of cedar, but boarded over with planks of fir, 1 Ki. vi. 15. The doors of the oracle were composed of olive tree;

PRAISE THE LORD WITH HARP: SING UNTO HIM WITH THE PSALTERY AND AN INSTRUMENT OF TEN STRINGS.—Psa. xxxiii. 2.
HE LOVETH RIGHTEOUSNESS AND JUDGMENT: THE EARTH IS FULL OF THE GOODNESS OF THE LORD.—Psa. xxxiii. 5.

but the doors of the outer temple had posts of olive tree, and leaves of fir. 1 Ki. vi. 31, *sq.* Both doors, as well that which led into the temple as that which led from the holy to the Holy of holies, had folding leaves, which, however, seem to have been usually kept open, the aperture being closed by a suspended curtain, a contrivance still seen at the church doors in Italy, where the church doors usually stand open, but the doorways can be passed only by moving aside a heavy curtain. From 2 Chr. iii. 5, it appears that the greater house was also ceiled with fir. It is stated in ver. 9, that "*the weight of the nails* (employed in the temple) was *fifty shekels of gold.*" And also that Solomon "*overlaid the upper chambers with gold.*"

'The lintel and side posts of the oracle seem to have circumscribed a space which contained one-fifth of the whole area of the partition; and the posts of the door of the temple one-fourth of the area of the wall in which they were placed. Thus we understand the passage, 1 Ki. vi. 31—5, which also states that the door was covered with carved work, overlaid with gold.

'Within the Holy of holies stood only the ark of the covenant; but within the holy were ten golden candlesticks, and the altar of incense.

'The temple was surrounded by an inner court, which in Chronicles is called the court of the priests, and in Jeremiah the upper court. This again was surrounded by a wall consisting of cedar beams, placed on a stone foundation, 1 Ki. vi. 36, "*And he built the inner court with three rows of hewed stone, and a row of cedar beams.*" This enclosure, according to Josephus (Antiq. viii. 3, 9), was three cubits high. Besides this inner court, there is mentioned a great court, 2 Chr. iv. 9: "*Furthermore he made the court of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass.*" It seems that this was also called the outward court.—*Comp.* Ezek. xliv. 17. This court was also more especially called the court of the Lord's house, Je. xix. 14; xxvi. 2. These courts were surrounded by spacious buildings, which, however, according to Josephus (De Bell. Jud. v. 5, 1), seem to have been partly added at a period later than that of Solomon. The *third* entry into the house of the Lord mentioned in Je. xxxviii. 14, does not seem to indicate that there were three courts, but appears to mean that the entry into the outer court was called the first, that into the inner court the second, and the door of the sanctuary the third. It is likely that these courts were quadrilateral. . . . The inner court contained towards the east the altar of burnt-offering, the brazen sea, and ten brazen lavers; and it seems that the sanctuary did not stand in the centre of the inner court, but more towards the west. From these descriptions we learn that the temple of Solomon was not distinguished by magnitude, but by good architectural proportions, beauty of workmanship, and costliness of materials.

'There was a treasury in the temple, in which much precious metal was collected for the maintenance of public worship. The gold and silver of the temple was, however, frequently applied to political purposes, 1 Ki. xv. 18, *sq.*; 2 Ki. xii. 18; xvi. 8; xviii. 15. The treasury of the temple was repeatedly plundered by foreign invaders. For instance, by Shishak, 1 Ki. xiv. 26; by Jehoash, king of Israel, 2 Ki. xiv. 14; by Nebuchadnezzar, xxiv. 13; and lastly, again by Nebuchadnezzar, who, having removed the valuable contents, caused the temple to be burned down, xxv. 9, *sq.*, B.C. 588. The building had stood since its completion four hundred and seventeen or four hundred and eighteen years (Josephus has four hundred and seventy, and Ruffinus three hundred and seventy years). Thus terminated what the later Jews called בית הראשון, *the first house.*

'In many writers on the temple the biblical statements concerning the first, or Solomon's temple, are confounded not merely with the temple in the prophetic visions of Ezekiel, but also with descriptions of the temple erected by Zerubbabel, and even with the later structures of Herod.

THE SECOND TEMPLE.

'In the year B.C. 536, the Jews obtained permission from Cyrus to colonize their native land. Cyrus commanded also that the sacred utensils which had been pillaged from the first temple should be restored, and that for the restoration of the temple assistance should be granted, Ezr. i., vi.; 2 Chr. xxxvi. 22, *sq.* The first colony which returned under Zerubbabel and Joshua having collected the necessary means, and having also obtained the assistance of Phœnician workmen, commenced in the second year after their return, B.C. 534, the rebuilding of the temple. The Sidonians brought rafts of cedar trees from Lebanon to Joppa. The Jews refused the co-operation of the Samaritans, who being thereby offended, induced the king Artaxerxes (probably Smerdis) to prohibit the building. And it was only in the second year of Darius Hystaspis, B.C. 520, that the building was resumed. It was completed in the sixth year of this king, B.C. 516.—*Comp.* Ezr. v., vi.; Ha. i. 15. According to Josephus (Antiq. xi. 4, 7), the temple was completed in the ninth year of the reign of Darius.

'This second temple was erected on the site of the former, and probably after the same plan. According to the plan of Cyrus, the new temple was sixty cubits high, and sixty cubits wide. It appears from Josephus, that the height is to be understood of the porch; for we learn from the speech of Herod which he records, that the second temple was sixty cubits lower than the first, whose porch was one hundred and twenty cubits high.—*Comp.* Joseph. Antiq. xv. 11. 1. The old men who had seen the first temple were moved to tears on beholding the second, which appeared like nothing in comparison with the first, Ezr. iii. 12; Ha. ii. 3, *sq.* It seems, therefore, that it was not so much in dimensions that the second temple was inferior to the first, as in splendour, and in being deprived of the ark of the covenant. . . . The temple of Zerubbabel had several courts (αὐλαί) and cloister cells (παστάδαι). Josephus distinguishes an internal and external ἱερόν, and mentions cloisters in the courts. This temple was connected with the town by means of a bridge (Antiq. xiv. 4). During the wars, from B.C. 175, to B.C. 163, it was pillaged and desecrated by Antiochus Epiphanes, who introduced into it idolatrous rites (2 Mac. vi. 2, 5), dedicating the temple to Jupiter Olympius, and the temple on mount Gerizim, in allusion to the foreign origin of its worshippers, to Jupiter, Ξενίου. The temple became so desolate that it was overgrown with vegetation (1 Mac. iv. 38; 2 Mac. vi. 4). Judas Maccabæus expelled the Syrians and restored the sanctuary, but was not able to repair the building, furnished new utensils, and erected fortifications against future attacks (1 Mac. iv. 43—60; vi. 7; 2 Mac. i. 18; x. 3). Alexander Jannæus, about B.C. 106, separated the court of the priests from the external court by a wooden railing (Joseph. Antiq. xviii. 5). During the contentions among the later Maccabees, Pompey attacked the temple from the north side, caused a great massacre in its courts, but abstained from plundering the treasury, although he even entered the Holy of holies, B.C. 63 (Joseph. Antiq. xiv. 4). Herod the Great, with the assistance of Roman troops, stormed the temple, B.C. 37.

TEMPLE OF HEROD.

'Herod, wishing to ingratiate himself with the church and state party, and being fond of architectural display, undertook not merely to repair the second temple, but to raise a perfectly new structure. As, however, the temple of Zerubbabel was not actually destroyed, but only removed after the preparations for the new temple were completed, there has arisen some debate whether the temple of Herod could properly be called the third temple.

'The reason why the temple of Zerubbabel was not at once taken down, in order to make room for the more splendid structure of Herod, is explained by Josephus, who follows (Joseph. Antiq. xv. 11, 2):—The Jews were afraid that Herod would pull down the whole edifice, and not be able to carry his intentions as to its rebuilding into effect; and this danger appeared to them to be very great, and the vastness of the undertaking to be such as could hardly be accomplished. But while they were in this disposition, the king encouraged them, and told them he would not pull down their temple till all things were gotten ready for building it up entirely.

'And as Herod promised them this beforehand, so he did not break his word with them, but got ready a thousand waggons, that were to bring stones for this building, and chose out ten thousand of the most skilful workmen, and bought a thousand sacerdotal garments for as many of the priests, and had some of them taught the arts of stonecutters, and others of

carpenters, and then began to build; but this not till everything was well prepared for the work.

'The work was commenced in the eighteenth year of the reign of Herod; that is, about the year 734–35 from the building of Rome, or about twenty or twenty-one years before the christian era. Priests and Levites finished the temple itself in one year and a half. The out-buildings and courts required eight years. However, some building operations were constantly in progress under the successors of Herod, and it is in reference to this we are informed that the temple was finished only under Albinus, the last procurator but one, not long before the commencement of the Jewish war, in which the temple was again destroyed. It is in reference also to these protracted building operations that the Jews said to Jesus, '*Forty and six years was this temple in building*,' Jno. ii. 20.

'The whole of the structures belonging to the temple were a stadium square, and consequently four stadia (or half a Roman mile) in circumference. The temple was situated on the highest point, not quite in the centre, but rather to the north-western corner of this square, and was surrounded by various courts, the innermost of which was higher than the next outward, which descended in terraces. The temple, consequently, was visible from the town, notwithstanding its various high enclosures. The inner court was called הר הבית, *the mountain of the house*, τὸ ὄρος τοῦ ἱεροῦ (1 Mac. xiii. 52). According to Middoth, i. 3, this mountain of the house had five gates, two towards the south, and one towards each of the other quarters. The principal gate was that towards the east; it was called the gate Susan, and a representation of the town of Susa, sculptured in relief, was affixed to it. This had been preserved from the days of Zerubbabel, when the Jews were anxious to express by all means their loyal submission to the Persian power. Most interpreters consider it the same which in Ac. iii. 2, 10, is called πύλη ὡραία, *the beautiful gate*. It seems, however, that besides these five principal gates there were some other entrances, because Josephus speaks of four gates on the west, and several on the south. Annexed to the outer wall were halls which surrounded the temple, and were thirty cubits wide, except on the south side, where the βασιλικὴ στοά, *the royal hall*, seems to have been threefold, or four times wider than the other halls. The roofs of these halls were of cedar-wood, and were supported by marble columns twenty-five cubits high. The Levites resided in these halls. There was also a synagogue where the Talmudic doctors might be asked questions, and where their decisions might be heard, Lu. ii. 46. These halls seem likewise to have formed a kind of lounge for religionists; they appear to have been spacious enough to afford opportunities for religious teachers to address knots of hearers. Thus we find that Jesus had there various opportunities for addressing the people and refuting cavillers.

'Here also the first Christians could daily assemble with one accord, Ac. ii. 46. Within this outer court money-changers and cattle-dealers transacted a profitable business, especially during the time of passover. The priests took only shekels of full weight, that is, shekels of the sanctuary, even after the general currency had been deteriorated: hence the frequent opportunity of money-changers to accommodate for agio the worshippers, most of whom arrived from abroad unprovided with the right coin. The profaneness to which this money-changing and cattle-dealing gave rise caused the indignation of our Lord, who suddenly expelled all these sharks from their stronghold of business, Mt. xxi. 12, *sq.*; [Mk. xi. 15—7; Lu. xix. 45, .6;] § 83, pp. 276, .8; Jno. ii. 13—7, § 12, p. 81.

'The surface of this outer court was paved with stones of various colours. A stone balustrade, סורג, which according to some statements was three cubits high, and according to Middoth ten hands high, was several steps higher up the mountain than this outer court, and prevented the too near approach of the heathens to the next court. For this purpose there were also erected columns at certain distances within this balustrade, on which there were Greek and Latin inscriptions, interdicting all heathens, under penalty of death, to advance farther, Josephi. De Bell. Jud. vi. 2, 4; Philo, Opera, ii. 577.—*Comp.* Ac. xxi. 28, where Paul is accused of having brought Greeks into the temple, and thus polluting the holy place.

'Higher up than this balustrade was a wall of the court called חיל. This wall was from its foundation forty cubits high, but from within the court it appeared to be only twenty-five cubits high. To this higher court led a staircase and gate on the eastern side of the square. This staircase first led into the עזרת נשים, γυναικωνίτις, τὸ τῶν γυναικῶν περιβόλωμα, *the court of the women*, which was 135 cubits square. Again, fifteen steps higher up was the principal entrance to the עזרת ישראל, *the court of the Israelites*, *i.e.*, the men, on the eastern side of the temple. On the other sides only five steps led up from the court of the women to that of the men. But the fifteen steps, each of which was lower than each of the five steps, seem to have terminated in the same level. Over the gates were structures more than forty cubits high, in which were rooms. Each of the gates was adorned with two columns, which were twelve cubits in circumference. In these gates were folding-doors, each of which was thirty cubits high and fifteen wide: they were plated with gold and silver. The gate towards the east, being the principal one, was of Corinthian brass, and was higher, larger, and more adorned with precious metal than the rest. Within the walls of this court were halls supported by beautiful columns. The court of the priests was separated from that of the Israelites by a low stone balustrade one cubit high. The whole space which was occupied by the court of the Israelites and that of the priests, together with the temple, was from east to west 187 cubits, and from north to south 135 cubits. Each of these courts was eleven cubits wide, in which measurement that of the halls seems not to have been included.—*Comp.* Middoth ii. 6. The court of the priests surrounded the whole temple. On the west, north, and southern sides were magazines of salt, wood, water, &c., and on the south side also was the place of meeting for the sanhedrim. Towards the east, with entrances from the court of the women, were two rooms in which the musical instruments were deposited; towards the north-west were four rooms in which the lambs for the daily sacrifice were kept, the shew-bread baked, &c.—*Comp.* 1 Chr. ix. 33. In the four corners of the court of the women were lazarettos and quarantine establishments for the reception of persons suspected of leprosy and other infectious diseases: there was also a physician appointed to treat the priests who were unwell. There were several alms-boxes within the various courts, which had the shape of trumpets, and which sometimes are called γαζοφυλάκια, or also collectively τὸ γαζοφυλάκιον. All the courts were paved with flat stones. From the various statements concerning the court of the women, it is evident that this appellation did not mean a place exclusively devoted to the women, but rather a place to which even women were admitted, together with other persons who were not allowed to advance farther. The temple itself, ὁ ναός, was fifteen steps higher than the court of the Israelites, and stood, not in the middle, but rather towards the north-western corner of the court of the priests. In the usual plans of the temple the passage in Middoth ii. 1, has been disregarded. This passage clearly states that the temple was not in the centre: "The greatest space was from the south, the next greatest from the east, the third from the north, and the least from the west. The foundations of the temple consisted of blocks of white marble, some of which were forty-five cubits long, six cubits wide, and five cubits high. The porch measured externally a hundred cubits in width; the remaining part of the building sixty or seventy cubits." Thus it appears that the porch projected on each side from fifteen to twenty cubits. The difference of measurement between Josephus and the Talmud may be accounted for by the difference of internal and external width. The projections of the porch were like shoulders ὥσπερ ὦμοι. The whole building was a hundred or a hundred and ten cubits long, and a hundred cubits high. The internal measurement of the porch was fifty cubits by twenty, and ninety cubits in height. The holy was forty cubits by twenty, and sixty cubits high; the Holy of holies was twenty cubits square and sixty cubits high. According to Middoth the porch was only eleven cubits, the holy forty cubits, the Holy of holies twenty cubits, and behind this last there was a vestry of six cubits. The remaining twenty-three cubits were distributed among the diameters of the several walls, so that the whole was a hundred cubits long. In the eastern front, which

THERE IS NO KING SAVED BY THE MULTITUDE OF AN HOST: A MIGHTY MAN IS NOT DELIVERED BY MUCH STRENGTH.—Psa. xxxiii. 16.

AN HORSE IS A VAIN THING FOR SAFETY: NEITHER SHALL HE DELIVER ANY BY HIS GREAT STRENGTH.—Psa. xxxiii. 17.

was a hundred cubits square, was a proportionate gate, seventy cubits high and twenty-five cubits wide. Above the holy and Holy of holies were upper rooms. On the summit of the temple, *κατὰ κορυφὴν*, were spikes ἥλοι, which resembled our conductors in shape, and were intended to prevent birds from settling on the temple. Middoth, iv. 6, calls these spikes, שׁוּרָב בּוֹלֵד, *scare-crows*, or literally *scare-ravens*. It seems that the roof was flat, and surrounded by a balustrade three cubits high. On the north and south side of the temple were three stories of chambers, which were much higher than those of the Solomonic temple, but did not entirely conceal the temple itself, because it projected above them. The spaces on the north and south sides of the porch contained the apparatus for slaughtering the sacrifices, and were called בֵּית הַחִלְפוֹת, *the house of knives*.

'The Holy of holies was entirely empty, ἦκεινο οὐδὲν ἦν ἐν αὐτῷ, Joseph. De Bell. Jud. v. 5, 5; however, there was a stone in the place of the ark of the covenant, called אֶבֶן שְׁתִיָּה, on which the high-priest placed the censer. Before the entrance of the Holy of holies was suspended a curtain, which was torn by the earthquake that followed after the crucifixion. The rabbis talk of two curtains, between which was a space of one cubit, suspended before the Holy of holies. The folding doors between the porch and the holy were twenty cubits high and ten cubits wide; but the entrance itself, with its mouldings, was fifty-five cubits high and sixteen cubits wide. These doors stood open; there were, however, behind them some other doors which were shut, and before which a splendid Babylonian byssus curtain was suspended, in colours and workmanship similar to that of the Solomonic temple. The entrance to the porch was externally seventy cubits high and twenty-five cubits wide, with folding doors of forty cubits high and twenty cubits wide. These doors were usually kept open. This entrance to the porch was adorned by a colossal golden vine, גֶּפֶן שֶׁל זָהָב, whose grapes were as big as men (Jani. De vite aurea templi Hierosolymitani, in Ugolino, tom. ix.) This vine was a symbolical representation of the "noble vine," Jer. ii. 21; Eze. xix. 10; Joel i. 7, and of the vineyard, Is. v., under which the prophets represent their nation. It is very likely that this vine also gave an opportunity to the parable of the vine, Jno. xv., and to the strange misconception of pagan scribblers that the Jews worshipped Bacchus.

'Within the porch were a golden and a marble table, on which the priest who entered the sanctuary daily deposited the old and the new shewbread. Before the porch, towards the south, were the כִּיּוֹר, brazier or fire-pan, and the altar for burnt-offerings; towards the north were six rows of rings attached to the pavement, to which the sacrifices to be killed were fastened; also eight low columns overlaid with cedar beams, from which the beasts that had been killed were suspended in order to be skinned. Between these columns stood שֻׁלְחָנוֹת שֶׁל שַׁיִשׁ, *marble tables*, on which the flesh and entrails were deposited. On the western side of the altar stood a marble table, on which the fat was deposited, and a silver table, on which the various utensils were placed.

'The temple was situated upon the south-eastern corner of mount Moriah, which is separated to the east by a precipitous ravine and the Kidron from the mount of Olives: the mount of Olives is much higher than Moriah. The temple was in ancient warfare almost impregnable, from the ravines at the precipitous edge of which it stood; but it required more artificial fortifications on its western and northern sides, which were surrounded by the city of Jerusalem; for this reason there was erected at its north-western corner the tower of Antonia, which although standing on a lower level than the temple itself, was so high as to overlook the sacred buildings with which it was connected, partly by a large staircase, partly by a subterraneous communication. This tower protected the temple from sudden incursions from the city of Jerusalem, and from dangerous commotions among the thousands who were frequently assembled within the precincts of the courts; which also were sometimes used for popular meetings.

'The temple treasury, ὁ ἱερὸς θησαυρὸς, was managed by an inspector, γαζοφύλαξ, נִגִּיד, and it contained the great sums which were annually paid in by the Israelites, each of whom paid a half-shekel, and many of whom sent donations in money, and precious vessels, ἀναθήματα. Such costly presents were especially transmitted by rich proselytes, and even sometimes by pagan princes, 2 Mac. iii. 3; Joseph. Antiq. xiv. 16, 4; xviii. 3, 5; xix. 6, 1; De Bell. Jud. ii. 17, 3; v. 13, 6; c. Apion. ii. 5; Philo, Opp. ii. 59, *sq.*; 569. It is said especially that Ptol. Philadelphus was very liberal to the temple, in order to prove his gratitude for having been permitted to procure the Septuagint translation, Aristeas, De Translat. LXX., 108, *sq.* The gifts exhibited in the temple are mentioned in Lu. xxi. 5; we find even that the rents of the whole town of Ptolemais were given to the temple, 1 Mac. x. 39. There were also preserved historical curiosities, 2 Ki. xi. 10, especially the arms of celebrated heroes (Joseph. Antiq. xix. 6, 1): this was also the case in the tabernacle.

'The temple was of so much political importance that it had its own guards, φύλακες τοῦ ἱεροῦ, which were commanded by a στρατηγός.

'Twenty men were required for opening and shutting the eastern gate, Joseph. De Bell. Jud. vi. 5, 3; c. Apion. ii. 9; Antiq. vi. 5, 3; xvii. 2, 2. The στρατηγός had his own secretary, Antiq. xx. 6, 2; 9, 3, and had to maintain the police in the courts.—*Comp.* Ac. iv. 1; v. 24. He appears to have been of sufficient dignity to be mentioned together with the chief priests. It seems that his Hebrew title was הַבַּיִת אִישׁ הַר, *the man of the mountain of the house*.

'The priests themselves kept watch on three different posts, and the Levites on twenty-one posts.

'The various office bearers in the temple were called στρατηγοὶ τοῦ ἱεροῦ, *captains* or *officers of the temple*, Lu. xxii. 52, § 88, p. 421, while their chief was simply designated στρατηγός.

'During the final struggle of the Jews against the Romans, A.D. 70, the temple was the last scene of the fury of war. The Romans rushed from the tower Antonia into the sacred precincts, the halls of which were set on fire by the Jews themselves. It was against the will of Titus that a Roman soldier threw a firebrand into the northern outbuildings of the temple, which caused the conflagration of the whole structure, although Titus himself endeavoured to extinguish the fire, Joseph. De Bell. Jud. vi. 4.

'The sacred utensils, the golden table of the shewbread, the book of the law, and the golden candlestick, were displayed in the triumph at Rome. The place where the temple had stood seemed to be a dangerous centre for the rebellious population, until, in A.D. 136, the emperor Hadrian founded a Roman colony, under the name Ælia Capitolina, on the ruins of Jerusalem, and dedicated a temple to Jupiter Capitolinus on the ruins of the temple of Jehovah. Henceforth no Jew was permitted to approach the site of the ancient temple, although the worshippers of Jehovah were in derision compelled to pay a tax for the maintenance of the temple of Jupiter. Under the reign of Constantine the Great some Jews were severely punished for having attempted to restore the temple.—*Comp.* Fabricii Lux Evangelii, p. 124.

'The emperor Julian undertook, A.D. 363, to rebuild the temple; but after considerable preparations and much expense, he was compelled to desist by flames which burst forth from the foundations. Repeated attempts have been made to account for these igneous explosions by natural causes; for instance, by the ignition of gases which had long been pent up in subterraneous vaults. A similar event is mentioned by Josephus, Antiq. xvi. 7, 1, where we are informed that Herod, while plundering the tombs of David and Solomon, was suddenly frightened by flames which burst out and killed two of his soldiers.

'A splendid mosque now stands on the site of the temple. This mosque was erected by the caliph Omar after the conquest of Jerusalem by the Saracens, A.D. 636. It seems that Omar changed a christian church, that stood on the ground of the temple, into this mosque, which is called El Aksa, *the outer*, or *northern*, because it is the third of the most celebrated mosques, two of which, namely those of Mecca and Medina, are in a more southern latitude.'—*Kitto's Bib. Cyclo.*, art. '*Temple*,' pp. 833—42.

ADDENDA.

ON THE DAY OF THE PROCESSION TO THE TEMPLE.

'The resort of the Jews to Bethany, to see Jesus and Lazarus, who was also there, could not have been prior to his arrival, and was doubtless produced by the news of the arrival itself. Yet it could not have begun on the day of that arrival; first, because the arrival, as we have proved, was either on the sabbath, or one hour after its close. . . . .

'It may be taken for granted, then, that the time of the resort belongs, at the earliest, to the ensuing day, the morning of the ninth of Nisan, Sunday in Passion-week, and the thirty-first of the Julian March: a conclusion which the interposed account of the supper, if that be regular, demonstrates beyond a question. If the resort was *after* that supper, it must have been *on* the ninth of Nisan.

'All this day, Jesus continued in Bethany; and if we consider the proximity of that village to Jerusalem, the pre-existing impatience of the people to see our Lord, Jno. xi. 55, .6, § 81, p. 252, and the prodigious numbers which, in addition to its own population, were always present in Jerusalem at the time of the Passover, we shall not doubt that this passing to and fro would quickly begin, and when begun would go on with such bustle and celerity, as to attract the notice of the Sanhedrim, whose eyes all along had been fixed on Jesus; and, as being produced in part by the desire of seeing Lazarus, the living witness of his own resurrection, would speedily induce them to deliberate on the best mode of removing him also. The probable absence of Lazarus from Jerusalem until now, ... is a sufficient reason why this resolution should not have been conceived before; and his return at this time in company with Jesus, followed by the curiosity which his presence excited, as naturally accounts for it now. The sensible proof of so stupendous a miracle, furnished by his personal reappearance on the spot, made as many converts as the preaching of our Lord himself.

'It will follow from this conclusion, that the day of the procession to the temple, which Jno. xii. 12, denominates τῇ ἐπαύριον, the day after this resort, must have been the *second* day of the week, the Jewish tenth of Nisan, and the Julian first of April. If so, this procession is erroneously assigned to the Sunday in Passion-week, thence commouly called Palm Sunday; and does in reality belong to the Monday. . . . .

'If Jesus was to suffer on the Friday, he must keep his own Passover on the Thursday; he could not both keep it himself, and fulfil it by suffering upon the feast day at the same time. And if he was to keep his own Passover on the Thursday, he must take leave of the people, and formally close his ministry, on the Wednesday; he could not both be employed on the next day, as he had been for the two days before, and keeping his Passover also. Nor is it improbable that the *three* days thus spent in public, from Monday in Passion-week to Wednesday inclusive, during which he was conversant in the temple before his enemies as well as his friends, contained a secret reference to those *three* years of his ministry previously. Each, reckoned on the principle of the Jewish computation, would terminate alike the day before he consummated the final purpose of his mission itself; viz., on the thirteenth of the Jewish Nisan. For he proceeded to the temple on Monday, and he finally quitted it on the Wednesday; upon the morning of the Jewish tenth of Nisan in the one case, and on the evening of the Jewish thirteenth in the other. We may observe also a further analogy between these three days and the three years of the christian ministry. On the first our Lord went to the temple amidst the acclamations of the people, and welcomed by all as their Messiah: on the second he was received with ambiguous favour, and minds wavering between faith and unbelief; on the third this feeling was still more increased; and at the close of that day, his enemies, as we shall see hereafter, concerted with Judas the scheme of his death. The same description of the effect, *mutatis mutandis*, might apply to the three years of his ministry.

'The Gospel of St. John, which has hitherto gone by itself, it is manifest still stands alone from xii. 12, to 13, where the proceedings of Monday, the tenth of Nisan, and the first of April, begin to be related. The fact of the resort from Jerusalem to Bethany, produced by the news that our Lord was coming to the city, and the specifical circumstance that his procession set out from Bethany, are peculiar to his account — *see* p. 259. Bethphage, indeed, through which the three other evangelists make it to pass, lay upon the slope of mount Olivet (Euseb. et Hieron. De Situ et Nominibus.), as well as Bethany, and nearer to Jerusalem than it; in which case, a procession from Bethany towards Jerusalem would pass through or by Bethphage.

'The reason, however, why Bethphage, in St. Mark and in St. Luke, is placed before Bethany is probably this—that as, according to Epiphanius, Oper. i. 340, 2 Sa. xv. 23, 30; xvii. 22; φύσει (γὰρ) λευφόρος ἦν καλουμένη ἡ κατὰ τὴν ὁδὸν τὴν ἀπὸ Ἰερειχὼ ἀγουσα εἰς Ἱερουσαλὴμ διὰ τοῦ ὄρους τῶν Ἐλαιῶν, οὗ ἐγγιστα οὖσα τοῦ κατὰ τὸν πάνυ λεγομένου.—Bethphage lay upon the direct line of this route, but Bethany did not; so that one travelling from Jericho, as they suppose our Lord to be travelling previously, would come to Bethphage first, and would have to turn off to Bethany. It is possible also that they were almost contiguous; or little more than divisions of the same village; and, in any case, it is certain that our Lord's procession stopped at Bethphage, and it was thence that he continued his route under those circumstances which, as being the most illustrious instance of the fulfilment of prophecy now supplied, all the evangelists are more or less careful to record.

'From this time forward St. John's account begins to be joined by those of the rest; and, as might be expected in a supplementary gospel, it dwells henceforth upon nothing but what they had passed over in comparative silence, or what was necessary to explain them, and to apply his own accounts to theirs. Of his conciseness, where he touches upon a circumstance which had been fully related before, xii. 14, is an apposite proof; and of the application of his accounts to theirs, ver. 18 and 17. The miracle of Lazarus, indeed, as one of the most recent, and certainly one of the most memorable, instances of *power* which the disciples had witnessed, must undoubtedly have been alluded to, Lu. xix. 37; but the propriety of the allusion in St. Luke appears only from St. John.

'The news of our Lord's intention to visit Jerusalem on this day, was probably carried thither by some of the many visitors to Bethany the same morning. The consequent procession of the Jews from the country, Jno. xii. 12, which set out from the city to meet him, must have set out of their own accord; and perhaps first joined him when he was still at Bethphage. The hosannas, then, which Jno. xii. 13, ascribes to the attendants of Jesus, are manifestly the hosannas of the whole of his attendants; and not, like those in the other evangelists, the hosannas of a *part*. The branches of palm, a species of tree which is among the first in the East to put forth its verdure, were carried for a purpose, left unexplained by St. John, but ascertained by the rest, viz., to strew in the road before Jesus; a mark of respect which would be paid to none but persons of acknowledged rank and dignity—in unison, consequently, with the strong expectation now entertained that the kingdom of the Messiah was at hand, and with the personal hosannas addressed to our Lord as King. . . . . Similar to these acts in design, but a still more striking declaration of the personal feelings of the agents (not, however, until our Lord had mounted upon the ass' colt, and resumed his procession with something of the state of a King, as well as with the humility of a Prophet), was the act, ascribed by the rest of the evangelists to the greater part of the multitude present, the act of spreading their garments on the ground beneath his feet; for this was directly to acknowledge him as King (Ant. Jud. ix. vi. 2; 2 Ki. ix. 13).

'Between Bethphage and Jerusalem on the same slope of mount Olivet, though not necessarily in the same line of descent, there must have lain another village; a circumstance by no means improbable;

THIS IS A FAITHFUL SAYING, AND THESE THINGS I WILL THAT THOU AFFIRM CONSTANTLY, THAT THEY WHICH HAVE BELIEVED IN GOD MIGHT BE CAREFUL TO MAINTAIN GOOD WORKS.—Tit. iii. 8.

for the suburbs of Jerusalem were scattered with such villages in every direction. To this village were the two disciples despatched from Bethphage for the ass and the colt, upon which Jesus designed to enter Jerusalem. Though their names are not mentioned, yet we may conjecture that these two were Peter and John; and in order to point out the fulfilment of a remarkable prediction, the fact of their mission is specified by *all* the evangelists. The account of St. Mark, however, is much the most particular; which, if Peter was one of the messengers, would be easily explained; and next to St. Mark's St. Luke's. But St. Matthew, with his usual attention to this kind of argument, has noticed, the most distinctly of any, the conformity of the event to its prediction by Zechariah, ix. 9.

'Nor is there any difference in the terms of the several accounts, further than what concerns the precise statement of the orders of the messengers; in which St. Matthew comprehends both a she-ass and her colt: St. Mark and St. Luke, though by mentioning a colt as such they virtually include also its dam, yet specify only the colt. The true reason of which distinction is not that both were not sent for, but that our Lord, though he sent for the dam also, intended to ride solely on the colt, and actually rode only on the colt.

'The first of these facts is implied in the very terms of the order relating to the colt, as recorded by St. Mark and by St. Luke, though omitted by St. Matthew—*ἐφ' ὃν οὐδεὶς πώποτε ἀνθρώπων ἐκάθισε*, Lu. xix. 30. This circumstance would not have been so distinctly specified, if our Lord had not himself intended to sit upon it *now* for the first time: and the fulfilment of the prophecy, which had predicted in the first place his riding upon an ass, and in the next to shew that it was an ass as yet unbroken or put to any common use, on a *colt*, the *foal* of an ass, was rendered hereby so much the more striking. The second of the same facts is proved directly by the testimony of St. Mark and of St. Luke, who both affirm that he rode upon the colt; and implicitly by that of St. John, whose use of the term, *ὀνάριον*, xii. 14, shews that the animal was a young one of its kind.

'It was not possible that Jesus could ride on both the dam and her colt at once; nor probable that he would ride first upon the one, and then upon the other. When, therefore, St. Matthew says that the disciples, having brought the ass and her colt, put their own robes *ἐπάνω αὐτῶν*, xxi. 7, this may be explained by the simple consideration that, as both had been sent for, they might think both were wanted, or as yet they did not know which Jesus designed to use; or, like Matthew xxvii. 44, or Herodotus ii. 121 (*ἐκτίθεται δὲ τὸν νέκυν ἐπὶ τοὺς ὄνους*), it may be resolved into the mere compendium of speech. But when he adds, *καὶ ἐκάθισεν (ὁ Ἰησοῦς) ἐπάνω αὐτῶν*, no one can doubt that he means this operation to be that of his sitting *on the garments* which served as the *ephippia* or housing for the occasion. In the first three evangelists the act in question is distinctly attributed to the disciples; and even in the last it is so implicitly, Jno. xii. 16: Now these things the disciples understood not at the first; but when Jesus was glorified, then they remembered that these things were written of him in allusion to him, and these things they had done for him. This observation is intended of their personal agency in bringing them to pass. The presence of the ass, then, as well as of her colt, may perhaps be accounted for either by supposing that, if the colt was still a young one and following the dam, it could not be separated from it; or rather because as the female or mother ass being mentioned in the prophecy, the female or mother ass was concerned also in the fulfilment of it. The colt could not be distinctly recognised for such, except by means of its relation to the dam. Nor is it improbable that, while Jesus himself rode on the one, something belonging to him—perhaps his upper or outer garment—might be carried on the other.

'In this state would he set out from Bethphage towards the city; nor could he have proceeded far before the enthusiasm of his attendants broke out into Hosannas, and Hallelujahs; and St. Luke seems to have critically pointed out both the place where they began to be raised, and the quarter from which they first proceeded. The place was the foot, or as he calls it the *καταβασις*, of the mount of Olives, when the procession would still be five or six stades distant from the city, and had not yet crossed the valley and the brook of Cedrŏn (Relandi Palæst. i. 294, 351), which bounded the mountain at its base. The quarter, from which they proceeded, was our Lord's own disciples; and Hosannas or Hallelujahs, raised upon the grounds which are specified, Lu. xix. 37, could have begun with none so fitly as with them. Both the fact of their commencement in this quarter, and the propriety with which they had begun there, are illustrated by the remonstrance arising out of the one, and by the answer which vindicates the other, ver. 39, 40. Such a rebuke would hardly have been levelled against them in particular, if they had been following the example of others, and not setting an example to the rest themselves. St. John indeed shews that this example was speedily imitated, especially by those who had seen, and who still remembered the raising of Lazarus; so that John xii. 17, 18, will ensue consecutively on Lu. xix. 37, 38, and then the remonstrance of the Pharisees, with its answer, ver. 39, 40, upon that.

'It is in the nature of enthusiastic emotions to be rapidly propagated among large bodies. The acclamations of the disciples, therefore, were soon caught and re-echoed by the multitudes, according to St. Matthew and St. Mark, who went before and who followed after; and the difference, if there is any, in their several Hosannas may consequently be accounted for thus:—in St. Luke these are the acclamations of the immediate followers of Jesus; in St. Matthew and in St. Mark (nearly agreeing together) they are the acclamations of the promiscuous multitude, distinct from them. The strain indeed of all may have been very much alike; though, for the sake of his Gentile readers, St. Luke would purposely omit such expressions as Hosanna; Hosanna, for the Son of David; the kingdom of our father David; and the like; which were intelligible only to Jews, or resolvable into Jewish pre-possessions.

'Subsequently to the commencement of these acclamations, but before our Lord was arrived at Jerusalem—probably while he was still on the mount of Olives, with the city and the temple to the westward in view before his eyes—the affecting scene of his weeping over it, accompanied by the most lively, minute, and circumstantial prediction of its siege and desolation, anywhere in scripture, must have taken place, Lu. xix. 41—44: the contrast between which, rendered more impressive as it was by his own significant emotion, and the false enthusiasm of the surrounding multitude, is too remarkable to escape our notice. Yet could it not have damped the ardour of the spectators; nor therefore have been rightly comprehended by them at the time; for the same demonstrations of joy and exultation, which had attended Jesus to Jerusalem, accompanied him also into it.

'The whole city, as St. Matthew next observes, was shaken, or agitated; agitated by the bustle and ferment of so large a procession, by the joyful acclamations of the multitude and of the disciples, and by the natural impulse of curiosity to know what this could mean. As is usual under such circumstances, the train of our Lord would acquire fresh accessions the further it proceeded; and in his progress to the temple, the crowded streets of Jerusalem, where millions of souls at this time were collected in attendance upon the feast, would swell prodigiously the concourse of his followers. Here, then, we may best insert that observation of the Pharisees among themselves, Jno. xii. 19, not merely as a consequence of the failure of their previous remonstrance, but as a distinct admission of their own inability to arrest the course of the popular feeling; which is most naturally accounted for by supposing that feeling to be now arrived at its height. From the place assigned to it in the context, it could not long have preceded the request of the Hellenes to see Jesus; as neither did that request the departure of Jesus for the night. But this brings us to the consideration of the time when our Lord entered the temple, and what stay he may be supposed to have made there.

'That we may waive, for the present, the further question whether he cleansed the court of the temple on this occasion or not (a question which has nothing to do with the first of those two points, and but little with the second), St. Mark's account of the proceedings, after the entrance into the city, is simply this—that our Lord went into the temple, looked round on the state of things there, and then departed with the Twelve to Bethany for the night. And it is assigned,

BY HIM THEREFORE LET US OFFER THE SACRIFICE OF PRAISE TO GOD CONTINUALLY, THAT IS, THE FRUIT OF OUR LIPS GIVING THANKS TO HIS NAME.—Heb. xiii. 15.

WHOSO LOOKETH INTO THE PERFECT LAW OF LIBERTY, AND CONTINUETH THEREIN, HE BEING NOT A FORGETFUL HEARER, BUT A DOER OF THE WORK, THIS MAN SHALL BE BLESSED IN HIS DEED.—Jas. i. 25.

as the reason for the shortness of his stay, that the hour was late. St. Luke, who mentions merely the cleansing of the temple, leaves every other circumstance doubtful, except that by telling us elsewhere, ch. xxi. 37, § 86, p. 357 that our Lord's practice throughout the previous days, had been not to leave the temple until night, he may be considered to imply that he left it on this occasion also only at night. St. Matthew's account adds certain particulars to that of St. Mark, viz., the cure of some blind and lame persons in the temple, the acclamations of the children, and another remonstrance of the Pharisees with our Lord on that account; in none of which is there anything inconsistent with St. Mark.

'For *first*, the περιβλεψάμενος πάντα of this Evangelist, ch. xi. 11, does not imply that Jesus did nothing else on this occasion, but simply prepares the reader for the cleansing of the temple on the following day. *Secondly*, the cures in question, though necessarily wrought after the entrance into the temple, would take up no time, nor require any long continuance there. *Thirdly*, the acclamations of the children had doubtless been going on from the first, and were not then merely begun, so as to have produced the remonstrance on the spot. *Fourthly*, as soon as our Lord had replied to this remonstrance, he left the temple immediately; and when he went out it was for the night, for he proceeded to Bethany, and slept there.

'The account of St. John, so far as it belongs to the history of proceedings on the same day, consists of only one additional and supplementary particular, the request of the Hellenes to see Jesus, and the reflections which it drew from our Lord, ch. xii. 20—36. If these Hellenes were, as their name implies, not Jews of the Dispersion, whose proper denomination would have been Hellenists, but Gentile proselytes, numbers of whom attended every feast (Jos. B. vi. ix. 3), the scene of this incident, or at least of the first part of it, the request addressed to Philip, was probably the outer court of the temple, to which only such proselytes had access; and therefore the time was either when our Lord was passing through that court out of the temple, or when he had already quitted it: and there is internal evidence, at ver. 35, .6, that as this application to him was apparently the last event in the day, so it was made when the night was at hand. The allusion at least in those verses to the approach of *the night*, besides its spiritual meaning, becomes so much the more striking and impressive, if it contains a sensible meaning also.

'The *nation* of the inquirers is further implied by the nature of their request itself, which was much more probably that they might be admitted to speak with, than merely to see Jesus. If they were really Gentiles, the former would be such a request as neither Philip nor Andrew, without first consulting their Master, could take upon themselves to grant, and therefore it would account at once for the behaviour of both; but the latter was such a gratification of an innocent curiosity that any one of the disciples might voluntarily have undertaken to concede. The strain of our Lord's reflections is in unison with the same supposition; for he takes occasion from the coincidence of such a request at this time, to predict in obscure, yet significant terms, the success of his gospel, in the preaching of Christ crucified, among the Gentiles. When this conversation took place, it is probable that he was either passing out of the temple, or had quitted it already. Nor is more implied at ver. 28, .9, by the mention of the people's standing and hearing the voice from heaven, than that on being apprised of the application of these strangers, wheresoever he was, he stopped for a time (which, however, could not be long) to deliver the sentiments which ensued.

'Laying these particulars together with St. Mark's previous statement of the time when he left the temple—a statement which cannot be understood of an earlier period than sunset—and making every allowance for the slowness and solemnity of the procession, after it set out from Bethany, to traverse a distance which probably did not exceed three Roman miles in extent; we may come to the conclusion that Jesus must have left Bethany about the ninth hour, on the tenth of Nisan, Monday in Passion week, and the Julian first of April; that he must have arrived in the temple before the eleventh hour; and must have left it again before sunset, or just on the eve of the Jewish eleventh of Nisan.

'It would seem, then, that upon this occasion he must barely as it were have appeared in the temple, and as speedily departed from it again; which would be so far simply to present himself before God: and, if the christian doctrine of the atonement is scriptural and true, to present himself in his capacity of the paschal sacrifice, now ready to be offered up. If we may assume, then, that he did this in compliance with the legal equity, the legal equity required it to be done on the tenth of Nisan; for at the first institution of the passover, Ex. xii. 3, 6, it had been commanded that the lamb, which was to be sacrificed on the fourteenth, should be taken up and consecrated for that purpose on the tenth. It is true that Maimonides, and others of the Rabbins, enumerate this requisition among the *special* circumstances, such as eating the passover in haste, in the garb and attitude of travellers, and the like, which they consider peculiar to the pascha Ægyptium or the first passover as such. Quod autem in Ægypto præscriptum erat, ut usque a decimo die primi mensis pararetur victima paschalis, ... hæc omnia omnino semel in tilo sacro paschali Ægyptio servata sunt; sed nunquam ustiata fuere postmodum (De Sacrificio Paschali, x. 15). I am ready to admit the general probability of this statement, especially in the case of those who might arrive in Jerusalem on the morning of the passover itself; of which there is an instance in the case of Simon of Cyrene. But, if it was merely a circumstance essential to the ceremonial of the *first* passover, that was sufficient to make it indispensable to the sacrifice of the death of Christ; and to explain the grounds of the legal requisition, which would otherwise be inexplicable.

'But in addition to the character of the paschal victim, our Lord had another to support, in the character of the daily sacrifice, with regard to which Maimonides himself will inform us (De Sacrificiis Jugibus. i. 8) that the lambs intended for that purpose were set apart, to be kept in the Conclave Agnorum, within the sanctuary, *quatriduum* ante immolationem. On this principle the daily sacrifice for the fourteenth of Nisan, must have been taken up and set apart on the tenth; the morning sacrifice in the morning, the evening one in the evening. On the same principle, too, it would be nothing improbable to suppose that every lamb which was wanted by any paschal company on the fourteenth of Nisan, was set apart in some proper place for the service of such a company on the tenth. In all these coincidences, if our Saviour was really the true paschal victim, and really the true ἀνδεκτὴ θυσία, and really presented himself in both these capacities before God on the tenth of Nisan, four days before the fourteenth when he suffered, and about the same time of the day on the one, at which he suffered upon the other; we cannot but perceive a striking conformity between the type and the antitype, between the figures of things to come, and their fulfilment by the event; which correspondence it would be great scepticism and incredulity, if not the height of inconsistency, to resolve into the effect of chance. It will add to the difficulty of accounting for it on any principle but that of design; that the tenth of Nisan, when our Lord presented himself in the temple, according to the Jewish mode of reckoning, was his *nominal* birthday, and the fourteenth of Nisan, when he actually suffered, according to the Julian, was his *true*; that is to say, the fifth of the Julian April, which coincided in the year of his birth with the tenth of Nisan, coincided in this year when he suffered with the fourteenth. For the proof of these positions, *see* Vol. I. Diss. xii.; but if the positions themselves are true, we need no other argument to convince us that the day of our Lord's procession to the temple before he suffered was Monday, the first of April, which coincided with the tenth of Nisan; as the day when he suffered was Friday, the fifth of April, which coincided with the fourteenth.'—*Greswell*, Vol. III. Diss. xxxviii. pp. 70—88.

SECTION 83.—(G. 65.)—[*Lesson* 76.]—PARTICULARS OF THE THIRD DAY IN PASSION WEEK, TUESDAY, THE ELEVENTH OF NISAN. JESUS, IN THE WAY FROM BETHANY TO JERUSALEM, CAUSES A BARREN FIG TREE TO WITHER.* DRIVES OUT THE MONEY-CHANGERS, ETC., FROM THE TEMPLE.—Matt. xxi. 18—22; 12, .3. Mark xi. 12—9 Luke xix. 45—.8.—[*Greswell*, Vol. III. Diss. xxxix. p. 89.]

INTRODUCTION AND ANALYSIS.

Mt. xxi. 18, .9. Mk. xi. 12—.4. In the morning, when returning from Bethany, Jesus being hungry, goes to a fig tree, as if to gather fruit; finding nothing thereon but leaves, he declares that no man shall eat fruit of it henceforth for ever.

— xxi. 20. ———— The disciples hearing what Jesus said, and seeing the fig tree instantly wither, express surprise, saying, '*How soon*,' &c.

— xxi. 21, .2. ———— Jesus assures the disciples that if they '*have faith, and doubt not*,' they shall not only do as has been done to this fig tree, but be able to remove '*this mountain*,' and cast it into the sea; and all things they ask in prayer, believing, they shall receive.

— xxi. 12. — xi. 15, .6. Lu. xix. 45. Jesus enters the temple, and casts out of it those that make merchandise therein. He overthrows the tables of the money-changers, and the seats of those selling doves; and will not allow any burden to be carried through the temple.

Mt. xxi. 13. Mk. xi. 17. Lu. xix. 46. Jesus claims the temple for the Lord, to be used, according to the original intention, as a place of prayer for all nations. He charges the Jewish priesthood, &c., with making '*it a den of thieves*.'

———— — xi. 18, .9. — xix. 47, .8. The chief priests, scribes, and chief of the people, hearing the saying of Jesus, are eager to destroy him; but in the daytime they are prevented by his being surrounded by those who hang upon his discourse; and in the evening he goes out of the city.

No. 83.—*Jesus comes to a barren fig tree.*

MATT. xxi. 18—22.

18 Now
[b] in-the-morning [c]
[d] as-he-returned into the city, he-hungered.
19 And when-he-saw a fig-tree in [em] the way,[e]
he came
to it,
and found nothing thereon, but leaves only,
and said unto-it,

In the way from Bethany to Jerusalem.

MARK xi. 12—.4.

[c] And on-the morrow, [b] 12
[c] when-they-were-come from Bethany,[d]
he-was-hungry:
and seeing a-fig-tree 13
[e] afar-off having leaves,
he-came, if haply he-might-find any-thing
thereon: and when-he-came to it,
he-found nothing but leaves;
for the-time καιρος of-figs was not-*yet*.
And Jesus answered and-said unto-it, 14

SCRIPTURE ILLUSTRATIONS.

Mt. xxi. 19. *a fig tree—see* the parable of the fig tree, to which the owner came three successive years seeking fruit and finding none; and which, before being cut down, was given a fourth and last season of trial whether it would bring forth fruit, Lu. xiii. 6—9, § 64, p. 174—That parable was spoken immediately after warning the Jewish nation of their destruction, if they repented not; types of which approaching destruction had just been given, through the fall of a tower in Siloam, and in the Roman governor's mixing the blood of Galilæans with their sacrifices in the temple, ver. 1—5, § *ib.*, p. 173—shortly after which Jesus pathetically contemplates the coming destruction of Jerusalem, and desolation of the temple, ver. 34, .5, § 66, p. 179.

Mk. xi. 13. *nothing but leaves*—Our first parents, with fig leaves, attempted to hide their nakedness after they had sinned, Ge. iii. 7— The efforts of the Jews to conceal their nakedness were equally vain—*see* our Lord's exposure of their hypocrisy, Mt. xxiii. 13—33, § 85, p. 315—it is predicted, 2 Ti. iii. 1, 5, that in '*the last days*' shall be men '*having a form of godliness, but denying the power thereof*:' and from whom it is the duty of the man of God to 'turn away.'—Of certain teachers who are, like Cain, hating their brother; like Balaam, hired to curse the people of God; like Core, are opposed to those whose call is from God, it is said, Jude 12, .3, '*These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.'

NOTES.

Mt. xxi. 18. *In the morning as he returned into the city.* Jesus' custom was to retire from Jerusalem in the evening, and to teach in the temple during the day.—*See* ver. 17, p. 266, and *comp.* Lu. xxi. 37, § 86, p. 357.

Mk. xi. 13. *A fig tree.* Fig trees were common in the neighbourhood of *Bethany, Bethphage*, and the *mount of Olives*, and around *Jerusalem*. This may have been more flourishing, and have given greater promise of fruit, than the rest. The fig tree seldom rises above twelve feet; has many spreading branches: large dark-green leaves; and the fruit, which is of a purplish colour, contains a soft, sweet, and fragrant pulp, mixed with small seeds. In Judæa it produces two crops of fruit; and sometimes fruit is found on it all the year round.

Having leaves. It is the nature of the fig tree to put forth its fruit before the leaves.

He came, if haply, &c. The sense appears to be, Jesus approached the tree, as one in doubt whether he should find ripe fruit upon it.

He found nothing but leaves. The tree symbolized the state of the Jewish people: they made a profession of serving God; they considered themselves alone to be the people of God, and despised all others. Our Lord had called them hypocrites, having nothing of religion but vain profession; they were profuse in outward shew; they had *leaves* but no *fruit*.

The time of figs was not yet. I. e., the time of gathering had not come.—*See on* '*having leaves*,' *supra*.

[Mt. xxi. 19. *Let no fruit grow on thee, &c.* 'This action was emblematical; according to the usual custom of the sages of the East to express things by symbolical actions. It was also prophetic. Our Lord intended to prove that his power to punish the disobedient was as great as that to confer benefits. It was, moreover, to prefigure the destruction of the perverse Jews, because in the *time of fruits* they had borne none—*see* ver. 33, 41, [§ 84, pp. 286, .9;] and, likewise, to read a very important lesson to all his disciples of every age — that if the opportunities God gives for approving themselves virtuous be neglected, nought will remain but to be withered by the fist which shall consign them to everlasting destruction.' —*Bloomf.*]

* 'The incident respecting the fig tree having transpired on the way from Bethany to Jerusalem before, rather than after, the first hour of the day, the arrival at the temple would take place rather after that hour than before it.'—*Greswell*.

LET US TAKE WARNING, LEST WE BE FOUND LIKE THE FRUITLESS FIG TREE.
MERE PROFESSION WITHOUT CORRESPONDENT FRUIT WILL NOT SATISFY THE RIGHTEOUS JUDGE.

MATT. xxi. 20—.2.	MARK xi. 14.
Let no fruit grow on γενηται εις τον αιωνα thee henceforward for ever.	No man eat fruit of thee hereafter for ever. And his disciples heard *it.*
And presently the fig-tree withered away.	20, And when the disciples saw *it*, they marvelled, saying, How soon is the
21 fig-tree withered away! Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig-tree, but also if ye shall say unto this mountain, Be thou removed, and be	
22 thou cast into the sea; it shall be done. And all things, whatsoever ye shall ask in prayer, believing ye shall receive. [Ver. 23, § lxxxiv. p. 282.]	

Jesus drives out the money-changers, &c., from the temple.

MATT. xxi. 12, .3.*	MARK xi. 15—.9.	LUKE xix. 45—.8.
(Ver. 11, § lxxxii. p. 265.) 12 And Jesus went into the	15 *And they come to Jerusalem. And Jesus went into the	(Ver. 44, § lxxxii. p. 265.) And he went into the 45

SCRIPTURE ILLUSTRATIONS.

Mk. xi. 13. *No man eat fruit, &c.*—That people can scarcely be expected to prove profitable to others who refuse to bring forth fruit unto God; they are like the evil figs, a curse wherever they come, until they are consumed, Je. xxiv. 8—10, 'And as the evil figs, which cannot be eaten, they are so evil; surely thus saith the LORD, So will I give *Zedekiah* the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt: 9, and I will deliver them to be removed into all the kingdoms of the earth for *their* hurt, *to be* a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them. 10, And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers.'—When Israel bring forth fruit unto God, the promise will be realized, Eze. xxxiv. 26, 'And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing.'

Mt. xxi. 21. *If ye have faith, &c.*—*see* **Mk. xi. 22, § 84, p. 281,** 'Have faith in God.'—Jesus had before said to his disciples, **Mt. xvii. 20, § 51, p. 61,** 'If ye have faith as a grain of mustard seed,' &c.—*see also* **Lu. xvii. 5, 6, § 70, p. 207,** 'If ye had faith,' &c.

and doubt not.—**Ja. i. 6—8,** 'But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. 7, For let not that man think that he shall receive anything of the Lord. 8, A double minded man *is* unstable in all his ways.'

this mountain—When Jesus before used this expression, ch. xvii. 20, § 51, p. 61, he is supposed to have been in the neighbourhood of Hermon, the meaning of which name is '*desolate;*' and which neighbourhood had been remarkable for idolatry—*see on* 'Cæsarea Philippi,' § 50, p. 35—As being on his return from Bethany to Jerusalem, Jesus was now on another mountain remarkable for idolatry, 1 Ki. xi. 6, 7, 'And Solomon did evil in the sight of the LORD, and went not fully after the LORD, as *did* David his father. Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that *is* before Jerusalem, and for Molech, the abomination of the children of Ammon.'—It is called the mount of offence; or as the translation is, 2 Ki. xxiii. 13, 'the mount of corruption.'—It is probable that it was to this, as being the mount of offence, that our Lord referred when he spoke of faith as removing it, **Mt. xxi. 21.**

We are to endeavour to cast from us whatever causes a brother to stumble—it were better for a man 'that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea,' than that he should offend one of Christ's little ones, ch. xviii. 6, § 52, p. 82—There is a striking resemblance between what our Lord says, regarding prayer and forgiveness, in his discourse respecting offences, ver. 19, 35, pp. 83, .5, and what he says when again speaking of removing 'this mountain,' the mount of offence, **Mk. xi. 23—.5, § 84, p. 282.**

cast into the sea—Faith is successfully to plead the promise, **Mi. vii. 19,** 'He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.'

23. *whatsoever ye shall ask*—It is in connection with an exhortation to fruitfulness that a like pro-

NOTES.

Mt. xxi. 20. *And presently the fig tree withered away.* The fig tree began to wither immediately, and Jesus and his disciples the next morning, found it '*dried up from the roots,*' **Mk. xi. 20, § 84, p. 281.**

The effect ensued before their eyes; they, according to St. Mark, heard what had been said; and, according to St. Matthew, they saw what was done by it.—*See* ADDENDA, p. 279, *infra*, col. 2, par. 2.

21. *If ye have faith, and doubt not.* If ye have faith without having any doubt in your hearts, that the power of God will be present with you.—*Comp.* **Mk. xi. 22, .3, § 84, p. 281.**—*See on* **Lu. xvii. 5, 6, § 70, p. 207.**

[' The surprise of the twelve being known to our Saviour, not merely as it was expressed, but as it was *caused*, he founded such reflections upon it, either for their admonition in particular, or for that of others in general, as were appropriate and pertinent to the occasion.'—*Grescwell.*]

If ye shall say unto this mountain, &c. So many of the rabbins are termed '*rooters up of mountains,*' because they were dexterous in removing difficulties, solving cases of conscience, &c.

23. *Whatsoever ye shall ask in prayer, believing, &c.*—*See on* **Mt. xvii. 21, § 51, p. 61.**

PRACTICAL REFLECTIONS.

[**Mt. xxi. 20.** How truly has the curse been fulfilled upon the Jewish people! From the moment the words of Christ were uttered, the Jews have been as prodigies to others as they were previously to God; nor until they bring forth fruit unto God, can we expect them to bring a blessing upon the commonwealth with which they may happen to be connected. Neither let any man expect to receive fruit from a hypocritical priesthood.]—*And see margin.*

Christ's cursing the barren fig tree was a striking symbolical sign of the mere leafy state of the Jewish church, bearing no fruits to the Divine glory, and its approaching destruction by the axe of the Romans; but it remains also as a warning to every fruitless professor, who, if he abide not by true faith in Christ, is no more than a useless branch or a withered tree, and must at last be hewn down by the axe of Divine justice, and cast into the fire.

21 *ver.* The greatest opposition to the progress of Divine truth, that which casts the most darkening shade upon the spiritual temple, is the barrenness of professing believers. This is a mount of offence.

22 *ver.* Let us seek that we may be enabled to pray in the Spirit, and with the understanding also; that so we may pray with enlightened faith, according to the will of God.

* 'St. Matthew anticipated the time of the cleansing of the temple.' *Grescwell.*—*See* ADDENDA, p. 279.

ERE THE SEASON OF FRUIT BE PAST, LET US PRAYERFULLY SEEK TO ESCAPE THE CURSE OF UNFRUITFULNESS.
LET THE DISCIPLES OF CHRIST HEAR AND FEAR: LET THEM MARK THE WORDS OF GOD, AND WATCH HIS HAND.

MATT. xxi. 12.	MARK xi. 16.	LUKE xix. 45.
temple [b]of God,[c] and cast-out all them that-sold and bought in the temple, and overthrew the tables of-the money-changers, and the seats of-them that-sold doves,	temple,[b] and-began to-cast-out them that-sold and bought [d]in the temple, and overthrew the tables of-the money-changers, and the seats of-them that-sold doves; 16 and would-not-suffer that any-man should-carry *any*	[c]and-began to-cast-out them that-sold therein, and them-that-bought;[d]

SCRIPTURE ILLUSTRATIONS.

miss is given, Jno. xv. 7, 8, § 87, p. 388, 'If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.'—It is when the Church hath become truly fruitful before God, and hath shaken herself clear from the defilement of idolatry; it is when the Bride hath made herself ready, that she shall be fully successful in prayer, and be given the marriage supper of the Lamb, Rev. xix. 6—9.

Mt. xxi. 12. *temple of God*—This it was professedly; and accordingly God of old remonstrated with the Jews, saying, Je. vii. 8—11, 'Behold, ye trust in lying words, that cannot profit. 9, Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; 10, and come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations? 11, Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen *it*, saith the LORD.'—The Christian church, consisting of 'all that in every place call upon the name of Jesus Christ our Lord,' 1 Co. i. 2, is called 'the temple of God,' iii. 16, 17, 'Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.'—The defilement of this temple of God is again adverted to, 2 Th. ii.—At the *second* coming of Christ, the destruction of the man of sin who has made use of, or rather abused, the house of God as if it were his own, will be exposed to shame, as truly as were the chief priests and scribes when Christ visited the temple at his *first* advent—and accordingly the apostle argues, ver. 3—10, 'Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition; 4, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. 5, Remember ye not, that, when I was yet with you, I told you these things? 6, And now ye know what withholdeth that he might be revealed in his time. 7, For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way. 8, And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: 9, *even him*, whose coming is after the working of Satan with all power and signs and lying wonders, 10, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.'—Mal. iii. 1, 2, 'The LORD . . . shall suddenly come to his temple, . . . But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fullers' sope:'

money-changers—It had been appointed under the law, that those who came with their tithes from a distance might bring the same in money to the place of sacrifice, and there expend the money upon whatsoever they thought best, De. xiv. 24—7—Under the pretence of accommodating such persons, money-changers may have fixed themselves in the courts of the temple—*see also* NOTE, § 12, p. 81—There were other money-changers connected with the temple, Mic. iii. 11.

doves—used in the offerings of the poor, Lev. xiv. 21, 22—*see* Mary's offering, Lu. ii. 24, § 4, p. 24—they seem to have made the place a common market for these—*see* Jno. ii. 16, § 12, p. 81.

NOTES.

Mt. xxi. 12. *Went into the temple of God, and cast out, &c.* This was the day after his triumphal entry into Jerusalem.—*See* ADDENDA, '*On the day of our Lord's procession to Jerusalem*,' p. 272; *also* p. 279, *infra*.

The temple of God. τὸ ἱερὸν. A general name for the whole edifice, with all its courts: as distinguished from the ναὸς, or temple, properly so called; which comprehended only the vestibule, the sanctuary, and the holy of holies. The outer court of the temple, or the court of the Gentiles, where the Gentile proselytes performed their devotions, was sufficiently spacious to admit not only of *shops*, but also of *oxen, sheep, &c.*; which were regularly brought thither and sold for sacrifices.

[*Cast out.* 'None but a prophet of acknowledged dignity, none perhaps at this period of Jewish history but the Messiah himself, could lay claim to, or exert as his own, such a jurisdiction as this; and by asserting his right to this, our Lord virtually asserted himself to be the Messiah. The propriety of such an avowal at the outset of his ministry is undeniable, and a little reflection will shew that it would be equally well timed at its close.'—*Greswell*, Vol. III. Diss. xxxix. pp. 104, 5.]

Money-changers. 'κολλυβιστῶν, from κόλλυβος, a petty coin, signifies those who exchanged foreign coin into Jewish, or the larger into the smaller coin, for the convenience of the purchasers of the commodities sold in the temple. These κολλυβισταὶ, or, as they are elsewhere called, κερματισταὶ, may be paralleled with our *money-brokers*.'—*Bloomf.* A small premium, which amounted to one-forty-eighth of the whole sum, was supposed to be exacted from those whom the money-changers obliged. This fee was called *Kolbon*.—*See on* Jno. ii. 14, § 12, p. 81.

Sold doves. These were chiefly the offerings of the poor.—*See on* Jno. ii. 14, § *ib.*, SCRIP. ILLUS. This traffic, under any pretence, within the courts of the temple, our Lord here publicly condemned. By their merchandise in the temple they robbed God of his due honour: but that traffic was only a shadow of something worse: the high priesthood itself having been made a matter of merchandise; and at the same time they defrauded their neighbours in their dealings with them.

[Mk. xi. 16. *Would not suffer . . . .* any *vessel, &c.* σκεῦος. 'This is usually understood to mean any *vessel*, namely, devoted to profane uses, and by which any gain was made. But the word, σκεῦος, which in the Sept., corresponds to the Heb. כְּלִי, has, like that

PRACTICAL REFLECTION.

Mt. xxi. 12. *Christ's driving the buyers and sellers out of the temple* should teach us to exercise a holy indignation against every corruption of God's worship and church. Imprudent zeal may, however, do harm; but there is a decision of conduct which we are here taught by Christ's example, which ought to be maintained for the preservation of its purity.

LET US PRAY THAT THE LORD MAY CLEANSE US FROM THE SPIRIT OF THE WORLD, AND ALL UNGODLINESS.
LET US EARNESTLY PRAY THAT WE MAY BE TEMPLES MEET FOR THE SPIRIT OF HOLINESS TO INHABIT.

MATT. xxi. 13.	MARK xi. 17—.9.	LUKE xix. 46—.8.
	vessel through the temple.	
	17 And he-taught,	
13 and said unto-them,	saying unto-them,	saying unto-them, 46
It-is-written, My house shall-be-called	Is-it-not-written, My house shall-be-called of-all nations	It-is-written, My house is
the-house of-prayer; but ye have-made it a-den of-thieves. (Ch. xxi. 14, § lxxxii. p. 266.)	the-house of-prayer? but ye have-made it a-den of-thieves.	the-house of-prayer: but ye have-made it a-den of-thieves.
	18 And the scribes and chief-priests heard *it*, [e]	
		[e] And he-taught daily 47 in the temple. But the chief-priests and the scribes and the chief of-the people sought to-destroy him,
	and sought how they-might-destroy him:	and could-not-find 48 what they-might-do: [f]
	[f] for they-feared him, because all the people were-astonished at his doctrine. [g]	for all the people
		[g] were-very-attentive εξεκρεματο to-hear him. [h] (Ch. xx. 1, § lxxxiv. p. 282.)
	19 [h] And when even was-come, he-went out-of the city.	

SCRIPTURE ILLUSTRATIONS.

Mk. xi. 17. *My house*—The Jews regarded it as their house; and so it was left to them, Mt. xxiii. 38, § 85, 'Behold, your house is left unto you desolate.'

of all nations—At the consecration of the temple by Solomon, it was recognised as the place of prayer for all nations, 1 Ki. viii. 29, 41—.3—In Ps. xciii., which declares the Lord to be King over all, it is said in conclusion, ver. 5, 'Holiness becometh thine house, O LORD, for ever.'—The words quoted by our Saviour are from Is. lvi. 7, 'Mine house shall be called an house of prayer for all people.'

a den of thieves—Jer. vii. 11—*see before* on 'temple of God,' Mt. xxi. 12, *supra*, p. 277 — They were in the state described by the prophet, Is. i. 21—.3, 'How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers. 22, Thy silver is become dross, thy wine mixed with water: 23, thy princes *are* rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them.'—And the sentence was about to be executed, ver. 24, .5, 'Therefore saith the Lord, the LORD of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies: and I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin:'

18. *scribes and chief priests heard* it—*see again*, Mt. xxi. 45, .6, § 84, p. 291.

Lu. xix. 47. *taught daily*—*see* his answer to the high priest, Jno. xviii. 20, § 89, p. 426.

NOTES.

word, a considerable latitude of signification, and denotes, as does the Latin *vas*, or *instrumentum*, a *utensil*, or *piece of furniture*, or *article of dress*; and, in a general sense, an *article*, whether for use or traffic. It may be said, indeed, that the very passing through it, *without* a burden, would make it a thoroughfare; but doing it *with* a burden was much worse; because carrying a burden had something slavish in it. So Josephus, Hell. ii. 8, 9, tells us that the Essenes so rigidly observed the Sabbath, as οὐδὲ σκεῦός τι μετακινῆσαι. The irregularities which our Lord rebukes had, it is supposed, originated in, or been increased by, the proximity of the Castle of Antonia; to which there would be a constant resort of various persons (*see* Josephus, B. J. i. 5, 5), and we may imagine that the priests, having an interest therein, connived at them.'—*Bloomf.*

Mt. xxi. 13. *A den of thieves.* In the original, a den 'of robbers,' or 'plunderers,' a place for those who lay in wait to practise extortion, and make dishonest gain in their merchandise. A proverbial expression for a harbour of wicked men. They who are placed in the church of Christ to *serve* souls, and do it not, and they who enjoy the revenues of the church, and neglect the *service* of it, are *thieves* and *robbers* in more senses than one.

['*Avarice*, covered with the veil of religion, is one of those things on which Christ looks with the greatest indignation in his church. Merchandise of holy things, simoniacal presentations, fraudulent exchanges, a mercenary spirit in sacred functions; ecclesiastical employments obtained by flattery, service, or attendance, or by anything which is instead of money; collations, nominations, and elections, made through any other motive than the glory of God; these are all fatal and damnable profanations, of which those in the temple were only a shadow.'—*Greswell.*]

Lu. xix. 48. *Could not find, &c.* Were not able to accomplish their purpose: they did not know *how* to bring it about.

Very attentive. ἐξεκρεματο αὐτοῦ &c. 'Hung on his words,' i.e., heard him with deep interest.

PRACTICAL REFLECTIONS.

[Mk. xi. 16. Let not the church be a thoroughfare for the world—a place of bearing heavy burdens grievous to be borne: soon may it be that wherein all the nations of the earth do meet as in the house of their common Father.]

17 *ver.* It is the will of God that not only individuals and families, but that states, that nations as such, yea, that '*all nations*' should recognise his sovereignty and together worship at his footstool.

[The temple of God cannot be what it was originally designed, an '*house of prayer*' for all nations, until it cease to be '*a den of thieves.*' Let us pray and labour, that the sanctuary may be cleansed.]

[Lu. xix. 46. Let the modern scribes, and chief priests, beware of the temptation to which they are, perhaps equally with the Jewish priesthood, exposed, that of regarding the house of God as their own.]

47, .8 *ver.* How awful the state of a people, when it is only the fear of the multitude which prevents, or rather partially restrains, the authorized teachers and ministers of religion from persecuting unto death the true witnesses for God!

LET US WATCH, LEST OTHERS OCCUPY THAT TEMPLE OF THE HEART WHICH SHOULD BE SACRED TO GOD ALONE

WERE CHRIST NOW TO ENTER INTO HIS CHURCHES, WOULD HE FIND NO BUYERS AND SELLERS TO DRIVE OUT?

ADDENDA.

ON THE PROCEEDINGS OF TUESDAY IN PASSION WEEK, AND THE TIME OF THE CLEANSING OF THE TEMPLE.

'The transactions of this day, which answers to the eleventh of the Jewish Nisan and the second of the Julian April, as far as they have been recorded, are only these three: *first*, the cursing of the barren fig tree, before the arrival of our Lord at the temple; *secondly*, the cleansing or purgation of the temple; and *thirdly*, the day's teaching in it afterwards. On the last of these points there is no difficulty; but upon each of the former there is.

'The malediction pronounced upon the fig-tree is related by St. Matthew and by St. Mark; but for a reason which might easily be assigned—viz., the affinity and connection between the final end of the act of striking the barren fig tree, and the moral of the parable of the fig tree planted in the vineyard, which St. Luke has recorded, ch. xiii. 6—9, § 64, p. 174—is omitted by St. Luke; and both the former place is on the day after the procession to the temple, as our Lord with his disciples was returning thither from Bethany again. The scene of the malediction is consequently ascertained to be somewhere between Bethany and the city, on the mount of Olives; and the time, which St. Mark's expression, τῷ ἐπαύριον, ch. xi. 12, would have left indefinite, becomes similarly determined by St. Matthew's, ch. xxi. 18, πρωΐ δὲ ἐπανάγων ἐπὶ τὴν πόλιν, to a period very probably prior, and certainly not posterior, to the first hour of the day. Πρωΐ and πρῶτα, however nearly akin, are not exactly the same in their signification; and as the former properly implies the *first* hour of the day, which began at sunrise, so does the latter the time immediately prior to that, which is the interval between dawn and sunrise. The same hour was the period of the usual morning's meal among the Jews; in which case the hunger of our Lord—which is specified by each of the evangelists, independently of any other considerations, as the moving cause of the act in question—becomes naturally accounted for. And that the return to the temple, both this morning and the next, was early, may be collected from the general declaration of Luke xxi. 37, .8, § 86, p. 357, as well as from John viii. 2, § 55, p. 99, which shews it was our Saviour's practice, whenever he repaired to the temple, to go thither early. The hour of πρωΐ, indeed, was the commencement of the morning service; and from that time to the third hour of the day was one of the stated periods for the resort of the people to worship.

'The final end of striking the fig tree was a symbolical action, and more closely connected with the scope and design of the parable recorded Lu. xiii. 6—9, § 64, p. 174, than is commonly supposed. . . . .

'According to Maimonides, the fruits of certain trees were required to be offered along with the *δράγμα, manipulus*, or wave sheaf of barley, at the Passover; which implies that, generally speaking, ripe fruits were to be had at that season as well as ripe barley. If this was likely to be the case in any year, it would be more particularly so in years when the Passover fell out late, and almost an entire month in advance of the summer compared with other times. In this year the Passover was celebrated on the 14th of April, only eleven days earlier than its latest time. Besides which, Josephus, in a passage which has been quoted elsewhere (Vol. II. Diss. xxiii. p. 269), informed us that in some situations, if not throughout all Judæa, the fig tree produced a succession of fruit for ten months in the year; which ten months must have extended from March to December inclusive. Ripe figs might consequently be looked for . . . even at the end of March or the beginning of April; and it is to such early fruits as these that the allusions occur at, Is. xxviii. 4; Ho. ix. 10; Mi. vii. 1; and Na. iii. 12.

'Our Lord visited the tree more as a tentative experiment—if haply he might find ought upon it—than with the certain assurance that he should. Nor does this imply any defect of knowledge upon his part; for he was aware what the event would be; but the action being designed as symbolical, his going up to the tree in the apparent hope of meeting with fruit upon it in the first place, and his pronouncing a curse upon its barrenness as if in consequence of some disappointment in the next, rendered it the more solemn, significant, and impressive.

'While St. Matthew and St. Mark, in their accounts of this transaction, agree together substantially, the latter, as usual, in the mention of circumstances, is somewhat more particular.* But this distinction must be understood with reference solely to the circumstances of the *act:* as to what followed, or is related subsequently, there is some difference which requires to be explained. The malediction pronounced on the tree, according to St. Matthew, took effect instantly, ch. xxi. 19, ἐξηράνθη παραχρῆμα ἡ συκῆ: the words could scarcely have been delivered before the tree had begun to be sensibly affected. Now both he and St. Mark expressly attest that the transaction occurred in the presence of the twelve. Jesus was walking with them when he fell in with the tree; he went up to it in their sight; and he pronounced the sentence of its perpetual barrenness in their hearing. The effect also which ensued, ensued before their eyes; they heard what had been said according to St. Mark, and they saw what was done by it according to St. Matthew. It would be no wonder, then, that they should have been surprised when they witnessed the change in the tree; a change so suddenly produced; the effect of a few words, and those not actually commanding it, though possibly presupposing it. It was equally natural that they should have expressed this surprise among themselves: . . . . and their surprise being known to our Saviour, not merely as it was expressed, but also as it was *caused*, that he should have founded such reflections upon it, either for their admonition in particular, or for that of others in general, as were appropriate and pertinent to the occasion, was just as much to be expected.

'The apostles wondered at the visible effect produced upon the tree; but much, perhaps, at the secret efficacy of the power which had produced it; and our Lord, according to his usual practice of deriving instruction from the occasion, and knowing that their admiration of this power was accompanied internally by the wish to possess it, tells them first, in reference to the object of their astonishment, that this was a slight effect, compared with what the same power, rightly applied, was capable of bringing to pass: *secondly*, in reference to the object of their wish, that this power to be rightly applied, must be so through the medium of implicit faith: *thirdly*, in reference to the virtue of this faith, it was such that whatsoever they might ask for in prayer, whether the energies of miraculous power, or any other petition, if they believed they *did* obtain, they *should* obtain: all which, if applied to the apostles, would be applicable only proleptically now, but might be so actually hereafter; and yet it is so obviously the result of the passing event, that it might well have ensued at the time . . . . as St. Matthew makes the sudden drying up of the tree the cause of the wonder of the apostles, so he makes the wonder of the apostles the direct effect of the drying up of the tree. . . .

'These several particulars are not mentioned by St. Mark; whose present account goes no further than the sentence of barrenness pronounced upon the tree: yet the very circumstance that it stops short even there prepares the reader for something immediately dried up; but it does say that the disciples heard what was said.

'The incident respecting the fig tree having thus transpired, on the way from Bethany to Jerusalem, before, rather than after, the first hour of the day, the arrival at the temple would take place rather after that hour than before it. And if the cleansing after that hour was performed this day, and the first of the temple was performed this day, and the first thing done subsequent to the arrival, that also would come to pass after the first, yet before the second, hour of the day. On this question, however, St. Matthew is apparently committed with St. Mark; the former, as it would seem, assigning the act of the cleansing to the day of the procession to the temple, the latter distinctly to the following morning: St. Luke, whose account of a similar transaction is such as might accord to either supposition, being consequently so far neuter.

'Unless, therefore, the cleansing in St. Matthew was altogether a different transaction from the

YET NOW HEAR, O JACOB MY SERVANT; AND ISRAEL, WHOM I HAVE CHOSEN:—Isa. xliv. 1.
IS THERE A GOD BESIDE ME? YEA, THERE IS NO GOD; I KNOW NOT ANY.—Isa. xliv. 8.

cleansing in St. Mark, the former has introduced an anticipation, or the latter a trajection, into his accounts: and an anticipation in St. Matthew would be no extraordinary phenomenon, but a trajection in St. Mark would be one. If the two events were the same act, there is no evading this conclusion, except by supposing that St. Matthew begins his account of the proceedings on the eleventh of Nisan, with this instance of cleansing, on the day after the public procession, at xxi. 12: which would be, in the first place, to resolve one difficulty by another; since though the accounts of the cleansing might by this means be reconciled together, yet those of the malediction on the fig tree, as we have seen, would be set at variance.

'In the next place, the beautiful incident relating to the children in the temple, ver. 15, .6, bears upon its face the evidence that this part of the narrative belongs to the day of the procession. For when it is considered that our Lord set out that day amidst the shouts and acclamations of the multitude, the various strains of whose hallelujahs did not prevent but that all might have been employed, and that he arrived in the temple similarly attended; when we consider also that the peculiar expressions, ὡσαννὰ τῷ υἱῷ Δαυΐδ! are found in St. Matthew only, and yet are the very expressions which he puts into the mouths of the children; when we consider further the strong natural impulse of children to imitate what is passing around them; to mix eagerly in every scene of bustle and animation, and to be as loud and as active therein as any; we can entertain little doubt that they had caught these expressions from the multitude; they were merely doing what thousands of grown-up persons had been or were still doing besides. Unless, therefore, our Lord came again to the temple the next day, as he had done the day before, in a public procession, or with similar demonstrations of the public enthusiasm; this little circumstance, which is as natural as it is beautiful, determines thus much of St. Matthew's account, from 14—.7, to the evening of the tenth of Nisan.

'There is no alternative, then, but to conclude that either the same act of cleansing was twice performed, once on the evening of the tenth and again on the morning of the eleventh of Nisan, or St. Matthew has recorded it out of its place. The first of these suppositions may possibly be true, but . . . I do not think it so probable as the second.'—*See Greswell*, Vol. III. Diss. xxxix. pp. 89—96.

PARTICULARS OF THE FOURTH DAY IN PASSION WEEK, WEDNESDAY, THE TWELFTH OF NISAN.—Sections LXXXIV.–LXXXVI. pp. 280—361.

SECTION 84.—(G. 66—70.)—[*Lessons* 77, .8.*]—On the morning of the fourth day in Passion week, Wednesday, the twelfth of Nisan, as Jesus and the disciples are returning to Jerusalem, Peter renews the conversation relating to the fig tree which had been cursed the day before.† Jesus answers the Pharisees, who demand of him by what authority he did the things before recorded. He delivers the parables of a father and his two sons, of the vineyard let out to husbandmen, of the marriage feast, and of the wedding garment. He answers the question of the Herodians, concerning tribute to Cæsar. —Matt. xxi. 23—xxii. 22. Mark xi. 20—xii. 17. Luke xx. 1—26.—[*Greswell*, Vol. III. Diss. xl. p. 109.]

BRIEF INTRODUCTION AND ANALYSIS.

Mk. xi. 20—.6. The fig tree dried up from the roots. From this sign, mercifully given to the Jews, to warn them of their approaching doom, Jesus takes occasion to speak to his disciples of the power of believing prayer; intimating, at the same time, that in order to success in prayer, we must approach God as knowing our own need of forgiveness, and as being willing to forgive others.

Mt. xxi. 23—.7. Mk. xi. 27—33. Lu. xx. 1—8. In the temple the chief priests, &c., ask Jesus for his authority. He replies by requiring them to tell whence was the baptism of John.

Mt. xxi. 28—32. Mk. xii. — Lu. xx. — Jesus delivers the parable of the two sons.

— xxi. 33—46. — xii. 1—12. — xx. 9—19. The parable of the vineyard let out to husbandmen.

— xxii. 1—10. ——— ——— The parable of the marriage feast.

— xxii. 11—.4. ——— ——— The wedding garment.

— xxii. 15—22. — xii. 13—.7. — xx. 20—.6. The Pharisees conspire with the Herodians to entangle Jesus in his talk. His reply on the subject of giving tribute to Cæsar.

THE JEWS ARRAIGNED AND CONDEMNED.

In Mt. xxi. 28—xxv., we have a remarkable example of parallelism, not only in the construction of sentences, but of entire discourses.

In Mt. xxi. 28—xxii. 14, there are three parables mainly relating to Christ's *first* coming, and the taking away the kingdom from the Jews, and transferring it to the Gentiles, and especially to a nation intended to bring forth the fruits thereof.

The parables are—

1st. The two sons sent by their father to work in his vineyard . . . . . xxi. 28—32.

2nd. The vineyard let out to husbandmen, ver. 33—46.

3rd. The marriage of the king's son, xxii. 1—10.

Connected with the last parable there is, in ver. 11—.4, a *fourth* parable, relating to the '*wedding garment*,' and containing the germ of the second series of paragraphs, in which the several despisers of the Lord's grace, many of whom expected to feast in Messiah's kingdom, are each of them rendered speechless. These are—

1st. The worldly-minded Herodians, ver. 15—22.

2nd. The infidel Sadducees . . . . 23—33.

3rd. The self-righteous Pharisees . . . 34—40.

Here again, in ver. 41—.6, there is, in immediate connection with the third paragraph, a fourth—Jesus' question to the Pharisees; and his remarks upon their answer, implying that Christ is Lord, and that his enemies must be abased. This is the subject of the third series of paragraphs, in which are described—

1st. The pride of those who had usurped the place of Christ . . . . . xxiii. 1—12.

2nd. Their hypocrisy . . . . . 13—32.

3rd. Their condemnation . . . . . 33—.9.

There is also a fourth paragraph . . xxiv. 1—3, immediately connected with the preceding, and introducing the next,—

The fourth series of paragraphs. These are the three answers of Christ to his disciples, respecting—

* Section lxxxiv. includes Lessons 77, .8 in the '*System of Graduated Simultaneous Instruction*.' Lesson 77 is Mk. xi. 20—6; Mt. xxi. 23—46; Mk. xi. 27—xii. 12; Lu. xx. 1—19.

† On the proceedings of Wednesday in Passion week, *see* Addenda, p. 298.

FRET NOT THYSELF BECAUSE OF EVIL-DOERS, NEITHER BE THOU ENVIOUS AGAINST THE WORKERS OF INIQUITY.—Psa. xxxvii. 1.
FOR THEY SHALL SOON BE CUT DOWN LIKE THE GRASS, AND WITHER AS THE GREEN HERB.—Psa. xxxvii. 2.

1st. The end of the world . . . ver. 4—14.
2nd. The sign of his coming . . . . 15—31.
3rd. The time when these things should be . . . . . 32—.9.

Here again we have a fourth paragraph, ver. 40—.4, immediately connected with the preceding, and germinating—

THE CONCLUDING SERIES, containing parables relating to the *second* advent of our Lord:—

1st. The faithful and evil servants . ver. 45—51.
2nd. Wise and foolish virgins . . xxv. 1—13.
3rd. The servants to whom the talents were intrusted . . . . . 14—30.
4th. The sheep and the goats, or the judgment of the nations . . . . . 31—46.

Thus in Mt. xxi. 28—xxv., there are in all FIVE SERIES; each of these consisting of four particulars, twenty in all; the fourth of each series germinating, or containing the substance of, the series that immediately succeeds it.

In the FIRST SERIES, consisting of parables, the Jews are charged with disobedience to God; breach of contract; murder of the Lord's messengers; and contempt of his grace . . . . xxi. 28—xxii. 14.

In the SECOND SERIES, containing answers to the Herodians, Sadducees, and Pharisees, their quibbling opposition to their Judge is exposed and put to silence . . . . . xxii. 15—46.

In the THIRD SERIES, the criminality of their conduct is described, and sentence is pronounced upon them . . . . . xxiii.—.iv. 1—3.

In the FOURTH SERIES, we have the particulars respecting the execution of the sentence in three answers to his disciples . . . . . xxiv. 4—39.

The FIFTH SERIES, like the first, consists of parables; but these last are illustrative of the *second* advent, and the judgment of the nations, who in the case of the Jews have been given an assurance that God will reckon with his servants, and will not allow his grace to be slighted with impunity, ver. 40—xxv.

FIRST SERIES. Parables connected with the *first* advent.

1st. The two sons.
2nd. The vineyard and husbandmen.
3rd. The marriage feast.
4th. The wedding garment.

SECOND SERIES. Answers to enemies.

1st. To Herodians.
2nd. To Sadducees.
3rd. To Pharisees.
4th. What think ye of Christ?

THIRD SERIES. Guilt and condemnation of scribes.

1st. Their pride.
2nd. Their hypocrisy.
3rd. Their condemnation.
4th. When shall these things be? &c.

FOURTH SERIES. Answers to disciples.*

1st. The end of the world?
2nd. The sign of Christ's coming?
3rd. The time when these things? &c.
4th. Separation, &c., at Christ's coming.

FIFTH SERIES. Parables connected with *second* advent.

1st. Faithful and evil servants.
2nd. Wise and foolish virgins.
3rd. Talents, or profitable and unprofitable servants.
4th. Sheep and goats, or judgment of the nations.

THE FIRST SERIES contains parables relating to Christ's *first* advent; and the LAST SERIES contains parables respecting his *second* advent: and these two 'keys of the kingdom of heaven' are connected together by a chain as symmetrical as it is continuous. THE SECOND SERIES, xxii. 15—46, being Answers to his Enemies; and the FOURTH, or corresponding series, Answers to his Disciples. In the THIRD, or middle series, his disciples are warned against the pride, hypocrisy, and blood guiltiness of his enemies; in unveiling whom, and in pronouncing whose doom, he manifests his omniscience and Divine compassion; and no less was the result to attest the truthfulness of Him who is indeed the Faithful Witness, and the object of our faith and love.

No. 84.—(G. 66.)—*On the morning of the fourth day in Passion week, Wednesday, the twelfth of Nisan, as Jesus and the disciples were returning to Jerusalem, Peter renews the conversation relating to the fig tree, which had been cursed the day before.—Mark* xi. 20—.6.

INTRODUCTION AND ANALYSIS OF Mk. xi. 20—.6.

Mk. xi. 20. In the morning, as Jesus with his disciples return to the city, the fig tree is found '*dried up from the roots.*'

—— 21. '*Peter calling to remembrance*' the words of Jesus, expresses surprise. They had frequently seen Jesus blessing, but never before had they witnessed the effects of his curse.

Mk. xi. 22—4. As when the fig tree began to wither away, Mt. xxi. 19—22, § 83, p. 275, Jesus improves the occurrence, by exhorting to faith in God.

—— 25, .6. In order to the enjoyment of the Divine forgiveness, we must be willing to forgive others, as Mt. vi. 14, &c., § 19, p. 133.

MARK xi. 20—.6.

20 And in-the-morning, as-they-passed-by, they-saw the fig-tree dried-up from-the-roots.
21 And Peter calling-to-remembrance saith unto-him, Master, behold, the fig-tree which
22 thou-cursedst is-withered-away. And Jesus answering saith unto-them, Have faith in-

SCRIPTURE ILLUSTRATIONS.

Mk. xi. 21. *cursedst*—The disciples may not at first have perceived the meaning of the prophetic sign which had been given in the withering away of the fig tree, ver. 13—.4—*comp.* Mt. xxi. 18—20, § 83, p. 275—The ensuing discourse was well calculated to remove any suspicion that Jesus had spoken in the spirit of cursing—He shews that the power whereby the act was performed of God was almighty; and could only be exercised in the spirit of forgiveness—*see* ver. 22—.6, *supra*—The lesson was not lost upon Peter, 1 Ep. iii. 9, 'Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.'—*See* also the words of Paul, Rom. xii. 14, 'Bless them which persecute you: bless, and curse not.'—And of Ja. iii. 10, 'Out of the same,' &c.

23. *Have faith in God*—He before referred to the power of faith, Mt. xxi. 21, § 83, p. 276; now he is more explicit—The words might be rendered, 'Have faith of God,' that is, be not confident in yourselves, or in any inferior power, but let your confidence be altogether that which cometh from God—So the apostle exhorts, Eph. vi. 10, 'Finally, my brethren, be strong in the Lord, and in the power of his might.'

* Mr. GRESWELL supposes our Lord to answer the queries in the same order in which they are put by the disciples,—not in the inverse order as is supposed by the writer of the ANALYSIS.—*See foot note*, Sect. LXXVI. v. 322.

MARK xi. 23—.6.

23 God Θεου. For verily I-say unto-you, That whosoever shall-say unto this mountain,
Be-thou-removed, and be-thou-cast into the sea; and shall-not-doubt in his heart, but
shall-believe that *those-things*-which he-saith shall-come-to-pass; he shall-have whatso-
24 ever he-saith. Therefore I-say unto-you, What-things so-ever ye-desire, when-ye-pray,
25 believe that ye-receive *them*, and ye shall-have *them*. And when ye-stand praying,
forgive, if ye-have ought against any: that your Father also which *is* in heaven may-
26 forgive you your trespasses παραπτωματα. But if ye do-not-forgive, neither will your
Father which *is* in heaven forgive your trespasses.

(G. 67.)—*Jesus answers the priests, who demand of him by what authority he did the things before recorded.*—*Matt.* xxi. 23—.7. *Mark* xi. 27—33. *Luke* xx. 1—8. *At Jerusalem.*

ANALYSIS.

Mt. xxi. 23. Mk. xi. 27, .8. Lu. xx. 1, 2. Jesus' authority is questioned in his Father's house, by the chief priests, &c.

— xxi. 24, .5. — xi. 29, 30. — xx. 3, 4. He offers to satisfy their demand on condition that they tell him whence was the baptism of John.

Mt. xxi. 25—.7. Mk. xi. 31—.3. Lu. xx. 5—7. They question among themselves not, What is truth? but what it may be expedient to answer; and at length say, '*We cannot tell.*'

— xxi. 27. — xi. 33. — xx. 8. Jesus consequently declines to tell them by what authority he acts.

MATT. xxi. 23—.7. (Ver. 22, § lxxxiii p. 270.)	MARK xi. 27—33.	LUKE xx. 1—8. (Ch. xix. 48, § lxxxiii. p. 278.)
	27 [a] And they-come again to Jerusalem: [b]	[b] And it-came-to-pass, I *that* on one of those days, as-he-taught the people in the temple, and preached-the-gospel,
23 And when-he-was-come into the temple,	and as-he-was-walking in the temple,	
the chief-priests	there-come to him the chief-priests, and the scribes,	the chief-priests and the scribes [c] came-upon επεστησαν *him* with the elders,
[c] and the elders	and the elders,	

SCRIPTURE ILLUSTRATIONS.

Mk. xi. 23. *unto this mountain—see on* Mt. xxi. 21, § 83, p. 276.

Be thou removed—Is. lxiv. 1—4.

24. *believe that ye receive, &c.*—The truth contained in the text is more fully expressed, Jno. xiv. 14, § 87, p. 382—*see* Mt. xxi. 22, § 83, p. 276—If we really believe that which is given to us of God, the Son of his love, we shall both have confidence to ask, and power to take possession—*see* the privileges of those who receive Christ, and have their confidence in God through him, Rom. v. 1—11.

25. *stand praying* — This seems to have been a frequent posture in prayer among the Jews, Zec. iii. 1; Lu. xviii. 11, § 73, p. 216, Rev. xi. 4. The posture was sometimes kneeling.—*Comp.* Ps. xcv. 6; Lu. xxii. 41, § 88, p. 414; Ac. vii. 60; ix. 40; and *see on* Lu. xviii. 11, § 73, p. 216.

forgive — shewing that what he had done to the fig tree, ver. 12—.4, p. 275, and what he was about to do with regard to the scribes and Pharisees, and the Jewish nation generally, Mt. xxiii., § 85, p. 312, was in no spirit of personal hatred or revenge, but as calling to repentance and forgiveness.

26. *if ye do not forgive, &c.*—The same is taught in connection with the subject of prayer, Mt. vi. 15, § 18, p. 133—and at the conclusion of the discourse concerning offences and forgiveness, xviii. 35, § 53, p. 85, 'So likewise shall my heavenly Father do,' &c.

NOTES.

Mk. xi. 23. *Unto this mountain.* Our Lord probably pointed to that portion of the mount of Olives called the mount of corruption, which he was now passing in his way to Jerusalem.

24. *Believe that ye receive them, &c.* This trust must necessarily be regulated by God's own promise and warrant; and it is exercised in order that we may receive.

Mt. xxi. 23. *When he was come into the temple. See* ver. 17, § 82, pp. 266, .9.

The chief priests and the elders, &c. They were probably sent by the council or sanhedrim to which they belonged, and which had the supreme authority in matters of religion.—*See on* ch. ii. 4, § 5, p. 32; xvi. 21, § 50, p. 40. They were accompanied by the scribes. —*See ib.*, and ADDENDA, § 29, p. 199. It is uncertain when this council was first established, and of how many members it consisted; though some have supposed that it both took its rise, and the number of its members, from the appointment by God himself of '*seventy men of the elders of Israel*,' to assist Moses in the government of the people.—*See* Nu. xi. 16, .7. 24, .5. These, with the chief priests, seem purposely to have appeared in a considerable company, to give the more weight to what they said, and if need were,

PRACTICAL REFLECTIONS.

Mk. xi. 20—.4. We should carefully note the words of prophecy, and attentively watch their fulfilment. This is not a profitless employment; for thereby we have our faith increased; and our Lord has commanded us to have faith in God, that we may both be able to do whatsoever we determine upon, and also obtain whatever we ask.

[25, .6 *ver.* We must not only have faith in God through our Lord Jesus Christ; but be likewise willing to manifest in our conduct to others that forgiving grace which, by faith, we ourselves receive from God.]

Let us not think that there is any obstacle on God's part to our free and full forgiveness: if there be a hindrance, it is in our own unforgiving tempers: this we must endeavour to overcome.

THE HAND OF OUR GOD IS UPON ALL THEM FOR GOOD THAT SEEK HIM; BUT HIS POWER AND HIS WRATH IS AGAINST ALL THEM THAT FORSAKE HIM. Ezra viii. 22.

Matt. xxi 24, .5.	Mark xi. 28—30.	Luke xx. 2—4.
of-the people came-unto him as-he-was-teaching, [d] and-said, By what authority doest-thou these-things? and who gave thee this authority?	28 and say unto-him, By what authority doest-thou these-things? and who gave thee this authority [e] to do these-things?	[d] and spake unto him, saying, 2 Tell us, by what authority doest-thou these-things? or who is he that-gave thee this authority?"
24 And Jesus answered *and*-said unto-them, I-also will-ask you one thing λογον, [f] which if ye-tell me, I-in-likewise will-tell you by what authority I-do these-things.	29 And Jesus answered and-said unto-them, I will-also'-ask-of you one question λογον; [f] and answer me, and I-will-tell you by what authority I-do these-things.	And he-answered 3 *and*-said unto them, I will-also'-ask you one thing λογον; and answer me:
25 The baptism of-John, whence was-it? from heaven, or of men? [g]	'30 The baptism of-John, was-*it* from heaven, or of men?	The baptism of-John, 4 was-it from heaven, or of men?

SCRIPTURE ILLUSTRATIONS.

Lu. xx. 1. *gospel*—The good news of the kingdom, Mk. i. 14, § 16, p. 108.

2. *by what, &c.*—so their fathers had asked Moses, Ex. ii. 14, 'Who made thee a prince and a judge over us?'—*see* Ac. vii. 27, 35—The power of the name of Jesus was afterwards testified to by the apostles, iv. 7—10.

authority, &c.—Mt. vii. 29, § 19, p. 142, 'He taught them as *one* having authority, and not as the scribes.' —Lu. xi. 20, § 62, p. 153, 'If I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.'—Jno. vii. 46—8, § 55, p. 96, 'Have any of the rulers or of the Pharisees believed on him?'

these things—Jesus had come into Jerusalem, as the prophet had foretold, Mt. xxi. 4, 5, § 82, p. 261; Zec. ix. 9—He had put forth power in casting out those that sold and bought in the temple, Mt. xxi. 12, .3, § 83, p. 276—and having cleansed the house of his Father, he taught therein, so as to engross the attention of the people, Mk. xi. 17, .8, § ib., p. 278—And especially did he proclaim the good news of a kingdom, very different from the then existing government, whether ecclesiastical or civil, Lu. xix. 11—27, § 80, p. 247.

who is he that gave, &c.—The God of providence had witnessed to his being a true prophet, and the fulfiller of ancient prophecy, Mt. xxi. 1—9, § 82, p. 260—The God of revelation had answered him from heaven, Jno. xii. 27—30, § *ib.*, p. 267—His power over the laws of nature, in that the blind were given to rejoice in his light, and the lame to leap at his approach; and in his commanding the barren fig tree to give to the unprofitable Jews a sign of their approaching doom, Mt. xxi. 14, .9, 20, §§ 82, .3, pp. 266, .75—all this, as well as his many previous miracles, proved him to be equally possessed of the signet of the God of creation, and made those guilty of rejecting the witness of God who refused to receive him, Jno. xv. 24, § 87, p. 391.

Mk. xi. 29. *one question*—a question involving the whole matter in dispute: John had been witnessed to by the last words of the last of their prophets, Mal. iv. 5, 6—John pointed to Jesus as 'the Lamb of God, which taketh away the sin of the world,' Jno. i. 29, § 10, p. 69—he also 'bare record that this is the Son of God,' ver. 34, p. 70.

Mt. xxi. 25. *whence was it?*—God, as the God of providence, Lu. i. 8, 9, § 1, p. 3—of revelation, ver. 11—7, pp. 3, 4; ver. 67—79, § 3, p. 16—and of creation, 57—65, § *ib.*, pp. 15, .6—had testified of John, ver. 36—45, § 2, pp. 10, .1

NOTES.

to bear a united testimony against him. They were the persons under whose cognizance the late action of Christ, in purging the temple, would naturally fall.

Mt. xxi. 23. *As he was teaching.* Which also they supposed he had no authority to do, being neither priest, nor Levite, nor scribe. Some of the priests (though not as priests) and all the scribes were authorized teachers.

By what authority doest thou these things? The driving of the buyers and sellers out of the temple. Also his public entry, miracles, and teaching. Jesus, in teaching, attached many of the people to himself, and thus lessened the importance of the recognised teachers; they therefore demanded of him to shew his authority for the changes he was making in the minds and practice of the people.

[*By what authority.* 'Ἐν ποίᾳ ἐξουσίᾳ. 'Ἐν, Heb. ב, "by virtue of." This they were authorized to ask, because they had the power of inquiring into the pretensions of a prophet; and the permission of preaching in the temple was derived from them. The interrogators expected, no doubt, that he would answer, "By virtue of my right as Messiah," and thus enable them to fix upon him at once the charge of *blasphemy*. But our Lord forebore to directly reply to his malevolent interrogators; not through *fear* (as appears from the boldness evinced in the parables immediately following), but from deliberation; and according to a method familiar to Hebrew, nay, to Grecian disputants, he answers by *interrogation*, replying to question by question, and that propounded with consummate wisdom; for while the Pharisees were not disposed, nay, were even afraid, to dispute John's claim to be a prophet, they would thereby, on their own principles, admit the claims of *Jesus*, to whose Divine mission John had borne repeated and unequivocal testimony.'—*Bloomf.*]

25. *The baptism, &c.* That is, the ministry, of which baptism, upon repentance and faith in the coming Messiah, was so prominent a part.

[' The sense is, "whence had John authority to baptize?" Βάπτισμα is put, by synecdoche, for the whole ministry of John to preach repentance, and the doctrines he taught; because baptism was its most prominent feature, being a symbol of the purity which he enjoined.'—*Bloomf.*]

Whence was it? from heaven, or of men? By what authority did he act and teach? Did man or God give him that authority? Was it not God? But if so, the consequence was clear. For John testified that Jesus was the Christ.

PRACTICAL REFLECTIONS.

[**Mk. xi. 27, .8.** Let not the man of God be surprised that his authority to speak the words, or do the works of God, should be called in question: this was done by the Jewish priests to the Lord himself; and that in his Father's house.]

[**29, 30** *ver.* In order to arrive at a knowledge of the truth, successive steps must be taken. Let us not refuse to take any one of those steps. Let us impartially weigh evidence, and frankly confess what we believe concerning God's communications to men.]

(GOD, WHO KNOWS THE THOUGHTS OF THE HEART, WILL, IN THE LIGHT OF THE LAST DAY, EXPOSE THE INIQUITY OF ALL DECEITFUL WORKERS.
PHARISAICAL PRIDE MAY IN ONE PRETEND TO KNOW EVERYTHING, AND IN ANOTHER AFFECT TO KNOW NOTHING.

MATT. xxi. 26, .7.

And they reasoned
διελογίζοντο
with themselves, saying,
If we-shall-say,
From heaven; he-will-say
unto-us, Why did-ye-'not
then-believe him?
26 But if we-shall-say,
Of men;
we-fear the people;
for all hold
John as a-prophet.

27 And they-answered
Jesus, and-said,
We-can-'not-tell.
And he
said unto-them,
Neither tell I you
by what authority
I-do these-things.

MARK xi. 31—.3.

& Answer me.
31 And they-reasoned
ελογιζοντο
with themselves, saying,
If we-shall-say,
From heaven; he-will-say,
Why then did-ye-'not-
believe him?
32 But if we-shall-say,
Of men; &
they-feared the people:
for all *men* counted
John, that he-was a-prophet
indeed οντως.
33 And they-answered
and-said unto Jesus,
We-can-'not-tell.
And Jesus answering
saith unto-them,
Neither do-I-tell you
by what authority
I-do these-things.

(Ch. xii. 1, p. 286.)

LUKE xx. 5—8.

And they reasoned 5
συνελογισαντο
with themselves, saying,
If we-shall-say,
from heaven he-will-say,
Why then
believed-ye him not?
But and-if we-say, 6
Of men;
& all the people will-stone us:
for they-be persuaded
that-John was a-prophet.

And they-answered, 7
that-they-could-'not-
tell whence *it was*.
And Jesus 8
said unto-them,
Neither tell I you
by what authority
I-do these-things.

SCRIPTURE ILLUSTRATIONS.

Mk. xi. 31. *If we shall say, &c.*—They did not ask among themselves, 'What is truth?' and, in the fear of God, seek to ascertain the intimations of his will; they merely sought for some expedient to enable them to escape the horns of the dilemma. This revealed their deceitful state of mind, and unpreparedness to be taught of God—*see* ver. 33, *infra*.

32. *all* men *counted John, &c.*—Herod, on this account, feared to put him to death, Mt. xiv. 5, § 40, p. 306—'All the people,' &c., Lu. vii. 29, .9, § 20, p. 225—Yet 'John did no miracle: but all things that John spake of this *man* [Jesus] were true,' Jno. x. 41, § 57, p. 125.

33. *We can not tell*—They had wilfully shut their eyes upon the light, Mt. xvi. 3, § 47, p. 29; Jno. ix. 30, 40, .1, § 55, pp. 112, .3—They knew that he had the authority of 'a teacher come from God,' iii. 2, § 12, p. 83, and yet they asked, 'Who is he that gave thee this authority?' Lu. xx. 2, *supra*, p. 283—and so were they, as a people 'of uncleanlips,' left to that blindness which the prophet had foretold, Is. vi. 5—10. . . . while the kingdom was being given to another people —*see* the succeeding parables, Mt. xxi. 28—xxii. 14, *infra*, pp. 285—94—Their case is described, Is. xxix. 14—.6. . . . 'Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid. 15, Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? and who knoweth us? 16, Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?'

Neither do I tell you, &c.—*see* the disposition with which we may successfully inquire of the Lord, Ps. xxv. 9—14, 'The meek will he guide in judgment: and the meek will he teach his way. 10, All the paths of the LORD *are* mercy and truth unto such as keep his covenant and his testimonies. 11, For thy name's sake, O LORD, pardon mine iniquity; for it *is* great. 12, What man *is* he that feareth the LORD? him shall he teach in the way *that* he shall choose. 13, His soul shall dwell at ease; and his seed shall inherit the earth. 14, The secret of the LORD *is* with them that fear him; and he will shew them his covenant.'

NOTES.

Mt. xxi. 25. *Why did ye not then believe him?* That is, all his doctrines; and in particular, '*Why did ye not . . . . believe him?*' when he repeatedly pointed me out as your Messiah?—*See* ch. iii. 14, § 8, p. 58; Jno. i. 29, 36, § 10, pp. 69, 70; iii. 26—36, § 13, p. 83.

26. *For all hold John as a prophet.* More respect seems to have been shewn to him than to Jesus; even many of the Pharisees and Sadducees came to his baptism. The defeat of Herod's army was esteemed by the Jews a judgment for the death of John the Baptist.

Lu. xx. 6. *The people will stone us.* The priests had themselves accustomed the people to that violence. When they could not legally convict their enemies, they invited the populace to stone them, by what was called the *judicium zeli*.—*See* Jno. x. 31, § 56, p. 122; Ac. xiv. 19. Stoning was indeed enjoined in the law of Moses as the punishment of idolatry, blasphemy, and other heinous offences; and its execution was committed to the people at large. Yet it appears from Exodus, that such sort of irregular and tumultuary vengeance was in use *before* the law—viii. 26, '*And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the* LORD *our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?*'

Mt. xxi. 27. *We can not tell.* They were reduced to an inextricable dilemma. They were self-convicted of being unworthy to receive from Jesus an answer to their question. They would not acknowledge John to be Jesus' forerunner, for of necessity they then must have received Jesus as the Christ.

PRACTICAL REFLECTIONS.

Mk. xi. 31, .2. Let us inquire, not what it may be expedient for us to answer before men, but what is the truth before God; and that especially concerning the testimony of Jesus.

33 ver. If we make not an honest use of the knowledge we already possess, let us not expect that God will be liberal to us in further communication of Divine truth.

The parable of a father and his two sons.—Matt. xxi. 28—32. *In the temple.*

ANALYSIS.

Mt. xxi. 28—32. Jesus delivers the *first* of a series of parables, chiefly relating to his *first* advent, and the transmission of the kingdom from the Jews to another people.

—— 28, 29. To the first son (Israel) the Father says, '*Go work to-day*,' &c.; he refuses; but, repenting, he afterwards does as commanded.

—— 30. The second son (Judah) professes to be obedient, but is not.

Mt. xxi. 31. Jesus having asked which of these two '*did the will of his father?*' they agree that it was the first. Jesus tells them in effect that they are the people represented by the second son, and that publicans and harlots go into the kingdom of God before them.

—— 32. As it had been with the preaching of John, so would it be with that of the apostles.

MATT. xxi. 28—32.

28 But what think ye? A *certain*-man had two sons; and he-came-to the first, *and*-said, 29 Son, go work to-day in my vineyard. He answered and-said, I-will not: but afterward 30 he-repented, and-went. And he-came-to the second, and-said likewise. And he answered 31 and-said, I *go*, sir: and went not. Whether of them twain did the will of *his* father? They-say unto-him, The first. Jesus saith unto-them, Verily I-say unto-you, That the 32 publicans and the harlots go-into the kingdom of God-before you. For John came unto

SCRIPTURE ILLUSTRATIONS.

Mt. xxi. 28. *But what think ye?*—Had they in truth been brought to think, they might have been led to see in Jesus, him, of whom it is written in the book, 'Lo, I come: . . . I delight to do thy will, O my God,' Ps. xl. 7, 8—so would they have escaped the doom of those whose fear toward the Lord 'is taught by the precept of men,' Is. xxix. 13—have enjoyed the blessing of those 'that feared the LORD, . . . and that thought upon his name,' Mal. iii. 16, 17—and have better understood the testimony of Moses and Elijah, to which the last of their prophets directs their attention, iv. 4—6.

two sons—the two houses, Judah and Israel (or Ephraim), concerning whose progeny is the greater part of Old Testament history and prophecy—*see* Ho. iv. 15; vi. 4—With regard to these two, the Lord said, i. 6, 7, 'I will no more have mercy upon the house of Israel; but I will utterly take them away. But I will have mercy upon the house of Judah,'—it was, however, afterwards found, that the professed obedience of the latter was more in word than in deed, Is. i. 10—5. . . . .—The Lord is at length heard to say, Je. iii. 11, 'The backsliding Israel hath justified herself more than treacherous Judah.' And, addressing the Jews, who combined the profession of obedience with the most positive rebellion against God, vii. 8—14. . . . . he saith, ver. 15, 'I will cast you out of my sight, as I have cast out all your brethren, *even* the whole seed of Ephraim.'

29. *I will not*—Ho. xi. 7, 8, 'My people are bent to backsliding from me: though they called them to the most High, none at all would exalt *him*. How shall I give thee up, Ephraim?' &c.—Je. ii. 31, 'Wherefore say my people, We are lords; we will come no more unto thee?'—To backsliding Israel the Lord, iii. 7, 'said, after she had done all these *things*, Turn thou unto me. But she returned not. And her treacherous sister Judah saw *it*.'

repented—*see* the Father's recognition of Ephraim's repentance, Je. xxxi. 18, 20. . . . .—and the joy and kindness with which he meets his returning prodigal, ver. 20—*and comp.* Lu. xv. 11—32, § 68, pp. 190—.5—*see also* the conclusion of Hosea, whose prophecy chiefly regards Ephraim, xiv.

30. *I go, sir*—Je. iii. 10, 'And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the LORD.'

went not—Rom. ii. 17, 'Behold, thou art called a Jew, and restest in the law, and makest thy boast of God,' —24, 'The name of God is blasphemed among the Gentiles through you,'—x. 3, 'They (the Jews) being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.'

31. *The first*—Is. lxiii. 8, 'For he said, Surely they *are* my people, children *that* will not lie: so he was their Saviour.'—Je. xxxi. 20, 'Ephraim my dear son? a pleasant child? for since I spake against him, I do earnestly remember him still:'

publicans—Matthew himself was an example, ch. ix. 9, § 22, p. 167—and Zacchæus, Lu. xix. 2—10, § 80, p. 246—Contrast the humble publican and the self-righteous Pharisee, xviii. 9—14, § 73, p. 216—*see* the mercenary spirit, and worse than publican conduct, of the rulers and priesthood, Mt. iii. 9—12. . . . . Mal. i. 6: ii. 9—What the publicans did in the name of Cæsar, was nothing to that which was afterward done by the chief priests, Jno. xix. 12—.5, § 90, p. 414.

harlots—*see* the case of the woman which was a sinner, Lu. vii. 37—48, § 29, p. 230—'Then drew near unto him all the publicans and sinners for to hear

NOTES.

Mt. xxi. 28. *What think ye? τί δὲ ὑμῖν δοκεῖ.* 'What think *you?* Give me your opinion of what I am about to say?' A mode of speaking meant to refer the matter to *themselves*, that they might ultimately be self-condemned.

[*A* certain *man . . . two sons.* 'By *ἄνθρ.* is plainly meant *God*; but it is not so clear what is meant by *τέκνα ἕν*, on which there has been some diversity of opinion. The best commentators, however, are agreed that the words designate two different classes of the Jewish nation: 1, *the profane and irreligious* generally, but who were brought to repentance by John, and to reformation by Christ; 2, *the scribes and Pharisees*, whether priests or laymen, who, though professedly anxious to do the will of God, were, in reality, the greatest enemies to religion, and especially that of the gospel.'—*Bloomf.*]—*See* SCRIP. ILLUS.—*See* ADDENDA, p. 298, 2nd col. 2nd par.

31. *The publicans and the harlots go, &c.—See on* Lu. xviii. 13, § 73, p. 217; xix. 2—8, § 80, p. 246.

Go into . . . . before you. προάγουσιν. Render, not 'go before,' precede; but 'are preceding you.'—*Comp.* Lu. vii. 29, 30, § 29, p. 225.

PRACTICAL REFLECTIONS.

[Mt. xxi. 28. It was as a son, and not as a mere servant, that Israel was commanded of the Lord; and it is in the spirit of adoption that we are now called upon to do his will.]

It is '*to-day*,' it is *now*, that we are to '*work*;' and it is in the Lord's vineyard that we are to labour, and not as merely seeking to please ourselves.

29 *ver.* How unbecoming in a son to say, in answer to any reasonable request of his father, '*I will not*'! If we have thus replied to our heavenly Father, let us not delay repentance; let us hasten to know and do his will.

[30 *ver.* He who does those things which religious ceremonies symbolize, does the will of God; and not he who is ceremoniously respectful of religion, but really regardless of the Divine will, as to the regulation of his heart and life.]

31 *ver. See margin.*

[32 *ver.* We may reason from the past to the future; inferring as our Lord here does from what has already taken place, to what is likely to happen hereafter. They who remain unimproved by past providences, are the less likely to benefit by the opportunities that may hereafter be granted them.]

FORMALITY AND HYPOCRISY ARE GREATER OBSTACLES TO THE POSSESSION OF TRUE RELIGION THAN OPEN DISOBEDIENCE.

THE KINGDOM OF GOD IS NOW SHUT AGAINST THOSE THAT HAVE DONE EVIL, BUT AGAINST THOSE WHO REFUSE TO FORSAKE THEIR SINS.

MATT. xxi. 32.

you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

(G. 68.)—*The parable of the vineyard let out to husbandmen*—*Matt.* xxi. 33—46. *Mark* xii. 1—12. *Luke* xx. 9—19. *In the temple.*

ANALYSIS.

Mt. xxi. 33. Mk. xii. 1. Lu. xx. 9. Every thing necessary done for the vineyard by the householder previous to his leaving it in the hands of the husbandmen.

— xxi. 34—6. — xii. 2—5. — xx. 10—.2 The ill treatment of the servants (the Old Testament prophets) sent to receive the fruits of the vineyard.

— xxi. 37. — xii. 6. — xx. 13. The Lord of the vineyard resolves to send his '*well-beloved son.*'

— xxi. 38, .9. — xii. 7, 8. — xx. 14, .5 The conduct of the husbandmen to the Son, quite in contrast to that which might have been expected.

— xxi. 40. — xii. 9. — xx. 15. Jesus asks the Jews, what they think should be done unto those husbandmen by the lord of the vineyard?

Mt. xxi. 41. Mk. xii. 9. Lu. xx. 16. The Jews answer, without at first perceiving that they are pronouncing sentence upon themselves; but afterwards, probably upon Jesus repeating their words with emphasis, they begin to discern his meaning, and exclaim, '*God forbid.*'

— xxi. 42—4. — xii. 10, .1. — xx. 17, .8. Jesus directs their attention to Ps. cxviii. 22, .3, respecting the Stone rejected of the builders; and tells them that the kingdom of God shall be taken from them, '*and given to a nation bringing forth the fruits thereof.*' And he contrasts the case of those who fell upon the Stone with that of those upon whom it should fall.

— xxi. 45, 6. — xii. 12. — xx. 19. The chief priests and Pharisees, perceiving that his parables refer to them, desire to lay hands on him, but fear the multitude, who regard Jesus as a prophet.

MATT. xxi. 33—46.	MARK xii. 1—12.	LUKE xx. 9—19.
33 [a]Hear another parable:	1 And he began to speak unto them by parables.	Then began he to speak 9 to the people this parable;
There was a certain housholder, which planted a vineyard, and hedged it round about, and digged	A *certain* man planted a vineyard, and set an hedge about *it*, and digged	A certain man planted a vineyard,

SCRIPTURE ILLUSTRATIONS.

him,' Lu. xv. 1, § 83, p. 188—Both Israel and Judah are reproached for spiritual whoredom, Je. ii. 31; iii., &c. . . . . —Jerusalem was pre-eminent as playing the harlot, Ezc. xvi. 1—47—The Lord declares upon oath, that even Sodom had not done as she and her daughters had done, ver. 48—is not to be restored till her sisters, Samaria and Sodom, are restored, ver. 53—63—The children of Israel are represented as children of whoredoms, Ho. i.

Mt. xxi. 32. *way of righteousness*—John was the voice of one crying, '[1]Prepare ye the way of the Lord, make his paths straight,' ch. iii. 3, § 7, p. 51—calling for repentance, ver. 2—and change of life, ver. 7, 8, § *ib.*, p. 52—to cease from dependence upon man, and mere ceremonial religion, and to look for pure spiritual blessings from God, in Christ, ver. 9—12, § *ib.*, p. 53—The same is the righteous way pointed out to Israel, as returning from the north country, Je. iii. 12—.7, . . . —and to Judah, as desiring to be put among the children, ver. 18, .9, p. *ib.*,—when, amid commingled expressions of repentance, they will rejoice in Jesus as the Way, ver. 21—.5.

ye believed him not—They did not profess to have any opinion on the subject of John's mission, Mk. xi. 33, p. 284—Had they believed John, they would have believed in Jesus, for John's testimony was respecting Him who was to come, Lu. iii. 15—.7, § 7, p. 54; Ac. xix. 4, 5—*see on one question*,' Mk. xi. 29, *supra*, p. 283.

33. *householder* — God is the great householder—Ps. xxxix. 12, '*I am* a stranger with thee, *and* a sojourner, as all my fathers.'

vineyard—Ps. lxxx. 8, 'Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.'—15, 'The vineyard which thy right hand hath planted,' &c.—Is. v. 1, 2, 'Now will I sing to my wellbeloved a song of my beloved touching his vineyard.'—*See* § 7, p. 53, *on* '*Every tree*'—Je. ii. 21, 'I had planted thee a noble vine,' &c.

hedged it round about—He gave them ordinances to separate them from the surrounding heathen: 'the middle wall of partition,' which is now 'broken down,' Eph. ii. 14.

NOTES.

Mt. xxi. 32. *In the way of righteousness.* ἐν ὁδῷ δικ. A Hebrew form of expression for 'he came to you in the practice of, i. e., practising righteousness;' and, by implication, leading others into the same course.

That ye might believe. Intimating that there was a close connection between repentance and faith, and that their unrepentant state of mind prevented the reception of the great truth to which John bare witness, that Jesus is the Messiah, who hath full authority over the house of God; yea, 'all power . . . in heaven and on earth.'

33. *Another parable.* This is a customary method of teaching in the East. By this relation of a well-understood transaction, the more important instruction of convincing them of rebellion against God is brought home to their consciences.—*See on* ch. xiii. 3, § 32, p. 243.

[a] Our Lord takes this parable from Is. v. 1. The design is to shew, *first*, how peculiarly God had favoured and protected the church which he had planted in Judæa (ver. 33)—*see* Ps. lxxx. 8—16; *secondly*, how shamefully the rulers of that church had rebelled against his authority, Mt. xxi. 34—9; and *thirdly*, how severely he would judge them for their rebellion, ver. 40, .1. The *Householder* is God; the *vineyard* is his church—*see on* xx. 1, § 76, p. 231; the *husbandmen* are his people the Jews, more particularly those who bore spiritual rule among them; *his servants* are the prophets whom he sent to remind them of his authority, and to demand from them the fruits of obedience, and who were, on several occasions, cruelly used by them; *his son* is the Lord Jesus Christ; the miserable destruction of the

MATT. xxi. 34, .5.	MARK xii. 2, 3.	LUKE xx. 10.
a-wine-press ληνον in it, and built a-tower, & let-it'-out to-husbandmen, and went-into-a-far-country: [b]	*a place for*-the-wine-fat ὑπολήνιον, and built a-tower, & let-it'-out to-husbandmen, and went-into-a-far-country.	& let-it'-forth to-husbandmen, and went-into-a-far-country [b] for-a-long time.
34 and [c] when the time of-the fruit drew-near, [d] he-sent his servants to the husbandmen, that-they-might-receive the fruits of-it.	2 And at-the season [d] he-sent to the husbandmen a-servant, that he-might-receive from the husbandmen of the fruit of-the vineyard. [e]	And at-the-season [c] 10 he-sent a-servant to the husbandmen, that they-should-give him of the fruit of-the vineyard:
35 [f] And the husbandmen [f]	3 And they	but the husbandmen

SCRIPTURE ILLUSTRATIONS

Mt. xxi. 33. *winepress*—Rev. xiv. 19, 20, 'The great winepress of the wrath of God . . . trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand *and* six hundred furlongs.'—xix. 15, 'And he treadeth the winepress of the fierceness and wrath of Almighty God.'—*Comp.* Joel iii. 9—14. . . . .—Of the wrath of God against sin, the Israelites were continually reminded by the blood of their sacrifices, Ex. xii. 13; xxiv. 8; He. ix. 18—22—Of the justice of God we are still more strongly reminded by the blood of Jesus; and for those that despise this, there remaineth but vengeance, when the Lord shall judge his people, x. 28—31.

built a tower—Is. xxi. 5—10, 'Watch in the watch-tower,' &c.—Hab. ii. 1, 'I will stand upon my watch, and set me upon the tower [Heb. *fenced place*], and will watch to see,' &c.—What was seen was to be written plain for the reader to run therewith, ver. 2—Prophecy was at length to serve its purpose, ver. 3—By the right use thereof, might be descried what belongs to the life of faith, as distinguished from proud self-righteousness, ver. 4—the proud kingdoms of the world, the Babylonian, ver. 5—8—the Medo-Persian, ver. 9—11—the Grecian, in whose language the knowledge of the glory of the Lord was conveyed to man, ver. 12—4—the Roman, who was allowed to fulfil the prophecies, by violence upon the land and the city, ver. 15—7—and that other form of the same idolatrous empire, ver. 18, 9—to be superseded by the kingdom of 'the LORD in his holy temple: let all the earth keep silence before him,' ver. 20.

let it out to husbandmen—To the seed of Abraham was appointed the duty of instructing and blessing all nations, Ge. xxii. 17, 8. . . . .—To this the Lord had regard, when he gave to the nations their different positions on the globe—De. xxxii. 9, 'For the LORD's portion *is* his people; Jacob *is* the lot of his inheritance.'—The Lord's purpose was in some measure accomplished, by the instruction ministered by the Christian Jews to the Gentiles, 1 Co. iii. 6—8—ver. 9, 'For we are labourers together with God: ye are God's husbandry' [marg. *tillage*]—2 Ti. ii. 6, 7, 'The husbandman that laboureth must be first partaker of the fruits. Consider what I say; and the Lord give thee understanding in all things.'

went into a far country—After manifesting his own Divine power, in giving Israel possession of the crowning land, 'which *is* the glory of all lands,' Eze. xx. 6, the Lord left them in the use of means he had so abundantly provided, now they were to be without that constant direct visible interference he had manifested, as bringing them out of Egypt, &c., ver. 7—26.

Lu. xx. 10. *sent a servant*—Je. vii. 25, 'I have even sent unto you all my servants the prophets,'

the fruit—Mi. ii. 7, 'O *thou that art* named the house of Jacob, is the spirit of the LORD straitened?

NOTES.

wicked husbandmen is the destruction of the Jewish state, and the dreadful slaughter of the Jews by the Romans; the *other husbandmen* are the Gentiles, ver. 41, 3, who were to become God's church in the place of the Jews.'—*Lonsdale and Hale.*]

Mt. xxi. 33. *Hedged it, &c.* By Divine ordinances, by Divine protection, by the fence of circumcision and the ceremonial law.

A winepress. This is still dug in the ground in Persia, and lined with mason's work. That part of the 'winepress' called by Mark, xii. 1, '*the winefat*,' into which the juice of the grapes ran from the winepress above. The winepress may signify the altar. The altar flowed continually with the blood of the sacrifices, as the winepresses with the blood of the grape.

A tower. In eastern countries at present these towers are often eighty feet high and thirty feet square. They were for the keepers who defended the vineyard from thieves and animals, especially foxes, Ca. i. 6; ii. 15. The 'tower' is by some supposed to be the temple.

And let it out to husbandmen. To such as work in vineyards and fields, and receive the profit of their labour. Here they represent the priests and elders, to whom the care of the people was committed.

[ἐξέδοτο for ἐξεμίσθωσε. 'The word may here be rendered, "let it out,"—understanding, however, the rent to be not in *money*, but (agreeably to the most ancient usage, yet retained in the East, and even in some parts of the West) in a certain portion of the *produce*. Thus τοὺς καρποὺς just after should be rendered "his fruit or produce, the portion which fell to him." The expression *let out* implies *agreement*; and in the moral of the parable, has correspondent to it the covenant entered into by God with the Jews.'—*Bloomf.*]

And went into a far country. That is, left the keepers of his vineyard in some measure to behave as they should see good. The original means, 'went out of the country; went abroad.'

34. *When the time of the fruit, &c.* '"The time for gathering the fruits," as Mk. xi. 13. This, too, appears from the researches of Mr. Greswell, to have been the time commonly appropriated by landlords to receiving the rents. Indeed it *must*, if, as in the present case, the rent be supposed to have been paid in *produce*. By the *servants* are plainly meant, in the moral, the *prophets*.'—*Bloomf.*

Receive the fruits. Alluding to the ancient custom of paying the rent of a farm in *kind*. The *Boldon book*, a survey of the bishopric of Durham in 1183, shews how much of the rents was paid in cows, sheep, pigs, fowls, eggs, &c., the remaining part being made up in manual labour.

PRACTICAL REFLECTIONS.

[Mt. xxi. 33. The first thing necessary for the church is, that it be the planting of the Lord; the *second*, that it be separated from the world into a holy community; the *third*, that it bring forth fruit in the season thereof for him who planted it; and the *fourth*, that the tower of the Lord's building be made use of, in order that all may be carefully preserved.]—For ver. 34, *see margin.*

[The time of the Lord's sending his special messengers is a time when he more especially calls for

LET US LOOK UPON THE LORD'S MESSENGERS AS THOSE WHO ARE NOT ONLY SENT TO DO US GOOD, BUT DESIGNED TO CALL FORTH INTO MANIFESTATION THE PROPER FRUITS OF THE GOOD WORD OF GOD.

MATT. xxi. 36.	MARK xii. 4—6.	LUKE xx. 11—.3.
took his servants, *and*-beat one, and killed another, and stoned another.	*I* caught *him*, *and*-beat *him*, and sent-*him*-away empty.	beat him, *and*-sent-*him*-away empty.
36 Again, he-sent other servants more than-the first: and they-did unto-them likewise.	4 And again he-sent unto them another servant; and-at-him they-cast-stones, *and* wounded-*him*-in-the-head, and sent-*him*-away shamefully-handled.	And again he-sent another servant: and they beat him-also, *and* entreated-*him*-shamefully, *and*-sent-*him*-away empty.
	5 And again he-sent another; *and* him they-killed, *and* many others; beating some, and killing some.	12 And again he-sent a-third: *and* they wounded him also, *and*-cast-*him*-out.
	6 Having yet therefore one son, his well-beloved,	13 Then said the lord of-the vineyard, What shall-I-do? I-will-send my beloved son:

SCRIPTURE ILLUSTRATIONS.

are these his doings? do not my words do good to him that walketh uprightly?'—Am. v. 15. 'Hate the evil, and love the good, and establish judgment in the gate:'—Mi. iii. 8, § 7, p. 22, 'Bring forth therefore fruits meet for repentance:'—Ga. v. 22, .3, 'The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance:'—Eph. v. 8—10, 'Walk as children of light: 9, (for the fruit of the Spirit *is* in all goodness and righteousness and truth;) 10, proving what is acceptable unto the Lord.'

Lu. xx. 10. *empty* — Ho. x. 1, 'Israel is an empty vine [marg. *a vine emptying the fruit which it giveth*], he bringeth forth fruit unto himself:'—Ephraim, though fruitful as compared with his brethren, was yet far from bringing forth fruit unto God, equal to his privileges, xiii. 15, .6—*see* the testimony with regard to Israel, 2 Ki. xvii. 7—23.

Mt. xxi. 36. *other servants*—Particular instances of the cruel usage of God's servants, the prophets, by the rulers of the Jews are recorded—*see on* ch. v. 12, § 19, p. 122; and *comp.* xxiii. 37, § 86, p. 320; Lu. xiii. 33, .4, § 66, p. 179.

Mk. xii. 4. *cast stones*—This was among the Jews a common way of punishment, De. xiii. 9; xvii. 7; Jos. vii. 25; . . . . . 2 Chr. xxiv. 20, .1; xxxvi. 16; Ne. ix. 26—Especially was this the case in times of popular tumult, and of sudden indignation among the people, Ac. vii. 58; xiv. 19.

5. *beating . . . . and killing*—The guilt of this Jesus charged home upon Jerusalem, Mt. xxiii. 37, § 85, p. 320—so Stephen, Ac. vii. 52, 'Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One:'—And Paul describes the Jews, 1 Th. ii. 15, .6, as those 'who both killed the Lord Jesus, and their own prophets, ... forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.'

Lu. xx. 13. *my beloved son*—Is. xlii. 1, 'Behold my servant, whom I uphold; mine elect, *in whom* my soul delighteth; I have put my Spirit upon him:'—The sign of this was given at Jesus' baptism, accompanying the Father's declaration, Lu. iii. 22, § 8, p. 59, 'Thou art my beloved Son; in thee I am well pleased.'—And on 'the Holy Mount' this voice was again heard, 2 Pe. i. 17, .8.

NOTES.

Mt. xxi. 35. *Beat one.* Δέρειν signifies properly to *flay* or *skin*; but as words denoting great violence come at length, by the abuse of them, to bear a milder sense, it was at length used to signify *beat severely*.

[36. *More than the first.* Or, more honourable. It is evident that a climax is intended by the historian, in representing the husbandmen as proceeding from evil to worse; and the climax is much better supported by making πλείονας relate to *dignity*, than by making it refer to *number*. He first sent some inferior servants; afterwards, the more respectable; last of all, his son. As the fulness of the time approached, each prophet more fully and clearly pointed out the coming of Christ.]

Lu. xx. 12. *A third.* The Lord sent prophets such as Hosea and Amos to Israel, before the Assyrian captivity; he sent others, such as Isaiah and Jeremiah, to their brethren, the Jews, before their being carried to Babylon; and thereafter to the remnant of the Jews that were restored from thence, he sent prophets such as Haggai, Zechariah, Malachi.

There is a little variation in the circumstances, as mentioned by Matthew, and by Mark and Luke; but the substance is the same. Mark and Luke are more particular, and state the *order* in which the servants were sent one after another. They all denote the dealing of the people of Israel towards the prophets. All these things had been done to the Lord's servants; He. xi. 37, '*They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;*'

PRACTICAL REFLECTIONS.

the fruits of righteousness; and the danger of neglecting the call, is correspondent to the privilege of receiving it. The times of the prophets have generally been trying times.]

[Mt. xxi. 35. Let not the servants of God be surprised should they meet with ill-usage from men: they must be willing, with their lives, and by their death, to attest the truth of their mission.]

36 *ver.* Let us admire the patience of God in continuing to warn the wicked, by his working in providence and grace, that so they may be awakened to repentance.

Matt. xxi. 37—41.	Mark xii. 7—9.	Luke xx. 14—.6.
37 But last-of-all he-sent unto them his son, saying, They-will-reverence my son.	" he-sent him also last unto them, saying, " They-will-reverence my son.	" it-may-be they-will reverence *him* when-they-see-him.
38 But when-the husbandmen-saw the son, they-said among themselves, This is the heir; come, let-us-kill him, and let-us-seize-on his inheritance.	7 But those husbandmen said among themselves, This is the heir; come, let-us-kill him, and the inheritance shall-be our's.	But when-the husbandmen-saw him, they-reasoned among themselves, saying, This is the heir: come, let-us-kill him, that the inheritance may-be our's. 14
39 And they-caught him, *and*-cast *him* out of-the vineyard, and slew *him*.	8 And they-took him, *and*-killed *him*, and cast *him* out-of the vineyard.	So they- 15 cast him out-of the vineyard, and-killed *him*.[o]
40 [o]When the lord therefore of-the vineyard cometh, what will-he-do unto those husbandmen?	9 What shall-therefore the lord of-the vineyard-do?	What therefore shall-the lord of-the vineyard-do unto-them?
41 They-say unto-him, He-will-miserably-destroy those wicked *men*, and will-let-out *his* vineyard unto-other husbandmen,	He-will-come and destroy the husbandmen, and will-give the vineyard unto-others.	He-shall-come and destroy 16 these husbandmen, and shall-give the vineyard to-others.

SCRIPTURE ILLUSTRATIONS.

Lu. xx. 14. *reasoned among themselves, &c.*—Jno. xi. 47, .8, § 58, p. 132, 'What do we? for this man doeth many miracles. If we let him thus alone, all *men* will believe on him: and the Romans shall come and take away both our place and nation.'

This is the heir—Through the mouth of their high priest he was pointed out as being he, in whom is the redemption of Israel. Jno. xi. 49—52, § *ib.*

come, let us kill him—Jno. xi. 53, § *ib.*, p. 133, 'Then from that day forth they took counsel together for to put him to death.'

inheritance may be our's—Otherwise, thought they, we shall lose it; Jno. xi. 48, § *ib.*, p. 132, 'the Romans shall come and take away both our place,' &c.

15. *cast him out*—He. xiii. 12, 'Jesus . . . . suffered without the gate.'—*See* Mk. xv. 20, § 91, p. 456.

killed—as Jesus himself had predicted, just before the transfiguration, Mt. xvi. 21, § 50, p. 40—and after, xvii. 22, .3, § 52, p. 70; xx. 18, .9, § 77, p. 235.

Mt. xxi. 41. *They say unto him*—Some of the audience attending to the narrative, without immediately perceiving its application, gave answer according to truth, as in the text—In their sentence, Jesus seems to have acquiesced, as Mk. xii. 9—He may also have repeated their words; and then others, or it may be the same individuals, perceiving at length the drift of the parable, exclaim, 'God forbid'! as in Lu. xx. 16.

destroy those wicked—see also afterwards, ch. xxii. 7, *infra*, p. 292—This the prophets had foretold, Is. i. 24, .8. . . . . Je. xix. 12, .5: Eze. xiv. 21—Jesus himself had before lamented this destruction, Lu. xix. 43, .4, § 82, p. 264.

other husbandmen—The other house of Israel, after whom, when the Lord turned from 'treacherous Judah,' he sent his word into the north country, Je. iii. 11, .2. . . . .—and whom it was to find in the islands and ends of the earth, Is. xli. 1, .5, 9. . . . . xlii. 10. . . . . xliii. 4, 7, 21. . . . . xlix. 1. . . . . Je. xxxi. 10. . . . . &c.—the other sheep which were not of the Jewish fold, Jno. x. 16, § 55, p. 116; xi. 52, § 58, p. 133, 'the children of God that were scattered abroad,'—which in time past had been made, Is. xl. 8, 'not a people,'—but, 1 Pe. ii. 10, '*are* now the people of God: which had not obtained mercy, but now have obtained mercy.'—*See also* Rom. ix. 25, .6—*and comp.* Ho. i. 8—10.

NOTES.

Mt. xxi. 37. *Last of all . . . his son . . . They will reverence my son.* Jesus here is plainly fixing their attention on himself; whom God had sent, and whom they were plotting to destroy.

38. *Said among themselves.* Alluding to the conspiracies in their councils against Christ.—*See* ch. xxvii. 1, § 89, p. 434.

39. *Cast* him *out of the vineyard, and slew* him. Utterly rejected the counsel of God against themselves; and would neither acknowledge the authority of Christ, nor submit to his teaching.

And slew him, *&c.* This refers to the conduct of the Jews in putting the Saviour to death. So they understood it, ver. 45. This was done by giving him into the hands of the Romans, and seeking his crucifixion, ch. xxvii. 20—.5, § 90, p. 451; Ac. ii. 23; vii. 51, .2.

41. *They say unto him, &c.* Our Lord as before, ver. 31, p. 285, leads them to condemn themselves unawares.

He will miserably destroy, &c. Κακους κακως απολεσει αυτους. He will put those wretches to a wretched death. How solemnly is the extinction of the national existence, and the removal of the religious privileges of the Jews, foretold! The sentence which is here passed upon them is rendered more terrible from their being condemned out of their own mouth!

Unto other husbandmen. He would take the privileges enjoyed by the Jews, and give them to another people.

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Mt. xxi. 37—.9. How much in contrast to that which might have been expected, was the conduct of those unto whom the Son of God was more especially sent! In place of giving him reverence, they treated him as the vilest malefactor.

[40 *ver.* The Lord of the vineyard will not always be passive towards those who have assumed to be lords over his heritage. As the Jews could by the help of this parable judge more impartially of their case, so let us by their case judge more truly of ours.

MATT. xxi. 42—.4.	MARK xii. 10, .1.	LUKE xx. 17, .8.
which shall-render him the fruits in their seasons.[P]		
		[P] And when-they-heard *it*, they-said, God-forbid. And he beheld them, 17 *and*-said,[q]
42 Jesus saith [q] unto-them, Did-ye-never-read in the scriptures, The-stone which the builders rejected *απεδοκιμασαν*, the-same is-become the-head of-the-corner: this is the-Lord's doing *παρα Κυριου εγενετο αυτη*, and it-is marvellous in our eyes?	10 And have-ye-not-read this scripture; The-stone which the builders rejected *απεδοκιμασαν* is-become the-head of-the-corner: 11 this was the-Lord's doing *παρα Κυριου εγενετο αυτη*, and it-is marvellous in our eyes?	What is this then that is-written, The-stone which the builders rejected *απεδοκιμασαν*, the-same is-become the-head of-the-corner?
43 Therefore say-I unto-you, The kingdom of God shall-be-taken from you, and given to-a-nation bringing-forth the fruits thereof.		
44 And whosoever shall-fall on this stone shall-be-broken *συνθλασθησεται*: but on whomsoever it-shall-fall, it-will-grind-him-to-powder *λικμησει*.		Whosoever shall-fall upon 18 that stone shall-be-broken *συνθλασθησεται*; but on whomsoever it-shall-fall, it-will-grind-him-to-powder *λικμησει*.

SCRIPTURE ILLUSTRATIONS.

Mt. xxi. 41. *fruits*—Ph. i. 11, 'The fruits of righteousness,'—He. xiii. 15, 'The fruit of *our* lips giving thanks to [marg. *confessing to*] his name.'—Ja. iii. 17, .8, 'good fruits,' &c.—*see on* Lu. xx. 0, p. 284.

42. *The stone*—Ps. cxviii. 22, .3. . . . —The 'sure foundation' laid in Sion, Is. xxviii. 16; 1 Pe. ii. 6, 7—*see* Peter's confession of this stone, Mt. xvi. 16—.8, § 50, p. 36—before ascending the holy mount, xvii. 1—4, § 51, pp. 51—.4.

head of the corner—Jesus, who is the foundation of the apostles, Lu. ix. 20, § 50, p. 36; and prophets, ver. 30, .1, § 51, p. 53; is 'himself the chief corner *stone*; in whom all the building fitly framed together groweth unto an holy temple in the Lord,' Eph. ii. 20, .1.

43. *taken from you*—Is. lxv. 15. . . . . 'The Lord God shall slay thee, and call his servants by another name:'—*see before*, on the two sons, Mt. xxi. 28—32, p. 285.

a nation bringing forth, &c.—*see* this nation addressed, Is. ii. 4. . . . . lxvi. 5—14. . . . —are to give their many crowns to the Redeemer, Rev. xix. 11—.6.

the fruits—Ephraim, of whom a multitude [*or, fulness*] of nations was to come, Ge. xlviii. 19. . . . . —the fulness of the Gentiles, Rom. xi. 25—is yet to be found worthy of his name, Fruitful, Ho. xiv. . . . . Ge. xlix. 22—.6.

44. *fall on this stone*—The Lord, who was to be for a Sanctuary to those that put their trust in him, was also to be, Is. viii. 14, .5, 'for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken.'—*Comp.* 1 Pe. ii. 8—Simeon testified of Jesus, Lu. ii. 34, § 4, p. 26, that he was 'for the fall and rising again of many in Israel;'—Mt. xi. 6, § 28, p. 228, 'Blessed is *he*, whosoever shall not be offended in me.'

it shall fall, &c.—Da. ii. 34, .5. . . . . 'A stone was cut out without hands, which smote the image upon the *corner* stone; and, by its importance in sustaining and defending the building, the *head* stone.—*See* 1 Co. iii. 11; Eph. ii. 20, .1; 1 Pe. ii. 5.]

43. *The kingdom of God shall be taken, &c.* The privileges and blessedness promised to the fathers—of which you deem yourselves heirs—seeing you prove unworthy, shall be given to the people whom ye despise; who, though now cast out among the Gentiles, '*shall be my people, and I will be their God.*'

A nation. Though collected out of many nations, they will as Christians constitute *one nation*, the *ἐθνος ἁγιον* mentioned 1 Pe. ii. 9, '*an holy nation.*'

NOTES.

[Mt. xxi. 41. *Which shall render him the fruits, &c.* The people who had been more especially promised blessing under the New Testament dispensation, were the outcast children of Ephraim, whose name means 'fruitful.'—*See* INTRODUCTION to Luke xv. § 68, p. 187.]

42. *The stone which the builders, &c. See* Ps. cxviii. 22. The Messiah, rejected by the Jews, especially by their chief priests and rulers.

[*Head of the corner.* Both the Jewish and Christian dispensations are often designated by the figure of a *building*; and of the latter Christ is represented as

PRACTICAL REFLECTIONS.

[Mt. xxi. 41. By the fulfilment of the sentence which they pronounced against themselves, God has given us assurance that his threatenings against those who neglect so great a salvation will surely be executed.]

[Have we not come short of the expectations that might reasonably have been formed of us, as much as the Jews came short of that which might have been expected of them? May it not be said, that as little as they reverenced the Son, have we rendered to the Lord of the vineyard the fruits thereof in their seasons?]

Let men take care that in listening to the highest human authority they are not rejecting the Divine.

[43 *ver.* The ministration of the word of God which was taken from the Jews, has most truly been given to our people. We have been given unequalled facilities and inducements to bring forth the fruits of the kingdom. Let us from the case of the Jews see that the possession of great privileges is no guarantee of our security, should we prove unworthy of them.]

44 *ver.* Let us ever remember, that as truly as those who fell upon that Stone were broken, so truly will those on whom it shall fall be ground to powder. A severer doom awaits the apostate nations of Christendom, than even that which befel the unbelieving Jews.

LET US TRUST IN GOD, AND BE WILL IN DUE TIME MAKE MANIFEST HIS OWN WORK, TO THE WONDER OF MEN THOSE WHO HAVE BEEN WATCHING THE OPERATIONS OF HIS HAND.

Matt. xxi. 45, .6.	Mark xii. 12.	Luke xx. 19.
45 And when-the chief-priests and Pharisees-had-heard his parables, they-perceived that he-spake of them. 46 But when-they-sought	12 And they-	And the chief-priests and 19 the scribes
		ʳthe same hour ˢ
ˢto-lay-hands-on him, they-feared the multitude, because they-took him for a-prophet.ᵗ	sought to-lay-hold-on him, but feared the people:	sought to-lay hands on him; and they-feared the people:
	ᵗfor they-knew that he-had-spoken the parable against them: and they-left him, and-went-their-way. (Ver. 13, p. 295.)	for they-perceived that he-had-spoken this parable against them. (Ver. 20, p. 295.)

SCRIPTURE ILLUSTRATIONS.

his fact *that were* of iron and clay, and brake them to pieces . . . . . like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.'—Ver. 44, .5, 'The kingdom—[marg. Chald. *kingdom thereof*]—(*see* Mt. xxi. 43) . . . . shall break in pieces and consume all these kingdoms, and it shall stand for ever,' &c.

Mt. xxi. 46. *a prophet*—'A great prophet,' Lu. vii. 16, § 29, p. 222—'That prophet that should come into the world,' Jno. vi. 14, § 41, p. 317—'The Prophet,' vii. 40, § 55, p. 96, predicted, De. xviii. 18, .9

NOTE.

Lu. xx. 19. *The same hour.* ἐν αὐτῇ τῇ ὥρᾳ, 'at that very time.' The words have reference to the attempts made to take him *just after* by the same persons.—*Comp.* ch. xix. 47, p. 278.

(G. 69.) —*Jesus delivers the parable of the marriage feast.*—*Matt.* xxii. 1—14. *In the temple.*

ANALYSIS.

Mt. xxii. 1—10. Jesus delivers the *third* parable.

—— 1, 2. Occasion of the gospel message. The king's design to honour his son.

—— 3. He sends '*forth his servants to call them that were bidden*:' they refuse to come.

—— 4. He sends forth other servants (the apostles, &c.), saying, '*all things* are *ready: come*,' &c.

—— 5, 6. They make light of the invitation, and go, '*one to his farm, another to his merchandise*:' the remnant maltreat the messengers, even to death.

—— 7. The king gives commandment to destroy '*those murderers*,' and to burn '*up their city*.'

—— 8, 9. Those first invited having proved themselves unworthy of the kindness shewn to them, the king sends forth his servants into the highways, to bid as many as they find '*to the marriage*.'

—— 10. The servants obey, and gather together '*both bad and good: and the wedding*' is '*furnished with guests*.'

Mt. xxii. 11—.4. The wedding garment, concluding the parables illustrative of our Lord's *second* advent.

—— 11. The king having come in to look at the guests, sees one not having '*on a wedding garment*:' representing such as make light of the righteousness of Christ, and assume to be heirs of the heavenly blessedness, without being made meet for the inheritance of the saints in light.

—— 12. The king asks the man why he has come in hither without the proper attire. He has nothing to say in excuse,—wedding garments having been provided for all the guests, as freely as the entertainment.

—— 13. The man who found his way into the guest chamber without being prepared for the feast, is given a place and portion correspondent to his condition.

—— 14. Our Lord repeats the saying, that '*many are called, but few* are *chosen*.'

Matt. xxii. 1—14.

1 And Jesus answered and-spake unto-them again by parables, and-said, 2 The kingdom of heaven is-like unto-a-certain king ὡμοιωθη ανθρωπω βασιλει, which made a-marriage

SCRIPTURE ILLUSTRATIONS.

Mt. xxii. 1—10—*see* Parallelism, Lu. xiv. 16—24, p. 186, Addenda.

2. *certain king*—Ps. xlvii. 7, 'God *is* the King of all the earth:'—Ho. xiii. 10, 'I will be thy king: where *is any other* that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes?'—Mal. i. 14, 'I *am* a great King, saith the Lord of hosts,'

marriage—The bridegroom is described, Ps. xlv. 2—9, the bride is addressed, 10—.4. . . . —Much on this subject is said in the Song of Solomon—The bride is contrasted with Jerusalem that now is, Is. liv. 1—5, ... —*comp.* Ga. iv. 25—31—has been seemingly slighted, but is the object of everlasting love, Is. liv. 6—10; lxii. 4, 5—is identified with the New Jerusalem—*comp.* liv. 11—.4, *with* Rev. xxi. 9—27.

NOTES.

Mt. xxii. 1. *By parables.* It was a constant practice of our Lord to take the subject of his discourses from the persons present, or from the circumstances of times, persons, or places.—*See* ch. xvi. 6, § 48, p. 32; Jno. iv. 7—10, § 13, p. 92; vi. 26, .7, § 43, p. 325; vii. 37, § 55, p. 95; and *see on* Mt. xiii. 3, § 32, p. 243.

['The *object* of the parable was, it should seem, twofold; I., as being partly *historical* and partly *prophetical*, to shadow forth the general fortunes of the gospel in its early stage. Thus it represents, 1, the invitation given to the Jews to embrace the gospel; the rejection of that offer, the severe punishment to be inflicted on them for their disobedience, and the admission of the Gentiles, in their stead, to the privileges of Christianity. 2. It was meant to represent the peculiar nature of the gospel, as a dispensation of grace through faith; and thus to afford instruction for every age of the church; when multitudes who were bidden to the marriage feast of life and immortality would refuse to come, and others who accepted the invitation would come irreverently and profanely, and so far from complying with the terms, both expressed and implied, would affix terms of their own, and thus be self-excluded.'—*Bloomf.*]

2. *A marriage.* 'A marriage-feast;' so the Greek and the sequel imply. Such feasts lasted several

MATT. xxii. 3—8.

3 for-his son, and sent-forth his servants to-call them that-were-bidden to the wedding:
4 and they-would not come. Again, he-sent-forth other servants, saying, Tell them which-
are-bidden, Behold, I-have-prepared my dinner: my oxen and *my* fatlings *are* killed,
5 and all-things *are* ready: come unto the marriage. But they made-light-of *it* αμελη-
6 σαντες, and-went-their-ways, one to his farm, another to his merchandise: and the
7 remnant took his servants, and-entreated-*them*-spitefully ὑβρισαν, and slew *them*. But
when-the king-heard *thereof*, he-was-wroth ωργισθη: and he-sent-forth his armies,
8 and-destroyed those murderers, and burned-up their city. Then saith-he to his servants,

SCRIPTURE ILLUSTRATIONS.

Mt. xxii. 3. *sent forth his servants* — Lu. xvi. 16, § 69, p. 199, 'The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into [or, *against*] it.'—John the Baptist described himself as the friend of the Bridegroom, Jno. iii. 26—9, § 13, p. 89.

would not come — Notwithstanding the seeming popularity of Jesus, John testified, iii. 32, § *ib.*, p. 90, 'No man receiveth his testimony.'

4. *other servants*—1 Co. iv. 9, 'For I think that God hath set forth us the apostles last, as it were appointed to death:'

which are bidden—Those unto whom the word of God had come, by his servants the prophets—their case further described, ver. 8, and Lu. xiv. 24, § 67, p. 184.

Behold—Pr. i. 20—3, 'Wisdom crieth without;' &c. —*see* the repeated calls to 'hearken,' Is. li. 1—8, . . . and to 'awake,' and put on 'beautiful garments,' attending to the voice of the Lord's messengers, lii. 1—12. . . . . —After the contemplation of the Bridegroom, ver. 13—5; liii. . . . —and the address to the bride in liv. . . . . —*see* the invitation to the feast, lv. 1—4. . . . . sent forth to an estranged nation, &c., to be at length effectual in gathering together the nations to whom it has been sent, ver. 5—13, and of strangers with them, as taking hold of the covenant, lvi. 1—8. . . . . —The neglecters and despisers of the invitation are noticed, 9—12—lvii. 1—12. . . . . —The preparation for the feast, ver. 13—9—and the contrast, ver. 20, 1—the external preparation which is not acceptable, lviii. 1—5. . . . — and the preparation the Lord will accept, 6—14—The nakedness of those that are left in the outer darkness, lix. . . . . contrasted with the light and abundance of those who truly obey the invitation, lx.

prepared my dinner, &c.—Pr. ix. 1, 2, 'Wisdom . . . hath killed her beasts; she hath mingled her wine; she hath also furnished her table.'

come—Pr. ix. 5, 'Come, eat of my bread, and drink of the wine *which* I have mingled.'—Rev. xix. 9, 'And he saith unto me, Write, Blessed *are* they which are called,' &c.; xxii. 17.

5. *made light of* it—Pr. i. 22, 'How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge?'—24, 'Because I have called, and ye refused; I have stretched out my hand, and no man regarded;' &c.—ix. 12, 'If thou be wise, thou shalt be wise for thyself: but *if* thou scornest, thou alone shalt bear *it*.'—*Comp.* Is. lxv. 2; Rom. x. 21—Jno. v. 40, § 23, p. 130, 'And ye will not come to me, that ye might have life.'—Rom. ii. 4, 'Despisest thou the riches of his goodness?'—He. ii. 3, 'How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*;'

6. *entreated . . . spitefully*—1 Th. ii. 15, 'Who both killed the Lord Jesus, and their own prophets, and have persecuted us;' &c.—*see on* Mt. xxi. 34—40, p. 287.

7. *was wroth*—1 Th. ii. 16, 'For the wrath is come upon them to the uttermost.'

his armies—The king of Babylon, whose armies had previously destroyed Jerusalem, was forced to acknowledge, Da. iv. 34, .5, 'the most High . . . doeth according to his will in the army of heaven, and *among* the inhabitants of the earth:'—*and see* the burden of Babylon, Is. xiii. 1—5.

destroyed those murderers—*see* Is. i. 21—.8 — *see on* Lu. xix. 27, 43, .4; Mt. xxi. 4, &c.

8. *bidden*—Ac. iii. 26, 'Unto you (the Jews) first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.'

NOTES.

Mt. xxii. 3. *Sent forth his servants.* It was the custom among the ancients for the guests to be twice invited; or rather first invited, that they might prepare themselves, and then summoned a short time previous to the banquet, that they might be there at the proper time. The *first* invitation to the Jews was given by the prophets, down to John the Baptist; the *second* afterwards by the apostles and other disciples in succession. To this custom Solomon alludes, in a beautiful parable of the accessibility of wisdom to those who are disposed to seek it, Pr. ix. 1—5.

4. *My dinner.* τὸ ἄριστον. This was, in early times, the name given to *breakfast*: afterwards it denoted the *noonday meal*; and at length it was applied to the *chief meal* (dinner), taken at the close of the day. Hence it came to signify a *banquet* in general.

6. *And the remnant, &c.* Some sinners are well satisfied by merely neglecting religion; while others proceed against it with open violence and bitter malice.

7. *He sent forth his armies.* This points out in the plainest terms the Roman armies under Vespasian and Titus, which, not many years after this was spoken, besieged Jerusalem, and destroyed the city with an immense number of its inhabitants. This terrible devastation our Lord here predicts in general terms (as afterwards more particularly at ch. xxiv.), and represents, as the judgment of God on this perverse and obstinate people, for their rejection of the Christian religion, their savage treatment of the apostles and their associates, and their many other atrocious crimes.

PRACTICAL REFLECTIONS.

Mt. xxii. 1—3. Let us not, like those unto whom the gospel message was first sent, endeavour to frustrate the Divine purpose—God's great design of honouring His Son in the salvation of men. The obstruction to the salvation of those unto whom the word of God came was not on God's part, but on theirs,—'*they would not come.*'

[4 *ver.* God not only sent his servants, the prophets, to give warning, but also afterwards the apostles, to say, '*All things* are *ready*:' and it is only because of man's reluctance to comply with the Divine invitation, that the long-promised feast of joy has been deferred.]—5 *ver. See margin.*

[5, 6 *ver.* Indifference to the call of God by the better sort, is an encouragement to the remnant to proceed to deeds of violence, which those who are thus the real causes thereof would themselves blush to perpetrate.

7 *ver.* Let those who love peace beware of seeking to obtain it in standing apart from the messengers of peace. The punishment which fell upon the Jews involved in destruction and misery, not only the individual murderers, but their city and nation, both those who spitefully entreated and slew the messengers, and those whose conduct led to this by their making light of the message.

THE GREAT HINDRANCE TO COMPLIANCE WITH THE GOSPEL INVITATION IS PERHAPS NOT SO MUCH A DESIRE OF THINGS UNLAWFUL, AS AN UNLAWFUL DESIRE OF THINGS THAT IN THEIR PROPER PLACE MAY BE GOOD FOR US TO POSSESS.

MATT. xxii. 9—12.

9 The wedding is ready, but they which-were-bidden were not worthy. Go-ye therefore into the highways διεξοδους των οδων, and as-many as ye-shall-find, bid to the marriage.
10 So those servants went-out into the highways οδους, and gathered-together all as-many-as they-found, both bad and good: and the wedding was-furnished επλησθη with-guests.
11 And when the king came-in to-see θεασασθαι the guests, he saw there a-man which-had-not on a-wedding garment:
12 and he-saith unto-him, Friend, how camest-thou-in hither

SCRIPTURE ILLUSTRATIONS.

Mt. xxii. 8. *not worthy*.—The apostles were to inquire in the several places to which they went, who therein was worthy? — Mt. x. 11, .3, § 39, p. 297, 4 'If it be not worthy, let your peace return to you.'—At Antioch, in Asia Minor, Paul and Barnabas said to the Jews, Ac. xiii. 46, 'Seeing ye . . . . judge yourselves unworthy of everlasting life,' &c. — On the blessedness promised to those that are worthy—*see* Rev. iii. 4; xxii. 14.

9. *Go ye therefore, &c.*—Is. xlii. 8, 'Bring forth,' &c. —9, 'Let all the nations be gathered,' &c. —lv. 1. . . . . 'Ho, every one that thirsteth,' &c.—5, 'Behold, thou shalt call a nation *that* thou knowest not, and nations *that* knew not thee shall run unto thee'—lvii. 3, 6—8, . . . —Mt. xxviii. 19, 20, § 96, ... 'Go ye therefore, and teach all nations,' &c.—The Lord says of Paul, Ac. ix. 15, 'he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:'—xiii. 46, 'Lo, we turn to the Gentiles.'

10. *gathered together — see on* the parable of the tares, ch. xiii. 40—3, § 33, p. 260—and of the net cast into the sea, ver. 47—50, &c., § *ib.*, p. 262.

furnished with guests — see Is. xlix. 18, .9; li. 3; lx. 4, 5; Zec. x. 10.

11. *had not on*—1 Pe. v. 5, 'Be clothed with humility: for God resisteth the proud,'—2 Co. v. 3, 'If so be that being clothed we shall not be found naked.'—Ph. iii. 9, 'Not having mine own righteousness,'—Rev. xvi. 15, 'Blessed *is he that* watcheth, and keepeth his garments,' &c.

wedding garment—Ps. xlv. 13, .4, 'The king's daughter *is* all glorious within; her clothing *is* of wrought gold. She shall be brought unto the king in raiment of needlework: the virgins her companions,' &c.—Is. lii. 1, 'Put on thy beautiful garments, O Jerusalem,'—lxi. 10, 'He hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh,' &c. —To Joshua, the high priest, the Lord said, Zec. iii. 4, 'I will clothe thee with change of raiment.'—Rom. xiii. 14, 'Put ye on the Lord Jesus,'—Eph. iv. 24, 'The new man, which after God is created in righteousness and true holiness.'—So Col. iii. 10—ver. 12, 'Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;'—Rev. xix. 8, 'And to her was granted that she should be arrayed in fine linen, clean and white [marg, *bright*]: for the fine linen is the righteousness of saints.'

12. *how camest, &c.*—He needed not to have come without, seeing there is provided, Rom. iii. 22, 'the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:'

NOTES.

Mt. xxii. 8. *Were not worthy*. Because they *made light* of it, and *would not come*; preferring earthly things to heavenly blessings. Among Mohammedans, refusal to come to a wedding-feast, when invited, is considered a breach of the law of God. It was probably considered in this light by all the oriental nations. This observation is necessary, in order to point out more forcibly the iniquity of the refusal. A man may be said to be *worthy* of, or *fit* for, this marriage-feast, when feeling his *wretchedness* and *misery*, he comes to God in the way appointed, by the blood of Jesus Christ.

9. *Go ye therefore into the highways, &c.* Διεξοδους των οδων, *cross* or *by-paths*; the places where *two* or *more* roads met in *one*, leading into the city, where people were coming together from various parts of the country. It was a custom among the Jews, when a rich man made a feast, to invite in poor and destitute travellers.

This picture is quite agreeable to eastern manners; for the Arabs never set by anything that is brought to table; so that when they kill a sheep, they dress it all, call in their neighbours and the poor, and finish everything. It is as common in the east for a rich man to give a feast to the poor, and the maimed, and the blind, as it is in England for a nobleman to entertain men of his own degree. Thus, does he wish to gain some temporal or spiritual blessing? he orders his head servant to prepare a feast for one or two hundred poor guests.

11. *The king came in to see the guests*. By this circumstance ancient manners are accurately depicted. Grotius informs us, that when great persons gave magnificent banquets, they used, when their guests were seated, to enter the hall of entertainment. May here signify the members of the visible church.

A wedding garment. 'In the East every guest was expected to appear in an elegant dress; this was frequently a white robe. If the guest were a stranger, one was furnished by the master of the feast. It was to a high degree indecorous and offensive to appear without this garment.—So *Porteus*. The words ενδυμα γαμου may here signify "a banqueting robe," for a certain style of dress, as far as respected the outer garment, was required at all feasts.'—*Bloomf.*

The Easterns, among whom the fashion of clothes was not changeable as with us, reckoned it a principal part of their magnificence to have their wardrobes stored with rich habits. Thus Job, speaking of the wicked, says, ch. xxvii. 16, '*Though he heap up silver as the dust, and prepare raiment as the clay.*' Accordingly, in scripture, when the uncertainty of earthly treasures is spoken of, they are represented as subject not only to rust, but to moths. —*See* Mt. vi. 19; Ja. v. 2, 3. Horace tells us, that when Lucullus, the Roman general, who had enriched himself with the spoils of the East, was asked if he could furnish a hundred habits for the theatre, he replied, he had *five thousand* in his house, of which they were welcome to take part or all.

12. *Friend*. Rather, *companion*. The word does not imply friendship; but was a common mode of

PRACTICAL REFLECTIONS.

[Mt. xxii. 8, 9. Let us admire and be grateful for the grace of God to ourselves, who has made the rebellious rejection of the gospel by the Jews the cause of good to us. The wedding is as ready for us as it was for them: may we, knowing our own unworthiness, and trusting entirely in the worthiness of Christ, be enabled to partake thereof.]

[10 *ver.* It is the king's commandment that gives a right to any to come to the marriage, and his commandment calls for obedience to the faith among all nations for his name. *The righteousness which is by faith is unto all and upon all them that believe.*]

11 *ver.* How can we come before God? not in the rags of our own righteousness, but as having on the wedding garment, the righteousness of Christ. We '*are saved by grace*,' let us manifest the same in our conduct and conversation.—Let us be clothed with humility.

12 *ver.* Our negligence is inexcusable if we are not found clothed. The '*wedding garment*' is as equally free for our acceptance, as is admission to the feast; both are of God's providing; and he who will not have the one, cannot partake of the other.

LET ALL BE INVITED TO PARTAKE OF THE BLESSINGS OF THE GOSPEL; BOTH THE BAD AND THE GOOD MAY COME IN AND WELCOME.
THE GOODNESS OF SOME DOES NOT GIVE THEM A RIGHT TO ENTER, NOR DOES THE BADNESS OF OTHERS EXCLUDE THEM.

MATT. xxii. 13, 4.

13 not having a-wedding garment? And he was-speechless' ἐφιμώθη. Then said the king
to-the servants, Bind him hand and foot,[a] and-take-'him'-away, and cast *him* into outer
14 darkness; there shall-be weeping and gnashing of teeth. For many are called, but few
are chosen ἐκλεκτοί.

[a] GR. feet and hands.

SCRIPTURE ILLUSTRATIONS.

Mt. xxii. 12. *speechless*—Je. ii. 26, 'As the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets.'—Both Gentile, Rom. i. 20, and Jew, ii., are inexcusable — iii. 19, 'That every mouth may be stopped, and all the world may become guilty before God.'—In the immediately succeeding paragraphs, Mt. xxii. 15, &c., the several despisers of the grace of the Lord; the worldly-minded Herodian, ver. 15—22; the infidel Sadducee, ver. 23—33; the self-righteous Pharisee, ver. 34—40, come forward in succession as opposing the Saviour, and they are all of them put to silence, ver. 41—.6.

13. *Bind him, &c.*—He had refused to be made free indeed, as invited by the Son of God, Jno. viii. 31, .2, .6, § 55, pp. 103, .4.

take him away—He had refused to come unto Jesus in truth, as invited, ch. xi. 28—30, § 29, p. 228.

outer darkness—He had refused to follow the light, as exhorted, Jno. viii. 12, § 55, p. 100—The casting into outer darkness is referred to, Mt. viii. 12, § 28, p. 220; xxv. 30, § 86, p. 350—And the same seems to be described in other words, 2 Th. i. 9; 2 Pe. ii. 17; Jude 13.

weeping and gnashing of teeth—*see* Ps. xxxvii. 12, .3; Is. viii. 22; xxvi. 11; lxv. 13—.5; Mt. viii. 12 § 28, p. 220.

14. *few . . . chosen*—*see* ch. xix. 30, § 75, p. 230; xx. 16, § 76, p. 233—Many were called but few chosen, in the case of Gideon's victory over the Midianites, Ju. vii.

NOTES.

addressing any person.—*Comp.* ch. xx. 13, § 76, p. 233; xxvi. 50, § 88, p. 419.

Mt. xxii. 12. πῶς εἰσῆλθες, &c. I. e., 'How is it that thou didst venture to come in?' &c.

Dr. Doddridge observes, that this circumstance of the parable is admirably adapted to the method of God's dealing with man. For he requires repentance, indeed, and holiness, in order to our partaking of the happiness of heaven; but at the same time he graciously offers to work it in us by his Holy Spirit; and therefore may justly punish our neglect of so great a favour. On the word FRIEND, *see* ch. xx. 13, § 76, p. 233.

[*A wedding garment.* ἔνδυμα γαμου. 'An appropriate robe, with which those who attended were expected to come clothed, and which was invariably furnished by the host on all such occasions at a wedding-feast. This custom was common alike to the Hebrews, Greeks, and Romans; and something similar to it yet prevails in the East. In *this*, therefore, consisted the offence of the delinquent—that he had neglected to *provide himself* with the appropriate dress. But the most important point in tracing the moral of the parable is, to ascertain what it is that is designated by the *wedding garment*. We should, with many eminent interpreters, and recently Mr. Greswell, understand this to mean "a lively *faith in Christ*, a sacred badge of our christian profession, peculiarly characteristic of the gospel, and the grand criterion between the nominal and the real Christian; forming, indeed, the mystical bond of union which attaches the members to the Head of his body, the Church." This proper garment (observes Mr. Greswell) was to be furnished indeed from the vestry of the king, but its assumption depended on the guests themselves; and even *faith*, though the one thing necessary to salvation, and in its imputed efficiency singly sufficient for that purpose, is not independent of the free will and co-operation of the believer, no more than of the grace of God. It may be the proper spiritual covering of the soul, and neither of mortal texture nor of human acquisition, but immediately derived from the wardrobe of heaven; and yet it must be received and put on by the wearer for himself. Thus it is, as Calvin well remarks, frivolous to debate whether the wedding garment designates faith or a holy life; since the two are inseparable, the former *implying* the latter. And therefore the former is rightly made the *symbolum* or *tessera* of admission to the heavenly banquet. Agreeably to this, St. Paul says, Rom. iv. 16, διὰ τοῦτο ἐκ πίστεως [ἐστὶ] ἵνα κατὰ χάριν, scil. ᾖ. So also the innumerable company of the redeemed are in Rev. xix. 11—.4, represented as clothed in white robes, typifying, like the white robe of the spouse of the Lamb, ver. 8, the δικαιώματα τῶν ἁγίων, i. e., the justificatory robes of the saints.'—*Bloomf.*]

['And it is to be borne in mind (as Mr. Greswell well suggests), that "the individual mentioned in the parable as being rejected for non-qualification, forms the *representative* of a class, and, alas! a very large one, even of those among professing believers, who presumptuously seek to be saved in some other way, and not through faith in a crucified Redeemer."'—*Ibid.*]

13. *Bind him hand and foot, . . . cast* him *into outer darkness, &c.* It is well known that the Jewish marriages were performed in the night season—*see* ch. xxv. 6, § 86, p. 346; and that the rooms in which the feast was celebrated were splendidly illuminated.—*See on* ch. viii. 12, § 28, p. 220.

This parable supposes an individual hurried from the dazzling brilliancy of an imperial palace, illuminated for a purpose of no common festivity, into the prisons lying at the foundation of its external walls; not simply expelled the royal residence, and thrust forth to the shades of the night, but plunged into those melancholy abodes which, when the meridian sun gladdens the face of nature, admit no cheerful beam. And, considering how splendid and magnificent the entertainments of the eastern princes were, it cannot be thought an unnatural circumstance that such an affront as this offered to the king, his son, his bride, and the rest of the company, should be so punished.

[This parable is parallel to Lu. xiv. 16—24, § 67, p. 183—*see* '*Parallelism*,' ADDENDA, p. 186. They hold in view one object, and are so similar in their illustrations, that in each we find the same circumstances, but little varied, and alternately expounded. This parable exceeds, in the events of the wedding garment, the destruction of the rebellious, and the punishment of the individual presuming to appear without the robe of ceremony. The parable in St. Luke enumerates the various excuses brought by the parties who renounced the invitation. These are the only differences; it is clear that the same object is kept in sight in both cases, while the allegories mutually furnish something to perfect the true and affecting delineation. Conjointly, they present a most interesting display of Divine mercy and of human folly; and powerfully enforce the leading sentiment of both parables, '*many are called, but few* are *chosen*.']

PRACTICAL REFLECTIONS.

Mt. xxii. 13. And as we would not hereafter have weeping and gnashing of teeth, let our rejoicing be now in the free grace of God.

14 *ver.* Let us see that we are not only called, but that we accept the invitation, and submit to the terms thereof, so that we may be found among the chosen of God, ascribing all to his sovereign grace, and delighting to manifest his love to all around us.

AS WE WOULD NOT BE BOUND UNTO PUNISHMENT, LET US NOW SEEK TO BE LOOSED FROM SIN

AS WE WOULD NOT BE CAST INTO OUTER DARKNESS, LET US NOW BE CLOTHED IN LIGHT.

(G. 70.)—*Jesus answers the question of the Herodians, concerning the payment of tribute to the Roman emperor.*—Matt.* xxii. 15—22. *Mark* xii. 13—.7. *Luke* xx. 20—.6. *In the temple.*

INTRODUCTION AND ANALYSIS.

Mt. xxii. 15, .6. Mk. xii. 13. Lu. xx. 20. The Pharisees take counsel to reduce Jesus to a dilemma; so that he must either, by his answer to their question, disappoint the somewhat popular expectation of his being the long-promised Messiah; or on the other hand, so declare himself, as that they may procure his being apprehended by Pilate, under the charge of disaffection to the Roman government. This charge it would be inconsistent for themselves to make, but not for the Herodians, the great advocates of a connection with Rome. Herod had shewn himself ready and willing to sacrifice religious duty at the shrine of political expediency, or in order to procure as he thought worldly advantages, by being subservient to the Romans in matters forbidden of God. Some of this party the Pharisees get to go forth with their disciples, in order to ensnare Jesus.

— xxii. 16, .7. — xii. 14, .5. — xx. 21, .2. The spies approach Jesus with seeming respect; giving him credit for candour, and fearlessness in declaring the truth: and doubtless, thinking that he cannot, consistently with any claim to his being the King of Israel, allow that tribute should be paid to a foreign despot, they conclude by asking, whether it be '*lawful to give tribute unto Cæsar, or not?*'

Mt. xxii. 18, .9. Mk. xii. 15. Lu. xx. 23, .4. Jesus, perceiving their crafty wickedness, charges them therewith, and asks to be shewn the tribute money.

— xxii. 19—21. — xii. 16. — xx. 24. They bring him a penny; he asks, Whose is the '*image and superscription*' thereon? They answer, '*Cæsar's.*'

— xxii. 21. — xii. 17. — xx. 25. Jesus briefly but expressively reproves both parties, without involving himself with either.

— xxii. 22. — xii. 17. — xx. 26. They marvel at his answer, are put to silence, and depart disappointed of their prey.

Matt. xxii. 15—22.	Mark xii. 13—.7. (Ver. 12, p. 291.)	Luke xx. 20—.6. (Ver. 19, p. 291.)
15 [a] Then went the Pharisees, and took counsel how they might entangle (παγιδευσωσιν) him in *his* talk.[b]		
16 And they sent out unto him their disciples with the Herodians,	13 And they send unto him [c] certain of the Pharisees and of the Herodians,[d]	[b] And they watched (παρατηρησαντες) *him*, and sent forth spies (εγκαθετους),[c] which should feign (υποκρινομενους) themselves just men, that 20

SCRIPTURE ILLUSTRATIONS.

Mt. xxii. 15. *Pharisees*—who would neither go into the kingdom of heaven themselves, nor suffer others to enter, ch. xxiii. 13, § 85, p. 316—*and see on* ch. xvi. 4, § 47, p. 29.

entangle—Their desire was not to elicit the truth, but to darken 'counsel by words without knowledge,' Job xxxviii. 2, that they might, if possible, get the True Witness to condemn himself—Ps. lix. 3, 'For, lo, they lie in wait for my soul:' &c.—*and see on* Lu. vi. 7, § 25, p. 195.

Lu. xx. 20. *feign*—Ps. lv. 21, '*The words* of his mouth were smoother than butter, but war *was* in his heart:'—They wished to exercise craft, in order to gratify their malice, as Jesus had forewarned, when he spoke to them of their father, who from the beginning was a murderer and a liar, Jno. viii. 44, § 55, p. 106.

NOTES.

[Mt. xxii. 15. *Entangle him.* παγιδευσωσιν, 'might ensnare him.' The term is properly used of snaring birds; but, like ἀγρευειν, employed by Mark, xii. 13, and the Latin *irretire* and *illaqueare*, is used of ensnaring any person by difficult and artful questions.]

[Lu. xx. 20. *Watched* him, ... *spies.* ἐγκαθέτους. 'Ἐγκάθετος properly denotes 'one who is stationed in a lurking place' to watch another's motions, either for attacking him or otherwise; and, in a metaphorical sense, one sent as a spy, whether of words or actions.]

[Mt. xxii. 16. *With the Herodians.* Josephus nowhere mentions them as a distinct religious sect. They were distinguished from the other parties, first, by their concurring in Herod's plan of subjecting himself and his people to the dominion of the Romans; and secondly, in complying with the latter in many of their heathen practices, such as erecting temples with images for idolatrous worship; raising statues, and instituting games in honour of Augustus; which symbolizing with idolatry upon views of interest and worldly policy, is supposed to have been a part at least of '*the leaven of Herod,*' against which our Lord

PRACTICAL REFLECTION.

[Mt. xxii. 15, .6. There are no such insidious and persevering enemies to our Lord and his gospel, as the self-righteous Pharisees. They will conspire even with those to whom they are the most directly opposed, in order that they may the more successfully oppose the truth.]

* 'This incident respecting the payment of tribute to the Roman emperor, who at this time was Tiberius Cæsar, touched upon the principles first openly avowed, U.C. 760, by Judas, the Gaulanite, commonly called the Galilæan. This question was put by the Herodians, but it was suggested and abetted by the Pharisees; and the account of its circumstances, though substantially the same in all, is yet much closer together in St. Matthew and St. Mark, than in either and St. Luke, whose conciseness in particular is easily explained by the minuteness of the other two. Yet with his usual attention to precision, he has specified most distinctly, both the design proposed by the question, and the effect produced by the answer. Writing also for Gentile readers, and not with the associations of a Jew himself, he suppresses the name, while he describes the character, of the instruments now employed, viz., as parties *suborned*, or put forward, by others; feigning themselves *righteous*, that is, actuated by a *zeal* for God, whose exclusive right to the civil obedience of the Jews was the question concerned in the solution of the practical difficulty, respecting the payment of tribute to Cæsar. This assumption of pretended righteousness appears in the language of their hypocritical compliment to our Saviour, at the outset of the address, as recorded by St. Mark. Διδασκαλε, rabbi or master, we know that thou art ἀληθης, a plain spoken, sincere, or honest, man; who, when the truth is concerned, carest for no one; for thou payest no respect to the person of men, but teachest of a truth the way of God. The name of Herodians does not occur in the gospel of St. Luke.'—*Greswell*, Vol. III. Diss. x. p. 114.

Matt. xxii. 17, 18.	Mark xii. 14, 15.	Luke xx. 21—23.
	to catch αγρευσωσι him in-*his*-words.	they-might-take-hold επιλαβωνται of-his-words, that so they-might-deliver him unto-the power and authority of-the governor.[c]
	14 [d]And when-they-were-come, they-say unto-him, Master, we-know that thou-art true,[f]	And 21 they-asked him, saying, Master, we-know that thou-sayest and teachest rightly,
saying, Master, we-know that thou-art true, [f]and teachest the way of God in truth, neither carest thou for any *man:* for thou-regardest not the-person of-men.[g]	and carest for no-man: for thou-regardest not the-person of-men, [g]but teachest the way of God in truth:[h]	neither acceptest-thou the-person *of any*, but teachest the way of God truly:
17 [h]Tell us therefore, What thinkest thou? Is-it-lawful to-give tribute unto-Cæsar, or not?[i]	Is-it-lawful to-give tribute to-Cæsar, or not? 15 [i]Shall-we-give, or shall-we-not-give?[k]	Is-it-lawful for-us to-give 22 tribute unto-Cæsar, or no?
18 [k]But Jesus perceived their	But he, knowing their	But he-perceived their 23

SCRIPTURE ILLUSTRATIONS.

Lu. xx. 20. *governor*—'Pontius Pilate,' ch. iii. 1—who might be expected to prove ready for a deed of blood, xiii. 1, § 64—and who, ultimately, delivered him to their will, to be crucified, xxiii. 25, [Mk. xv. 15,] § 90.

Mk. xii. 14. *Master, we know, &c.*—Ps. xii. 2, 'With flattering lips *and* with a double heart do they speak.'

Mt. xxii. 16. *regardest not the person, &c.*—so God is described, De. x. 17; Job xxxiv. 19—so Jehoshaphat charged the judges he appointed, 2 Chr. xix. 6—11—so the Lord commanded the prophets, Je. i. 17—9; Eze. ii. 6—8—so Jesus had himself exhorted his disciples, Lu. xii. 4, 5, § 63, p. 164.

NOTES.

cautioned his disciples, Mk. viii. 15, § 48, p. 32; consequently they were directly opposed to the Pharisees, who, from a misrepresentation of De. xvii. 15, maintained that it was not lawful to submit to the Roman emperor, or to pay taxes to him. Herod, who had received Judæa by appointment of the Romans, held that the law of Moses referred only to a voluntary choice of a king, and did not refer to a necessary submission, where they had been overpowered by force. They supposed, therefore, that it was lawful in such cases to pay tribute to a foreign prince. This opinion was, however, extensively unpopular amongst the Jews. Hence the difficulty of the question. Whatever way he decided, they supposed he would be involved in difficulty. If he should say it was not lawful, the Herodians were ready to accuse him as an enemy of Cæsar; if he said it was lawful, then the Pharisees were ready to accuse him to the people, as being opposed to their rights.]

The Herodians were brought by the Pharisees in order that they might hear and report to the Roman government the words of Jesus which they thought they would be able to draw forth. The Pharisees being impatient of the Roman yoke, could not yet bring themselves to be the public accusers of Jesus under pretence of a zeal for Cæsar.

It is probable that the Herodians, in their doctrinal tenets, were chiefly of the sect of the Sadducees; since that which is by one evangelist called '*the leaven of Herod*,' Mk. viii. 15, is by another termed—*see* Mt. xvi. 6, § 48, p. 32—the leaven '*of the Sadducees*.'

Lu. xx. 20. *Just men.* δικαιους. That is, men of probity and integrity, who were only actuated by motives of conscience, and the desire of being taught in the questions they had to propound.

Mt. xxii. 16. *Art true.* αληθης. 'Upright,' neither practising simulation nor dissimulation.

Regardest not. ου μελει σοι π. ο. Meaning, art impartial,' 'without partiality.'

Regardest not the person, &c. Art not influenced in thy teaching by the outward condition of any human being. Thou favourest no man for his riches or greatness.

[17. *Is it lawful to give tribute, &c.* In order to understand the insidious nature of the question here proposed to Jesus, it must be observed, that the Jews at this time being under the dominion of the Romans, paid them an annual tribute in money as an acknowledgment of their subjection. The annual capitation tax, κηνσος κεφαλικος, or *tribute money*, imposed by the Romans on the Jews was a denarius, which tax they bore with great impatience. Judas of Galilee, about ten years after the birth of Christ, first stirred up the people to resist this tax, saying it was contrary to their religion to acknowledge any other sovereign than God.—*See* Ac. v. 37.—He is supposed to have been of the Pharisees.]

Cæsar. The Roman emperor. The name *Cæsar*, after the time of Julius Cæsar, became common to all the emperors, as *Pharaoh* was the common name of all the kings of Egypt. *This* was *Tiberius Cæsar*.

PRACTICAL REFLECTIONS.

[Mt. xxii. 16. That was a true confession which the messengers of the Pharisees made respecting Christ; but it was made in the spirit of falsehood, and with the most evil intent. Unlike such men, let us speak the truth in love; and, like our Leader, let us be '*wise as serpents, and harmless as doves*.']

[17 *ver.* Had the Jews been true to their heavenly King, they would not have been subjected to a foreign yoke. They had low thoughts of the Messiah, if they thought that he was to be only a deliverer from temporal bondage. The Jews thought that Jesus could not, consistently with his being the Messiah, allow of their paying tribute to Cæsar; but it was most fit that they should remain in temporal bondage, until they were willing to be made spiritually free.]

18 *ver.* Jesus gives evidence of his Messiahship in a way not expected, by shewing that they were naked and open to his omniscient eye. Let us not think of imposing upon the Lord with flattering words, but let our hearts be right before him.

BE THOU EXALTED, LORD, IN THINE OWN STRENGTH:—Psa. xxi. 13. THE CHRISTIAN TAKES UP CONTENTMENT IN GOD'S APPOINTMENT.

MATT. xxii. 19—22.	MARK xii. 16, .7.	LUKE xx. 24—.6.
wickedness, and-said, Why tempt-ye me, *ye*-hypocrites?	hypocrisy, said unto-them, Why tempt-ye me?	craftiness, and-said unto them, Why tempt-ye me?
19 Shew me the tribute money.		
	[t]bring me a-penny, that I-may-see *it*.[u]	Shew me a-penny 24
[u]And they brought unto-him a-penny.	16 And they brought *it*.	
20 And he-saith unto-them, Whose *is* this image and superscription?	And he-saith unto-them, Whose *is* this image and superscription?	Whose image and superscription hath-it?
21 They-say unto-him Cæsar's.	And they said unto-him, Cæsar's.	They-answered and-said, Cæsar's.
Then saith-he unto-them, Render therefore unto-Cæsar the-things *which are* Cæsar's; and unto-God the-things *that are* God's.[x]	17 And Jesus answering said unto-them, Render to-Cæsar the-things *that are* Cæsar's, and to-God the-things *that are* God's.	And he said 25 unto-them, Render therefore unto-Cæsar the-things *which be* Cæsar's, and unto-God the-things *which be* God's.
		[x]And they-could not take-hold-of his words before the people: [o] 26
22 [o]When-they-had-heard *these words*, they-marvelled, [p]	And they-marvelled at him.	and they-marvelled [p]at his answer, and-held-their-peace. [q]
[q]and left him, and-went-their-way.		

SCRIPTURE ILLUSTRATIONS.

Mt. xxii. 21. *Cæsar's*—The image and name of the Roman emperor being on their coin, was a public acknowledgment of their having submitted themselves to the Roman government; which, for the purpose of defending the lives and property of its subjects, required that tribute should be paid, as is noticed, Rom. xiii. 6. 'For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.'—1 Pe. ii. 13, .4, 'Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.'

Render—Rom. xiii. 7, 'Render therefore to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour.'—1 Pe. ii. 13, .4, .7, 'Fear God. Honour the king.'

and unto God—*see* the sacrifices which God requires and which the Pharisees neglected to present to God, whilst they professed to be most zealous in his service—Ps. l. 8, 'I will not reprove thee for thy sacrifices or thy burnt offerings,' &c.—14, 'Offer unto God thanksgiving;' &c.—ii. 16, .7, 'For thou desirest not sacrifice; else would I give *it*: . . . The sacrifices of God *are* a broken spirit:' &c.—Ec. v. 4, 'Pay that which thou hast vowed.'—Mal. i. 6—8, 'A son honoureth *his* father, and a servant his master: if then I *be* a father, where *is* mine honour?' &c.; iii. 8—10, ...—Rom. xii. 1, 'Present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.'—1 Co. vi. 20, 'Ye are bought with a price:'—x. 31, 'Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.'

Lu. xx. 26. *could not take hold, &c.*—Jesus availed himself of the opportunity of reproving both the Herodians, who robbed God for the sake of Cæsar; and the Pharisees, who, out of pretended zeal for God, were ever ready to cavil against the civil government—*see* Mk. xii. 13; Lu. xx. 20.

NOTES.

[Mt. xxii. 18. *Their wickedness.* πονηρίαν. The word here signifies, like the Latin *malitia, craft.* So Luke has πανουργίαν; Mark, ὑπόκρισιν, with reference to the ὑποκριτρομένους of Lu. xx. 20.]

Why tempt ye me? Or, why would you ensnare me? They conceived it impossible that he could extricate himself from the dilemma into which they had brought him.

20. *Superscription.* The denarius paid by the Jews as tribute money, is said to have had round the head of Cæsar this inscription: Καισαρ Αὐγουστ. Τουδαιας καλουσας; *Cæsar Augustus, Judæa being conquered.* The origin of stamps and impressions on coins is attributed to the Persians.

'Our Lord here baffles the malignant proposers of the question, by taking advantage of their own confession, that the denarius bore the emperor's image and superscription, and also of the determination of their own schools, that wherever any king's coin was current, it was a proof of that country's subjection to that government. He significantly warns these turbulent and seditious demagogues, the Pharisees, *to render unto Cæsar the dues of Cæsar*, which they resisted; and these licentious and irreligious courtiers, the Herodians, *to render unto God the dues of God*, which they neglected; thus publicly reproving both, but obliquely, in a way that they could not take any hold of.'—*Dr. Hales.*

22. *Marvelled.* ἐθαύμασαν. That is, 'wondered at the wisdom of his answer;' for by this decision of so nice and difficult a question, Cæsar was satisfied, God glorified, and the people edified.

PRACTICAL REFLECTIONS.

[Mt. xxii. 19, 20. Let us consider our opponents, so as to meet each of them upon his own ground, as our Lord does here the worldly-minded Herodians, in company with the covetous Pharisees, who in receiving the money of Cæsar, acknowledged him to be their sovereign.]

[21 *ver.* Unlike the Pharisees, let us gladly render to the civil governor the submission commanded by the Supreme; but unlike the Herodians, let us refrain from yielding to human authority, that which belongs to God. If men would be freed from evil in the former respect, let them give unto God the glory due unto his name: and soon he will break their bands asunder. Cæsar must exact his tribute, until Christ is submitted to by the nations.]

HE WHO TRAFFICS IN GOD'S SERVICE TO FREIGHT HIMSELF WITH MAN'S PRAISES, SHALL SUFFER SHIPWRECK IN THE HAVEN.

THE HYPOCRITE HIDES HIS SINS WHICH HE SHOULD HAVE CONFESSED, AND PUBLISHES HIS GOOD DEEDS WHICH HE SHOULD HAVE HID.

IT IS THE GLORY OF GOD TO CONCEAL A THING: BUT THE HONOUR OF KINGS IS TO SEARCH OUT A MATTER.—PROV. XXV. 2.

THE HEAVEN FOR HEIGHT, AND THE EARTH FOR DEPTH, AND THE HEART OF KINGS IS UNSEARCHABLE.—PROV. XXV. 3.

ADDENDA.

ON THE PROCEEDINGS OF WEDNESDAY IN PASSION WEEK.—*Greswell*, Vol. III. Diss. xi. p. 109.

'The transactions of this day, which answers to the morning of the Jewish twelfth of Nisan, and to the Julian third of April, are not only the most diversified in their circumstances, and the most minutely related, but the most interesting in themselves of any which have yet been considered. The day, too, is memorable as the close of our Lord's public ministry; after this time, until the morning of the crucifixion, he never appeared openly again. It was consequently a remarkable coincidence, resolvable perhaps solely into the agency of a controlling Providence, that the last and concluding scene of his ministry furnished the clearest indications which had yet been exhibited, both of the malice, the hypocrisy, and the subtlety of his enemies on the one hand, and of his own wisdom, power, and Divine authority on the other. . . . .

'The first circumstance is manifestly the renewal of the conversation in reference to the fig tree, Mk. xi. 20—.6 [p. 281]; the time and the place of which must consequently have been either the same as those of the original incident the day before, or not much different from them. . . . .

'The remaining events of the day are to be divided into those which occurred in the temple *before* our Lord quitted it for the night, and those which occurred out of it *after* he had quitted it for the night.

'The particulars of the first division consist chiefly of a series of questions put to our Saviour one after another, until he had successively foiled the interrogators, or replied to all their inquiries, so that from that time forward no man durst ask him any more. The first two of these questions turned upon a civil, or political, much more than upon a religious, or doctrinal point; the last two were purely of the latter description. The third and proposed by them all, except perhaps the last, was sinister; that of the first or to render our Lord amenable to the *spiritual* jurisdiction of the sanhedrim, or to the *civil* jurisdiction of the Roman governor; that of the third, if not of the fourth, by a perplexing, and an apparently insuperable difficulty to lower his credit as a teacher. The parties from whom they proceeded were in every instance one or more of the three existing and principal sects, the Pharisees, the Sadducees, and the Herodians; the two former a philosophical, or a religious denomination; the latter probably a civil; retaining, though covertly, the principles of Judas of Galilee; which accounts for the question put by them. In all of them, however, the Pharisees in general, and the leading members of the sanhedrim in particular, appear to have taken, either openly or in secret, the most active and the most influential part.

'When, therefore, we consider the common antipathy and want of union prevailing in other respects between these sects, and yet the concurrence of all, not merely simultaneously, but in a regular order of succession, to injure or to criminate our Saviour, we may justly conclude that they did not act at random, nor independently of each other, but upon some preconcerted plan, and with a mutual understanding.

'They had agreed to forget for the time their pre-existing jealousies and differences of opinion, while they aided and supported each other in a common attack upon our Lord. It is true, the method of disputation among the Jews was purely *dialectic*; that is, by asking questions and receiving answers. But on no occasion except this may each of the sects in its turn be seen united in a single endeavour to puzzle or to ensnare the same person, with their most difficult or most dangerous problems; and like so many *ἑταῖροι*, successively entering the lists against him. We may argue, therefore, that they acted on a scheme concerted overnight; and that our Lord's oldest, most inveterate, and most powerful enemies, the Pharisees, were probably the contrivers or abettors of the whole plan. Nor is this supposition without its use in accounting for the immediate origin of that highly-wrought invective, which will be found recorded as the last event of the proceedings in the temple for the day, and which our Lord in his turn levelled against that sect in particular. . . . .

'First, then, while Jesus, after his return to the temple, as St. Mark informs us, was still walking about therein; and as St. Matthew or St. Luke tells us, when he was teaching, or beginning to teach, and to preach the gospel; the entire body of the sanhedrim, or a deputation from each of its members, the chief of the priests, the scribes, and the elders (each of these classes it is probable consisted of twenty four persons, making up the number seventy-two in all; this is certain of the heads of the courses or *ἀρχιερεῖς*, among whom the high priest also would be included; and from Rev. iv. 4, it may be presumptively collected of the elders, or *πρεσβύτεροι*; in which case it must have been true of the scribes, or *γραμματεῖς*; likewise) came upon him with the interrogation, By what authority doest thou these things? the reference in which to the act of cleansing the temple we have already considered. If our Lord had either not yet begun to teach, or only just done so, the time of this question would be very probably soon after *πρωΐ*. The question would be publicly put, and the answer to it would be publicly returned, but the consultation of the sanhedrim upon the answer must have taken place apart, that is, in their own *conclave*, or council chamber, the site of which was upon the confines of the priests', and of the men's courts respectively. The history of this transaction is remarkably similar in each of the narratives [p. 282].

'Upon the close of this account, St. Matthew, ch. xxi. 28—32 [p. 285], subjoins the moral illustration of the father and the two sons; the application of which by our Lord shews that it had reference to the preceding question, and therefore might have been suggested by it. The point of the comparison must be sought for in the historical fact of the different success of the same preaching of John, like the alleged different success of the same request of the father; of the former with two very different orders of persons, the scribes and the Pharisees on the one hand, and the publicans and sinners on the other; of the latter with his two sons, as the first or as the last addressed respectively. The antecedent self-righteousness of the scribes and Pharisees answered to the apparent readiness of the last addressed, the antecedent wickedness and impenitence of publicans and sinners to the apparent refusal of the first. Yet the preaching of John had failed with the former, and succeeded with the latter, as the second son had broken his original promise, and the first had retracted his original refusal.

'That St. Mark should have omitted this discourse is nothing extraordinary; and that St. Luke did so is explained by a comparison with Lu. vii. 29, 30 [§ 29, p. 225], which is substantially to the same effect. The parable of the vineyard let out to husbandmen [p. 286] is a parable of a different description, recorded by each of these evangelists, and by each in a consecutive order. Nor could it have been long over before another of the same class, recorded by St. Matthew only, the parable of the wedding garment [p. 291], was also subjoined; the omission of which in St. Mark is to be explained as before; and its omission in St. Luke by its partial resemblance to a parable which was previously recorded by him, and by him alone, the parable of the great supper [ch. xiv. 15—24, § 67, p. 183].

'The next incident appears to have been the question concerning the payment of tribute to the Roman Emperor, who at this time was Tiberius Cæsar; touching consequently upon the principles first openly avowed in U.C. 760, by Judas the Gaulanite, commonly called the Galilæan. This question was put by the Herodians, but it was suggested and abetted by the Pharisees; and the account of its circumstances, though substantially the same in all, is yet much closer together in St. Matthew and St. Mark, than in either and St. Luke, whose conciseness in particular is easily explained by the minuteness of the other two.—*See* NOTE, p. 295.

'The next circumstance on record is the question proposed by the Sadducees, in which, though the Pharisees might have rejoiced to see Jesus perplexed by it, unless they had their own mode of solving the problem, they could not perhaps openly have con-

curred; for the belief in the resurrection of the dead, so far at least as it was implied by a belief of the immortality and metempsychosis of the human soul, was a point of distinction between them and the Sadducees, of which Ac. xxiii. 6, 8, alone is a proof. . .

'With regard to the harmony of the several accounts, every discrepancy is trifling, except what concerns the terms or the order of our Lord's reply. . . . The concluding words of St. Luke's account, *πάντες γαρ αυτῷ ζῶσιν*, are parallel in point of construction to this passage of Josephus, *οἱ τεθνήκασι τὸ πλέον Ἀντιόχῳ* (B. J. xxxii. 2); or to this, *εἰδότες ὅτι οἱ διὰ τὸν Θεὸν ἀποθνήσκοντες ζῶσι τῷ Θεῷ, ὥσπερ Ἀβραὰμ, Ἰσαὰκ, καὶ Ἰακὼβ, καὶ πάντες οἱ πατριάρχαι* (De Maccabeis 16).

'The answer, as we learn expressly from St. Luke, and by implication from St. Mark, gave so much satisfaction to certain scribes present, doubtless of the sect of the Pharisees, as to draw forth an open avowal of their approbation, *Διδάσκαλε, καλῶς εἶπας* [Lu. xx. 39]. Its effect upon the multitude is stated by St. Matthew only; but the impression it produced upon the interrogators, as the sect of the Sadducees in particular, that they durst not ask him anything more, that is, try to renew the dispute, either on that, or on any other subject, is noticed most distinctly by St. Luke. This sect therefore was now put to silence.

'One of the above-mentioned scribes, as we may collect from St. Mark, it was consequently who put the next question concerning the greatest commandment in the Law, which St. Luke has omitted altogether, and St. Matthew has recorded only in part. The motive of this inquirer I believe was good; and, therefore, that St. Matthew's *πειράζων*, in reference to his act, must be literally interpreted of *making trial* only, and with a sincere desire of information. Nor when he says, just before, that the Pharisees were collected together, is it implied that this man was put forward by the others, or acted as their spokesman and not of his own accord. It may be inferred from both evangelists, that the terms of the question were probably these, *Ποία ἐστὶ πρώτη πασῶν ἐντολὴ, καὶ μεγάλη ἐν τῷ νόμῳ*; and the terms of our Lord's decision, as a categorical answer to a categorical question, *Αὕτη ἐστὶ πρώτη, καὶ μεγάλη, ἐντολή*, [Mt. xxii. 38, p. 305,] do so far confirm the inference. After this, we learn from St. Mark, No one durst ask him any more questions; an observation which comes somewhat later in St. Matthew, viz., at the end of the next transaction; but is clearly to be understood reflexively of the effect of this.

'The whole time hitherto taken up it may not be possible exactly to determine; but the last particular could not be much earlier than the incident relating to the widow's mite; nor that incident than the commencement of evening service, one of the stated times when such oblations were wont to be made, viz. from the ninth hour of the day to the eleventh.

'While the Pharisees were still assembled together, as we learn from the same authority, and consequently not long after the last question, our Lord in his turn began to interrogate them, by demanding publicly whose son the Christ was to be. Now it appears from St. Mark, and from St. Luke, who do not mention his personally addressing himself to the scribes and the Pharisees in the first instance, but suppose him to argue directly from some tenet or admission of their's, that his motive in putting the question was to make them commit themselves by returning the answer; upon which, without continuing to speak to them, he must have turned to the people, and reasoned on the answer, as St. Mark and St. Luke describe him to have done. Nor is St. Matthew at variance with them; for first, in direct refutation of the answer of the Pharisees, we may suppose our Lord to have said to them, *Πῶς οὖν Δαυὶδ, ἐν πνεύματι, Κύριον αὐτὸν καλεῖ*; [Mt. xxii. 43,] and then, turning to the auditors, as St. Mark [ch. xii. 35] and St. Luke [ch. xx. 41] each imply, to have reasoned more at length, *Πῶς λέγουσιν οἱ Γραμματεῖς*; *κ. τ. λ.* with which the residue of St. Matthew's account is obviously reconcileable. . . . .

'After this we must place Mk. xii. 38—40, and Lu. xx. 45—,7, [p. 308,] the first personal and direct attack upon the scribes, as recorded by St. Mark and by St. Luke, in terms almost the same; and which it is impossible to confound with that longer and later invective, Mt. xxiii. throughout. . . . This was addressed, as we learn from St. Luke, to our Lord's own disciples in particular; that, to the multitude at large, or to others as well as to them. . . . This is levelled against a *single* vice, the pride or arrogance of the parties addressed; that, against a *complication* of vices. . . . This can, on no principle, be considered merely as an *epitome* of that; and if it is not an epitome of it, it must be distinct from it. . . . After the delivery of that longer invective, it is morally certain that our Lord immediately left the temple, and never returned to it again; whereas St. Mark and St. Luke both attest that, when he had made an end of the former address, he spent some time in contemplating the resort of the people, with their respective contributions, to the treasury; upon which occasion they record the anecdote of the poor widow's mite.*

'After this event, but before the next, it seems the most convenient place to insert Jno. xii. 37, to the end; alluded to above. First, because from the express testimony of verse 36; what is afterwards recorded must have happened subsequently to the tenth of Nisan, the day of our Lord's first visit to, and first departure from, the temple; and subsequently also to the *evening* of that day, which we have shewn to have been the time when he quitted the temple. Secondly, because it is equally certain from xiii. 1, [§ 87, p. 365,] that it must have transpired before the thirteenth of Nisan, when St. John, as we shall see, resumes the thread of his account, upon the evening prior to the passion. If so, it must have come between these extremes exactly; later than the tenth, but earlier than the thirteenth of Nisan; and consequently either on the eleventh or on the twelfth.

'This point being presumptively established, we may much more confidently assume that the next transaction—the denunciation of woes against the scribes and Pharisees—which takes up the whole of Mt. xxiii. [p. 312*], was immediately followed by the departure from the temple.—*See* NOTE, p. 321.

'The particulars subsequent to this, on the same day, were first, the observation made by some one or more of the disciples, as they were passing out of the temple, and personally addressed to our Lord, on the beauty and magnificence of its structure; an observation, memorable not only from the immediate answer which it drew forth from him, but also for its connection with the prophecy on the mount; which seems to have ultimately been due to it. In this fact all the three Evangelists are agreed. Secondly, the prophecy upon mount Olivet, delivered, as we learn from St. Mark, to four of the apostles, Peter and Andrew, James and John, apart from the rest; and recorded also, either wholly or in part, by each of the same Evangelists.

'Yet the proceedings on the evening of this day are not, perhaps, completed even with the close of this prophecy itself; for, if I mistake not, another incident not less important, and not less distinctly recorded, than any of the rest is still to be referred to it: preparatory to which, however, it is necessary we should first say something on the several accounts of the unction at Bethany. Observing, therefore, simply that the place and purport of the remark, subjoined to St. Luke's relation of the prophecy, [ch. xxii. 37, .8, § 85, p. 357,] are a proof that he considered our Lord's public ministry to have been concluded this day, and, consequently, with the evening of Wednesday in Passion week.'

* 'If he was sitting at the time in the women's court (which Jno. viii. 20, renders probable), his position was favourable to that survey; for the treasury, or corban, was situated in that court, and over against its pooches (Jos. B. Jud. v. v. 2). *Αἱ στοαὶ δὲ μετὰ τῶν πολλῶν ἀπὸ τοῦ τείχους ἔνδον ἵστανται πρὸ τῶν γαζοφυλακείων, κ. τ. λ.* Between the time of that address, then, and the time of the next in St. Matthew, there must have been some interval; and it is a further proof of this fact that, with the account of the widow's offering, the other two conclude their history of the transactions in the temple altogether; and what they next relate is our Lord's passing out of it for the night. The anecdote of the widow's mite was consequently one of the last, but it was not the very last of these transactions; it could not have followed after Mt. xxiii. at least; it must have come, therefore, between that and Mk. xii. 40, or Lu. xx. 47.'

TAKE AWAY THE DROSS FROM THE SILVER, AND THERE SHALL COME FORTH A VESSEL FOR THE FINER.—PROV. XXV. 4.

TAKE AWAY THE WICKED FROM BEFORE THE KING, AND HIS THRONE SHALL BE ESTABLISHED IN RIGHTEOUSNESS.—PROV. XXV. 5.

SECTION 85.*—(G. 71—.7.)—[*Lessons* 79—81.]—JESUS ANSWERS THE INQUIRY OF THE SADDUCEES, CONCERNING THE WOMAN MARRIED TO SEVEN BRETHREN IN SUCCESSION; IN WHICH IS INVOLVED THE QUESTION OF A RESURRECTION TO COME. A CERTAIN SCRIBE AND PHARISEE, WHOSE ADMIRATION HAS BEEN EXCITED BY THE REASONING OF JESUS, DESIRES OF HIM A SOLUTION OF THE QUESTION, WHICH IS THE FIRST AND GREAT COMMANDMENT. JESUS' ANSWER. JESUS INQUIRES OF THE PHARISEES WHOSE SON THE CHRIST WAS TO BE; AND SHEWS THEIR ANSWER TO BE INCOMPLETE. HE WARNS HIS DISCIPLES TO BEWARE OF THE SCRIBES. HE COMMENDS THE WIDOW'S OFFERING BEYOND THOSE OF THE RICH. THE CONTINUED INFIDELITY OF THE JEWS: DISCOURSE OF JESUS, ON THE SAME SUBJECT. JESUS, BEING ABOUT TO LEAVE THE TEMPLE FOR THE NIGHT, AND AT THE SAME TIME TO MAKE AN END OF HIS PUBLIC MINISTRY, DENOUNCES PENAL RETRIBUTION UPON THE SCRIBES AND PHARISEES FOR A SERIES OF OFFENCES, IN EIGHT WOES.—Matt. xxii. 23—xxiii. Mark xii. 18—44. Luke xx. 27—xxi. 4. John xii. 37—50.

ANALYSIS.

Mt. xxii. 23-33. Mk. xii. 18-27. Lu. xx. 27-40. Jesus answers the quibble of the Sadducees respecting the resurrection.

— xxii. 34-40. — xii. 28-34. ——— Jesus replies to the Pharisees, regarding the first and great commandment.

— xxii. 41-.6. — xii. 35-.7. — xx. 41-.4. He questions the Pharisees on the sonship of Christ.

——— — xii. 38-40. — xx. 45-.7. Jesus warns his disciples to beware of the scribes.

——— — xii. 41-.4. — xxi. 1-4. Jesus notices the liberality of a poor widow, who in casting two mites into the treasury, gave more than all the offerings of the rich.

——— ——— ——— Jno xii. 37-41. Unbelief of the Jews, as foretold by Isaiah, when speaking of the sufferings of Christ, and the glory that should follow.

Mt. xxii. — Mk. xii. — Lu. xxi. — Jno. xii. 42,.3. Even the chief rulers among the Jews which did believe were unworthy of their name (Judah meaning confession and praise).

——— ——— ——— — xii. 44-50. Jesus declares the responsibility of those who saw and heard him, and who did not believe.

— xxiii. 1—12. The character of the scribes and Pharisees described, as seeking to magnify themselves before men, and occupy the largest share of public attention.

— xxiii. 13—32. In eight Woes, contrasting with the eight Beatitudes, Jesus describes the counterfeit religion of the scribes and Pharisees.

— xxiii. 33—9. Jesus declares the overwhelming guilt and the incorrigible state of Jerusalem. He passes sentence accordingly, intimating its speedy destruction, and the desolation of the temple: until they are ready to receive Jesus as the Sent of God, the Jews cannot see their Messiah.

No. 85.—(G. 71.)—[*Lesson* 79.]—*Jesus answers the inquiry of the Sadducees, concerning the woman married to seven brethren in succession; in which was involved the question of a resurrection to come. In the temple.*†

MATT. xxii. 23—33.	MARK xii. 18—27.	LUKE xx. 27—40.
23 [a]The same day came to-him[b] the-Sadducees, which say that-there-is no resurrection, and asked him,	18 Then come unto him the-Sadducees, which say there-is no resurrection; and they-asked him,	Then came-to *him* 27 [b]certain-of-the Sadducees, which deny that-there-is any-resurrection; *and* they-asked him,
24 saying, Master, Moses said, If a-man die, having no children, his brother	saying, 19 Master, Moses wrote unto-us, If a-man's brother die, [c]and leave *his* wife *behind him,* and leave no children, that his brother[d]	28 saying, Master, Moses wrote unto-us, If any-man's brother die,[c] having a-wife, and he die without-children, that his brother

SCRIPTURE ILLUSTRATIONS.

Mt. xxii. 23. *Sadducees*—Some of them, just before the transfiguration, came tempting Jesus, asking 'a sign from heaven,' ch. xvi. 1, § 47, p. 28—Jesus bade his disciples beware of their leaven, ver. 6—12, § 48, pp. 32—.4—and taught plainly the truth, as opposed to their doctrine, ver. 27, .8, § 50, pp. 43, .4—A confirmation was immediately afterwards given the disciples on the holy mount, xvii. 3, § 51, p. 53.

Lu. xx. 27. *deny . . . . any resurrection*—This doctrine of theirs is noticed also, Ac. xxiii. 8—Their leaven seems to have begun early to work in the christian church, 1 Co. xv. 12; 2 Ti. ii. 18, 'saying that the resurrection is passed already;' &c.

28. *Moses wrote*—The Sadducees pretended to be great sticklers for Moses, and are said not to have ad-

NOTES.

Mt. xxii. 23. *Sadducees.* They were the richest sect amongst the Jews.—*See on* ch. iii. 7, § 7, p. 22, and ADDENDA, p. 56.

Resurrection. Raising up the *body* to life after it is dead, Jno. xi. 24, § 98, p. 129; v. 28, .9, § 23, p. 178; 1 Co. xv. 22. Throughout the whole of this narra-

* SECT. LXXXV. includes *Lessons* 79, 80, and 81, in the '*Graduated Simultaneous System*,' &c. LESSON 79, Mt. xxii. 23—46; Mk. xii. 18—37; Lu. xx. 27—44.

† *See* ADDENDA, p. 298, col. 2, par. 5.

SINCE BY MAN CAME DEATH, BY MAN CAME ALSO THE RESURRECTION OF THE DEAD.—1 COR. XV. 21.

FOR AS IN ADAM ALL DIE, EVEN SO IN CHRIST SHALL ALL BE MADE ALIVE.—1 COR. XV. 22.

MATT. xxii. 25—.9.	MARK xii. 20—.4.	LUKE xx. 29—34.
[d] shall-marry his wife, and raise-up seed unto his brother.	should-take his wife, and raise-up seed unto his brother.	should-take his wife, and raise-up seed unto his brother.
25 Now there-were with us	20 Now there-were	There-were therefore 29
seven brethren: and the first, when-he-had-married-a-wife,[e] deceased, [f]and, having no issue, left his wife unto his brother: [g]	seven brethren: and the first took a-wife, and dying left no seed.	seven brethren: and the first took a-wife, and- [e]died[f] without-children.
26 likewise the second also,	21 And the second took her,	[g]And the second took her 30 to-wife,
and the third,	and died, neither left he any-seed: and the third likewise.	and he died childless. And the third took her; 31
unto the seventh ἕως τῶν ἑπτά.	22 And the seven had her,	and in-like-manner the seven also:
	and left no seed:	and they-left no children, and died.
27 And last-of-all the woman died also.	last-of-all the woman died also	Last-of-all the woman 32 died also.
28 Therefore in the resurrection	23 In the resurrection therefore,	Therefore in the 33 resurrection[h]
[i]whose wife shall-she-be of-the seven? for they-all had her. [k]	[h]when they-shall-rise, [i]whose wife shall-she-be of-them? for the seven had her [k]to-wife.	whose wife of-them is-she? for seven had her to-wife.
29 Jesus answered and-said unto-them, Ye-do-err, not knowing the scriptures, nor the power of God.	24 And Jesus answering said unto-them, Do-ye-not therefore-err, because-ye-know not the scriptures, neither the power of God? [l]	And Jesus answering-said 34 [l]unto-them,

SCRIPTURE ILLUSTRATIONS.

mitted as of Divine authority any of the sacred writings except the Pentateuch, or first five books of the Bible—It is from the fifth of these books that they quote, De. xxv. 5, 6—and it is from the second of these books that our Lord replies to them, Mt. xxii. 31, .2, *infra*, p. 303.

Mt. xxii. 24. *marry his wife*—To this custom of marrying a deceased brother's wife, Naomi refers, Ru. i. 11.

Lu. xx. 31. *left no children*—Thus according to the Sadducees, their existence was entirely cut off, the only way in which they could perpetuate their life being the renewal of it in their offspring; a life which the wicked have in common with the righteous, Ps. xvii. 14—The psalmist could not be satisfied without the continuance of his personal existence; and that, as being transformed into the Divine likeness, ver. 15—*see also* the contrast, xlix. 11—.5.

Mk. xii. 24. *Do ye not therefore err*—see his correction of their mistake, Lu. xx. 34—.6, *supra*.

know not, &c.—Like modern sceptics, they pretended to superior knowledge; such as made them despise the prejudices of the multitude respecting the spiritual world and a future state—Their knowledge, as our Lord here tells them, was ignorance; and their wisdom, as Paul intimates, was that of the fool, 1 Co. xv. 35, .6.

the scriptures, &c.—Job confesses his belief in the fundamental truth of a resurrection unto life through the Redeemer; and that, as intimating his sense of the deep importance of the subject, ch. xix. 23—.8—so the Psalmist as before, xvii. 15; xlix. 15—also, lxxiii. 23—.8—so the prophets, Is. xxvi. 19; Hag. ii. 23, &c.

the power of God—In the beginning, [a]the Spirit of

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tion, ἀνάστασις τῶν νεκρῶν evidently denotes the restitution of bodies, and their conjunction with souls; so that marriages, &c., might exist, as the Pharisees maintained, whose opinion it seems to have been the especial purpose of the Sadducees to expose to derision.

Mt. xxii. 24. *Raise up seed unto his brother.* This passage, De. xxv. 5, 6, is quoted in substance. The meaning is, that the children produced by this marriage should be reckoned in the genealogy of the deceased brother, and enjoy his estates. The Hindoos have a similar law.

[28. *Whose wife shall she be?* Here they thought was an absurdity which would be presented in the resurrection, sufficient to prove that no such change was likely to take place. The difficulty arose from their supposing, that if man were given a resurrection, he must necessarily be replaced in all the relations belonging to this mortal state.]

29. *Ye do err, &c.* 'That is, "ye deceive yourselves by assuming a false hypothesis," namely, that if there be

PRACTICAL REFLECTIONS.

Mt. xxii. 23—.8. Silly opposing the truth by imaginary difficulties, is a sort of logic, which infidels, both ancient and modern, have been prone to use; and by which they are apt to prevail with those who know but little, or who are proud of the little they think they do know.

29 *ver.* Those who are most proud of their reasoning powers form often the most absurd ideas of spiritual things.

[29, 30 *ver.* If we would be kept from error, let us endeavour to become well acquainted with the scriptures of truth, and earnestly seek to have communion with God by his Holy Spirit, who leadeth into all truth, and upholdeth therein.]

MUCH SCRIPTURE TREASURE LIES UNDERGROUND THAT MUST BE DIGGED FOR.

THE SENSES ARE THE OPEN PORTS INTO WHICH MEN ADMIT TEMPTATIONS.

Matt. xxii. 30.	Mark xii. 25.	Luke xx. 35, .6.
		'The children of this world του αιωνος τουτου marry, and are-given-in-marriage:
30 For in the resurrection	25 For when they shall rise from the dead,	
		but they which shall be 35 accounted worthy to obtain that world τον αιωνος εκεινον, and the resurrection from the dead,
they neither marry, nor are given-in-marriage,	they neither marry, nor are given-in-marriage;	neither marry, nor are given-in-marriage:
		neither can they die any 36 more: for they are
but are as the angels [m] of God in heaven. [n]	but are as the angels which *are* in heaven.	equal unto the angels; [m]
		[n] and are the children of God, being the children of the resurrection.'

SCRIPTURE ILLUSTRATIONS.

God moved upon the face of the waters,' and produced order out of confusion, Ge. i. 1, 2, &c.—Abraham accounted that God was able to raise Isaac up, even from the dead, He. xi. 19—Job acknowledged, ch. xlii. 2, 'I know that thou canst do every *thing*,' &c.—That 'with God nothing shall be impossible,' Lu. i. 37, § 2, p. 10, has been shewn in the birth, death, and resurrection, of the Son of God, Rom. viii. 32—9 — 2 Ti. i. 10, 'who hath abolished death, and hath brought life and immortality to light through the gospel:'— . . . . . 'the power of God,' Rom. i. 16 — *see also* 1 Co. i. 24; 2 Co. vi. 7; xiii. 4; 2 Ti. i. 8; 1 Pe. i. 5; Ac. xxvi. 8, 'Why should it be thought a thing incredible with you, that God should raise the dead?'

Lu. xx. 36. *Neither can they die any more, &c.*— 1 Co. xv. 42, 'It is sown in corruption; it is raised in incorruption:'—ver. 43, 'As we have borne the image of the earthy, we shall also bear the image of the heavenly.'—ver. 52, 'In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.'—*See on 'children of the resurrection,' infra.*

angels—Jesus here implies, that the argument they opposed to the resurrection, did not hold against the existence of angels, although that also was denied by the Sadducees, Ac. xxiii. 8.

children of God — The being made children of God, as Jno. i. 12, .3, § 7, p. 47, is a pre requisite to the enjoyment of a blessed resurrection, 1 Jno. iii. 1, 2; Rom. viii. 19, 'the earnest expectation of the creature waiteth for the manifestation of the sons of God,'—ver. 21, 'Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.'—The sons of God, as in fellowship with the Lamb, are to manifest his Father's name, written upon their foreheads, Rev. xiv. 1—*comp. with* Ho. i. 10; Rom. ix. 26; and Is. viii. 18; and with Heb. ii. 13—and as to the Name of the Father, which the children of God are to manifest, *see on* Jno. xvii., § 87; Rev. xxi. 7, 'He that overcometh — (that prevaileth, *see* Ge. xxxii. 28)— shall inherit all things; and I will be his God, and he shall be my son.'

children of the resurrection — Having been now raised to spiritual life, as Jno. v. 24, § 23, p. 177; Col. iii. 1—3, they will also be given a resurrection of the body, Jno. v. 25, § *ib.*, p. 178; vi. 39, 40, § 43, p. 329, &c.; Col. iii. 4—It is on the resurrection, or at the second coming of Christ, that the sons of God will appear as they are, 1 Jno. iii. 2— The children of God, which remain to the coming of Christ, are not to have the advantage of them that are asleep; for when, 1 Th. iv. 16, .7, 'the Lord himself shall descend from heaven . . . . the dead in Christ shall rise first: then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.'—Rev. xx. 4, 'And I saw thrones, and they sat upon them,' (as promised to the twelve, Mt. xix. 28, § 75, p. 228,) 'and . . . . the souls of them that were beheaded for the witness of Jesus,' . . . . .

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a future state it must be like the present, and by your ignorance of the true sense of the scriptures; and not considering the *omnipotence* of God.'—*Bloomf.*

Mt. xxii. 30. *In the resurrection.* Here means in the state to which men are introduced by the resurrection.

As the angels of God. Not as to their incorporeal substance, but as to the qualities of their bodies, and the condition of their celestial life, being in that blessed state exempted from all the imperfections of animal life.

As the angels of God in heaven. The words '*in heaven*,' refer to 'the angels,' as appears from Mk. xii. 25.

It is worthy of observation that our Lord's discourses exhibit no particular description of the invisible world. He affirms generally the happiness of the good, and the miseries of the bad; but maintains a solemn reserve as to anything further.

Lu. xx. 35. *That world.* The world to come, when the saints shall have the dominion under the whole heaven.

36. *Neither can they die any more.* Upon such the *second* death hath no power, Rev. xx. 6, '*Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.*'

The children of God. Their adoption in Christ, and their likeness to him, will be perfected, by their being made partakers of the resurrection to eternal life.—*See* Rom. viii. 23.

The children of the resurrection. All who have died in Christ, will Christ bring with him when he comes to judge the nations; and all who at his coming are looking for his appearing, will be caught up and be for ever with him.

PRACTICAL REFLECTION.

Lu. xx. 35. By being raised from the death of sin, and satisfied with the Lord as our Portion, let us give evidence that we '*shall be accounted worthy to obtain that world, and the resurrection from the dead.*'

MATT. xxii. 31, .2.	MARK xii. 26, .7.	LUKE xx. 37, .8.
31 But as-touching the resurrection of-the dead, have-ye-not-read that which-was-	26 °And as-touching the dead, that they-rise: have-ye-not-read in the book of-Moses, how in the bush God spake unto-him,	Now that the dead 37 are-raised, even
spoken unto-you by God,	saying,	Moses shewed at the bush,
32 saying, I am the God of-Abraham, and the God of-Isaac, and the God of-Jacob? God is not the-God of-the-dead, but of-the-living.	I *am* the God of-Abraham, and the God of-Isaac, and the God of-Jacob? 27 He-is not the God of-the-dead, but the-God of-the-living: ᵖ	when he-calleth the-Lord the God of-Abraham, and the God of-Isaac, and the God of-Jacob. For he-is not 38 a-God of-the-dead, but of-the-living: ᵖ for all live unto-him. ᵍ

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(as noticed, vi. 9—11,) 'and which had not worshipped the beast,' &c. . . (as xiii. 7—15,) 'and they lived and reigned with Christ a thousand years.' —Rev. xxii. 5, 'and they shall reign for ever and ever.'

Mk. xii. 26. *book of Moses, &c.*—As he had confounded the worldly-minded Herodians from their own text, 'a penny,' Mt. xxii. 19—22, § 84, p. 297, so he now does the Sadducees, from that portion of the Divine testimony which they professed to admit—*see on* Mt. xxii. 24, p. 300, *supra*.

in the bush—Ex. iii. 2, 'the bush burned with fire, and the bush *was* not consumed.'—A fit emblem of the meek and lowly, whom the Lord deigns to preserve in the midst of consuming judgments, Is. lxvi. 2, 'to this *man* will I look, *even to him that is* poor and of a contrite spirit, and trembleth at my word.'—The first humble followers of the Lamb, 2 Co. iv. 8—11, were 'troubled on every side, yet not distressed;—10, always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body'—Ps. ix. 9, 'The LORD also will be a refuge for the oppressed, a refuge in times of trouble.'—xlvi. 1, 2, 'God *is* our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed,' &c.

spake unto him—Ex. iii. 6—The saying is referred to by Stephen, Ac. vii. 31, .2.

the God of Abraham—God had promised Abraham, saying, Ge. xvii. 8, 'I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.'—Yet during Abraham's former sojourn on earth, Ac. vii. 5, 'he gave him none inheritance in it, no, not . . . to set his foot on:' —He. xi. 9, 'By faith he [Abraham] sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of *the* same promise:'—The promise, therefore, was not fulfilled to Abraham nor to his son, nor to his son's son, nor for four generations after, as predicted, Ge. xv. 16—Yet God still recognises himself as the God of those individuals unto whom he had made promises, in order to their enjoyment of which they required to be raised again—Their resurrection, therefore, was clearly implied in God's recognition of these men, as being those unto whom he was yet to prove a faithful covenant-keeping God—In confirmation of the promises made to Abraham, Isaac, and Jacob, the God of their fathers brought the children of Israel out of Egypt, and through the Red Sea, in which their pursuers were left to perish; all which God had in view, ver. 13—6, at the very time that the land was promised to Abraham, ver. 7 —The resurrection of Abraham must, therefore, have been contemplated when such promises were afterwards given to him, as in xvii. 7; and the whole of the promises previously made to him were included in the blessing of the oath, xxii. 16—8; He. vi. 17—20, 'Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath:' &c.

Lu. xx. 38. *all live unto him*—Jno. xi. 25, § 58 p. 129, 'Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live:'—Rom. iv. 17, &c.,

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[Mk. xii. 26. *In the bush.* ἐπὶ τῆς βάτου. This is usually taken as if there were a transposition, for ὡς εἶπεν αὐτῷ ὁ Θεὸς ἐπὶ τῆς βάτου. But Wolf, Michaelis, Rosenmuller, and Kuinoel, more properly adopt the view taken by Bezer and Jablonski; who regard this as a *form of citing scripture* usual, in that age, with the Jewish doctors; namely, of referring to any particular part of the Old Testament, by naming some remarkable circumstance therein narrated. Thus the sense will be, in the section which treats of the burning bush, i.e., Ex. iii. 6; so in Rom. xi. 2, ἢ οὐκ οἴδατε ἐν Ἠλίᾳ τί λέγει ἡ γραφή.—*Bloomf.*]

[Mt. xxii. 32. *I am the God, &c.* 'From this passage of Ex. iii. 6, 16, the doctrine of the resurrection is proved, *more Judaico*, and that inferentially and by legitimate consequence from what has been said. The argument (as stated by Mr. Horne) is as follows:—"Abraham, Isaac, and Jacob had been long dead when these words were spoken, wherein God says, 'I am—(not I was)—the God of Abraham,' &c.; and as he is not 'the God of the dead, but of the living,' these patriarchs must have been existing in some sense when this declaration was made; for it implies a relationship between God and them, which could not be if they were not existing. The patriarchs, therefore, though dead to us, are alive to God; which proves a future state."'—*Bloomf.*]

[*God of Abraham, ... of Isaac, &c.* God's calling himself the *God of Abraham, Isaac, and Jacob*, after they had been long dead, plainly imported that they continued still the sons of God, waiting for the redemption of their bodies; and that their bodies, which still remained in covenant with him, as well as their souls, could not be suffered always to abide in a state of death.]

Lu. xx. 37. *When he calleth, &c.* 'That is, when in his history the Lord is spoken of as "the God," &c. In the passages here referred to, Ex. iii. 6, 15, .6: iv. 5, it is not Moses who calls the Lord "*the God of Abraham, the God of Isaac, and the God of Jacob*," but the Almighty, who thus speaks of himself to Moses.'—*Lonsdale and Hale.*

PRACTICAL REFLECTIONS.

[Lu. xx. 37. While endeavouring to convince men of the truth, it is good to take them upon ground which is common to us and to them, as our Lord does the Sadducees, who admitted only the five books of Moses, from which both they and our Saviour here quote.]

[God is not only King of saints, but King of the saints individually; with whom, and not merely in behalf of whose cause, he hath entered into covenant. He hath engaged to do for them what he hath not yet fully done, but what he hath fully shown his determination to accomplish.]

Mk. xii. 24—.7. Let us beware of receiving the Divine revelation in word only; treating it with such indifference and neglect, that we are even unacquainted with its contents.

MATT. xxii. 33. MARK xii. 27. LUKE xx. 39, 40.

ye therefore do greatly err.

33 And when the multitude heard *this*, they were astonished at his doctrine.

Then certain of the scribes 39
answering said, Master, thou hast well said. And after 40
that they durst not ask him any *question at all*.
(Ch. xx. 41, p. 307.)

(G. 72.)—*A certain scribe and Pharisee, whose admiration had been excited by the reasoning of Jesus, desires of him a solution of the question, which is the first and great commandment? Jesus' answer. In the temple.*

MATT. xxii. 34—40. MARK xii. 28—34.

34 But when the Pharisees had heard that he had put the Sadducees to silence εφιμωσε, they were gathered together επι το αυτο.

35 Then one of them, *which was* a lawyer,

And one of the scribes 28

came, and having heard them reasoning together συζητουντων, and perceiving that he had answered them well,
asked him,

asked *him a question*,
36 tempting him, and saying, Master, which *is* the great commandment in the law?

Which Ποια is the first commandment of all?

37 Jesus said unto him,

And Jesus answered him, 29
The first of all the commandments
Hear, O Israel;
The Lord our God is one Lord:

SCRIPTURE ILLUSTRATIONS.

'Before him whom he [Abraham] believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were.'—ver. 20, .1, 'He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform.'

Mt. xxii. 36. *great commandment*—Our Lord had already testified of the Pharisees, that laying aside the commandment of God, they held the tradition of men; they rejected the commandment of God, that they might keep their own tradition; they made the word of God of none effect, through their tradition, Mk. vii. 8, 9, 13, § 44.

Mk. xii. 29. *Hear, O Israel; &c.*—De. vi. 4, 5; Ec. v. 1, 'Be more ready to hear, than to give the sacrifice of fools:'—The great command which God gave to Israel, when he brought them out of Egypt, was not concerning burnt offering and sacrifice, it was, Je. vii. 21—3, 'Obey my voice, and I will be your God, and ye shall be my people:'—34, 'But they hearkened not,' &c.—*see also* Ps. lxxxi. 8—16—God especially commanded that they should hear that Prophet, whom the Lord their God would raise up unto them, De. xviii. 19—whose call was, Mk. vii. 14, § 44, p. 8, 'Hearken unto me every one *of you*, and understand:'—ver. 16, 'If any man have ears to hear, let him hear.'—And with regard to whom the Father spake as he had spoken from the beginning, ix. 7, § 51, p. 55, 'This is my beloved Son: hear him.'—*See* the blessing when this first commandment is obeyed, Ps. lxxv. 8—13, 'I will hear what God the LORD will speak: for, &c.'

Israel—The name put upon Jacob as wrestling with the Angel of the covenant, at Peniel, Ge. xxxii. 28—The disciple who was ready to receive the knowledge of God, as revealed in 'the Son of God; . . . the King of Israel,' was called 'an Israelite indeed,' Jno. i. 47—9, § 10, p. 72.

Mk. xii. 29. *The Lord our God is one Lord*—The Trinity in the Godhead, the one Living, Life-Giving Jehovah, Father, Son, and Holy Ghost, is distinctly recognised in scripture, as 1 Co. xii. 4—There are

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[Mt. xxii. 33. *They were astonished at his doctrine.* The assured manner in which he spoke of eternal and invisible realities, as one possessing the most intimate knowledge of them; and the ease with which he detected the sophistry, and silenced the cavils, of their most noted doctors and disputants.]

34. *The Pharisees . . . . were gathered together.* They would rejoice that the Sadducees had been confounded, but they would not be the less desirous to involve Jesus in difficulty. They therefore endeavoured, probably, to find the most difficult question in dispute among themselves, and proposed it to him to perplex him.

35. *A lawyer. See on* Lu. x. 25, § 60, p. 145.

Tempting him. This lawyer seems to have come with an evil intention, but to have departed better disposed.—*See on* Lu. x. 25, § *ib.*

[36. *Which* is *the great commandment, &c.* 'The question involved a matter of no little controversy among the Jewish doctors, as involving the comparative importance of different precepts; some maintaining the pre-eminence of one, some of another. Some said, 'sacrifices;' some, 'circumcision;' some, 'the law of the sabbath;' some, 'the law of meats, washings, phylacteries,' &c. Only while they distinguished the Divine precepts (of which they numbered 613) into *great* and *small*, they constantly gave the preference to the *ceremonial* ones. Christ, however, decided in favour of the *moral* law, yet not to the neglect of the *ceremonial*.'—*Bloomf.*]

In the law. In the five books of Moses. It consisted of the ceremonial law and the moral. The Jews preferred the former. It is more easy to *sacrifice* gifts unto God, than to *practise* holiness of life.

PRACTICAL REFLECTION.

Mk. xii. 28, .5. Let us never forget that the very first part of the first commandment of all is, that we hear that which God hath been pleased to reveal concerning himself.

GOD USES THE INFIDELITY OF SOME FOR THE BENEFIT OF OTHERS.
IF WE LIVE IN THE SPIRIT, LET US ALSO WALK IN THE SPIRIT.—Gal. v. 25.

MATT. xxii. 38—40.

Thou-shalt-love the-Lord thy God
with all thy heart, and with all thy soul,
and with all thy mind διανοιᾳ.

38 δ This is the-first and great commandment.
39 And the-second *is* like unto-it,
Thou-shalt-love thy neighbour as thyself.
40 On these two commandments hang all
the law and the prophets. ᵃ

MARK xii. 30—3.

and thou-shalt-love the-Lord thy God 30
with all thy heart, and with all thy soul,
and with all thy mind διανοιας,
and with all thy strength: ᵇ
this *is* the-first commandment.
And the-second *is* like, *namely* this, 31
Thou-shalt-love thy neighbour as thyself.

ᵃ There-is none other commandment greater than-these. And the scribe said unto-him, Well, Master, thou-hast-said the truth ἐπ' ἀληθειας· for there-is one God; and there-is none other but he: 32
and to love him with all the heart, and with all the understanding συνεσεως, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole-burnt-offerings and sacrifices. 33

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'diversities of gifts, but the same Spirit.'—5—11—ver. 5, 'And there are differences of administrations, but the same Lord.'—12—27—ver. 6, 'And there are diversities of operations, but it is the same God which worketh all in all.'—28—31—That which He worketh in all, is charity or love, ch. xiii.—Love is his own Name, whereby he makes himself known to those that know him in truth, 1 Jno. iv. 7, 8—It was for the purpose of putting this Name upon us, that God revealed himself in the Son of his love, ver. 9—17—Thus are we brought into obedience to the great commandment, ver. 18—ver. 19, 'We love him, because he first loved us.'—ver. 21, 'And this commandment have we from him, That he who loveth God love his brother also.'

Mk. xii. 30. *love the Lord thy God, &c.*—This implies the knowledge of God, which knowledge implies obedience to the first part of the commandment, 'Hear, O Israel;'—*see on* ver. 29, *supra*.—The Lord hath promised to give power unto Israel, to obey this part of the great commandment, De. xxx. 6, when they hearken unto his voice by obeying the gospel, ver. 10—4—*comp. with* Rom. x. 6—10.

31. *love thy neighbour, &c.*—Le. xix. 18; quoted also Mt. xxii. 39; Rom. xiii. 9; Ga. v. 14; Ja. ii. 8.

Mt. xxii. 40. *these two, &c.*—The first commandment comprehends the first table of the law, Ex. xx. 2—11; which respects the object, ver. 2, 3; medium, ver. 4—6; manner, ver. 7; and special time of worship, ver. 8—11: and the second comprehends the second table of the law, ver. 12—.7; which last six commandments are alluded to, Mt. xix. 18, .9, § 75, p. 224; and Rom. xiii. 9.

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Mt. xxii. 37. *With all thy heart, &c.* 'These are formulas nearly equivalent, but involving no redundancy, and united for intensity of sense; importing, not that perfection in degree, or exaltation in kind, contended for by some, but only denoting that "we must assign to God the *first* place in our affections, and consecrate to him the united powers and faculties, both of body and mind," with which he hath endued us, so as to exert them most effectually.—*Comp.* De. vi. 5.'—*Bloomf.*

'He loves God with all his heart who loves nothing in comparison of him; with all his soul, or rather ἐν ὅλῃ τῇ ψυχῇ, "with all his life;" who is ready to give up life for his sake; with all his strength, who exerts all the powers of his body and soul in the service of God; and with all his mind, intellect, διανοιᾳ, who applies himself only to know God and his holy will.'—*Clarke.*

[38. *The first.* 'Whether the object of it is considered, or the manner in which it is to be observed, or its being the principle from whence all the duties and actions of men should flow, and the end to which all are to be referred; the first command in order of nature, time, dignity, and causality.'—*Gill.*]

39. *The second is like unto it.* It is like unto it, for it is founded upon it, and flows from it; and a right love to our brother, whom we have seen, is both an instance and an evidence of our love to God, whom we have not seen, 1 Jno. iv. 20.

Thou shalt love thy neighbour as thyself. We must love him as truly and sincerely as we love ourselves; and in the same instances, nay, in many cases, we must deny ourselves for the good of our neighbour, and must make ourselves servants to the true welfare of others.—*And see on* Lu. x. 27, § 60, p. 145.

40. *Hang all the law, &c.* That is, they contain the substance or abridgment of all the religious and moral duties contained in the law and the prophets, which therefore may be all said to hang or depend on them. The expression is a metaphor taken from a custom mentioned by *Tertullian*, of hanging up their laws in a public place to be seen of all men; and it imports that in these precepts is compendiously contained all that the law and prophets require, in reference to our duty to God and man. They are like the first and last links of a chain, all the intermediate ones depend on them. True religion begins and ends in love to God and man.

Mk. xii. 32. *The scribe.* He seems to speak with a certain degree of authority, as one who was accustomed to decide matters relating to the law.—*See* ver. 35, p. 307; Mt. xvii. 10, § 51, p. 57

PRACTICAL REFLECTIONS.

[Mk. xii. 30. Let us not merely seek to have an understanding of what God hath condescended to make known of himself; but, espousing him as the Lord our God, let us devote unto him all the affections of our hearts and our whole lives. Let us give him an intelligent service; and let the whole vigour of our soul, body, and spirit be his.]

31 *ver.* As we are to love ourselves in subordination to our love of God, so are we to love our neighbours, desiring that they, with us, may be made the happy instruments of accomplishing the Divine purposes of love to mankind.

[Mt. xxii. 40. Let us see how God hath magnified the law. In the successive development of Divine revelation he hath, throughout all time, been following up the plan which was sketched in the ten commandments, written once and again upon two tables of stone, and summed up in the two great commandments, that teach our duty to God, to our neighbour, and to ourselves. The first five commandments are developed in the Pentateuch or five books of the law; and the second five in the books of the larger prophets.—*See* ADDENDA, § 19, p. 142, and TABULAR VIEW, p. 152. In the books of the New Testament God hath again written his law. That which God, in different dispensations, and through successive ages, has been writing for our instruction, must be worthy of our most careful study. May it be written upon our hearts, and in our lives!]

Mk. xii. 33. There is a distinction between the moral and the ceremonial law, which even the scribe and Pharisee confessed, and which our Saviour seems to have allowed. If we have the former, we shall duly attend to the latter; but the latter can never be a substitute for the former

MATT. xxii.

MARK xii. 34.

bour as himself, is more than-all whole-burnt-offerings and sacrifices. And when-Jesus-saw 34 that he answered discreetly νουνεχως, he-said unto-him, Thou-art not far from the kingdom of God. And no-man after-that durst ask him *any question*.

(G. 73.)—*Jesus inquires of the Pharisees whose son the Christ was to be; and then reduces their answer to an absurdity. In the temple.*

MATT. xxii. 41—6. MARK xii. 35—7 LUKE xx. 41—4. (Ver. 40, p. 304.)

41 [a] While-the Pharisees-were-gathered-
42 together, Jesus asked them, saying, What think ye of Christ του Χριστου? whose son is-he? They-say unto-him, *The Son*
43 of David. He-saith unto-them, How then doth-David in spirit-call him Lord, [b]

SCRIPTURE ILLUSTRATIONS.

Mk. xii. 33. *more than all, &c.*—Samuel asked Saul, 1 Sa. xv. 22, 'Hath the LORD . . . . delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey *is* better than sacrifice, ... to hearken than the fat of rams.'—Pr. xxi. 3, 'To do justice and judgment *is* more acceptable to the LORD than sacrifice.'—Ho. vi. 6, 'For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.'—Mi. vi. 6—8, 'Wherewith shall I come before the LORD?' not with costly sacrifices, but as contemplating his goodness, and bringing forth the fruits thereof: as learning the lessons taught us in the work of our redemption by Christ Jesus—*comp.* Rom. v. 8—21; 1 Pe. i. 17—22.

34. *not far from, &c.*—This scribe had arrived at a knowledge of the principle of obedience; it remained for him to deny himself, and receive salvation by grace; the gospel, which, Rom. i. 16, 'is the power of God unto salvation'—He. xi. 6, 'Without faith *it is* impossible to please' [God]—Rom. x. 17, 'Faith *cometh* by hearing, and hearing by the word of God.'—And Jesus is the Word of God, Jno. i. 1, &c.; the expression of the Father's love to men, iii. 16, § 12, p. 86; by believing in whom we are brought into communion with God, 1 Jno. i. 1—3; and are made partakers of his holiness, ver. 5—10, through the power of his justifying grace, ii. 1, 2—Our knowledge of God, as thus revealing himself, is made manifest by our keeping his commandments, ver. 3—6; both the first commandment, ver. 7, and the new commandment, ver. 8—11—To that, which is the way into the kingdom, Jno. xiv. 6, § 87, Jesus next directs the attention of his hearers, Mt. xxii. 41—5, *infra*.

Mt. xxii. 42. *What think ye, &c.*—Jesus now calls the attention of his auditors to '*the word*' which Israel had been commanded to 'hear'—*see on* 'Hear, O Israel;' Mk. xii. 29, p. 304, *supra*—The word of God, in order to be profitably heard, must be deeply thought upon—*see* Ps. i. 2; cxix. 9, &c.; Pr. ii. 1—9.

What think ye of Christ?—We are to think of what he is, and does for us—He. iii. 1, 'Consider the Apostle and High Priest of our profession, Christ Jesus;'—xii. 2, 'Looking unto Jesus the author and finisher of *our* faith;' &c.—We are to think of him as our example—Eph. v. 2, 'Walk in love, as Christ also hath loved us,'—Heb. xii. 3, 'For consider him that endured such contradiction of sinners against himself,' &c.—Christ is the great subject of consideration—xiii. 7, 8, 'Considering the end . . . Jesus Christ the same yesterday, and to-day, and for ever.'

whose son is he?—When the Father speaks of the King, he declares of him, Ps. ii. 7, 'Thou *art* my Son; this day have I begotten thee.'—He is the Priest, whose prayers will be answered, whether as to mercy, ver. 8, or judgment, ver. 9—He is the great Teacher, whom all are with reverence believingly to hear, ver. 10—2—*comp. with* the declaration of the decree on the Holy Mount, Mt. xvii. 5, § 51, p. 55—Christ is the Son of the Father's love, Jno. iii. 16, 7, § 12, p. 86, 'For God so loved the world, that he gave his only begotten Son,' &c.—1 Jno. iv. 10, 'Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.'

The Son *of David*.—It is observable that, before the genealogy of Christ begins, ch. i. 1, he is particularly described as the 'Son' of David, that is, the descendant 'of David,' as being the 'seed' promised to David, whose 'kingdom' should 'be established for ever,' 2 Sa. vii. 12—6; Ps. lxxxix. 29, 35, 6; Is. xi. 1; Je. xxiii. 5; xxxiii. 15.

of David—Rom. i. 3, 4, 'Christ our Lord, which was made of the seed of David according to the flesh; and declared *to be* the Son of God with power,' &c.—In both aspects he had been promised to David. 2 Sa. vii. 12—6—If the Jews thought only of the human nature of Christ, they came miserably short of the truth, as Jesus immediately shews them, Mk. xii. 36, 7.

David—Under the name of David, or Beloved, Christ was spoken of by the prophets, as Eze. xxxiv. 23

NOTES.

Mk. xii. 34. *Not far from the kingdom of God.* 'Not far from relishing the doctrine of Christ,' against which all the other scribes were so prejudiced.

No man . . . . . durst ask him. That is, no one of the scribes, the Pharisees, or the Sadducees, durst ask him a question for the purpose of *tempting* or entangling him.

Mt. xxii. 41, 2. *Jesus asked them, ... What think ye of Christ?* Our Lord having answered the three questions successively proposed to him, now in his turn puts a question to the Pharisees, the object of which is to shew to them how far their notions of the Messiah's dignity fell short of the truth, and also to prove his divinity.

43. *How then, &c.* How is this doctrine, that he is *descended* from David, consistent with what David says when he calls him *Lord?*

How could he be his Lord who was not to be born until many ages afterwards, and was certainly to have no secular dominion over him? This admits of but one reply, which should acknowledge the divinity as well as the humanity of the Christ.

PRACTICAL REFLECTIONS.

Mk. xii. 34. *See margin.*

Mt. xxii. 42. Let us consider whether we are indeed ready to answer the question, '*What think ye of Christ?*' not what may be reported of him by others, but to what conclusion have we ourselves come, respecting Him, to whom the law and the prophets bear witness.

[43 *ver.* Let us see that our views of Christ are derived from scripture, and so are consistent with all revealed truth; which they can never be, without our being given to know that Christ is Emmanuel—God with us.]

We cannot apprehend the high meaning of scripture, unless we recognise its Divine origin. The different books are varied indeed, according to the media through which they were ministered; but what we have to seek for in them, is not that which was of man, but that which is of God.

MATT. xxii. 44—.6.	MARK xii. 35—.7.	LUKE xx. 41—4.
	35 *b* And Jesus answered and said, while he taught in the temple, How say the scribes that Christ ὁ Χριστος is the Son of David?	And he- 41 said unto them, How say they that Christ τον Χριστον is David's son?
saying,	36 For David himself *c* said	And David himself 42 *c* saith in the book of Psalms, *d*
44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool υποποδιον των ποδων σου?	*d* by *εν* the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool υποποδιον των ποδων σου.	The LORD said unto my Lord, Sit thou on my right hand, till I make thine 43 enemies thy footstool υποποδιον των ποδων σου.
45 If David then call him Lord, how is he his son?	37 David therefore himself calleth him Lord; and whence is he *then* his son? *e*	David therefore 44 calleth him Lord, how is he then his son?
46 *e* And no man was able to answer him a word, *f*	*f* And the common people ὁ πολυς οχλος heard him gladly ἡδεως. *g*	

g neither durst any *man* from that day *forth* ask him any more *questions*.—(Ch. xxiii. 1, p. 312.)

SCRIPTURE ILLUSTRATIONS.

—The Father, himself, gives him the name of 'Beloved,' at his baptism, Mt. iii. 17, § 8, p. 59, and enthronement, 2 Pe. i. 17, .8—The spouse also calls him by this name, Ca. v. 2, &c.—And the same name is put upon his people, Ph. iv. 1; 2 Pe. iii. 1, 8, 14, .7, &c.—Love is the law of his kingdom, Ja. ii. 8.

Mk. xii. 36. *by the Holy Ghost*—Mt. xxii. 43, 'In spirit'—Lu. xx. 42, 'In the book of Psalms,'

The LORD *said to my Lord*—quoted from Ps. cx. 1.

on my right hand—Mt. xx. 21, § 77, p. 237—This was done respecting Christ, Mk. xvi. 19, § 98; Ac. vii. 55; Rom. viii. 34; Eph. i. 20; He. i. 3; viii. 1; x. 12.

thine enemies—There are two kinds of enemies spoken of in Ps. cx.; those had been enemies who have submitted to Messiah's government, and who are most willing that he should reign over them, guide them by his instructions, and exercise for them his everlasting priesthood, ver. 1, 3, 4; and there are those, among whom he rules with the rod of his power (spoken of Ps. ii. 9), and referred to Ps. cx. 2—These are they of whom the king speaks, Lu. xix. 27, § 80, p. 250, 'But those mine enemies, which would not that I should reign over them, bring hither, and slay .... before me.'—The first enemies are correspondent to the case of the first son, who said, Mt. xxi. 29, § 84, p. 285, 'I will not: but afterward he repented, and went.'—These are his people that he redeemed from Egypt, whom he here, 'and carried...all the days of old'—*Is.* lxiii. 10, 'But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, *and* he fought against them.'—Having been cast out among the Gentiles, they were not known as descended from Abraham, and are most willing to be known simply as having God for their Father, and as being the people of the Redeemer, ver. 16; as being the tribes of the Lord's inheritance, and the people of his holiness; and as called by his name, they, in contradistinction to a people who have not submitted to his rule, earnestly supplicate the Lord's return, ver. 17—.9;—that the return is from heaven, is intimated, ch. lxiv. 1; and that it will be to the confusion of his enemies is shewn, ver. 2, 3.

footstool—This word indicates an humble position, Ja. ii. 3; but never a state of punishment—It is rather an extreme case, when the Lord seems not to remember in mercy his footstool, Lam. ii. 1—The temple had been built 'for the footstool of our God,' 1 Chr. xxviii. 2—The place of worship is called his footstool also in Ps. xcix. 5—The whole house of Israel, represented by the four living creatures, are to become the footstool of the Lord: who is represented as seated upon a sapphire throne, placed upon a crystal-bright firmament, stretched forth over the heads of the living creatures—Then will the Lord be by his people greatly exalted, Ps. xlvii. 9—and those who thus humble themselves to become his footstool, he will exalt: and give to sit with him upon his throne—*comp.* Eze. i. 26—.8, *with* Rev. iv. 6—8.

37. *whence is he* then *his son?*—Jesus himself answers this question, Jno. xvi. 28, § 87, 'I came forth from the Father, and am come into the world:'—The question can only be answered aright, as recognising the fact, that Christ proceeded forth and came from his Father in heaven; and so is David's Lord: whilst as being man, he sprang from the family of David, and so was David's Son.—In him were united the Divine and human natures, as 1. 1—14, § 7, pp. 46—.8; Ph. ii. 6—8: Heb. ii. 14; 1 Jno. i. 1, 2; Rev. v. 5—10; xxii. 16.

NOTES.

Mt. xxii. 44. *The* LORD *said, &c.* This is the language of David. 'Jehovah said to *my* Lord'—*the Messiah*—'Sit thou,' &c. This was a prediction respecting the exaltation of Christ.

[*Sit thou on my right hand.* 'A comparison taken from *kings*, on whose *right* hand sat the heir, or he who was next in dignity, and on the left hand he that was immediately below *him* in rank. But sitting on the right implied also a *participation* in the regal power and authority. Hence συμβασιλευειν is interpreted by St. Paul, 1 Co. xv. 25, as equivalent to βασιλευειν.'—*Bloomf.*]

Thine enemies thy footstool. *See* SCRIP. ILLUS.

Mk. xii. 35. *How say the scribes?* As the authorised interpreters of the scriptures.—*See* ver. 32, *supra.*

Mt. xxii. 45. *If David then call him Lord, how is he his son?* As Jesus Christ, in his human nature, was David's Son, so, as the Son of God, and *the Christ*, he was the Lord of David. That he had an existence at the time of David, and was his Lord and Master, his God and King; and that as man he was descended from Him; thus being '*the root and the offspring of David*,' Rev. xxii. 16.

46. *Ask him any more* questions. Attempt to ensnare him by any question.

PRACTICAL REFLECTION.

[Mt. xxii. 44. Christ hath been declared the Son of God with power, by the resurrection from the dead; and he will remain at the Father's right hand until the kingdom be subdued under him, and until his enemies be made his footstool.] — *See margin.*

(G. 74.)—[*Lesson* 80.]—*Jesus warns his disciples to beware of the scribes.* In the temple.*

MARK xii. 38—40.	LUKE xx. 45—7.
	[a] Then-in the-audience-of all the people 45
38 And he-said unto-them	he-said unto his disciples, [b]
[b] in his doctrine,	
Beware of the scribes, which love θελοντων	Beware of the scribes, which desire θελοντων 46
to-go in long-clothing στολαις, and	to-walk in long-robes στολαις, and
love salutations in the market-places,	love φιλουντων greetings in the markets,
39 and the-chief-seats in the synagogues,	and the-highest-seats in the synagogues,
and the-uppermost-rooms at feasts:	and the-chief-rooms at feasts;
40 which devour widows' houses, and for-a-	which devour widows' houses, and for-a- 47
pretence προφασει make-long-prayers:	shew προφασει make-long-prayers:
these shall-receive	the-same shall-receive
greater περισσοτερον damnation.	greater περισσοτερον damnation.

(G. 75.)—*Jesus declares the widow's mite to be a greater donation than the offerings of the rich.*

MARK xii. 41—4.	LUKE xxi. 1—4.
41 [a] And Jesus sat over-against the treasury, [b]	
and beheld εθεωρει how	[b] And he-looked-up, *and*-saw * 1
[c] the people [d]	the rich-men
cast money into the treasury:	[d] casting their gifts into the treasury. [e]

SCRIPTURE ILLUSTRATIONS.

Lu. xx. 45. *unto his disciples, &c.*—Jesus had been reasoning with particular classes of men; with each upon their own ground: with the Pharisees, Herodians, &c., Mt. xxii. 15—22, § 84, p. 295; the Sadducees, ver. 23—33, p. 300; the scribes and Pharisees, ver. 34—40; and lastly, with the Pharisees, on the Sonship of Christ, ver. 41—6.—He now more particularly addresses his own disciples, but that in the audience of all the people, as Lu. xx. 45—7; and more fully, Mt. xxiii. 1—12, p. 312.

Mk. xii. 38. *Beware of the scribes*—They exalted the letter, to the rejection of the spirit of Divine revelation; yea, of the very living Word, who was among them, as had been predicted, Is. xxviii. 9—13; xxix. 13, 14; xxx. 8—11.—The danger of following such leaders was earnestly to be deprecated, iii. 12, 'O my people, they which lead thee cause *thee* to err, and destroy the way of thy paths.'—So ix. 16—Jesus had already cautioned to 'beware of the leaven of the Pharisees,' Mt. xvi. 6—12, § 48, pp. 32—4; and the christian church was not without the danger of entertaining such deceitful workers, Ac. xx. 29, 30; 2 Co. xi. 13—5; Ph. iii. 2.

salutations, &c.—'Greetings,' &c., Mt. xxiii. 7; Lu. xx. 46—Salutations were sometimes with a kiss, Rom. xvi. 16—It had been said, Pr. xxiv. 26, '*Every man* shall kiss *his* lips that give-th a right answer.'—The Son of God had now, by his right answers, vindicated his claim to the honour his Father had required for him, Ps. ii. 12.

39. *chief seats, &c.*—so Mt. xxiii. 6, p. 314—Lu. xx. 46, 'highest seats'—xi. 43, § 62, p. 156, 'uppermost seats'—*see* the 'parable to those which were bidden,' xiv. 7—11, § 67, p. 182—*also* Rom. xii. 10.

40. *devour widows' houses*—Against this the law gave commandment, Ex. xxii. 22—It was one of the charges against Jerusalem, Is. i. 23, 'They judge not the fatherless, neither doth the cause of the widow come unto them.'—How much more guilty are those described, x. 1—4, who expressly make decrees 'to take away the right from the poor of my people, that widows may be their prey, and *that* they may rob the fatherless!'—Ja. i. 27, 'Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.'

greater damnation—Being thefts perpetrated in the name of God, the crime of blasphemy is added to a multitude of other sins, as noticed, Rev. xiii. 6; xvii. 3—*comp.* ix. 20, 21.

NOTES.

Mk. xii. 38. 'This and the two following verses contain all that St. Mark and St. Luke (xx. 45—7) have recorded of that discourse of our Lord against the scribes and Pharisees, which occupies the whole of Mt. xxiii.'—*Lonsdale.*

Lu. xx. 46. *Long robes.* The garments of the doctors were to be so long as to cover the whole body, even down to their heels, but were not to be any longer; but they did not always go by this rule, some had even a train after them—significant of their consequence, leisure, and learning.

Greetings, &c. Respectful salutations in the places of public resort.—*See* ch. xi. 43, § 62, p. 156.—And *see on* Mt. xxiii. 6, 7, 13, pp. 314, 15, *infra.*

Highest seats in the synagogues. See § 15, p. 106, ADDENDA, '*Synagogue*,' last paragraph.

Chief rooms. According to the original, 'the chief places at table.'

47. *Devour widows' houses.* Josephus expressly notices the ascendency which the Pharisees had gained over the female sex by their pretences to the possession of God's favour.

Make long prayers. These sometimes were continued for three hours, and with vain repetitions were common among Jews, Mohammedans, and heathens.—*See* Mt. vi. 7, 8, § 19, p. 131.

Mk. xii. 41. *Cast money.* χαλκον, 'ms. 'Brass money,' probably the smallest brass coin, called פרוטה, 'prutah,' among the Jews, two of which make a farthing, and twenty-four an Italian *assarius*, which *assarius* is the twenty-fourth part of a silver penny. We call this *mite*, from the French *miete*, which signifies a crumb, or very small morsel.

The treasury. The treasury was a part of the temple, in the court which was called the court of the women. In it were chests, with a large open mouth, in the shape of a trumpet, for receiving the voluntary contributions of the people for the service of the temple, called, Lu. xxi. 4, '*the offerings of God.*' In Jno. viii. 20, § 55, p. 101, our Lord is mentioned as teaching in this part of the temple.

PRACTICAL REFLECTION.

[Mk. xii. 38—40. Let us carefully avoid the conduct and company of those, who, while professing to be teachers of the law, the substance of which is love to God and love to man, are yet so destitute of both, as that their great aim is, not to magnify God, but to exalt themselves; not to benefit their neighbour, but to gratify at any expense their own covetousness, even to devouring widows' houses, under the pretext of performing religious services; which performances, so far from conducing to the salvation of any, bring upon the performers greater damnation.]

* *See* Greswell, Vol. III. Diss. xl. p. 121.

BEWARE OF DOGS. BEWARE OF EVIL WORKERS, BEWARE OF THE CONCISION.—Phil. iii. 2.

WHAT THINGS WERE GAIN TO ME, THOSE I COUNTED LOSS FOR CHRIST.—Phil. iii. 7.

MARK xii. 42—4.	LUKE xxi. 2—4.
'and many *that were* rich cast-in much.	
42 And there-came a-certain μια poor πτωχη widow, and-she-threw-in two mites, which make a-farthing.	And he-saw also a-certain τινα 2 poor πενιχραν widow casting-in thither two mites.
43 And he-called-unto *him* his disciples, and-saith unto-them, Verily I-say unto-you, That this poor widow hath-cast-more-in, than-all they which-have-cast into the treasury	And he said, Of-a-truth I-say unto-you, 3 that this poor widow hath-cast-in more than-they-all:
44 for all *they* did-cast-in of their abundance ;*f*	for all these 4 have-of their abundance-cast-in *f* unto the offerings of God :*g*
g but she of her want ὑστερησεως did-cast- in all that she-had, *even* all her living. (Ch. xiii. 1, § lxxxvi. p. 323.)	but she of her penury ὑστερηματος hath-cast- in all the living that she-had. (Ver. 5, § lxxxvi. p. 323.)

(G. 76.)—*St. John the evangelist comments on the continued infidelity of the Jews: and adds a last discourse of Jesus, relating to the same subject, and probably now delivered.—John* xii. 37—50. *In the temple.* [Ver. 36, § lxxxii. p. 269.]

37 But though-he-had-done so-many miracles before them, *yet* they-believed not on him:
38 that the saying of-Esaias the prophet might-be-fulfilled, which he-spake, Lord, who hath-believed our report? and to-whom hath-the arm of-the-Lord-been-revealed?

SCRIPTURE ILLUSTRATIONS.

Mk. xii. 43. *This . . . hath cast more*—The work of the women for the tabernacle is noticed, in the midst of the rich donations of gold and precious stones, Ex. xxxv. 21—9; 2 Co. viii. 12, 'If there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not.'

44. *of their abundance—see* the abundance which David, with all his might, prepared for the house of God, 1 Chr. xxix. 2—5; and the gifts of the princes, &c., ver. 6—9; and the munificence of Solomon, 2 Chr. iii., iv.—Isa. lxvi. 1, 2, 'Thus saith the LORD, The heaven *is* my throne, and the earth *is* my footstool: where *is* the house that ye build unto me? and where *is* the place of my rest? For all those *things* hath mine hand made, and all those *things* have been, saith the LORD: but to this *man* will I look, *even* to *him that is* poor and of a contrite spirit, and trembleth at my word.'—Such was the temple he now chose to inhabit, as predicted by the Law and the prophets —*see* 1 Co. iii. 16; vi. 19; 2 Co. vi. 16, &c.

Jno. xii. 37. *miracles*—The beginning of his miracles was at Cana, in Galilee, ch. ii. 11, § 11, p. 78; but he also wrought them at Jerusalem, ver. 23, § 12, p. 82—*see* confession of Nicodemus, iii. 2, § *ib.*, p. 83.

believed not on him—Although they could not deny his power of working miracles, ch. xi. 47, § 58, p. 132, yet would they rather ascribe it to Beelzebub, than allow it to be evidence of his Divine mission, Mt. xii. 24, § 31, p. 235—They would not believe his words, so as to repent of their wickedness, hear his voice, and follow him, relying upon him as the promised Messiah, Jno. iii. 20, § 12, p. 87; x. 24—6, § 56, p. 121.

38. *who hath believed our report?*—The words of Isaiah, when he contemplated the coming of Christ, ch. liii.—The prophet, *in vision*, sees the unpreparedness of the people to receive Christ, ver. 1, 2; the ill reception he meets with when he has come, ver. 3; and then meditates upon his sufferings, as the propitiation for our sins, ver. 4—6; to which the Father replies, ver. 7—9; then the prophet continues his view of Christ, as having been put to grief, and about to make his soul an offering for sin, in the prospect of the joy set before him, ver. 10; and the Father again replies, assuring, that the reward shall be given, in the redemption of many, ver. 11—This reply is continued upon the view of the atonement having been made, and a full witness is given to the purposes of his death, ver. 12.

arm of the Lord—The wonder-working power, which the Jews had contemned, was the same which

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Mk. xii. 41. *Many* that were *rich cast in much.* πολλα (*many*). This may refer to the number of the πρυτανα which they threw in, and not to the value.

42. *A certain poor widow.* 'Miserably poor,' as the original imports.

A farthing. κοδραντης. A Roman coin, in value no more than three-fourths of our farthing.

43. *This poor widow . . . . more.* That which is both a greater sacrifice for her to make, and of more value in the sight of God.

Jno. xii. 37. *So many miracles.* τοσαυτα σημεια signifies both 'so many,' and 'so great,' and refers to all the miracles he had wrought formerly.

[**38.** *That the saying of Esaias, &c.* 'Or, Thus the word of Isaiah was fulfilled. So I think ἵνα (commonly rendered *that*) should be translated.'—*A. C.*]

[*Report.* τῇ ἀκοῇ. 'Ακοὴ properly signifies the act of hearing, or the faculty by which any one hears; but also the *thing heard*, and hence a *report*, or testimony. A sense of the word derived from the Heb. שְׁמוּעָה, and occurring at Rom. x. 16. 7; Ga. iii. 2; Je. x. 22. Although the time, place, and other circumstances of Christ's coming had been so clearly foretold by the prophets few had so believed their report as to be ready to receive him.]

Arm. βραχιων, by a common figure, signifies

PRACTICAL REFLECTIONS.

[Mk. xii. 41, 2. Jesus had shewn that the long prayers of the Pharisees, under pretence of which widows' houses were robbed, rather procured greater damnation than did any good; and the same may be said of the masses, purchased by Romish devotees, on behalf of their own souls, or those of their deceased relatives: by payments for long prayers abundant damage was done to the widows and fatherless during the dark ages. Jesus now shews that it was not only in the power of the poorest to make a richer offering than any of those whose houses were so devoured, but even than all these who had cast into the Lord's own treasury, and whose gifts were not presented to procure advantage to themselves only, but thrown into the general treasury, for the support of the Lord's appointed worship. She, whose gift might not have procured in her behalf a single prayer from the Pharisees, presented in her humble and contrite spirit, an offering more acceptable to the Lord than the whole temple service.]

Let us give as having trust in God, rather than in gold, or those who handle it: gold hath no power for good, but as accompanied by the Divine blessing; and this may be given to the poor widow's two mites as much as to all the offerings of the rich.

[Jno. xii. 37, 8. Let us ponder the words of the

JOHN xii. 39—42.

39 Therefore they could not believe, because that Esaias said again, 40, He hath blinded
their eyes, and hardened their heart; that they should not see with *their* eyes, nor
41 understand *νοησωσι* with *their* heart, and be converted, and I should heal them. These
42 things said Esaias, when he saw his glory, and spake of him. Nevertheless *ὁμως μεντοι*
among the chief rulers also many believed on him; but because of the Pharisees they

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had brought Israel out of Egypt; when it is duly recognised, and prayer is made accordingly, a wondrous and joyful deliverance will be wrought, Is. li. 9—11—The Lord longeth to put forth power through his people, ver. 12—6, which can only be by their having Christ revealed to them by the Father, Mt. xvi. 17, § 50, p. 37, through the power of the Spirit, 1 Co. ii. 10—4, and as being, by faith, made one with the Son, Ga. iii. 5; Eph. i. 17—20.

Jno. xii. 39. *Esaias said, &c.*—The words referred to are Is. vi. 10, the warning which was given to the Jews, with regard to the danger they were in, of being given over to a reprobate mind, on account of rejecting the Lord as their King; and he said, ver. 9, 10, 'Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

a Make the heart of this people fat,
b and make their ears heavy,
c and shut their eyes;
c lest they see with their eyes,
b and hear with their ears, [be healed.'
a and understand with their heart, and convert, and

It is to be observed, that the evangelist does not quote the passage word for word, but rather affords us a key to the understanding of the prophet, by giving the sense of what was spoken; *b b* are omitted, being of the same import with 'they could not believe,' the words used in introducing this farther reference to Isaiah; and the first *c* and *c* are reversed in order, giving the passage the form of a direct, in the place of an inverted parallelism, as it is in the prophet.

40. *He hath, &c. . . . . I should, &c.*—The evangelist also notes a distinction of person in the text: the one who speaks, saying, 'And I should heal;' this must be the Good Physician, who wept over Jerusalem, as not knowing the time of her visitation; the other is spoken of, 'He hath blinded their eyes,'—It is true that 'God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear,' Rom. xi. 8; but it is also true that God giveth this by leaving them in the darkness they have loved, 2 Co. iv. 3, 4, 'If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.'—Had they regarded their own sacrifices aright, they would have heard them speak as John did, of 'the Lamb of God, which taketh away the sin of the world,' Jno. i. 29, § 10, p. 69—2 Co. iii. 14, .5, 'But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which *vail* is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart.'

41. *saw his glory*—As described, Is. vi. 1—3, 'His train filled the temple.'—Jesus, although rejected of the Jews, is yet to be glorified by a people, of whom he says, xliii. 21, 'This people have I formed for myself; they shall shew forth my praise.'—The seraphim were beheld by the prophet as making the case of this people, in whom the Lord will be glorified, a subject of their song, vi. 3, 'And one cried unto another, and said, Holy, holy, holy, *is* the LORD of hosts: the whole earth *is* full of his glory.'—Isaiah, as knowing himself to be of the Jews, a people who were to be rejected on account of their refusal to acknowledge the King of Israel, exclaims, as in ver. 5, confessing his undone condition, because of his own sin, and as dwelling 'in the midst of a people of unclean lips:' then his personal forgiveness is declared, and a sign is given of the consecration of his lips unto the Lord, ver. 6, 7—He then accepts the office of messenger for the Lord, to the people of unclean lips, ver. 8—then the warning is delivered, ver. 9, 10, the truth of which warning hath been visible for 1800 years, unto those who had eyes to see, until now that the land hath been left as predicted, ver. 11, .2; after these long desolations, an effort may be made to restore the Jews in u. belief, which restoration will be to a still more entire discomfiture; thereafter to the Holy Seed will the land give its strength, ver. 13, to which time the words of the seraphim, in the beginning of the vision refer 'The whole earth *is* full of his glory.'

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power, or rather power exerted in action; and there may be, as Lampe supposes, an allusion to the custom of warriors in ancient times uncovering the arm, whether for actual battle or for giving orders. —*See on* Lu. i. 51, § 2, p. 12. The interrogation implies a strong negation, q. d., *nemo fere*, very few.

Jno. xii. 39. *Therefore. διὰ τοῦτο.* 'Wherefore' meaning, since they would not hearken to Christ's words.

[*They could not believe.* 'This is not to be understood of physical, but of *moral* inability; meaning, that they *would* not; lit., they could not bring themselves to, &c. From a comparison of Mt. xiii. 10—.7, (§ 32, p. 214,) it is evident that "the evangelist was far from intending to say, that the inability to believe was superinduced and caused, in order that the prediction of the prophet might be accomplished; still less that the miracles in question were wrought with a view to incredulity on the part of those who should witness them. We are to suppose that the fact of their unbelief is represented to bespeak a state of mind and heart which rendered them the awful examples of such blindness and insensibility as the prophet foretold."'—*Bloomf.*]

41. *Saw his glory* (Isa. vi. 1). The evangelist speaks of Esaias seeing the glory of Christ, whom he calls 'LORD *of hosts*:' it follows that Christ is '*the* LORD *of hosts*.'

[' We have here a very remarkable proof of our Lord's divinity. For in the passage of Isaiah here referred to, ch. vi. 1—10, the prophet says that he saw "*the Lord sitting upon a throne*," with "*the seraphims*" about him; "*and one cried unto another, and said, Holy, holy, holy, is the* LORD *of hosts: the whole earth is full of his glory.*" [Marg. "*His glory is the fulness of the whole earth.*"] But the evangelist here plainly declares that it was *Christ* whose glory Isaiah then saw, and of whom he spake when he said, "*Mine eyes have seen the King, the* LORD *of hosts.*" Christ therefore in his Divine nature was worshipped by the angels as "*the* LORD *of hosts*," before he "*was made flesh, and dwelt among us.*"'—*Lonsdale and Hale.*]

42. *The chief rulers.* 'The original word means simply "*rulers*," and is not translated "*chief rulers*" in any other passage of the New Testament."—*Ibid.*

Many believed, &c. Two only are mentioned by name, Nicodemus and Joseph of Arimathæa.

PRACTICAL REFLECTIONS.

Prophets, and receive the truth of God into our hearts; so shall we receive gain from all that takes place: so shall we find that his working in providence is in accomplishment of what he has predicted—in confirmation of what he has revealed.]

Jno. xii. 39, 40. Let us seek to understand that which God, in his providence, is causing to pass before us: if we are not improved thereby, we are likely to be made worse.

[41 *ver.* Let us, with Isaiah, contemplate the Saviour, both in his sufferings and in his glory; let us prize these keys of the kingdom of heaven; and the more so, when we see in the Jews the awful consequences of slighting the proffered mercy.]

THE SPIRIT SEARCHETH ALL THINGS, YEA, THE DEEP THINGS OF GOD.—1 Cor. ii. 10.
HE THAT IS SPIRITUAL JUDGETH ALL THINGS, YET HE HIMSELF IS JUDGED OF NO MAN.—1 Cor. ii. 15.

JOHN xii. 43—.7.

43 did-not-confess *him*, lest they-should-be put-out-of-the-synagogue: for they-loved the
praise of men more than the praise of God.
44 Jesus cried and said, He that-believeth on me, believeth not on me, but on him that-
45 sent me. And he that-seeth me seeth him that-sent me. 46, I am-come a-light into
47 the world, that whosoever believeth on me should-not-abide in darkness. And if any-
man hear my words, and believe not, I judge him not: for I-came not to judge the

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Jno. xii. 42. *but . . . did not confess, &c.*—ch. ix. 22, § 55, p. 111, 'The Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.'—Those that confess him before men, he will confess before his Father in heaven, Mt. x. 32, § 39, p. 301; whereas, those who are ashamed of him and of his words, of them will he be ashamed, 'when he cometh in the glory of his Father with the holy angels,' Mk. viii. 38, § 50, p. 43—Rom. x. 10, 'For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.'—2 Ti. ii. 12, 'If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us:'

43. *the praise of men, &c.*—Jesus regarded this preference of the honour that cometh from man, as an insuperable obstacle to the believing in him, ch. v. 44, § 23, p. 180—It was as confessing Jesus to be the King of Israel (whose glory Isaiah had beheld), that Nathanael received the honour of being called 'an Israelite indeed, in whom is no guile!' ch. i. 47, § 10, p. 72—Rom. ii. 29, 'He *is* a Jew, which is one inwardly; . . . . whose praise *is* not of men, but of God.'

44. *believeth, &c.*—1 Pe. i. 21, 'Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.'

45. *seeth him that sent me*—In Jesus both the glory and the grace of the Father were manifested, and in him might be seen the truth of all that God had spoken, ch. i. 14—*see margin*—Jesus says to Philip, xiv. 9, § 87, 'He that hath seen me hath seen the Father;'—and of the Jews, as having seen his works, he says, xv. 24, § ib., 'But now have they both seen and hated both me and my Father.'—Jesus is, Col. i. 15, 'The image of the invisible God, the firstborn of every creature:'—He. i. 3, 'The brightness of his glory, and the express image of his person,'—He who knew his Lord the most intimately, testifies, 1 Jno. i. 2, ('The life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;')

46. *light into the world, &c.*—Whilst there was throughout the land of Egypt darkness that might be felt, 'the children of Israel had light in their dwellings,' Ex. x. 21—3—That which gave light to the children of Israel, as fleeing from Egyptian bondage, was to the Egyptians darkness, in which they stumbled and fell, xiv. 19—25—*see* Jno. xii. 35, § 82, p. 269; ver. 40, p. 310; ix. 5, § 55, p. 109; viii. 12, § *ib.*, p. 100; iii. 19, § 12, p. 86; i. 5—9, § 7, pp. 46, .7.

not abide in darkness—The chief rulers who believed on him, were unwilling to forsake the darkness, ver. 42, .3—He. x. 26, .7, 'If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.'—1 Jno. i. 6, 7, 'If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.'

47. *I judge him not, &c.*—Jesus does not condemn those that believe not, as he does those who slight him as a teacher, by turning away from hearing his word—so he warned Nicodemus, ch. iii. 19, § 12, p. 86—and so he said of the Jews, that they had not had sin unless he had come and spoken to them, and done among them the works which none other man did, v. 22—4, § 87, p. 390. But those who do believe on him, yet will not obey him, he has especially to deal with in judgment, now, in the present time, in order that they may be driven, if they will not be drawn, into the way of holiness; such appears to have been the case mentioned, 1 Co. v. 1—5—In mercy the Lord judges his people—He. xii. 5—9, 'My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth,' &c.—With regard to Israel it was said, Am. iii. 2, 'You only have I known of all the families of the earth: therefore I will punish you *for* all your iniquities.'—As for the foolish and wicked, they are frequently allowed, comparatively, to escape punishment in this life, Ps. lxxiii. 5—7, 'They *are* not in trouble *as other* men; neither are they plagued like *other* men. . . . Their eyes stand out with fatness: they have more than heart could wish.'

came not to judge, &c.—The first coming of Christ was not to be for judgment to the world in general, although it was to be for judgment to the Jews, who had been previously so highly favoured: it was rather to be for salvation to the Gentiles, whom the Jews in their national pride thought their Messiah

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Jno. xii. 42. *But . . . they did not confess* him. Their faith was weak, and they could not bear the reproach of the cross of Christ.

Put out of the synagogue. See on ch. ix. 22, § 55.

43. *They loved the praise of men, &c.* The glory or honour that cometh from men.—*See on* ch. v. 41—.4, § 23, p. 180.

[44. *Believeth not on me.* Not *only* on me, but on my Father also '*that sent me*;' because the words which he believes when spoken by me, are not only mine, but my Father's also.—*Comp.* Mt. x. 20, § 39, p. 299; Mk. ix. 37, § 52, p. 75. Jesus uniformly represents the union between himself and God as so intimate that there could not be faith in him, unless there was also faith in God.—*See* Jno. v. 17, 20, 36, § 23, pp. 176, .7, .9; viii. 38, § 55, p. 104; x. 25, 37, .8, § 56, pp. 121, .3—He who believes on the Son believes on the Father; he who hath seen the Son hath seen the Father; he who honours the Son honours the Father. Though it was for asserting this (his oneness with God) that they were going to crucify him, yet he retracts nothing of what he had spoken, but strongly re-asserts it, in the very jaws of death!]

45. *That seeth me, &c.* Regards me with a lively faith; does, in effect, see him that sent me, and thereby does honour to the Father himself.

Seeth him that sent me. 'Seeth my Father' also 'that sent me,' because I and my Father are one.

[47. *I judge him not.* οὐ κρίνω αὐτόν. 'The words are commonly taken to mean, "I do not *here* on earth

PRACTICAL REFLECTIONS.

Jno. xii. 42, .3. Let us act as in the sight of God, and as seeking his approval: so shall we best escape the fear of man, which bringeth a snare.

[44, .5 *ver.* It is in the Son that the Father is revealed. Those whose minds are enlightened in the knowledge of Christ, are led to repose their confidence in God.]

46 *ver.* Let us ever remember that the object of Christ's coming into the world was that we might see the light, and walk therein.

[47 *ver.* Those who believe, and yet act not according to the light they receive, may in mercy expect punishment in the present time, that they may escape the judgment hereafter.]

JOHN xii. 48—50.

48 world, but to save the world. He that-rejecteth ἀθετων me, and receiveth not my words,
hath one that-judgeth him: the word that I-have-spoken, the-same shall-judge him in
49 the last day. For I have-not-spoken of myself; but the Father which-sent me, he-
50 gave me a-commandment, what I-should-say, and what I-should-speak. And I-know
that his commandment is life everlasting: whatsoever I speak therefore, even-as the
Father said unto-me, so I-speak. [Ch. xiii. 1, ‖ lxxxvii. p. 365.]

(G. 77.)—[*Lesson* 81.]—*Jesus, being about to leave the temple for the night, and at the same time to make an end of his public ministry, denounces penal retribution upon the scribes and Pharisees; in eight woes.**—*Matt.* xxiii. *In the temple.* [Ch. xxii. 46, p. 307.]

In the descriptions of the scribes and Pharisees in this chapter, we have a full-length portrait of the hypocrite. I. They shut up the kingdom of heaven against others, ver. 13. They made great pretensions to knowledge; but they neither entered in themselves, nor suffered others. II. They committed the grossest iniquity under a cloak of religion, ver. 14. They cheated widows out of their property, and made long prayers to hide their villainy. III. They shewed great zeal in making proselytes; yet did it only for gain, and made them more wicked, ver. 15. IV. They taught false doctrine; artful contrivances to destroy the force of oaths, and shut out the Creator from their view, ver. 16—22. V. They were superstitious, ver. 23. Small matters they were exact in; matters of real importance they cared little about. VI. Their trust was in outward ceremonies, particularly washing, to the neglect of inward holiness, ver. 23— 6. VII. They were openly hypocritical. They took great pains to *appear* well, while they themselves knew that it was all deceit and falsehood, ver. 25—8. VIII. They professed great veneration for the memory of the pious dead, while at the same time they held the principles and followed the conduct of their murderers, ver. 29—31. And *see* NOTES on ver. 5, p. 313.

1 Then spake Jesus to-the multitude, and to his disciples, 2, saying, The scribes and
3 the Pharisees sit in Moses' seat: all therefore whatsoever they-bid you observe, *that*

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would destroy: the Baptist had warned *them* of their mistake, Mt. iii. 8—12, § 7, p. 52, and Jesus had to the Jewish ruler expressed the purpose of his coming, Jno. iii. 16, .7, § 12—says the beloved disciple, 1 Jno. iv. 14, 'We have seen and do testify that the Father sent the Son *to be* the Saviour of the world.'

Jno. xii. 48. *shall judge, &c.*—He who rejects the word, although he may escape many of the afflictions of the just in this life, will at length be judged by that word which he hath contemned—He, ii. 3, 'How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*;'

49. *I have not spoken of myself*—Not of myself alone, but under my Father's authority, and according to his instructions—*comp.* ver. 44, *supra*; ch. iii. 32, § 13, p. 92; v. 30, § 23, p. 178; vii. 16, .7, § 55, p. 91; viii. 38, § 56, p. 104; xiv. 10, 24, § 87; xvii. 8, 14, § 95.

he gave me a commandment—as was intimated when the injunction was given to hear that Great Prophet, according to whose teaching, all are to be judged, De. xviii. 18—20—*see also* Jno. viii. 28—38, § 55, p. 103; xiv. 10, 31, § 87, pp. 382, .6.

50. *his commandment*—De. vi. 4, 'Hear, O Israel,' &c.—*see on* Mk. xii. 29, p. 304—Lu. ix. 35, § 51, p. 55, 'This is my beloved Son: hear him.'—1 Jno. iii. 23, 'This is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.'—As to the connection between the hearing of faith and life everlasting, *see* Is. lv. 3; Rom. v. 1, 2; viii. 2, &c.

Mt. xxiii. 2. *scribes and... Pharisees*—The parties with whom Jesus had been last in discussion, Mk. xii. 28; Mt. xxii. 34, p. 304—They admitted the whole of the Old Testament scriptures, as to the letter, but neglected the great commandment which required them still further to *hear God*, De. vi. 4, 'Hear, O Israel: The LORD our God *is* one LORD:'—to hear the Great Prophet spoken of by Moses, xviii. 18, .9—to hear the Messenger of the covenant, pointed forward to by Isaiah, lv. 1—3, and by the last of their prophets, Mal. iii. 1—They neglected to think of Him who was presented to them, not only by the words of the prophets, Ac. iii. 18, 21—.4, but by all their sacrifices and temple services, Col. ii. 16, .7—viii. 5, 'How do ye say, We *are* wise, and the law of the LORD is with us? Lo, certainly in vain made he *it*; the pen of the scribes *is* in vain.'

sit in Moses' seat—After the Jews' return from

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act as judge over him, since I came to be a Saviour, not a judge."—*See* ch. iii. 17; [§ 12, p. 86;] v. 45; [§ 23, p. 180;] viii. 15. [§ 55, p. 101.] Kuinoel and Tittman, however, take *κρινειν* here in the sense of *condemn* and *punish*; q.d., "I am not the *cause* of his condemnation, or that of men in general, having come not to destroy, but to save; and therefore the whole blame must rest with those who prefer darkness to light." On this verse *comp.* iii. 16—.9; [§ 12, p. 86;] and 2 Pe. iii. 9, "*The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish.*"—*Bloomf.*]

'Christ does not say that he will not judge the world hereafter, *see* on v. 27—9. [§ 23, p. 178,] but only that he does not judge it now.'—*Lonsdale.*

Jno. xii. 48. *He that rejecteth me.* The word 'rejecteth' means despiseth, or refuseth to receive me, Lu. x. 16, § 60, p. 143.

The word, ὁ λογος. By this and the τα ῥηματα, 'my words,' are meant that part of Christ's teaching which respected his person and office.—*See* ch. iii. 17, [§ 12, p. 86.]

49. *What I should say, and what I should speak.* Εἰπω refers to commands, and λαλησω to oral instruction.

Mt. xxiii. 2. *Sit in Moses seat.* The scribes, *i. e.*, ver. 8, the rabbies, the doctors, were assessors or ju-

PRACTICAL REFLECTIONS.

Jno. xii. 48. The words of Christ must be for our salvation now, or our condemnation hereafter.

49, 50 *ver.* The words of Christ are the words of the Father. Let us learn from the example of Christ to be obedient in all things.

50. Let us earnestly deliver unto men his commandment, which 'is life everlasting;' and endeavour to persuade them according to his truth, to walk in holiness to the glory of his name.

Mt. xxiii. 2, 3. *See margin.*

* 'It is morally certain that a direct attack, like this, on his worst and most powerful enemies, would be reserved by our Lord for the close of the day. And if any regard is due to the plain meaning of terms, not to say to his own veracity, it can scarcely be doubted that, as he delivered the concluding sentence, "*For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord,*" he would both leave the temple, and never again return to it. With this event, the account of the transactions on the twelfth of Nisan, *within* the temple, must be concluded.'—Vol. III. Diss. xi. p. 125.

LET US BEWARE OF REJECTING THE TRUTH, BECAUSE OF THE UNWORTHINESS OF THE TEACHER: AND LET US EQUALLY BEWARE OF FOLLOWING THE MAN, IN PLACE OF THE TRUTH WHICH HE TEACHES.

MATT. xxiii. 4, 5.

4 observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but 5 they *themselves* will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders

SCRIPTURE ILLUSTRATIONS.

Babylon, Ne. viii. 1, 'all the people gathered themselves together as one man into the street that *was* before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the LORD had commanded to Israel.'—And there were others with him who, ver. 7, 'caused the people to understand the law:'—ver. 8, 'So they read in the book in the law of God distinctly, and gave the sense, and caused *them* to understand the reading.'—Mal. ii. 7, 'The priest's lips should keep knowledge, and they should seek the law at his mouth:'—Ac. xv. 21, 'Moses of old time hath in every city them that preach him, being read in the synagogues,' &c.

Mt. xxiii. 3. *they say, and do not*—were represented by the second son in the parable, who said, 'I go, sir: and went not,' ch. xxi. 30, § 84, p. 285—Rom. ii. 21—4, 'Thou therefore which teachest another, teachest thou not thyself?'—*see margin*—Ti. i. 16, 'They profess that they know God; but in works they deny,' &c.

4. *bind heavy burdens, &c.*—Lu. xi. 46, § 62, p. 157, 'Woe unto you also, *ye* lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.'—Israel are 'to undo the heavy burdens,' previous to their great enjoyment of the Lord's goodness, Is. lviii. 6—9—'The apostles and elders and brethren,' at Jerusalem, sent an epistle to the brethren at Antioch, &c., saying, Ac. xv. 23, 28, 29, 'It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.'—Notwithstanding which advice, the scribes and Pharisees still continued to pester the church, Ga. v. 1—9; vi. 12, 13, &c.

5. *to be seen of men*—Jesus had, from the beginning, warned against the conduct of the hypocrites in this respect, as to alms-deeds, ch. vi. 1—4, § 19, p. 131—place of prayer, ver. 5, 6—manner of prayer, 7—15, pp. 131—3—and fasting, 16—18, *ib.*

phylacteries—The words of the great command, 'Hear, O Israel:' &c., the Israelites were directed to have within their heart, and to bind 'as frontlets between' their 'eyes,' to keep in remembrance that which God had been pleased to reveal of himself, that they should think of his love as revealed in his word, so as to be led into obedience to his great commandment, De. vi. 4—6, 8, 'Thou shalt love the LORD thy God with all thine heart,' &c.

borders of their garments—The Israelites were directed to put upon the fringes of the borders of their garments a riband of blue; that they might remember to do all the commandments of the Lord, and be faithful unto their God, Nu. xv. 38—40.

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With one of their fingers. That is, 'so far from taking upon their *own* shoulders the burdens which they lay on those of others,' they will not even stir them with their finger ends; a proverbial expression (common both to Greek and Latin writers) to denote 'being quite indisposed to engage in the labour which we enjoin upon *others*.'

5. *All their works, &c.* Such as prayers, alms, fastings, &c.

In pointing out the corruptions of these men, our Lord gives us the distinguishing characteristics of false teachers generally, whether Jewish or Christian.

i. They live not according to the truths they preach.—'*They say, and do not,*' ver. 3.

ii. They are severe to others; point out the narrowest road to heaven, and walk in the broad road themselves.—'*They bind heavy burdens,*' &c., ver. 4.

iii. They affect to appear righteous, and are strict observers of certain rites, &c., while destitute of the power of godliness.—'*They make broad their phylacteries,*' &c., ver. 5.

iv. They love worldly entertainments, go to feast wherever they are asked, and seek church preferments.—'*They love the chief places at feasts, and chief seats in the synagogues,*' ver. 6.

v. They love and seek public respect and high titles, salutations in the *market-place* (for they are seldom in their *studies*), and to be called of men, Rabbi, *eminent teacher*, though they have no title to it, either from the *excellence* or *fruit* of their teaching. When these marks are found in a man who professes to be a minister of Christ, charity itself will assert, *he is a thief and a robber; he has climbed over the wall of the sheepfold*, or broken it down in order to get in, ver. 7; *and see note*, p. 312, *preceding the text.*

Phylacteries. φυλακτηρια, from φυλασσω, to *keep*, or *preserve*, because they were used to preserve the law in memory, in order to its observance. The phylacteries had their origin from the law, Ex. xiii. 9, 16; De. vi. 8; xi. 18. These precepts, which enjoined a

PRACTICAL REFLECTION.

[Mt. xxiii. 4. Let us give an example of that obedience to the commandments which we require from others; and let us beware of imposing our own will upon others in place of the commandments.]

MATT. xxiii. 6—11.

6 of their garments, and love the uppermost-rooms at feasts, and the chief-seats in the
7 synagogues, and greetings in the markets, and to-be-called of men, Rabbi, Rabbi.
8 But be-not ye-called Rabbi: for one is your Master ὁ καθηγητης, *even* Christ ὁ Χριστος;
9 and all ye are brethren. And call no *man* your father upon the earth: for one is your
10 Father, which *is* in heaven. Neither be-ye-called masters καθηγηται: for one is your
11 Master, *even* Christ. But he-that *is* greatest among-you shall-be your servant.

SCRIPTURE ILLUSTRATIONS.

Mt. xxiii. 8. *called Rabbi, &c.*—The apostles did not claim to have dominion over the faith of the disciples, but only to be helpers of their joy, 2 Co. i. 24—Ja. iii. 1, 'My brethren, be not many masters,'—1 Pe. v. 3, 'Neither as being lords over *God's* heritage, but being ensamples to the flock.'

one is your Master—And he gave his disciples an example of the humblest service, Jno. xiii. 13—5, § 87, p. 367; Eph. v. 23—32—He stooped to raise us up, Ph. ii. 3—11.

brethren—sons of God, Jno. i. 12, § 7, p. 47—*see on* Mt. xxviii. 10, § 95, p. 501.

9. *no* man *your father, &c.*—Paul claimed to be only a minister of Christ, and steward of the mysteries of God: although if any in the church might claim to be a father, he could, 1 Co. iv. 1, 14—.7.

10. *masters*—2 Pe. ii. 3, &c., 'Through covetousness shall they with feigned words make merchandise of you:'—3 Jno. ver. 9, 'I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not.'

one is your Master—This requires to be repeated—*see on* ver. 8—Christ hath a right to rule over us; we are his by creation, Jno. i. 3, § 7, p. 46—by redemption, 1 Co. vi. 19, 20—and providence, Mt. xxviii. 18, 20, § 96, p. 502—'the head,' Col. i. 14—.9—'over all *things* to the church,' Eph. i. 22, .3.

11. *your servant, &c.*—*see on* Lu. xxii. 24—.7, § 87, p. 375, and Jno. xiii. 15, .6, § *ib.*

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constant regard to, and remembrance of God's law, the Jews in latter times interpreted literally. Phylacteries were small slips of parchment or vellum, on which certain portions of the law were written, and which they rolled up neatly, and put into a case or box of dressed skin, and tied them upon their forehead and on the wrist of the left arm with a fillet. The portions of the law which were inscribed upon them are said to have been the following: Ex. xiii. 1—10, 11—.6; De. vi. 4—9; xi. 13—21, all inclusive. The phylactery became an important appendage to a Pharisee's character, insomuch that some of them wore them very broad, either that they might have the more written on them, or that the characters being *larger*, they might be the more visible, and that they might hereby acquire greater esteem among the people, as being more than ordinarily religious.—*See on* Lu. xx. 46, .7, p. 308, *supra.*

Mt. xxiii. 6. *Uppermost rooms.* πρωτοκλισιαν, 'the first seat at banquets,' namely, among the Jews, at the *top* of the table, as with us; among the Greeks and Romans the *middle* place at the triclinium.

Chief seats in the synagogues. According to the most ancient customs of the Jews, those persons who held no office in the synagogues used to sit according to the distinctions of age. But afterward it became the custom for those who had the highest character for erudition, to sit in the places of the greatest honour.

[7. *Rabbi.* A title which the scribes had at that time assumed; from the Hebrew word רב, which signifies 'great;' hence rabbi meant 'master,' or 'excellent.' It was doubled for the sake of greater emphasis. These rabbis were looked up to as infallible oracles in religious matters, and usurped not only the place of the law, but of God himself. According to Dr. A. Clarke, and others, there are three words used among the Jews as titles of dignity, which they apply to their doctors, *rabh. rabbi*, and *rabban*, each of which terms has its particular meaning. Rabban implies much more than rabbi, and rabbi much more than rabh. These titles of distinction did not take place till the schism between Hillel and Shammai. Dr. Lightfoot tells us, that 'the words of the *scribes* are declared to be more weighty than those of the prophets, and equal to those of the law; so that Gamaliel advised to get a *rabbi*, that one might no longer doubt of anything.' They even went so far as to say, that the words of a rabbi were the words of God.]

These titles were conferred by the sanhedrim, by the imposition of hands; and afterward in the dispersion, by the president of their schools.—*See* Addenda, § 12, p. 87, '*Rabbi.*'

8. *Ye are brethren.* No one among you is *higher* than another, or can possibly have from me any jurisdiction over the rest. Ye are in this respect perfectly equal.—*See on* ch. xx. 24, § 77, p. 238.

[Most commentators concur in placing these words at the end of the following verse, immediately after '*for one is your Father, which is in heaven,*' with which they are intimately connected. The arrangement is evidently more natural, gives a closer connection to the sentiments, and throws more light on the passage than the common arrangement, which places this clause at the end of this verse, and adds an abruptness to the whole.]

9. *Call no* man *your father, &c.* Acknowledge no man as your father in spiritual things, so as to have 'dominion over your faith;' for ye have but one such father, even '*your Father, which is in heaven.*'

[Our Lord probably alludes to the Ab, or father of the sanhedrim, who was the *next* after the *Nasi*, or president.—*See on* ch. xx. 21, § 77, p. 237, by which he gives his disciples to understand that he would have no second, after himself, established in his church, of which he alone was the *head.*]

[10. *Neither be ye called masters.* Leaders, or guides, that is, of the judgments and the consciences of men, exercising an authority and dominion over them, which the Pharisaical doctors had usurped, telling the people that they ought to believe all their doctrines, and obey all their injunctions, as the commands of the living God. Neither of these commands forbids us to give proper titles of civil implying to men, nor to render them the honour belonging to their station.—*See* ch. xxii. 21, § 84, p. 297, '*Render therefore unto Cæsar,*' &c.; Rom. xiii. 7, '*Render therefore to all their dues: . . . honour to whom honour;*' 1 Pe. ii. 17, '*Honour all* men. *Love the brotherhood. Fear God. Honour the king.*' They forbid the disciples of Jesus to seek or receive mere empty titles implying eminence, and human authority to control the souls of others.]

11. *He that is greatest, &c.* He that would be greatest among you, let him prove his claim by devoting himself to the service of his brethren.—*See on* ch. xx. 26, .7, Scrip. Illus., § 77, p. 239.

PRACTICAL REFLECTIONS.

[Mt. xxiii. 5—7. Let us beware of occupying ourselves with the literal and ceremonial, to the exclusion of the moral and spiritual parts of the law; with that which is seen of men, to the neglect of that which God looketh upon; of desiring to take a conspicuous place before men, rather than to act worthily in the sight of God.]

8 *ver.* Let us look to our Master, and learn of him who was meek and lowly of heart; who was 'despised and rejected of men;' and let us love one another as brethren, in place of striving with each other, as those may be expected to do who know not what Christ hath done, to reconcile us to God and to each other.

[9 *ver.* How remarkable it is, that the members of the Great Apostacy have their very name as doing that which Christ expressly forbids; the calling one on the earth, 'Father,' otherwise '*papa,*' or pope!]

MATT. xxiii. 12—.5.

12 And whosoever shall-exalt himself shall-be-abased; and he-that shall-humble himself shall-be-exalted.

13 *But* woe unto-you, scribes and Pharisees, hypocrites! for ye-shut-up the kingdom of heaven against εμπροσθεν men: for ye neither go-in *yourselves*, neither suffer-ye them-that-are-entering to-go-in.

14 Woe unto-you, scribes and Pharisees, hypocrites! for ye-devour widows' houses, and for-a-pretence προφασει make-'long'-prayer: therefore ye-shall-receive the-greater περισσοτερον damnation.

15 Woe unto-you, scribes and Pharisees, hypocrites! for ye-compass sea and land to-make one proselyte, and when he-is-made, ye-make him twofold-more the-child of-hell than-yourselves.

SCRIPTURE ILLUSTRATIONS.

Mt. xxiii. 12. *exalt himself—see* the abasing of him that exalteth himself, 2 Th. ii. 4—8; Rev. xiii. 5—10 xix. 19, 20.

humble himself, &c.—to become, from being an enemy, the footstool of the Lord, Ps. cx. 1; so the living creatures are the footstool of the throne of the God of Israel, Eze. i. 22, .6—afterwards they are found exalted, so as to be in the midst of the throne, Rev. iv. 6, &c.—*see on 'footstool,'* Mk. xii. 36, p. 307.

13. *woe unto you, . . . hypocrites!*—The eight Woes which our Lord here pronounced, ver. 13—30, upon those who substituted the form for the substance of religion, may advantageously be contrasted with the eight Beatitudes, ch. v. 3—10, § 19, pp. 120—.2—Contrast this woe upon the proud self-righteousness which prevents an entrance into the kingdom of heaven, with ver. 3, p. 120, 'Blessed *are* the poor in spirit: for their's is the kingdom of heaven.'

shut up, &c.—Lu. xi. 52, § 62, p. 157, 'Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.'—Christ is the door, Jno. x. 7—9, § 55, p. 115—xiv. 6, § 87, 'the way, the truth, and the life:'—The Pharisees knew not this one way of salvation, Mt. xxii. 41—.6, p. 306; Rom. x. 2—4—and sought to prevent others from acknowledging the truth, Jno. ix. 22, § 55, p. 111.

14. *Woe, &c.*—Contrast with ch. v. 4, § 19, p. 120, 'Blessed *are* they that mourn: for they shall be comforted.'

devour, &c.—see on Mk. xii. 40, [Lu. xx. 47,] p. 308—Contrast with the case of those who take advantage of the affliction of others, that of those who being afflicted, persevere in prayer like the importunate widow, Lu. xviii. 1—8, § 73, pp. 214—.6—as referred to in the second beatitude.

15. *Woe, &c.*—Contrast with ch. v. 5, § 19, p. 120, 'Blessed *are* the meek: for they shall inherit the earth.'

to make one proselyte, &c.—see this proud spirit of mastership over others' faith forbidden, ver. 8—12, p. 314—We may not seek *to make* others according to

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Mt. xxiii. 12. *Whosoever shall exalt himself, &c.* It is worthy of remark, that it is recorded of our Lord, that he repeated this saying three times, Lu. xiv. 11, § 67, p. 182; xviii. 14, § 73, p. 217, *which see:* —— the repetition is a striking proof of the necessity of the Christian grace of humility.—*See* Scrip. Illus., § 67, p. 182.

13. *Woe unto you.* Our Lord pronounced eight blessings upon the mount: he pronounces eight woes here; not as imprecations, but solemn, compassionate declarations of the misery which these stubborn sinners were bringing upon themselves.—*See* Scrip. Illus., *supra.*

[*Pharisees, hypocrites! . . . ye shut up, &c.* They might be justly said to shut up the kingdom of heaven from men, because they suppressed the true interpretation, and the daily inculcation of passages which treat of repentance, faith, and unfeigned charity, and bestowed all their pains on urging rites and enlarging ceremonies, thereby obstructing the approach of those who were willing to enter. Κλειειν εμπροσθεν has the force of ἀπωθεισθαι, and exactly answers to the English phrase, *to shut the door in any one's face.*]

Ye neither go in, &c. The import of both expressions is, that 'they cut off all access to the temple of salvation, by taking away that key of the knowledge' [of Christ in God] which would open the entrance thereto.

['In this portion (ver. 13—35) there is a most impressive apostrophe (one of the noblest on record) to the Pharisees, as if present (though, as appears from ver. 1, they had now withdrawn), against whom Christ, as it were wearied out with their attempts against him, whether to take him by force or by guile, sums up all that he had said, or had to say, of a generation of vipers; denouncing on them oft-repeated woes for their complicated vices (their hypocrisy, pride, extortion, rapacity, and persevering persecution of all the prophets sent to them), and concludes with a solemn prediction (awfully fulfilled within that very generation) of the destruction of their temple, and the withdrawing of his presence until their final conversion.'—*Bloomf.*]

[14. *Devour widows' houses.* This 'eating up' was effected by various subtle artifices. By pretensions to extraordinary philanthropy and piety, they induced persons to commit to them the disposal of their property, as executors and guardians; or 'creeping into widows' houses,' devised various means of enriching themselves, either by making devotees of the widows, and laying them under contribution, or caballing with the children to deprive the widow of part of her dowry, for some return either in hand, or in expectation.—*See on* Lu. xx. 47, p. 308, *supra.*

Long prayer. One rule among them, says Lightfoot, was to meditate an hour, then pray an hour, and then meditate another hour, all of which was included in their *long prayers*, or *devotions.* Sometimes, it is said, these prayers occupied nine hours a day.

15. *Ye compass sea and land.* A proverbial expression, used to denote the most strenuous efforts to accomplish an object. The excessive zeal of the Jews in making proselytes is even glanced at by *Horace*, l. 1, sat. iv.; v. 142, .3.

Proselyte. From Προσηλυτος, a *stranger*, or *foreigner*; one who is come from his own people and country to sojourn with another.

[According to the bishop of Lincoln's idea, proselytes were those, and those only, who took upon

PRACTICAL REFLECTIONS.

Mt. xxiii. 10—.2. Christians may seek to be great; but not as exercising lordly power: it is as abounding in service to the servants of God. They may seek for honour, and glory, and immortality, but it is as being willing to take the lowest place among men, in order that God may be exalted.

[13 *ver.* Let us know our own unworthiness, so as to be willing to enter the kingdom of God upon the terms of free grace. To all such the kingdom is freely offered. Let us beware of those who proudly pretend to have exclusive possession of the keys: who, like their Jewish predecessors, neither go in themselves, nor allow others to enter.

[15 *ver.* Let us not be desirous of getting dominion

MATT. xxiii. 16—22.

16 Woe unto-you, *ye* blind guides, which say, Whosoever shall-swear by the temple, it-is
17 nothing; but whosoever shall-swear by the gold of-the temple, he-is-a-debtor! *Ye* fools
and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?
18 And, Whosoever shall-swear by the altar, it-is nothing; but whosoever sweareth by the
19 gift that *is* upon it, he-is-guilty ὀφείλει.[a] *Ye* fools and blind: for whether *is* greater,
20 the gift, or the altar that sanctifieth the gift? Whoso therefore shall-swear by the altar,
21 sweareth by it, and by all-things thereon. And whoso shall-swear by the temple,
22 sweareth by it, and by him that-dwelleth therein. And he that-shall-swear by heaven,
sweareth by the throne of God, and by him that-sitteth thereon.

[a] Marg. 'He is a debtor;' the same word as is so translated, ver. 16.

SCRIPTURE ILLUSTRATIONS.

our own will, but seek to be ourselves made after the mind of God, Is. lxiv. 8; Eph. ii. 10—It is a people formed by and for himself, that he will bless, Is. xliii. 7, 21—as in the third beatitude, Mt. v. 5.

Mt. xxiii. 16. *Woe, &c.*—Contrast with the fourth beatitude, ch. v. 6, § 19, p. 120, 'Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.'

***blind guides, &c.*—Is. lvi. 10, 'His watchmen *are* blind: they are all ignorant.'—Mt. xv. 14, § 44, p. 9, 'blind leaders of the blind.'**

***swear, &c.*—*see on* ch. v. 33, .4, § 19, p. 126.**

17. *fools, &c.* — Ps. xcii. 5, 6, 'Thy thoughts are very deep. A brutish man knoweth not; neither doth a fool understand this.'—Je. iv. 22, 'My people *is* foolish, they have not known me;' &c.—Rom. x. 3, 'They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.'

19. *the altar that sanctifieth*—Ex. xxix. 37, 'Whatsoever toucheth the altar shall be holy.'

21. *dwelleth therein, &c.*—1 Ki. viii. 13, 'A settled place for thee to abide in for ever.'—2 Chr. vi. 2, 'An house of habitation for thee, and a place for thy dwelling for ever.'—Ps. xxvi. 8, 'The place where thine honour dwelleth.'—cxxii. 13, 4, 'The LORD hath chosen Zion; he hath desired *it* for his habitation. This *is* my rest for ever: here will I dwell; for I have desired it.'

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themselves the obligation of the whole Mosaic law, but retained that name till they were admitted into the congregation of the Lord, as adopted children. Gentiles were allowed to worship and offer sacrifices to the God of Israel in the outer court of the temple; and some of them, persuaded of the sole and universal sovereignty of the Lord Jehovah, might renounce idolatry without embracing the Mosaic law; but such persons never appear to be called proselytes in scripture, nor in any ancient christian writer. Dr. Lardner says, 'I do not believe that the notion of two sorts of Jewish proselytes can be found in any christian writer before the fourteenth century or later.' Dr. Jennings also observes, that this does not appear to be sufficient evidence in the Bible history of the existence of such proselytes of the gate as the rabbins mention; nor indeed of any who with propriety can be styled proselytes, except such as fully embraced the Jewish religion.]

[Mt. xxiii. 15. *The child of hell.* That is, one who from his character will surely fall into the punishment of hell.—*See* ver. 33, p. 319, *infra*. A Hebraism for an exceedingly wicked person, such as might claim hell for his mother, and the devil for his father. Persons, according to the Hebrew mode of speaking, being called the 'children,' or 'sons,' of that which marks their condition or character. Thus, in 1 Sa. xx. 31, and 2 Sa. xii. 5, the expression, which in the text of the English Bible is translated '*shall surely die*,' stands in the original, '*is the son of death*,' as is noted in the margin there; so also Jno. xvii. 12, § 87, Judas is called '*the son of perdition*.' Dr. Lightfoot and others observe, that the proselytes were considered by the Jewish nation as the scabs of the church, and hindered the coming of the Messiah; and Justin Martyr says, that the proselytes did not only disbelieve Christ's doctrine, but were abundantly more blasphemous against him than the Jews themselves.]

16 In this and the six following verses Christ condemns the subtle distinctions of the Pharisees concerning oaths, and points out the sanctity and obligation of an oath.

Woe unto you, ye blind guides. He had previously styled them *hypocrites*, from their personal character; now he gives them another title, respecting their influence upon others.

Swear by the temple, it is nothing. That is, the oath may be violated with impunity.

The gold of the temple. There were in the temple many vessels made of gold; beside the golden candlestick; the doors and other parts of the temple were covered with gold, and there was gold in the treasury.

[The Jews had various forms of vows and oaths, but obligatory in different degrees. The Pharisees in their traditions established those oaths only to be binding which were sworn by God, or something immediately consecrated to him; and therefore did not maintain the obligation of those oaths made by the temple or altar, which had only a general consecration, but of those made by particular obligations and gifts, devoted to God by the voluntary piety of men; such as the gold on the temple, and the gift on the altar, to which they attached more peculiar sanctity. This our Saviour considers to be a pitiful deceit to frustrate the obligation of oaths. It is probable that, by increasing the presumed sanctity of the gifts offered in the temple, they had the object of making men more liberal in this way, and thus of deriving gain from their doctrine.]

The Jews had borrowed several profane oaths from the heathens, and provided the name of God was not expressly mentioned in them, they fancied that such oaths were not binding.

18. *The gift that is upon it.* The gift or offering made to God; so called because it was devoted or given to Him.

20. *Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.* Not only by the gift, but by the holy fire, and the sacrifice; and above all, by that God to whom they belong; inasmuch as every oath by a creature is an implicit appeal to God.

21. *Him that dwelleth therein.* That is, God. The temple was his house, his dwelling. In the first, or Solomon's temple, he dwelt between the cherubims, in the most holy place. He manifested himself there by a visible symbol, the cloud of glory, resting on the mercy-seat, 1 Ki. viii. 10—31; Ps. lxxx. 1.

22. *By heaven.* Our Lord had before expressly forbidden all such oaths as these, ch. v. 34—6, § 19, p. 126; and he here shews it is vain to attempt to distinguish them from each other, as to their effects in binding the conscience.

PRACTICAL REFLECTIONS.

over their faith, but of leading them to faith in God: and let us, in the meantime, give them an example of that meek submission to his holy will, which becomes the children of God. Converts to a false religion not unfrequently become twofold more the children of hell than those who inherited the system from their fathers.]

[Mt. xxiii. 16—22. Let us hunger and thirst after righteousness; not after vain conceits, which can never satisfy the soul. Those who seek after cunning casuistry, and crafty equivocations, deceive their own souls. In place of being filled with true knowledge and wisdom, they are fools and blind: and blind and foolish must those be who follow them.]

MATT. xxiii. 23—.6.

23 Woe unto-you, scribes and Pharisees, hypocrites! for ye-pay-tithe-of mint and anise and cummin, and have-omitted the weightier *matters* of-the law, judgment, mercy, and
24 faith: these ought *ye* to-have-done, and not to-leave-the-other-undone. *Ye* blind guides, which strain-at διυλίζοντες a gnat, and swallow κατατίνοντες a camel.
25 Woe unto-you, scribes and Pharisees, hypocrites! for ye-make-clean the outside of-the cup and of-the platter, but within they-are-full of extortion ἐξ ἁρπαγῆς and excess
26 ἀκρασίας. *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of-them may-be clean also.

SCRIPTURE ILLUSTRATIONS.

Mt. xxiii. 23. *Woe, &c.*—Contrast with the fifth beatitude, ch. v. 7, § 19, p. 121, 'Blessed *are* the merciful: for they shall obtain mercy.'

omitted . . . . judgment, mercy, &c.—Ho. iv. 1, 'No truth, nor mercy, nor knowledge of God in the land.' —Jesus repeatedly refers to the Lord's requiring 'mercy, and not sacrifice,' Mt. ix. 13, § 36, p. 278; xii. 7, § 24, p. 190—Lu. xi. 42, § 62, p. 156, 'Woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done,' &c.

25. *Woe, &c.*—Contrast with the sixth beatitude, ch. v. 8, § 19, p. 121, 'Blessed *are* the pure in heart: for they shall see God.'

26. *cleanse, &c.*—Pureness of heart is called for in Jerusalem, Je. iv. 14—in Israel, Eze. xviii. 31—and in all that would draw near to God, Ps. x. 22; xii. 14, 'holiness, without which no man shall see the Lord:'—Ja. iv. 8, 'Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* double minded.'

NOTES.

[**Mt. xxiii. 23.** *Ye pay tithe.* A popular commentator says, 'The law required the Jews to devote a tenth part of all their property to the support of the Levites, Nu. xviii. 20—4. Another tenth part they paid for the service of the sanctuary, commonly in cattle or grain: but where they lived far from the place of worship, they changed it to money, De. xiv. 22—.5. Besides these, there was to be every third year a tenth part given to the poor, to be eaten at their own dwellings, ver. 28, .9. So that nearly one-third of the property of the Jews was devoted to religious services by law.' This is evidently a mistake. All the passages quoted refer to the same tithe. The truth of the matter seems to be, the Israelites were to devote a tenth part of their income to religious purposes: the offerings made directly to the Lord in this way went to the Levites; who again gave a tenth of their income to the priests; whatever remained with the people, of the tithe, over and above what was expended in sacrifices, and in attending the festivals, was, at the end of three years, to be stored up in their several cities, in order to its distribution to the poor, the stranger, &c., as occasion required. The law was sufficiently burdensome without the monstrosity of a triple tithe.—*See on* Lu. xviii. 12, § 73, p. 217. It might as well be said that the Jews were given several weekly sabbaths to observe, because in one place God's example in resting the seventh day is given as the reason of keeping the commandment, and in another the reason assigned is, that men and cattle may rest.]

Of mint, &c. See on Lu. xi. 42, § 62, p. 156. A garden herb, in the original so called from its agreeable flavour. It was used to sprinkle the floors of their houses and synagogues, to produce a pleasant fragrance.

Anise. An annual umbelliferous plant, the seeds of which have an aromatic smell, a pleasant warm taste, and a carminative quality. But by ἄνηθον in this passage is meant the DILL. Our translators seem to have been first misled by a resemblance of the sound. No other versions have fallen into the mistake. The Greek of *anise* is ἔνισον; but of *dill*, ἄνηθον.

Cummin. This is an umbelliferous plant; in appearance resembling fennel, but smaller. Its seeds have a bitterish warm taste, accompanied with an aromatic flavour, not of the most agreeable kind. An essential oil is obtained from them by distillation.

The law did not oblige the Jews to give the tithe of this sort of herbs; it only required it of those things which could be comprehended under the name of income or revenue. But the Pharisees, desirous of distinguishing themselves by a more scrupulous and literal observance of the law than others, gave the tithes of mint, anise, and cummin. Christ did not discommend this exactness; but complained that, while they were so precise in these lesser matters, they neglected the more essential commandments of the law, and substituted observances, frivolous and insignificant, in the place of *justice, mercy,* and *truth.*

Judgment, mercy, and faith. The use of the tithe was threefold. It was to support the people when they went to learn *judgment* at the place appointed of the Lord; wherewith also were they to shew *mercy* to the poor, and kindness to the Levite; and a third part was to be expended in sacrifices, whereby they expressed their *faith* in God as being propitiated to them through that Great Atonement which was prefigured by the sacrifices under the law. From the sacrifices the ministering priests and Levites seem to have had their chief support.

24. *Strain at a gnat.* In the old English translation this is rendered, '*strain out a gnat,*' and this is more conformable to the sense of the passage. Allusion is made to the custom which prevailed all over the East, of passing their wine and other liquors through a strainer, that no gnats or flies might get into the cup. Among the unclean animals, &c., the Jews reckoned flies; and on that account were particularly careful to strain their wine. The expression, to '*strain out a gnat and swallow a camel,*' is evidently proverbial. The sense is this, 'Who carefully avoid the slightest transgressions of the ceremonial part of your religion; while, without scruple or remorse, ye commit the grossest offences against the moral and spiritual part of the law.'

25. *The outside of the cup, &c.* The allusion is to their traditions about washing their cups and pots and brazen vessels—*see* Mk. vii. 4, § 44, p. 4—which they strictly observed.

Within they are full, &c. There is here a blending of the comparison with the thing compared: the sense, withdrawing the figure, being, that their repasts are furnished by means of rapine and injustice.

[*Full of extortion and excess.* The meaning is, that though they took much pains to appear well, yet they obtained a living by extortion and wickedness, which were swallowed down without scruple. The censure is double [taking intemperance in the vulgar sense]. These miserable men procured unjustly what they used intemperately. No wonder tables so furnished proved a snare, as many find by sad experience. Thus luxury punishes fraud, while it feeds disease with the fruits of injustice. But intemperance, in the full sense, takes in not only all kinds of outward intemperance, particularly in eating and drinking, but all intemperate or immoderate desires, whether of honour, gain, or sensual pleasure.]

26. *Cleanse first, &c.* The sense is, Cleanse first the inward thoughts and dispositions of the heart,

PRACTICAL REFLECTIONS.

Mt. xxiii. 23, .4. Let us earnestly seek to have a true discernment of the purpose of God, in what he has commanded; and we shall find that the great lesson which he teaches is, to shew mercy, having faith in Him, who is the Giver of every good gift.

[25, .6 *ver.* Let us seek to be pure in heart, if we would be vessels sanctified and made meet for the Master's use. *Without holiness no man shall see the Lord.* And let us ever remember that this holiness does not proceed from any ceremonial washing.]

BLIND GUIDES ARE APT TO OCCUPY THEMSELVES WITH PUNCTILIOUS OBSERVANCES, TO THE NEGLECT OF THE

GREAT SCOPE AND PURPOSE OF THE WHOLE; THEY TURN INTO VEXATION THAT WHICH WAS INTENDED FOR MERCY.

Matt. xxiii. 27—32.

27 Woe unto-you, scribes and Pharisees, hypocrites! for ye-are-like-unto whited sepulchres, which indeed appear beautiful ὡραῖοι outward, but are-within-full of-dead *men's*
28 bones, and of-all uncleanness. Even-so ye also outwardly appear righteous unto-men, but within ye-are full of-hypocrisy and iniquity.
29 Woe unto-you, scribes and Pharisees, hypocrites! because ye-build the tombs of-the
30 prophets, and garnish the sepulchres of-the righteous, and say, If we-had-been in the days of our fathers, we-would-not-have-been partakers-with them in the blood of-the
31 prophets. Wherefore ye-be-witnesses unto-yourselves, that ye-are *the*-children of-them
32 which-killed the prophets. Fill-ye-up then the measure of your fathers.

SCRIPTURE ILLUSTRATIONS.

Mt. xxiii. 27. *Woe, &c.*—Contrast with the seventh beatitude, ch. v. 9, § 19, p. 121, 'Blessed *are* the peacemakers: for they shall be called the children of God.'

whited sepulchres—Lu. xi. 44, § 62, p. 156, 'as graves which appear not,'—Ps. lv. 20, .1, 'He hath put forth his hands against such as be at peace . . . . his words were softer than oil, yet *were* they drawn swords.'

29. *Woe, &c.*—Contrast with the eighth beatitude, ch. v. 10, § 19, p. 122, 'Blessed *are* they which are persecuted for righteousness' sake: for their's is the kingdom of heaven.'

31. the *children of them which killed, &c*—The same self-righteous spirit which led to boasting, as in ver. 30, was that which led their fathers to seek the lives of those that reproved them, Je. xxvi. 10, .1, &c. —The same spirit of idolatry which led their fathers to worship the serpent and other idols, now led themselves to expend upon the dwellings of the dead that which belonged to the living temples; which they not only disregarded, but sought to destroy.

32. *Fill ye up, &c.*—Abraham's descendants could not be given the land until the fourth generation,

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that so, by necessary consequence, the outward conduct may be clean also.—*Comp.* ch. xii. 33—5, § 31, p. 237. Our Lord seems here to give a flat contradiction to the pharisaic notion of baptismal regeneration. It is not by an outward washing of either the face, or even the whole body, that the heart is made clean; the heart is made clean through receiving the word in faith; and from thence proceeds the outward cleansing of the life.

Mt. xxiii. 27. *Whited sepulchres.* It was a Talmudic ordinance that sepulchres should be annually whitened before the month Adar (February and part of March). This seems to have been done in order to prevent persons from inadvertently approaching the tombs or grave-stones, and thus becoming unclean for seven days, Nu. xix. 16.

Sometimes the Jews buried their dead in fields, over whom the opulent and families of distinction raised superb and ostentatious monuments, on which they lavished great splendour and magnificence, and which they religiously maintained from time to time in their pristine beauty and glory. To this custom our blessed Lord alludes in this verse. The following extract from Dr. Shaw's Travels beautifully illustrates the passage. 'If we except a few persons who are buried within the precincts of the sanctuaries of their marabutts, the rest are carried out at a small distance from their cities and villages, where a great extent of ground is allotted for the purpose. Each family has a particular part of it walled in like a garden, where the bones of their ancestors have remained for many generations. In these enclosures the graves are all distinct and separated, each of them having a stone placed upright both at the head and feet, inscribed with the name and title (2 Ki. xxiii. 17) of the deceased; while the intermediate space is either planted with flowers, bordered with stones, or paved with tiles. The graves of the principal citizens are further distinguished by having cupolas or vaulted chambers, of three, four, or more square yards, built over them. These different sorts of tombs and sepulchres, with the very walls also of their respective cupolas and enclosures, are constantly kept clean, white-washed, and beautified, and continue to illustrate these expressions of our Saviour, where he compares the scribes, Pharisees, and hypocrites, to '*whited sepulchres, which indeed appear beautiful outward, but are within full of dead* men's *bones, and of all uncleanness.*'

But though the sepulchres of the rich were thus beautified, the graves of the poor were oftentimes so neglected, that if the stones by which they were marked happened to fall, they were not set up again, by which means the graves themselves did not appear; they were ἄδηλα, as St. Luke, ch. xi. 44, § 62, p. 156, expresses it, '*which appear not, and the men that walk over* them *are not aware* of them.'

29. *Ye build the tombs of the prophets, &c.* It was the eulogy of a rabbi by one of his disciples, that he had adorned the sepulchres of Adam and of Abraham. Josephus informs us that Herod most splendidly repaired the sepulchre of David. And we are also told that, in the time of St. Jerome, there were many tombs of the holy men of the Old Testament remaining in Judæa, which undoubtedly had been erected or rebuilt long after their death. Concerning this custom, *see* 1 Mac. xiii. 27—.9.

[30. *If we had been in the days of our fathers.* They professed exceedingly to disapprove the conduct of their predecessors, and avowed that, had they then lived, they would not have concurred therein. Yet they hated the doctrines and precepts which the prophets taught; and rejected with determined scorn and enmity the Messiah whom they predicted; nay, they were even at that time plotting his death! In fact, the dead prophets no longer gave offence to their pride, and interfered with their favourite sins; and it increased their reputation and aided their hypocrisy to appear as their friends; but Christ and his disciples greatly offended and exposed them.]

31. *Ye be witnesses unto yourselves.* μαρτυρεῖτε ἑαυτοῖς, 'ye bear testimony against yourselves.'—*Bloomf.*

Thus we see the *inferential* force of ἐστε, which is as follows:—So then [by this conduct, so similar to that of your fathers], ye bear testimony respecting yourselves, that ye are *true sons* of your fathers, who murdered the prophets, as it is said, ver. 37, p. 320.

32. *Fill ye up, &c.* πληρώσατε τὸ μέτρον, v. w. 4. 'This may, with many of the best commentators, ancient

PRACTICAL REFLECTIONS.

[Mt. xxiii. 27, .8. Let us be living temples, in which the God of peace may be seen manifesting his reconciling grace to men. Not pestiferous charnel houses, full of uncleanness; and the fairer the exterior, the more dangerous. Let not ours be the peace of death, which is deceitful; but the peace enjoyed and manifested by the children of the living God.]

[29—31 *ver.* Let us rather be followers of those who were persecuted for righteousness' sake, than be found with those who proudly boast of the saints, and garnish their sepulchres; manifesting the same self-righteousness, and tendency to creature worship, which led their fathers to resist the reproofs of God's messengers, and bow down to the works of their own hands. By their very conduct, meant for glorification of the martyrs, they bear witness that they are truly the descendants of those that shed their blood.]

32 *ver.* So far from a people taking encouragement to continue in sin, because of the previous longsuffering of God, they ought to be more alarmed, lest judgment, long delayed, should be now the nearer and should also be the heavier when it comes.

33 *ver. See margin.*

MATT. xxiii. 33—.5.

33 *Ye* serpents, *ye* generation γεννηματα of-vipers, how can-ye-escape the damnation
34 κρισεως of hell? Wherefore, behold, I send unto you prophets, and wise-men, and
scribes: and *some* of them ye-shall-kill and crucify; and *some* of them shall-ye-scourge
35 in your synagogues, and persecute *them* from city to city: that upon you may-come all
the-righteous blood shed upon the earth, from *the* blood of righteous Abel unto the

SCRIPTURE ILLUSTRATIONS.

'for the iniquity of the Amorites . . not yet full,' Ge. xv. 16—The whole seed of Ephraim, because of their rebellion against God, having been cast out, the Lord avowed his determination to do the same with the Jews, and commanded the prophet not to pray for them, for he would not hear, Je. vii. 16—2 Chr. xxxvi. 16, 'They mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till *there was* no remedy.'—Stephen witnessed of the Jews, Ac. vii. 51, 'Ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye.'—And they did to him, ver. 57, .8, as their fathers had done to Zechariah, 2 Chr. xxiv. 21—The climax of their guilt appears to have been the forbidding to preach the gospel unto the Gentiles, that they might be saved, 1 Th. ii. 16, 'Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.'

Mt. xxiii. 33. *generation of vipers*—Is. i. 4, 'Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger,'—so the Baptist had addressed them, Mt. iii. 7, § 7, p. 52, 'O generation of vipers, who hath warned you to flee from the wrath to come?'—so Jesus had before characterized them, Jno. viii. 44, 'Ye are of *your* father the devil,' &c.—*see* Paul's summary of the witness of Moses and the prophets, with regard to them, Rom. iii. 12—.9.

how can ye escape, &c.—They could escape only by taking warning at the mouths of the messengers, who, at the hazard of their lives, were about to deliver unto them the Lord's last offers of mercy, Lu. xiii. 8, 9, § 64, p. 174.

damnation of hell—*see* the awful curse of Gehenna, denounced upon Jerusalem, Je. xix. 11, 'Even so will I break this people and this city, as *one* breaketh a potter's vessel, that cannot be made whole again:'—*comp. with* Ps. ii. 9; Is. xxx. 8—14, p. (88); Je. xiii. 12—.4; xix. 12, 'Thus will I do unto this place, saith the Lord, and to the inhabitants thereof, and *even* make this city as Tophet:'—Is. lxvi. 24, 'Their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.'

34. *Wherefore, &c.*—Either for mercy, as directing to the one way of escape from the wrath to come, *see on* ver. 33, and *comp.* Ac. ii. 38—40; iv. 12: or for judgment, as filling up the measure of their fathers, ver. 32, *supra*—The rejection of the offers of mercy, and the murder of the messengers, would aggravate their guilt, and hasten their impending doom—*see on* ver. 35, .6, *infra*.

I send, &c.—Jno. xx. 21, § 95, p. 499, 'As *my* Father hath sent me, even so send I you.'

prophets—as on the day of Pentecost, Ac. ii. 4—11—When also Peter opened up unto them the words of their own prophets, ver. 16, &c.—and afterwards, iii. 13—26.

wise men—as Stephen, 'full of faith and power.'—Ac. vi. 8; ver. 10, 'They were not able to resist the wisdom and the spirit by which he spake.'

scribes—such as Matthew himself, whose gospel appears to have been written primarily for the Hebrews — also the writer of the epistle to the Hebrews, who wrote while the ceremonial law was yet remaining, He. vii. 5, 28; viii. 3—5; but was ready to vanish away, ver. 13—He expounded to them the gospel import of their sacrifices, ix.; as pointing to the one sacrifice for sins, x. 11—.4; and powerfully warned the Jewish Christians against declining from the one way of escape, from the fiery indignation, ver. 26—31.

of them ye shall kill, &c.—Ac. vii. 59, 60, 'They stoned Stephen, calling upon . . . . and saying, Lord Jesus, receive my spirit. . . . Lord, lay not this sin to their charge.'

scourge, &c.—Paul was an example of the truth of this prediction, both as punishing others, Ac. xxvi. 10, .1, and being himself scourged, 2 Co. xi. 24, 'Of the Jews five times received I forty *stripes* save one.'

from city to city—see again as to Saul the persecutor, Ac. ix. 1, 2—and Paul the apostle, xiii. 45, 50; xiv. 5, 6, 19, 20, &c.

35. *upon you may come*—1 Th. ii. 16, 'For the wrath is come upon them to the uttermost.'

righteous blood—rendered so through Jesus Christ, the righteous; otherwise, Rom. iii. 10, 'There is none righteous, no, not one:'

righteous Abel—He. xi. 4, 'By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.' [Marg. *is yet spoken of*.]—With regard to the blood of Abel, God said to Cain, Ge. iv. 10—.2, 'The voice of thy brother's blood crieth unto me from the ground. And now *art* thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; . . . . a fugitive and a vagabond shalt thou be in the earth.'—*Comp.* the foregoing curse upon Cain with the case of the Jews, after having refused Him that speaketh, He. xii. 24, .5, .9—1 Jno. iii. 11, .2, This is the message that ye heard from the beginning, that we should love one another. Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore

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and modern, be accounted an *ironical permission*, often occurring in scripture; such as indignantly hearas the persons addressed to experience the consequences of their wilfulness, as if he had said, "I contend with you no longer, I leave you to yourselves."'—*Bens.*

Mt. xxiii. 33. *Serpents . . . . generation of vipers.* Their subtilty was like that of the serpent.

Damnation of hell. See on ch. v. 22, § 19, p. 124.

[34. *Wherefore, behold, I send unto you, &c.* We have a remarkable instance of our Lord's assuming Divine authority in this his declaration, that the '*prophets, and wise men, and scribes*,' who were to be sent to the unbelieving Jews, would be sent by him. —*Comp.* Lu. xi. 49, § 62, p. 157, where this declaration is recorded as proceeding from the '*wisdom of God*.']

[*Prophets, and wise men.* Our Lord here applies to his apostles and their successors the titles given by the Jews to their prophets and doctors; intimating that *his messengers*, so called in Lu. xi. 49, *ib.*, would be as entitled to the appellation προφήτας (in the sense, *Divine legates* and *inspired interpreters of the will of God*) as were the prophets of old; and would likewise be entitled to the appellations σοφούς, חכמים, and γραμματεῖς, ספרים, as being thoroughly conversant in the scriptures and Divine learning.]

Some *of them ye shall kill, &c. See* Script. Illus.

35. *That upon you may come . . . . upon the earth.* 'Επὶ τῆς γῆς, *upon this land*; meaning probably the land of *Judæa*; for thus the word is often to be understood. The national punishment of all the innocent blood that had been shed in the land, from the

PRACTICAL REFLECTIONS.

[Mt. xxiii. 34. Let us not be boastful because to us the word of God hath been more especially sent, as it was at first unto the Jews. Let us rather consider our greater responsibility.]

Let the true followers of Christ lay their account with meeting the most bitter and persevering persecution from the world, especially under the pretence of zeal for religion.

MATT. xxiii. 36—.8.

blood of-Zacharias son of-Barachias, whom ye-slew between the temple and the altar.
36 Verily I-say unto-you, All these-things shall-come upon this generation επι την γενεαν
37 ταυτην. O-Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them
which-are-sent unto thee, how-often would-I have-gathered-thy children-together, even-
38 as a-hen gathereth her chickens under *her* wings, and ye-would not! Behold, your

SCRIPTURE ILLUSTRATIONS.

slew he him? Because his own works were evil, and his brother's righteous.'

Mt. xxiii. 35. *Zacharias son of, &c.*—spoken of, 2 Chr. xxiv. 20.—2—Zacharias, a prophet to the Jews, after the return from Babylon, appears to have been given the name of the former Zechariah, who prophesied previous to the captivity—*comp.* Zec. i. 1—6, *with* 2 Chr. xxiv. 19, 20.

Zacharias ('*Memorial or remembrance of the Lord*')—was also the name of the father of the Baptist; he, too, was of the priesthood, Lu. i. 5, § 1, p. 2, and appears to have had his name from an ancestor, and it was expected he would transmit the same to his posterity, ver. 59—61, § 3, p. 15; but the name which by Divine appointment was given to his son, *John* ('*Grace of the Lord*'), was expressive of that grace the gospel brings to those who, in truth, receive Him; to whom the Levitical sacrifices pointed, Jno. i. 15—7, 29, §§ 7, 10, pp. 48, 59, 'The Lamb of God, which taketh away the sin of the world.'—Je. xxxi. 34, 'I will forgive their iniquity, and I will remember their sin no more.'—He. viii. 12—To those who have ears to hear, the blood of Jesus speaketh better things than the blood either of Abel or of Zechariah; their blood cried for vengeance, but his speaketh peace, xiii. 20, 1—It, 1 Jno. i. 7, 'cleanseth us from all sin.'

Barachias ('*Blessed of the Lord*')—Aaron and his sons were to bless the children of Israel, saying, 'The Lord bless thee, and keep thee:' &c., Nu. vi. 24—.6—The father of Zechariah, Jehoiada, the high-priest, might well be called *Blessed of the Lord*—2 Chr. xxiv. 16, 'And they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward his house.'

slew, &c.—In addition to other prophetic warnings, to which 'they would not give ear,' 2 Chr. xxiv. 19; ver. 20—2, 'The Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people [probably in the place where his father had pronounced the priestly benediction], and said unto them, Thus saith God, Why transgress ye the commandments of the Lord, that ye cannot prosper?

because ye have forsaken the Lord, he hath also forsaken you. 21, And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the Lord. 22, Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, The Lord look upon it, and require *it*.'—And the Lord did require it, ver. 23—5; xxxvi. 15—.9; and was now again to remember it against Jerusalem, Mt. xxiv. 32—.6, § 86, p. 339.

36. *All these things, &c.*—The curse for shedding the blood of righteous Abel, whereby Cain was made 'a fugitive and a vagabond,' Ge. iv. 11, 2—and the requiring of the blood of Zechariah, the seed of the blessed of the Lord, 2 Chr. xxiv. 22, speedily ensued, ver. 23—5, and in due time brought destruction upon the city and the temple, xxxvi. 17—.9.

generation—The word here used is in the original different from that translated generation in ver. 33, and is the same with that used, Lu. i. 48, § 2, p. 11—It is evidently meant, that the things predicted would happen during the ordinary lifetime of the men then living, so that some of them might see the temple and city destroyed, and the Jews made fugitives and vagabonds; all which came to pass within forty years after, *see* Mt. xxiv. 34, § 86, p. 340.

37—.9. *O Jerusalem, &c.*—These words were before spoken in Galilee, upon the occasion of Jesus being told to depart thence, lest Herod should kill him, Lu. xiii. 34, .5, § 66, p. 172—There is evidently an allusion to the meaning of the name (*The seeing of peace*) both in xix. 42, § 83, p. 264, and here, ver. 39.

sent unto thee, &c.—Not only did she kill the prophets which forewarned of the danger, but stoned the ambassadors of peace, afterwards sent with offers of pardon and reconciliation—such were the apostles, 2 Co. v. 20—*see on* ver. 34, p. 340.

gathered thy children, &c.—*see on* Lu. xiii. 34, § 66, p. 179.

ye would not!—Jesus said to the Jews, Jno. v. 40, § 23, p. 180, 'Ye will not come to me, that ye might have life.'—And as to their brethren, 'all the

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blood of Abel, to the blood of Zechariah, appears to have been visited upon that generation, so extreme were the misery and sufferings endured by the Jews during the siege and destruction of Jerusalem.

[**Mt. xxiii. 35.** *Zacharias son of Barachias.* There can be no doubt but that this is the Zechariah mentioned in 2 Chr. xxiv. 19—21, particularly as he is the last of the prophets whose death is mentioned in the Old Testament. It is true that he is stated in Chronicles to be the son of Jehoiada; but against this objection it is alleged, that Barachias and Jehoiada are names of a similar import, and that among the Jews it was not unusual for the same person to bear two names.]

'All the martyrs from Abel to Zechariah,' seems to have been a *proverb*: and it might naturally arise from observing that Abel was the *first*, and Zechariah, in Chronicles, the *last*, eminently *good men*, of whose *murder* the *scripture* speaks.

The altar. θυσιαστηριον, 'the altar for holocausts,' which stood in the court of the priests, before the entrance of the ναος.

[**36.** *All these things shall come upon this generation.* This expression is not to be interpreted as implying that those individual crimes, which happened before the time of the people then living, would be laid to their charge; but that, with every species of cruelty, oppression, and murder, which had been exemplified in former ages, they of that age would be found chargeable; inasmuch as they had permitted no kind of wickedness to be peculiar to those who had preceded them, but had carefully imitated, and even exceeded, all the most atrocious deeds of their ancestors from the beginning of the world. There is no hyperbole in the representation. The account given of them by Josephus, who was no Christian, but one of themselves, shews in the strongest light how justly they are here characterised by our Lord.—*See* ch. xxiv. 12, § 86, p. 329. The war between the Romans and the Jews, which lasted five years, and ended with the taking and destruction of Jerusalem, began about thirty-three years after the giving of this warning by our Lord. The sufferings of the Jews, both during the war, and at its termination, are unequalled in the history of nations.—*See* Josephus, de Bell. Jud.]

37. *O Jerusalem, Jerusalem, &c.* 'Our Lord here, I apprehend, turns from the scribes and Pharisees to the people at large, the οι ἁγιοι mentioned at ch. xxiii. 1.'—*Bloomf.*—*See on* Lu. xiii. 34, § 66, p. 179.

[*Sent unto thee.* προς αὐτην, 'unto her.' An Eastern mode of construction to use the third pronoun, after the relative, following a first or second person. It prevails in Heb. Arab. Syr.]

As a hen, &c. See on ibid. The metaphor which

PRACTICAL REFLECTIONS.

[**Mt. xxiii. 35, .6.** When we may see so plainly, upon the unbelieving Jews, from that very generation downward, to our own day, the curse of Cain, who was made a fugitive and a vagabond on the earth; and the judgment upon the murderers of Zechariah, on whose account Judah and Jerusalem were given into the hands of their enemies, we may well learn to stand in awe, knowing that God doth not threaten even his most favoured people in vain.]

37 *ver.* Let not a sense of past sin, however grievous, prevent men from taking refuge in Christ, the only covert from the wrath to come: but they may well dread the evil of continued impenitence.

MATT. xxiii. 39.

39 house is-left unto-you desolate *ερημος*. For I-say unto-you, Ye-shall-not-see me henceforth *απ' αρτι*, till ye-shall-say, Blessed *is* he that-cometh in the-name-of-the-Lord.

SCRIPTURE ILLUSTRATIONS.

house of Israel wholly,' so far from desiring for them that salvation for which Jesus was about to lay down his life, the inhabitants of Jerusalem had said unto them, Exe. xi. 15, 'Get you far from the LORD: unto us is this land given in possession.'—The Lord's will, however, was very different from theirs; he meant to gather the outcasts unto himself, 'as a little sanctuary in the countries where they shall come,' ver. 16—And when for this purpose the Lord sent forth his word, as Mt. xxviii. 19, 20, § 96, pp. 363, .4, the Jews would if possible have prevented the word of reconciliation being preached to the outcasts, 1 Th. ii. 16—*see* ver. 32—nay, even those Jews who were willing to receive salvation for themselves, had, with very great difficulty, their hearts enlarged to the purpose of God with regard to the Gentiles—Ac. xi. 19, 'They which were scattered abroad upon the persecution that arose about Stephen travelled . . . preaching the word to none but unto the Jews only.'—Few indeed could enter into the spirit of the inquiry made by the Lord, in the ears of Jerusalem, Je. xiii. 20, 'Where *is* the flock *that* was given thee, thy beautiful flock?' —27, 'Woe unto thee, O Jerusalem! wilt thou not be made clean? when *shall it* once *be*?'

Mt. xxiii. 38. *your house, &c.*—As if in allusion to the words of Israel, when they separated from Judah, 1 Ki. xii. 16, 'What portion have we in David? neither *have we* inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.'—The Jews had repeatedly questioned the right of the Son of God to exercise authority in the temple, as being his Father's house, Jno. ii. 16, 17, & § 12, p. 81; Mt. xxi. 12, 23, §§ 83, .4, pp. 276, .82, and now he left it to them, as *their* house: it was desolate, deserted not only by the people, but also by the God of Israel: He, the King, upon his throne, the mercy-seat over the ark of the covenant, had been accustomed to give audience to the high priest, as bearing upon his shoulders and his heart, the names of the twelve tribes of Israel, Ex. xxviii. 11, .2, 21, .9, 30; who were now scattered abroad, 2 Ki. xvii. 18—23; Ja. i. 1, and to appearance lost, but whom the Redeemer of Israel had come to seek and to save, Eze. xxxiv. 6, 11—.5—The glory which had filled the house was now departing, as representing which, Jesus, as the conclusion of the present address, Mt. xxiv. 1, § 86, p. 323, 'went out, and departed from the temple?'—They were now to be left to reap the fruit of their own crafty counsel, when they said, Jno. xi. 48, § 58, p. 132, 'If we let him thus alone, all *men* will believe on him: and the Romans shall come and take away both our place and nation.' —They chose 'the overspreading of abominations' that were to 'make desolate,' Da. ix. 27; Mt. xxiv. 15, § 86, p. 330, in place of the covering wings of Jehovah, Ps. xvii 8; lvii. 1; xci. 1, 4—They rejected the proffered protection of the Prince of Peace, Mt. xxiii. 37, p. 320, *supra*; and now were the things belonging to their peace to be taken away, Lu. xix. 42, § 82, p. 264.

39. *Ye shall not see, &c.—see on* Lu. xiii. 35, § 66.

till ye shall say, &c.—Not until they are waiting for God's 'Son from heaven,' 1 Th. i. 10, found among those looking for Him to 'appear the second time without sin unto salvation,' He. ix. 28, can the Jews see peace—*see* how Peter charges them with their guilt, Ac. iii. 13—.8, and presents the terms of pardon and peace, ver. 19—21, with the awful threatening, ver. 22—4, and again the offer of the common salvation, ver. 25, .6.

Blessed is he that cometh, &c.—Ps. cxviii. 26—Our Lord seems here to allude to the conduct of the Pharisees, Lu. xix. 39, § 82, p. 263, and of the chief priests and scribes, Mt. xxi. 15, .6, § *ib.*, p. 266—Until they repented—until the cry which they had forbid others to make was found in the mouth of the inhabitants of Jerusalem, it should see him no more—Mal. iii. 1, 2, 'Behold, he shall come, saith the LORD of hosts. But who may abide the day of his coming?'—He. x. 37, 'Yet a little while, and he that shall come will come, and will not tarry.'—Rev. iii. 20, 'Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.'—xxii. 20, 'He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.'

NOTES.

our Lord uses here is a very beautiful one. When the hen sees a beast of prey coming, she makes a noise to assemble her chickens, that she may cover them with her wings from the danger. The Roman *eagle* is about to fall upon the Jewish state; nothing can prevent this but their conversion to God through Christ. Jesus cries throughout the land, publishing the gospel of *reconciliation*; they would not *assemble*, and the *Roman eagle* came and destroyed them.

Mt. xxiii. 37. *Ye would not!* For more than two thousand years these people engrossed the peculiar regard of the most beneficent Providence; and during the *three* years of our Lord's ministry, his preaching and miracles had but one aim—the salvation of this disobedient people. For *their* sakes, he who was *rich* became *poor*, that they through *his poverty* might be *rich*. For *their* sakes he made himself of *no reputation*, and took upon him the form of a *servant*, and became obedient unto *death*, even the death of the cross.

38. *Behold, your house, &c.* *O οἶκος, the temple.* This is certainly what is meant. It was once the Lord's *temple*, *God's own house*; but now he says, *your temple*, or *house*, to intimate that God had *abandoned* it.—*See on* ver. 21, p. 316.

[39. *Ye shall not see me henceforth.* *Ἀπ' ἄρτι* here, as in some other places, signifies not '*henceforth*,' but '*after a while*,' i. e., after a little time is past, after my ascension, ye shall not see me till I return to take vengeance in the direful calamities which are about to come upon this generation. *Ἀπ' ἄρτι* is used in this sense, Jno. i. 51, § 10, p. 73, referring to Ac. i. 9. It is also in the sense of, '*not a little while*,' Jno. xiv. 19, and xvi. 16, § 87, pp. 383, 395; so Mt. xxvi. 64, § 89, p. 429. In Jno. xiii. 19; xiv. 7, § 87, pp. 370, 381, it seems to be only an expletive, like *ἄρτι or νῦν*.]

PRACTICAL REFLECTION.

[Mt. xxiii. 39. Jerusalem can never see peace, until she seek to be at peace with God in Christ, receiving with thankful welcome the messengers of peace. We should do good to the Jews, as we have opportunity; but we can never expect for them abiding peace and prosperity while they remain in rebellion against their rightful Sovereign, in whom alone there is salvation for them and for us. The greatest kindness we can shew them is, perseveringly to approach them in the name of the Lord, beseeching them to be reconciled unto God, through the blood which was shed upon Calvary.]

[Mt. xxiii. From the third to the thirtieth verse is exposed everything that commonly passes in the world for religion, wherehy the pretenders to it keep both themselves and others from entering into the kingdom of God; from attaining, or even seeking after those tempers in which alone true Christianity consists. As, I. Punctuality in attending on public and private prayer, ver. 4—14. II. Zeal to make proselytes to our opinion or communion, though they have less of the spirit of religion than before. ver. 15. III. A superstitious reverence for consecrated places or things, ver. 16—22. IV. A scrupulous exactness in little observances, though with the neglect of justice, mercy, and faith, ver. 23, .4. V. A nice cautiousness to cleanse the outward behaviour, and especially of ceremonial observances, to the neglect of inward purity, ver. 25, .6—VI. A specious face of virtue and piety, covering hypocrisy and villany, ver. 27, .8. VII. A professed veneration for all good men, except those among whom they live, ver. 29, 30.]

This most eloquent, most appalling, and terrible of all discourses ever delivered to mortals, was pronounced in the temple, in the presence of multitudes. Never was there more faithful dealing, more terrible reproof, more profound knowledge of the workings of hypocrisy, or more skill in detecting the concealments of sin. This was the last of Christ's public discourses; and it is a most solemn summary of all that he ever had said, or had to say, of a wicked and hypocritical generation.

O, HOW AMAZING IS THE FOLLY OF THE WICKED, WHO WEARY OUT THE FORBEARANCE OF GOD, AND PERISH IN THEIR SINS!

THE RUIN OF THE JEWS WAS NOT FROM THE FAILURE OF CHRIST'S MERIT, BUT FROM THEIR OBSTINATE UNBELIEF.

SECTION 86.—(G. 78—81.)—[*Lessons* 82—.4.*]—AS JESUS IS LEAVING THE TEMPLE, ONE OF HIS DISCIPLES OBSERVES TO HIM UPON THE BUILDINGS. JESUS' REPLY. THE PROPHECY UPON MOUNT OLIVET, DELIVERED TO FOUR OF THE APOSTLES, PETER AND ANDREW, JAMES AND JOHN. THE PARABLES OF THE SERVANT WHO BEAT HIS FELLOWS, OF THE TEN VIRGINS, OF THE TALENTS, AND OF THE SHEEP AND THE GOATS, DESCRIBING THE JUDGMENT OF THE NATIONS. JESUS REFERS TO THE NEARNESS OF THE PASSOVER. THE COUNCIL OF THE JEWS DELIBERATE ON THE MODE OF APPREHENDING JESUS. JUDAS ISCARIOT COVENANTS WITH THEM TO BETRAY HIM. THE LAST TWO DAYS OF JESUS' MINISTRY. —Matt. xxiv. 1—xxvi. 1—5, 14—.6. Mark xiii. 1—xiv. 1, 2, 10, .1. Luke xxi. 5—xxii. 1—6. —*See* Addenda, pp. 358—.61.

INTRODUCTION AND ANALYSIS.

Mt. xxiv. 1. Mk. xiii. 1. Lu. xxi. 5. Jesus having plainly intimated that the national guilt, which had been accumulating for ages, was to be visited upon that very generation, when Jerusalem would be peculiarly exposed to judgment, and the temple be made desolate, as having been deprived of the Divine presence; he now, as if expressing in act what he had declared in word, departs from the temple. While he is departing, his disciples attempt to draw his attention to the strength and beauty of the buildings, and the costly gifts wherewith the temple was adorned. Was it possible a place so glorious, and which he had but recently claimed as his Father's house, was about to be abandoned to the spoiler?

— xxiv. 2. — xiii. 2. — xxi. 6. Jesus assures his disciples that all which they now admiringly contemplate, is to be so overwhelmed, that '*there shall not be left one stone upon another.*'

— xxiv. 3. — xiii. 3, 4. — xxi. 7. As Jesus is sitting '*upon the mount of Olives over against the temple,*' four of his disciples come to him privately, desiring to be more particularly informed concerning those astonishing changes of which he had spoken. Their inquiries seem to be these—

First. '*When shall these things be?*'

Second. '*What* shall be *the sign of thy coming*'?

Third. '*And of the end of the world?*'

In order to understand the answers that follow, it is necessary to understand the questions proposed. 'The disciples, in asking, '*When shall these things be?*' referred of course to the things which Jesus had spoken respecting the desolation of the temple, and destruction of Jerusalem.† To the same things our Lord refers, when he answers the question, Mt. xxiv. 32—.5, p. 338.

When they asked the SECOND question, '*What* shall be *the sign of thy coming*'? we can hardly suppose them to inquire respecting what is commonly understood by our Lord's Second Advent; for as yet they do not seem to have apprehended what he had told them regarding his departure, and could therefore have scarcely asked concerning his return; but it was natural for them to ask, What is to be the sign of thy presence? How may men know where to gather together unto thee, if the temple, the great central point for the nation, be removed? Our Lord, in answering this question, speaks of signs of various kinds—forewarning them of the ensigns they were to flee from or avoid; and at length, speaking of the sign of the Son of man in heaven, when the great gathering together of the elect by his angels will take place, Mt. xxiv. 15—31, p. 330. ‡

— xxiv. 4—6. — xiii. 5—7. — xxi. 8, 9. Our Lord, in replying to his disciples, commences with warning against those who, coming in his name, will preach only themselves; there will be '*wars and rumours of wars:*' '*but the end is not yet.*'

— xxiv. 7, 8. — xiii. 8. — xxi. 10, .1. The judgments begin to thicken; wars, famines, pestilences, earthquakes, and fearful sights. The end is now more near, but still *these* are [only] *the beginnings of sorrows.*'

Mt. xxiv. 9. Mk. xiii. 9—11. Lu. xxi. 12—.5. Now, although their countrymen, the Jews, may have lost the power to persecute, they, as being Christians, '*shall be hated of all nations.*' Their being brought before kings and rulers will, however, be overruled for good; and they are to leave their defence entirely in the hands of God, who will give them '*a mouth and wisdom, which all*' their '*adversaries shall not be able to gainsay nor resist.*'

— xxiv. 10—4. — xiii. 12, .3. — xxi. 16—.9. The disciples are warned with regard to worse enemies than those without: brethren will become offended; will betray and hate one another, persecuting even unto death their nearest relatives. They are also to be tempted by false prophets, who '*shall deceive many*': also, by abounding iniquity, on account of which '*the love of many shall wax cold.*' By these trials of their faith, hope, and charity, their patience might be tried to the utmost; but he who throughout them all continues faithful, will, in the morning of the resurrection, be found to have lost nothing; he will be infinitely a gainer. And when '*this gospel of the kingdom shall*' have been '*preached in all the world for a witness unto all nations; . . . . then shall the end come.*'

— xxiv. 15—31. — xiii. 14—27. — xxi. 20—.8. OUR LORD NOW PROCEEDS TO SPEAK OF THE SECOND POINT OF INQUIRY—THE SIGN OF HIS PRESENCE; THAT WHEREBY IT SHOULD BE KNOWN WHERE TO GATHER TOGETHER UNTO HIM.

— xxiv. 15—22. — xiii. 14—20. — xxi. 20—.3. First, he warns them of the woe to be experienced by those found in Jerusalem when given her choice, as seeking rest under the Romans, to the rejection of Him who would have gathered her children into peace. The approach of their chosen protector, the Roman eagle, was to be the sign of dispersion, instant, speedy, and universal;—of tribulation unexampled, and destruction so severe, as that, were it to continue, the whole race would be extirpated: but for the sake of his chosen people God will shorten the days.

———— — xxi. 24. Jesus foretells that the Jews will be destroyed, and carried captive from off the land, and Jerusalem be trodden under foot of the Gentiles, until the times of the Gentiles are fulfilled.

— xxiv. 23, .4. — xiii. 21, .2. ———— Jesus warns against being deceived by false reports of the presence of Christ here or there; and tells, there would be '*false Christs, and false prophets,*' shewing great signs and wonders, calculated to deceive, if possible, '*the very elect.*'

— xxiv. 25—.8. — xiii. 23. ———— The disciples of Christ being forewarned, are not to be deceived by any pretended gathering together unto him, whether in the open country or in the secret chamber:—*First.* Because his coming will be as the lightning, shining from the east even unto the west.

* Lesson 82, in the '*System of Graduated Simultaneous Instruction,*' is Mt. xxiv. 1—44; Mk. xiii. 1—37; Lu. xxi. 5—36.

† 'The answer to this question is contained between ver. 4 and ver. 14, inclusive, in St. Matthew.'—*Greswell.*

‡ 'The remaining part of this second question, whether actually put, and actually intended by the inquirers, as a third, is yet answered by our Lord as an independent question, from ver. 29—31, inclusive.'—*Ibid.*—*See foot notes,* pp. 331, .6, *infra.*

GIVE GLORY TO THE LORD YOUR GOD, BEFORE HE CAUSE DARKNESS, AND BEFORE YOUR FEET STUMBLE UPON THE DARK MOUNTAINS, AND, WHILE YE LOOK FOR LIGHT, HE TURN IT INTO THE SHADOW OF DEATH, AND MAKE IT GROSS DARKNESS.—Jer. xiii. 16.

INTRODUCTION AND ANALYSIS—*continued.*

Second. Because every gathering together of the Jews would only be unto a further destruction; wherever the body of them is found, the eagles will also be gathered together to devour.

Mt. xxiv. 29. Mk. xiii. 24, .5. Lu. xxi. 25, .6. Jesus speaks of the fearful signs which are to succeed the great tribulation.

— xxiv. 30. ——— ——— '*Then shall appear the sign of the Son of man in heaven: . . . then shall all the tribes of the earth mourn,*'

— xxiv. 30. — xiii. 26. — xxi. 27. Then '*they shall see the Son of man coming in the clouds of heaven,*' &c.

— xxiv. 31. — xiii. 27. ——— By the agency of the angels, and '*with a great sound of a trumpet,*' his redeemed will be gathered together '*from the four winds,*' and '*from the uttermost part of the earth to the uttermost part of heaven.*'

——— ——— — xxi. 28. Heavy and grievous as are the evils foretold, they will be overruled for good, as giving an assurance that all else predicted will take place, even unto the full development of our redemption in Christ.

— xxiv. 32, .3. — xiii. 28, .9. — xxi. 29–31. As from the budding of the fig tree it may be known that summer is approaching, so from the coming upon Jerusalem of the judgment threatened, we may be well assured that all else will take place according as our Lord has foretold.

— xxiv. 34, .5. — xiii. 30, .1. — xxi. 32, .3. The things predicted respecting the destruction of the temple, the fulfilment of which is to give, to all generations, a token of the truthfulness of God, Jesus assures his disciples will take place ere the present generation have left the earth.

——— ——— — xxi. 34–6. A warning is given to the followers of Jesus, not at any time to be betrayed into dreamy listlessness by the pleasures of life, or by prevailing example: it is needful that thes ever watch and pray, that they may escape all '*these things,*' and '*stand before the Son of man.*'

Mt. xxiv. 36–9. Mk. xiii. 32, .3. Lu. xxi. — Having clearly predicted the time of the destruction of the temple, &c.—*comp.* Mt. xxiii. 36, § 85, p. 320; xxiv. 1, 2. and the first question of the disciples, ver. 3, *with* ver. 34—our Lord now proceeds to speak of another time, the day of his coming. The hour of his appearing is not made known unto men. It is in the keeping of the Father, and will come upon the world like the flood in the days of Noah. Many will have their hearts and their hands fully occupied with the business and cares of the present life, and be altogether unprepared for the presence of the Son of man.

— xxiv. 40–2. ——— ——— At the Second Advent of Christ there will be in the same field, and in the same domestic employment, those of whom one shall be taken, and another left.

——— — xiii. 34–6. ——— Our Lord likens himself to a man taking a far journey, after giving '*authority to his servants, and to every man his work.*'

— xxiv. 43. ——— ——— They are by the prophetic word faithfully forewarned of all coming danger; and are to have that care for the house of their Lord, as he himself would, were he personally present.

— xxiv. 44. — xiii. 37. ——— Again they are warned to be ready; '*for in such an hour as ye think not the Son of man cometh.*' The porter was particularly admonished to watch, but none are exempted from this duty. '*What I say unto you I say unto all, Watch.*'

No. 86.—(G. 78.)—[*Lesson* 82.]—*As Jesus is leaving the temple, one of his disciples observes to him upon the buildings. Jesus' reply. The prophecy upon mount Olivet, delivered to four of the apostles, Peter and Andrew, James and John. On the mount of Olives.*

Matt. xxiv. 1—44.	Mark xiii. 1—37. (Ch. xii. 44, § lxxxv. p. 309.)	Luke xxi. 5—36. (Ch. xxi. 4, § lxxxv. p. 309.)
1 [a]And Jesus went-out, and departed from the temple; [b] and [c]his disciples came-to *him for* to-shew him the buildings of-the temple. [d]	1 [b]And as-he-went-out [e] of the temple, [e] one of his disciples saith unto-him, Master, see what-manner-of stones and what buildings *are here!*	[d]And as-some-spake 5 of the temple, how it-was-adorned with-goodly stones and gifts [ανατηματσι,] [e]

SCRIPTURE ILLUSTRATIONS.

Mt. xxiv. 1. *departed, &c.*—Our Saviour thus gave in action, a farther expression of the sentence he had pronounced in word, ch. xxiii. 38, § 85, p. 320—so when he had spoken of the Jews being left in darkness, Jno. xii. 36, § 82, p. 269, he 'departed, and did hide himself from them.' — *Comp. with* Je. xiii. 15—.7.

to shew him, &c.—He had just before predicted that the desolation of the temple should take place in that very generation, ch. xxiii. 36—.8, § 85, p. 320.

NOTES.

Mt. xxiv. 1. *To shew him the buildings of the temple.* That is, to draw his attention to the magnitude, the splendour, the apparent solidity and stability of that magnificent structure.—*See* § 1, p. 8, ADDENDA, '*The temple,*' and § 82, p. 270.

[Mk. xiii. 1. *What manner of stones.* 'These were indeed stupendous; in proof of which the commentators adduce Josephus, Ant. xv. 11, 3; Bell. v. 5, 6; whence it appears that the stones of the temple were some of them forty-five cubits in length, five in depth, and six in breadth. It is strange, however, they did not see that the latter account, as far as it regards the *dimensions* of the stones, makes the former one seem almost incredible. For it represents them as only about twenty-five cubits in length, eight in height, and about twelve in breadth. It is not so much the excessive *length* spoken of (for in Bell. i. 21, 6, Josephus speaks of the stones of Strato tower as some of them fifty feet long, nine high, and ten broad) as the *disproportion in breadth*, which affords room for suspicion. And as this account differs so materially from the *other* in Josephus, I cannot but suspect that for μ' we should read κ', which will make the number *twenty-five*. Thus the two accounts will exactly tally. The exclamation of the apostles here is illustrated by what Josephus says at Bell. v. 5, 6, namely, that the whole of the exterior of the temple, both as regarded stones and workmanship, was calculated to excite astonishment (ἐκπλήξειν). —*Comp.* 1 Ki. ix. 7.'—*Bloomf.*]

Lu. xxi. 5. *And gifts,* ἀναθήμασι. Such gifts or presents made to God as might be hung up and exposed to open view. Such was the golden vine which Herod gave, as Josephus relates. Anciently warriors dedicated to their gods the spoils of war, the shields, and helmets, and armour, and garments of those slain in battle. These were suspended in the temples of their gods.

MATT. xxiv. 2—4.	MARK xiii. 2—5.	LUKE xxi. 6—8.
2 And Jesus said unto-them, See-ye not all these-things?	2 And Jesus answering said unto-him, Seest-thou these great buildings?[f]	he-said,
	[f] *As for* these-things which ye-behold, 6 the-days will-come, in the-which[g]	
[g] verily I-say unto-you, There-shall-not-be-left here one-stone upon another, that shall-not-be-thrown-down	there-shall-not-be-left one-stone upon another, that shall-not-be-thrown-down *καταλυθηση.*	there-shall-not-be-left one-stone upon another, that shall-not-be-thrown-down *καταλυθησεται.*
3 And as-he-sat upon the mount of Olives,[h]	3 And as-he-sat upon the mount of Olives [h] over-against the temple, Peter and James and John and Andrew asked him privately,[i]	
the disciples came-unto him privately, saying, [k] Tell us, when shall-these-things-be? and what *shall be* the sign *το σημειον* of-thy coming *της σης παρουσιας,* and of the end of-the world *και της συντελειας του αιωνος?*[l]	4 Tell us, when shall-these-things-be? and what *shall be* the sign *το σημειον* [l] when all these-things shall *μελλη* be-fulfilled *συντελεισθαι?*	And they-asked him, 7 [i] saying, Master,[k] but when *ποτε ουν* shall-these-things-be? and what sign *το σημειον will there be* when these-things shall *μελλη* come-to-pass *γινεσθαι?*
4 [m]*And Jesus answered and-said unto-them, Take-heed -that no man	5 And Jesus answering them began to-say, Take-heed lest any-*man*	And he said, Take-heed 8 that-ye-be-not-

SCRIPTURE ILLUSTRATIONS.

Mt. xxiv. 2. *See ye not,* &c.—As deserted by the God of Israel, the outward adornings of the temple were only to make the judgment of God in its destruction the more conspicuous—*comp.* Mk. xiii. 2; Lu. xxi. 6, *supra—see on* Mt. xxiii. 37—9. § 85. p. 320.

3. *mount of Olives*—Zec. xiv. 4. 'And his feet shall stand in that day upon the mount of Olives,' &c.

the disciples—Mk. xiii. 3. 'Peter and James and John and Andrew'—the last mentioned was one of the first two followers of Jesus, Jno. i. 40—2. § 10, p. 71—The other three were those chosen by Jesus to 'see the Son of man coming in his kingdom,' and hear the Father's acknowledgment of Christ on the holy Mount, Mt. xvi. 28, § 50, p. 44; xvii. 1—5, § 51.

these things, &c.—the things which Jesus had just predicted, the destruction of the temple, even to the overturning of every one of those stones upon which their admiration was fixed, Mk. xiii. 1—'These things' may also include the things he had before said should happen to that generation—Jesus speaks of various signs, Mt. xxiv. 15—29, and of '*The Sign,*' ver. 30.

thy coming—see INTROD., and ver. 27, *infra,* p. 336.

end of the world—the fulfilling of the age—This phrase occurs only in the two books which were written, as is supposed, primarily for Jewish believers, ch. xiii. 39, 40, 49. § 33; xxviii. 20, § 96; and He. ix. 26.

4. *Take heed, &c.*—De. xi. 16, 17. 'Take heed to yourselves, that your heart be not deceived, and ye turn aside, ... and . . . . ye perish quickly from off the good land which the LORD giveth you.'—Is. vii. 4, 'Take heed, and be quiet;'—9. 'If ye will not believe, surely ye shall not be established.'—Eph. v. 6, 'Let no man deceive you with vain words:'—Col. ii. 8—18, 'Beware,' &c.—2 Th. ii. 3, 'Let no man deceive you by any means:' (as to the time of Christ's Second Advent.)

NOTES.

Mt. xxiv. 2. *Not be left . . . one stone.* The Jewish writers themselves acknowledge that Terentius Rufus, who was left to command the Roman army, tore up with a ploughshare the foundations of the temple.

3. *And of the end of the world.* Rather, of the conclusion of this age; for so the words *συντελεια του αἰωνος* may be rendered. *Comp.* Heb. ix. 26, where the phrase *συντελεια των αἰωνων,* though not *του αἰωνος,* occurs to denote a period or point of time in the world's existence, at which the Son of God appeared in the flesh to do away sin, by his one sacrifice of himself, once offered; a period which might well be called a *συντελεια των αἰωνων,* if it was, ... a cardinal division of time in the existence of the world; when two-thirds of that existence were elapsed, and one-third still remained to elapse, before the consummation of the whole.—*See also* 1 Co. x. 11.'—*Greswell.*

PRACTICAL REFLECTION.

[Mk. xiii. 1, 2. Riches, beauty, and strength, all which the temple eminently possessed, could give to it no security, when the Lord was departed therefrom. All only rendered its fall the more remarkable, and made more plainly to appear the truthfulness of the Foundation upon which believers are built up an holy temple to the Lord.—*See* Eph. ii. 20, 1.]

[m] 'The first division of this prophecy, following Matthew, is from ver. 4—14, inclusive'—'Combining together the three accounts, each of two of which specifies *one* particular among this class of events, omitted by the rest, we obtain the following division of the events themselves in the following order:—*firstly,* false Christs; *secondly,* wars and rumours of wars; or, as St. Luke expresses it, wars and commotions (ἀκαταστασίας); *thirdly,* the rising of "nation ... against nation, and kingdom against kingdom," which are classed apparently together, as events of the like kind in *genere,* though different in *specie*; *fourthly,* "great earthquakes" in such and such places (*κατα τόπους*), "famines, and pestilences," which likewise are classed apparently together, as events of a kindred nature, and consequently admitting of being differently specified in the order of succession: St. Matthew places "earthquakes" last, St. Mark and St. Luke placing them first—but both St. Matthew and St. Luke, who only mention pestilences as well as famines, concurring in placing the former after the latter; *fifthly,* "troubles" (*ταραχαί*), specified by St. Mark alone, in conjunction with the other particulars of the *fourth* class, but posterior to them; *sixthly,* "fearful sights" (*φόβητρα*), "and signs ..... from heaven" (*σημεῖα ἀπ' οὐρανοῦ*), specified by St. Luke. (This is the first member of the first division of the prophecy, ver. 4—14.)'—*Greswell on the Parables,* Vol. v. p. 224.

THE RECOLLECTION OF THE PRESENCE OF GOD IS AN EXCELLENT MEANS OF PRESERVING US FROM SIN. ON EARTH THE SAINTS MUST WALK, WORK, AND WATCH IN THE WHOLE ARMOUR OF GOD.

MATT. xxiv. 5—7.	MARK xiii. 6—8.	LUKE xxi. 9, 10.
deceive πλανησ͞ν you.	deceive πλανησ͞ν you:	deceived πλανηθητε:
5 For many shall-come in my name, saying, I am Christ ὁ Χριστος;	6 for many shall-come in my name, saying, I am *Christ;*	for many shall-come in my name, saying, I am *Christ;* and the time καιρος draweth-near ηγγικε:
and shall-deceive many.	and shall-deceive many	go-ye not therefore after them.
6 And ye-shall μελλησετε hear-of wars and rumours of-wars: see that ye-be-not-troubled θροεῖσθε: for all-*these-things* must come-to-pass γενεσθαι, but the end τελος is not-yet ουπω.	7 And when ye-shall-μελλησετε hear-of wars and rumours of-wars, be-ye-not-troubled θροεῖσθε: for *such-things* must needs be γενεσθαι; but the end τελος *shall* not-*be*-yet ουπω.	But when ye-shall- 9 hear-of wars and commotions ακαταστασιας, be-not-terrified πτοηθητε: for these *things* must first come-to-pass γενεσθαι; but the end τελος *is* not by-and-by ευθεως. Then said-he unto-them, 10
7 For nation shall-rise against nation, and kingdom against kingdom:	8 For nation shall-rise against nation, and kingdom against kingdom:	Nation shall-rise against nation, and kingdom against kingdom:

SCRIPTURE ILLUSTRATIONS.

Mt. xxiv. 4. *deceive you*—**Je. xxix. 8—19,** 'Let not your prophets and your diviners, that *be* in the midst of you, deceive you,' &c.

5. *in my name*—**ch. vii. 22, § 19, p. 141.**

I am Christ—or *the Christ*—**ver. 24, p. 335,** 'For there shall arise false Christs,' &c.—Believers' are the body of Christ, and members in particular,' **1 Co. xii. 27;** but none of them is THE CHRIST, or Master over the others: against which presumption, Jesus repeatedly warned his disciples, **Mt. xxiii. 8—10, § 85, p. 314.**

Lu. xxi. 8. *the time draweth near, &c.*—**1 Jno. ii. 18.**

go ye not . . . . after them—**Ac. xx. 30, .1,** 'Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch,'—*see also* **2 Co. xi. 13—.5, 20.**

Mt. xxiv. 6. *rumours, &c.*—**Eze. vii. 26,** 'Mischief shall come upon mischief, and rumour shall be,' &c.

be not troubled—As the disciples were not to be drawn, ver. 4, 5, so neither were they to be driven from their confidence in the Lord, **1 Th. iii. 3, 4—Ps. cxii. 7,** 'He shall not be afraid of evil tidings: his heart is fixed, trusting in the LORD.'

7. nation shall rise against nation, &c.—'A sword,' one of the four sore judgments threatened, **Lev xxvi. 25—.8; Eze. xiv. 17, .8**—This killing of one another is represented by the Red horse, &c., under the second seal, **Rev. vi. 4.**

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Mt. xxiv. 5. *Many shall come in my name. See on* ver. 23, p. 334. 'The substantial agreement with which leaves no doubt that both relate to the same subject, and inculcate the same caution, and therefore with a reference to the same time, and to the same effect.' 'The first instance of the appearance of any person among the Jews, who would answer to the description of a false Christ, occurs U.C. 797, or 798, A.D. 44, .5, fourteen or fifteen years after the ascension.'—*Greswell on the Parables*, pp. 367, .81.

6. *Wars and rumours of wars.* 'It is a singular coincidence that, as there were three Roman emperors, and no more, between the time of Tiberius, in the sixteenth of whose reign the prophecy was delivered, and the time of the destruction of Jerusalem, Caius, Claudius, and Nero, the two first of these, almost at equal distances of time asunder, menaced the Jews with a war, which to the eye of human observation seemed all but inevitable, and the last actually carried it into effect. On the first occasion, nothing but the opportune assassination of Caius, and on the second, nothing but the most active exertions on the part of the principal men among the Jews, and the timeliest submission on the part of the nation at large, saved them from the impending danger, Caius having already commanded the president of Syria, Petronius, to carry his orders for the erection of his statue in the temple into execution at the point of the sword: Claudius having in some measure declared war against the Jews as it was, by ordering all the Jews to quit Rome and Italy within a given time. The time of the first of these events was U.C. 793, .4, A.D. 40, .1; that of the second, U.C. 802, A.D. 49.'—*Ibid.* p. 391.

7. Nation shall rise against nation. 'This is the *third* class of events. The words, "*nation against nation*," (*εθνος επι εθνος*), might evidently be assumed to denote people of one race in opposition to those of another; such as the Gentile in contradistinction to the Jew. . . . . This requires to be understood of those scenes of turbulence, insurrection, sedition, and bloodshed, in which Jew as such should hereafter be seen engaged with Gentile as such, ... and consisted in the conflict of opposite national distinctions, or opposite religious denominations, in which Gentiles were commouly the aggressors, and which conflicts were most disastrous to the Jews.'—*Ib.* pp. 229, .30.

At Cæsarea the Jews and Syrians contended about the right of the city, when the Jews were expelled, and twenty thousand slain. The Jewish nation flew to arms, and ravaged the cities and villages of the Syrians, slaughtering immense numbers.—*See* ADDENDA, p. 360.

Kingdom against kingdom. This portended the open wars of different *tetrarchies* and *provinces*

PRACTICAL REFLECTIONS.

[**Mt. xxiv. 4, 5.** One of the first duties to which the Christian has to attend is, to take heed that no man deceive him; that he clearly distinguish those who preach themselves from those who point to Jesus as the Christ; and that he be not led away with the many, but closely follow Christ as his Leader.]

[**6, 7** *ver.* Where the Prince of Peace is rejected, wars and commotions may be expected: but let not the servant of God be thereby driven from his post, till he know it to be his Master's pleasure he should leave it. The very contentions of the enemy, like those between the Jews and the Romans, may only allow the Christian the more quietly to carry onward the work of peace.]

NOW THE GOD OF HOPE FILL YOU WITH ALL JOY AND PEACE IN BELIEVING, THAT YE MAY ABOUND IN HOPE, THROUGH THE POWER OF THE HOLY GHOST.—Rom. xv. 13.

MATT. xxiv. 8, 9.	MARK xiii. 9.	LUKE xxi. 11, .2.
[w]and there-shall-be famines, and pestilences, and earthquakes	and there-shall-be earthquakes	and [*] great earthquakes
σεισμοι, in-divers places	σεισμοι in-divers places	σεισμοι shall-be in-divers places
κατα τοπους.[v]	κατα τοπους, and there-shall-be famines and troubles ταραχαι:	κατα τοπους, and famines, and pestilences: [v]and fearful-sights φοβητρα and great signs shall-there-be from heaven.[w]
8 [w]All these *are* the-beginning of-sorrows	these *are* the-beginnings of-sorrows ωδινων.	
	9 [x]But take-heed-to yourselves;[y]	But [y]before προ all these, they-shall-lay their hands on you, and persecute *you*,[z]
9 Then shall-they-deliver-[+]	[z]for they-shall-deliver-	delivering-

SCRIPTURE ILLUSTRATIONS.

Mt. xxiv. 7. *famines* — threatened against Israel, Le. xxvi. 19—21, and against Jerusalem, Eze. xiv. 13, 14—represented by the Black horse, &c., under the third seal, Rev. vi. 5, 6.

pestilences—threatened against Israel, Le. xxvi. 16—8—and Jerusalem, Eze. xiv. 19—21—represented by the Pale horse, &c., under the fourth seal, Rev. vi. 7, 8.

8. *of sorrows* — ωδινων — Severe afflictions are frequently compared by the psalmist and prophets to the pangs of child-birth—*see* t) . LXX.; Ps. xlviii. 6; Is. xiii. 8; lxvi. 7; and Je. xxx. 6, 7.

Lu. xxi. 12. *persecute, &c.*—The first Christians were persecuted, He. x. 32, 3; 1 Th. ii. 14, .5; 1 Pe. iv. 12;

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against each other. 1st. That of the *Jews* and *Galileans* against the *Samaritans*, for the murder of some *Galileans* going up to the feast at Jerusalem, while *Cumanus* was procurator. 2ndly. That of the whole nation of the *Jews* against the *Romans* and *Agrippa*, and other allies of the Roman empire; which began when *Gessius Florus* was procurator.

'It would be irrelevant to interpret the prediction of the civil wars which should take place in course of time between the successive competitors for the Roman purple, Nero and Galba, Galba and Otho, Otho and Vitellius, Vitellius and Vespasian, for these were the contests of Gentiles with Gentiles, ... the fact of which also did not begin to be verified until a year and a half after the commencement of the Jewish rebellion.'—*Greswell: und see* ADDENDA, p. 358.

Mt. xxiv. 7. *And there shall be famines.* 'There was a famine foretold by Agabus, Ac. xi. 28, which is mentioned by Tacitus, Suetonius, and Eusebius. Its presence was likely to be felt more severely in Judæa than elsewhere, because it set in immediately after a sabbatic year, U.C. 794, .5, *ab autumno*.'—*Ibid.*—*See* NOTE, p. 261.

Earthquakes. 'This is the *first* among the fourth class of events. The word σεισμοι in this verse cannot refer to the commotions and insurrections mentioned above, as some commentators assert. From the deficiency of our historical materials, we are not able to recite any recorded instances which actually came to pass in Judæa before the necessary point of time to serve the purpose of a sign, or a presage of the approaching visitation of the Jews. Contemporaneous history makes mention of several before and after the time of the delivery of the prophecy, oftentimes very disastrous in their effects, so as truly to deserve the name of *great*, and oftentimes affecting the neighbourhood of Judæa, if not of Judæa itself; and Josephus describes a memorable instance of the same kind of natural phenomenon in the very vicinity of Jerusalem, ... but the former must be excluded from the scope of the prophecy as not happening in Judæa, the latter, as too late . . . . to fulfil the common purpose of this class of events as a sign.'—*Ibid.*

Mk. xiii. 8. *Troubles.* 'This is the *fifth* class of signs, the combined effect of every antecedent species of sign besides, the increasing troublousness, restlessness, and agitation of the times, as the period of the end drew nigh; . . . . a characteristic of the intervening period between the ascension and the destruction of Jerusalem, after a certain point, as well authenticated and remarkable as any.'—*Ibid.*

Lu. xxi. 11. *Fearful sights and great signs . . . . from heaven.* 'Signs of the *sixth* class. The two most remarkable events which attest this fulfilment, being one of them a phenomenon which appeared in the air, ... a sign from heaven, the other a truly alarming and portentous occurrence.'—*Ibid.*—*See* ADDENDA, p. 358.

Mt. xxiv. 9. *Then shall they deliver you up to be afflicted.* Rather, *Then they will deliver you up to*

PRACTICAL REFLECTIONS.

Mt. xxiv. 7. Although pestilence may naturally be expected to follow famine, as famine does the desolations of war, yet neither of them come but in the order of Providence; they come for the correction or destruction of nations, according as men are led to repentance or left in impenitence.

[8, 9 *ver.* The sore judgments, whereby the unbelieving Jews were swept from off their land, and left

[*] 'Mark and Luke give priority to earthquakes as writing later than Matthew, before the date of whose gospel no earthquake [to be noted as a sign] is supposed to have happened.'—*See Greswell*, NOTES, *supra*.

[†] 'The collateral member of the first division of the prophecy is from ver. 9—14 in St. Matthew's account. Two series of events are combined in the first division (ver. 4—14), so far as it is prophetical of the future in general, which must consequently be supposed to begin together, and to run parallel to each other during the same interval, up to the same period. . . . The persons addressed in this member of the division (ver. 9—14), were the four apostles, as representatives of their fellow-disciples, and the future members of the future Hebrew church.

'This member, like the former of the same division, consists of preceptive, combined with historical matter; . . . That the business of the historical portion of it is to acquaint the disciples with the course and circumstances of futurity, affecting themselves as members of the christian community among the Jews, through the same period for which the order and kind of facts previously recited, were destined to affect the rest of their countrymen, may be taken for granted. Combining as before the several accounts into one, we obtain the following enumeration of the particulars of the course and the circumstances in question:—*first*, the beginning, continuance, and increase of persecution; *secondly*, the taking of offence, by many; *thirdly* the rise and agency of false prophets, or teachers; *fourthly*, the growing lukewarmness, or coldness, of the love of believers in general; and *fifthly*, the odium of the christian name universally among the Gentiles. —*Greswell on the Parables*, p. 272.

IF YE WALK CONTRARY UNTO ME, AND WILL NOT HEARKEN UNTO ME;
I WILL BRING SEVEN TIMES MORE PLAGUES UPON YOU ACCORDING TO YOUR SINS.—Lev. xxvi. 21.

Matt. xxiv. 9.	Mark xiii. 10, .1.	Luke xxi. 13.
you-up	you-up to councils;	*you*-up to
	and in εις the-synagogues	the-synagogues,
	ye-shall-be-beaten δαρησεσθε:	and *into* prisons,
	and ye-shall-be-brought	being-brought
	σταθησεσθε	αγομενους
to be-afflicted εις θλιψιν,	before rulers and kings	before kings and rulers,
	for-my-sake,	for-my name's-sake.
		And it-shall-turn αποβησεται 13
	for a-testimony against-them.[a]	to-you for a-testimony.

[a] and shall-kill you: and ye-shall-be hated of all nations των εθνων for my name's-sake.[b]

10 [b] And the gospel must δει first be-published among εις all nations τα εθνη.

11 But when they-shall-lead *you*, and-deliver-you-up,

SCRIPTURE ILLUSTRATIONS.

Ac. xxvi. 11 — They were imprisoned: Peter and John, iv. 3; viii. 3; Paul and Silas, xvi. 23; 2 Co. xi. 23—so also Ac. xxii. 4; xxvi. 10—They were beaten in the synagogues, xvi. 23; 2 Co. xi. 24, .5; Ac. v. 18, 40 — brought before councils, iv. 3—6 — before kings, xii. 1, 2 — before rulers, Paul before Gallio, Felix, and Festus, xviii. 12; xxiii. 33; xxv. 6—They were killed: Stephen, vii. 59; James, xii. 2—so xxii. 4.

Mt. xxiv. 9. *and shall kill you, &c.*—The subject of the fifth seal, when were seen, Rev. vi. 9—11, 'under the altar the souls of them that were slain for the word of God, and for the testimony which they held:'

hated of all nations, &c.—1 Th. ii. 14, 'Ye also have suffered like things of your own countrymen, even as they *have* of the Jews:'—iii. 3, 'Yourselves know that we are appointed thereunto.'—Ja. v. 7, 'Be patient therefore, brethren, unto the coming of the Lord.'—1 Pe. iv. 12—.9, 'Think it not strange concerning the fiery trial which is to try you,' &c.

Mk. xiii. 10. *published among all nations*—which would partly result from the disciples being driven out from among the Jews by the persecutions mentioned, ver. 9—Ac. xiii. 46, 'Seeing ye put it from you, . . . lo, we turn to the Gentiles.'—*See* Mt. xxiv. 14, *infra*, and the great commission, xxviii. 19, 20, § 96, pp. 503, .4.

11. *But when they shall lead .... and deliver you up, &c.*—The same advice, Mt. x. 19, 20, § 39, p. 299; Lu. xxi. 14, *infra*.

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affliction, εις θλιψιν. By a bold figure of speech *affliction* is here *personified*. They are to be delivered into affliction's own hand, to be harassed by all the modes of inventive torture.

'The particle *τότε*, which ushers in this division of the subject in St. Matthew, is not to be referred to the point of time indicated by the fulfilment of the last of the classes of signs just enumerated, but to the point of time indicated by the commencement of the enumeration of these signs in general; that is, it must be referred to the general question, *πότε ἔσται ταῦτα*, not to what immediately precedes in the narrative.'—*Greswell*, p. 272.

'The particular persecutions intended are those which should be begun and carried on by the Jews; .... The first instance of a persecution, which answers to the description in the prophecy, is that which was begun seven years after the ascension, and was rendered memorable by the death of Stephen, and the active part taken in it by Saul of Tarsus. The progress of the hostilities of the Jews against the Christians is clearly pointed out in the Acts of the Apostles.'—*Ibid.* —*See* Scr. Ill., and Addenda, p. 359, '*Of persecution.*'

Mk. xiii. 9. *And in the synagogues, &c. See on* Mt. x. 17—22, § 39, p. 298.

Lu. xxi. 12. *For my name's sake.* 1 Pe. iv. 16, strictly on that account; for the Epicureans denied a God or a Providence, and the Jews were equally enemies to idolatry; yet both escaped. So that it was, as Tertullian says, *nominis prælium*, a war against the very name of Christ; for he who was called Christian had, in bearing the name, committed crime enough to be put to death!

13. *It shall turn to you for a testimony.* By this means they would have an opportunity of confirming their testimony for Christ before kings and rulers. It is also to be remarked, that what was by men accounted dishonour, their being martyrs for Christ, has become at length one of the most honourable distinctions; and it is as having suffered for the testimony which they held, that they will at last be raised up in glory.

Mt. xxiv. 9. *Ye shall be hated of all nations.* Thus our Lord had before warned them, ch. x. 22, § 39, p. 299. In Ac. xxviii. 22, we find the Jews at Rome, in the reign of Nero, speaking of the Christians as a '*sect . . . everywhere spoken . . . against.*' And so Nero, when, as there is reason to believe, he set fire to Rome, taking advantage of the general hatred to the Christians, made it the ground of inflicting upon them the most cruel torments.

Mk. xiii. 10. *And the gospel must first be, &c. See on* Mt. xxiv. 14, p. 330.

PRACTICAL REFLECTIONS.

without the power of persecuting, as they had done, the followers of Jesus, were not by these to be rejoiced in: they were the beginning of sorrows to the nation generally. The Christians had been previously persecuted by their own nation, but now they were to be hated of all nations. Let us pray that the day of grace to our people may be prolonged. The evils we suffer from one another are small compared with those we might be called to endure, if left to the mercy of other nations.]

Lu. xxi. 12, .3. The Christian, when called to suffer for Christ's sake, should rejoice, inasmuch as he is thereby given an opportunity of evincing the sincerity of his religious profession, and of bringing the truth before those from whom it might otherwise remain hid.

[**Mt. xxiv. 9.** The disciples of Christ were bid to look for nothing less than hatred, persecution, and death from man. If we are exempted, we ought to inquire the reason; and if not on account of our unfaithfulness, we ought to be thankful for the quiet we enjoy, in place of complaining at every little slight or seeming injustice we receive from those around us.]

[Mk. xiii. 10. The blood of the saints was not to be shed in vain. Let us not only be willing to suffer, but be diligent in making known the truth for which we are willing to suffer.]

[Mk. xiii. 11. Those who have extraordinary duties to perform, or dangers to pass through, in the Lord's work, may expect extraordinary help from on high; and those who are remarkably gifted may expect to be as remarkably tried. The disciple will best be prepared for trial by simply committing himself into the hands of God, being diligent to know, and do, and suffer his holy will.]

LET THEM THAT SUFFER ACCORDING TO THE WILL OF GOD COMMIT THE KEEPING OF THEIR SOULS TO HIM IN WELL DOING, AS UNTO A FAITHFUL CREATOR.—1 Pet. iv. 19.

Matt. xxiv. 10.	Mark xiii. 12, 13.	Luke xxi. 14—17.
	take-no'-thought-	Settle θεσθε it therefore 14
	before-hand μη προμεριμνατε ·	in your hearts,
	what ye-shall-speak,	not to-meditate-before
		what-ye-shall-answer
	neither do-ye-premeditate: but	απολογηθηναι:
	whatsoever shall-be-given you in that	
	hour, that speak-ye: for it-is not ye	
	that speak, but the Holy Ghost.[c]	
		[a]for I will-give you a-mouth and wis- 15
		dom, which all your adversaries shall-
		not-be-able to-gainsay nor resist.[d]
10 [d]And then shall-many'-be-offended,		
and shall-betray one-another,		
and shall-hate one-another.[e]		
		[e]And ye-shall-be- 16
12 Now δε		betrayed both by
[f]the-brother shall-betray		parents, and brethren,
the-brother to death,		and kinsfolks, and friends;[f]
and the-father the-son; and children		
shall-rise-up against *their* parents, and		
shall-cause-them'-to-be-put-to-death.[g]		
		[g]and *some* of you shall
		they-cause-to-be-put-to-death.
13 And ye-shall-be		And ye-shall-be 17
hated of all *men* for		hated of all *men* for
my name's-sake:		my name's-sake.

SCRIPTURE ILLUSTRATIONS.

Lu. xxi 15. *a mouth and wisdom, &c.*—*comp.* Mt. x. 19, 20, § 39, p. 289—This promise fulfilled in the case of Peter, Ac. iv. 13, 4—of Stephen, vi. 8, 10—of Paul, xxiv. 25.

Mt. xxiv. 10. *then shall many be offended, &c.*—Is. viii. 15, 'And many among them shall stumble, and fall, and be broken, and be snared, and be taken.'—Mt. xiii. 21, § 35, p. 255, 'When tribulation or persecution ariseth because of the word, by and by he is offended.'—Examples in Paul's experience, 2 Ti. i. 15; iv. 10, .6.

betray one another—[Mk. xiii. 12; Lu. xxi. 16.] *hate one another*—Ja. iii. 14—.6, 'If ye have bitter envying and strife in your hearts,' &c.

Lu. xxi. 16. *ye shall be betrayed, &c.*—*see* a similar warning, Mt. x. 21, 36, § 39, pp. 289, 302; Mk. xiii. 12, *su.*

17. *hated of all*—Mt. xxiv. 9—'Hated of all *men*,' &c., x. 22, § 39, p. 299.

'For proofs of the existing or gradually increasing odium or infamy attaching to the professors of Christianity, *see* Ac. xiii. 6—8, 50; xvii 5—7; xviii. 6; xix. 9; xxii. 21, .8; xxiv. 5, 6, 9, 14; xxv. 7, 8; 1 Co. iv. 12, .3; 1 Th. iv. 10; Ja. ii. 7; 1 Pe. ii. 12, .5; iii. 16; iv. 4, 14, .6.'—*Greswell.*—*See* Note.

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[**Lu. xxi. 14.** *Settle it therefore in your hearts.* θεσθε ουν εις τας καρδιας υμ. ου. i. e., 'Make it a firmly-fixed and heartfelt principle,' &c.—*Comp.* Mt. x. 19, 20, § 39, p. 299; Lu. xii. 11, .2, § 63, p. 164.]

Mk. xiii. 11. *Neither do ye premeditate.* The exact rendering of the original is, 'Neither prepare yourselves by practice,' that is, for making your defence. —*See* Addenda, p. 358.

'The same Spirit which wrought by their hands, would speak by their mouths; and the same supernatural agency would be as visible in their discourses, as in their miracles. . . . The admirable specimens of christian eloquence which occur in the history of the Acts of the Apostles, so pregnant and sublime in the matter, so just and cogent in the argument, so animated, rapturous, and elevated in the expression, are not the words of the mouth which pronounces them, but of the Holy Ghost.'—*Greswell.*

[**Lu. xxi. 15.** *I will give you a mouth and wisdom.* 'In this promise we have a remarkable proof of the divinity of our blessed Lord For he here assures his disciples, that when they shall be called upon to defend themselves and their faith "*before kings and rulers,*" he, though no longer on earth, will supply them with such powers of speech, and such wisdom, as shall put down all contradiction and resistance.—*See* Ac. vi. 10.'—*Lonsdale and Hale.*]

Mt. xxiv 10. *Then shall many be offended, and shall betray one another.* 'This is to be understood as a preliminary step to the falling away of some among the christian community themselves. . . . . The parable of the sower prepared us before-hand to expect instances of the apostacy everywhere as one of the first and most natural effects of the subjection of christian principle, and fervour of christian love, to so severe a trial as persecution.'—*Greswell,* p. 276.

To illustrate this point, one sentence out of Tacitus, Annal. l. xv., will be sufficient; who, speaking of the persecution under Nero, U.C. 817, A.D. 64, says, '*At first several were seized, who confessed, and then by* their discovery *a great multitude of others were convicted and persecuted.*'

Lu. xxi. 17. *Ye shall be hated of all* men, *&c.* 'This

PRACTICAL REFLECTIONS.

[**Lu. xxi. 15, .6.** Let not the Christian be over-confident that the danger is past, when those who have been in open hostility are put to silence. We have a wily adversary, who, if he cannot overcome by force, will not be backward to use fraud, and this as working with instruments that we could least of all suppose would become subservient to his designs.]

[**Mt. xxiv. 10.** The most dangerous enemies the church has met with have been from within. It is more difficult to exercise patience as meeting with offenders, betrayers, and haters of each other among the brethren, than to meet with open hostility from the world. But such trials are part of the discipline through which the Christian should be prepared to pass.]

Mk. xiii. 12. Let us admire the wisdom and kindness of our Saviour, who has made conducive to the confirmation of our faith even the most painful and discouraging circumstances, such as betrayal unto death by one's nearest and dearest relatives.

MATT. xxiv. 11—13.	MARK xiii. 13.	LUKE xxi. 18, 19.
11 ▲ And many false-prophets shall-rise,		But there-shall-not an hair of your 18 head perish. In your patience 19 possess-ye κτησασθε your souls. ▲
12 and shall-deceive many. And because iniquity shall-abound δια το πληθυνθηναι την ανομιαν, the love of many των πολλων shall-wax-cold.		
13 But he that-shall-endure unto the-end, the-same shall-be-saved.	but he that-shall-endure unto the-end, the-same shall-be-saved.	

SCRIPTURE ILLUSTRATIONS.

Lu. xxi. 18. *not an hair, &c.*—Mt. x. 30, § 39, p. 301, 'The very hairs of your head are all numbered.'

19. *patience, &c.*—Rom. v. 3—5, 'Tribulation worketh patience;' &c.—Heb. x. 36, 'Ye have need of patience,'—Ja. i. 4, 'But let patience have *her* perfect work, that ye may be perfect and entire,' &c.

Mt. xxiv. 11. *many false prophets*—Jesus had already shewn how they were to be known, ch. vii. 15—20, § 19, p. 140—1 Joo. iv. 1, 'Many false prophets are gone out into the world.'—*See* the criterion, ver. 2, 3—Some would affect great austerity, 1 Ti. iv. 1—8.

12. *iniquity shall abound*—2 Ti. iii. 1—13, 'This know also, that in the last days perilous times shall come, &c.'—Men having the form of godliness, but having the spirit and conduct of the world—Their evil case is further described, 2 Pe. ii.; Ju 14—9—It had been before predicted, Ps. xii. 1—4; Is. lix.

13. *he that shall endure—comp.* Mt. x. 22, § 39, p. 299—Rev. ii. 10, 'Be thou faithful unto death, and I will give thee a crown of life.'—Heb. x. 39, 'We are not of them who draw back unto perdition; but of them that believe to the saving of the soul.'

NOTES.

prediction is one which from the necessity of the case could be accomplished only gradually. . . . . With reason, then, does this prediction come the last in order; . . . and the universal disrepute of Christianity immediately precedes the prediction of its universal propagation. . . . . As to the matter of fact involved in the prediction itself, nothing admits of a clearer confirmation.'—*Greswell*, p. 282.—*See* SCRIP. ILLUS.—*And see* ADDENDA, p. 359, '*Of persecution.*'

Lu. xxi. 18. *There shall not an hair, &c.* A proverbial saying among the Jews, signifying perfect safety.—*See* 1 Sa. xiv. 45; 2 Sa. xiv. 11; 1 Ki. i. 52; Ac. xxvii. 34. Whatever losses they might seem to sustain, nothing would be found lacking to them in the resurrection of the just.

19. *In your patience possess ye your souls.* Be calm and serene, masters of yourselves, and superior to all irrational and disquieting passions. By keeping the government of your spirits, you will both avoid much misery, and guard the better against all dangers.

Mt. xxiv. 11. *False prophets.* 'Rather, false teachers, most probably the Judaizing teachers, the object of whose teaching was to do away with the scandal of the cross, by inculcating upon converts to the gospel, the necessity of the observance of the law of Moses, instead of an absolute and total reliance upon one sole and sufficient ground of trust, the merits of a crucified Saviour . . . . the first motive to their peculiar doctrine, was mainly the effect of persecution from the unbelieving Jews.'—*Greswell.*—*See on* ver. 5, p. 325; *see also on* ch. vii. 15, § 19, p. 140.

[12. *And because iniquity shall abound.* 'And because of the prevalence of lawlessness and iniquity of every kind.' It seems better to assign this *general* sense to ἀνομίαν, than any of the *particular* ones which are given by one or other of the commentators. And thus it may include all the preceding.]

The love of many. Rather, according to the original, which is not the same here as in ver. 10. 'Of the many,' *i.e.*, 'of the majority.' Christ here foretells that beside many who would renounce the faith, and many who would corrupt it, ver. 10, 1, the love of the greater number of Christians would become cold towards him and towards their brethren.—*See* 2 Ti. i. 15; iv. 10, 6; He. x. 25.

Wax cold. The word *wax* means 'to become.' It is an old Saxon word. 'This is another of the effects of persecution, long, violent, and aggravated, a description of consequences which points to a period late in the order of succession, and converging to the time of the end itself. "*Because of the multiplying of iniquity,*" that is, because the reign of lawlessness and terror was every day becoming more and more outrageous; because oppression was every day becoming more intolerable; "*the love,*" by which is meant the faith, the fervour, the devotion, "of the many, should be chilled, and begin to grow cold."'—*Greswell*, p. 280.

13. *He that shall endure unto the end.* He whose hope, ver. 10, and faith, ver. 11, and charity, ver. 12, endure to the end; and he who bears afflictions, persecutions, &c., faithfully; that throughout all trials, even unto death, adheres to the truth, shall inherit the kingdom prepared for those who overcome.

[*The same shall be saved.* Many commentators interpret this of the destruction of Jerusalem, and affirm from Eusebius, Hist. Eccles. lib. iii. 5, that the Christians who took refuge at PELLA, in the mountainous region of DECAPOLIS, were preserved in the national ruin. Rather, take ὑπομείνας εἰς τέλος as a proverbial expression, denoting to persist with constancy, *i.e.*, to fight it out as a good soldier of Jesus Christ. Σωθήσεται may signify all the felicity which Christianity can impart to its faithful followers, both in this life and in the next.]

PRACTICAL REFLECTIONS.

Lu. xxi. 19. We may be called upon to part with everything external. Even the objects of our warmest affection may be turned into our bitterest enemies; but still the command remains—'*In your patience possess ye your souls!*' Let our souls be filled with the love of God, and we have still remaining a rich possession.

[Mt. xxiv. 12. It is painful to be deceived by false brethren; but still more must it be to find that those unto whom men have listened as to oracles of God, have been but amusing them with dreams, or leading away from the truth by the delusions of Satan; and that, in order to be safe, they must renounce the leadership of those they have idolized, and the fellowship of many with whom they have accustomarily associated. But there were to be MANY false prophets.

Let men therefore beware, lest in escaping from the snare of one they fall into that of another.]

13 *ver.* So long as iniquity abounds in the church, we cannot expect that love will increase; nor will it increase by our complaining of the want of it; but by one and all endeavouring to stem the torrent of abounding iniquity; and to promote, first in ourselves, and then in others, holiness of heart and life.

[13 *ver.* Let us pray that we may be enabled to endure, not only for a time, but unto the end; not merely through this or the other evil, which our natural constitution may be best adapted to resist, but through all the trials to which we may be subjected, and which only Divine grace can fit us to endure.]

IF THOU PUT THE BRETHREN IN REMEMBRANCE OF THESE THINGS, THOU SHALT BE ▲ A GOOD MINISTER OF JESUS CHRIST, NOURISHED UP IN THE WORDS OF FAITH AND OF GOOD DOCTRINE, WHEREUNTO THOU HAST ATTAINED.—1 Tim. iv. 6.

MATT. xxiv. 14.	MARK.	LUKE
14 And this τουτο το gospel * of the kingdom shall be preached in all the world οικουμενῃ for a witness unto all nations τοις εθνεσι; and then shall the end come.		

SCRIPTURE ILLUSTRATIONS.

Mt. xxiv. 14. *this gospel of the kingdom—see on* ch. iv. 23, § 18, p. 115; ix. 35, § 38, p. 293.

preached—Peter, in opening the kingdom of heaven to the Gentiles, says, Ac. x. 36, 7, 'The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) that word, ... ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached;'

in all the world, &c.—The word οικουμενη, here translated world, is the same as in Lu. ii. 1, § 4, p. 19—It is used four times in the Acts, ch. xi. 28; xvii. 6; xix. 27; xxiv. 5—In all of these cases it may be taken to mean the Roman world, as also it may in Rom. x. 18—Paul was himself a remarkable instrument in preaching the gospel throughout the Roman world, xv. 15—24 —*comp.* Col. i. 6, 23; Ac. i. 8; viii. 1, 4; xviii. 23; xix. 10.

a witness, &c.—What was said, done, and suffered by the apostles, in testifying of Jesus, was to be put upon record; and being added to the gospel narratives, was to be made use of as a witness or testimony to the nations. Paul recognised his special call to this work, Eph. iii. 1—12.

then shall the end come—An end was predicted, Eze. vii. 2, 3, &c.; when great and long desolations would ensue; when not only strangers, ver. 21, but even 'the worst of the heathen,' would 'possess their houses: . . . . and their holy places . . . . be defiled,' ver. 24—After Messiah's being cut off, was to be the destruction of the city and the sanctuary—Da. ix. 26, 'And the end thereof . . . . . with a flood, and unto the end of the war desolations are determined.'—At the time of the end was to be the invasion of the Roman world, by the kings of the south and of the north, xi. 40, &c.—The Saracen and Turkish invasions, appointed to lay the land most desolate, are described under the fifth and sixth trumpets, Rev. ix.—The vision was 'closed up and sealed till the time of the end,' Da. xii. 4—9; which *comp. with* Rev. x. 4—7; but *comp.* Mt. xiii. 39—*see on* xxiv. 3, *supra*—6, 'the end is not yet,'—8, 'the beginning of sorrows,' —13, 'he that shall endure unto the end,'

NOTES.

Mt. xxiv. 14. *This gospel, &c.* The good news of the kingdom, to be given to those that overcome or 'endure unto the end,' as ver. 13, *supra—comp.* Rev. ii. 26; iii. 21; xii. 10, 1.

Preached in all the world. See ADDENDA, p. 359.

[When the '*gospel of the kingdom*' has not only been preached throughout the Roman world, but has served as designed, '*for a witness*' to the nations, then may '*the end come*' in a happier fulfilment than it came upon Jerusalem when destroyed by the Romans; or upon the land when it began to be most desolate, as being placed under Mohammedan sway, which was about the time these northern, and now Protestant nations, became subject to the see of Rome. When entirely free from her influence, we have fulfilled our mission to the nations, 'THEN SHALL THE END COME.']

[*A witness, &c.* The New Testament, which we regard as the witness of God to ourselves more especially, is a record of the preaching of the gospel throughout the Roman world: *first*, personally by our Lord himself, as recorded in the Four Evangelists; *secondly*, by the apostles, as recorded in the book of the Acts, which leaves the great apostle of the Gentiles at Rome itself; *thirdly*, the New Testament contains the farther opening up, and application of the truth of the gospel, as contained in the epistles, all which are sent to churches and individuals within the bounds of the Roman world, beginning with the epistle to the believers at Rome; *fourthly*, the New Testament contains, in the Apocalypse, an account of what was yet to happen in connection with the promulgation of the gospel, in the same locality, until the word should be transmitted unto all the nations, the 'multitude of nations,' springing from outcast Israel dwelling in the north and west; and after whom more especially the gospel message was sent in this direction; and who were to be the happy instruments of conveying the same 'to every kindred, and tongue, and people, and nation:' for which great work the nations of Anglo-Saxon race have been given such unprecedented facilities.]

[Our Lord in ch. xxiv. 14, may thus be regarded as predicting not only that the end would come upon the land, when the gospel had been proclaimed throughout the Roman world; but that the preaching of the gospel throughout the Roman world should constitute his WITNESS or TESTIMONY to the nations; this, indeed, is implied in the very title of the book, 'The New Testament of our Lord and Saviour Jesus Christ.']

PRACTICAL REFLECTIONS.

[Mt. xxiv. 14. It is indeed good news, and a great inducement to hold out against all opposition, and under all discouragement, to be assured that he who endureth to the end shall be saved into the enjoyment of the kingdom of glory.

Soon may that gospel, which hath come to us at such cost, through the Roman world, both pagan and papal — soon may it be preached, with the witness from on high, to all the nations: and thereby a people be made ready for the Lord.]

* 'A comparison of St. Matthew with St. Mark will shew that this prediction was twice distinctly stated; first at the beginning of this part of this discourse, Mk. xiii. 10, [p. 327;] a second time [now] at the end: the difference between which statements is simply that the former gives us what was first said about the event *in general* terms, the latter what was finally added, with somewhat more of special explanation; our Saviour having first joined together the two leading events of the christian history during this period,—the persecution of his church at home, and the propagation of his church abroad, as destined to begin together, or nearly so, and to accompany each other ever after; and equally to answer the end designed by the prediction of both in common; afterwards having passed to the particular notice of each in its turn, beginning with the former as the earlier in point of time, and ending with the latter, because its fulfilment from the nature of the case (in the *whole* of the effect predicted at least) must be the last thing of all.

'*Secondly*, we may observe, that like the rest of the particulars predicted in reference to the private or local history of the christian church among the Jews, through the contemporary period; this prediction, also, in reference to the gradual progress of the gospel abroad, was intended to be a sign and document of the several stages in the approach of the great national visitation at last; in the observance and construction of which, accordingly, the Hebrew Christians were as much interested, as in noting and applying the rest. We may infer this both from the adverb of time, "*first*," coupled with the prediction of the fact in St. Mark's account of it, and still more from the expressive addition, "*And then will the end come*," subjoined to it in St. Matthew's. The end could not arrive *before* this prediction in particular had been fulfilled; it could not be delayed *after* it had. . . . Whatever passing events might portend, there would be in the knowledge of this fact, a positive ground of conviction to the Hebrew Christian, that as yet he had nothing to fear. The catastrophe of his devoted country, terrible as it might be to contemplate, was still in the womb of time... until christian apostles had carried the glad tidings of salvation into every land.'—*Greswell*, pp. 297—9.

BECAUSE THOU HAST KEPT THE WORD OF MY PATIENCE, I ALSO WILL KEEP THEE FROM THE HOUR OF TEMPTATION, WHICH SHALL COME UPON ALL THE WORLD, TO TRY THEM THAT DWELL UPON THE EARTH.—Rev. iii. 10.

MATT. xxiv. 15.	MARK xiii. 14.	LUKE xxi. 20.
15 When ye-*therefore*-* shall-see the abomination of desolation *της ερημωσεως*, spoken-of by *δια* Daniel the prophet, stand in-the-holy place,[a]	14 But when ye-shall-see the abomination of desolation *της ερημωσεως*, spoken-of by *υπο* Daniel the prophet, standing where it-ought not,	
[b] (whoso readeth, let-him-understand *ο αναγινωσκων νοειτω* :)[1]	(let-him-*that* readeth-understand *ο αναγινωσκων νοειτω*,)	
		[i] And when ye-shall-20 see Jerusalem compassed with *κυκλουμενην υπο* armies *στρατοπεδων*, [k]
		[l] then know that the desolation thereof is-nigh.

SCRIPTURE ILLUSTRATIONS.

Mt. xxiv. 15. *abomination of desolation*—The sign of the long and severe desolation spoken of, Eze. vii.—the Roman ensign, 'the eagle,' De. xxviii. 49—*see on* ver. 28; spoken of by Daniel, ix. 26, 27, 'For the overspreading of abominations he shall make *it* desolate,'—The Jews sought protection under the Roman eagle to the rejection of Him, who would have gathered the children of Jerusalem as a hen gathereth her brood under her wings—*comp.* Mt. xxiii. 37, 38, § 85, p. 320; Jno. xix. 12, 15, § 90. pp. 444, 8—Daniel speaks of the abomination that maketh desolate, xii. 11.

the holy place—'Where it ought not,' Mk. xiii. 14, *supra*—Jerusalem was called 'the holy city,' Ne. xi. 1; Is. xlviii. 2; Mt. iv. 5, § 9, p. 64, where the people ought to have sought shelter under the wings of Jehovah.

whoso readeth—Rev. i. 3, 'Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand.'

understand—Da. ix. 23, 'Understand the matter, and consider the vision.'—25, 'Know therefore and understand,'

NOTES.

Mt. xxiv. 15. THAT PART OF THE PROPHECY WHICH MORE PARTICULARLY RELATES TO THE SIEGE OF JERUSALEM BEGINS AT THIS VERSE.

When ye . . . . . see the abomination of desolation, spoken of by Daniel. The Roman armies had as their standard the image of the eagle, the ensign of desolation. The eagles were properly the tutelary divinities of the Roman legions, and worshipped as such, being enshrined in small temples, like any other object of ancient idolatry.

[Mr. Greswell says, 'It is my opinion, that the only occurrence of this description between the time of the delivery of the prophecy, and the fulfilment of the event more especially predicted to follow upon this one fact—which could answer the purpose of a sign of that event, and of a warning to alarm the fears of the observers of it in due time, with a view to their own escape—was the siege of Jerusalem, by Cestius Gallus, the president of Syria, A.D. 65, at the outset of the Jewish war.'—p. 318.]

['There was something truly remarkable about this siege of Cestius, which does not admit of explanation, except on the supposition that an overruling Providence purposely ordered all its circumstances to this one end and result, of serving as a warning to the believing portion of the Hebrew community, that the war with Rome was begun, and the threatened destruction of Jerusalem was at hand, but for nothing more.'—*Ibid.* p. 326.—*See* ADDENDA, p. 359.]

PRACTICAL REFLECTIONS.

[Mt. xxiv. 15. It is well to consider what brought the ensign of desolation into the holy place, where it ought not to have entered. It was not the prowess of the enemy without, but the infidelity of those within, who sought protection under the Roman eagle, to the rejection of Him who would have gathered them as a hen gathereth her brood under her wings.]

Let us read, so as not only to understand the word of the prophecy, but also the lessons therein.

Lu. xxi. 20. Let us not be too hasty in drawing conclusions: those who saw the besieging army of Cestius Gallus withdraw, amid the successful assaults of the pursuing Jews, might think that the words of Jesus were not likely to be fulfilled. That encompassing of the city with armies was, nevertheless, the sure sign of the desolation of Jerusalem; to which, on account of their exasperating the Romans, the very successes of the Jews contributed.

* 'The second general division of the prophecy is comprehended between ver. 15—28 of Matthew, its object in general being to return an answer to the *second* question, "What is the sign of thy appearing and presence?" its particular purpose, in one of its subdivisions, from ver. 15—22, inclusive, being to declare what this sign should be; in the other, from ver. 23—28, inclusive, to declare what it should not be.'—*Greswell*, p. 307.—*See* INTRODUCTION, p. 322.

'Without entering into the inquiry what further meaning the event here spoken of as the appearing and presence of Jesus Christ (*παρουσια*) might possibly have, we may obviously take it for granted, that in one of its senses, and in the apprehension of the inquirers at least, the event denoted by this appearing and presence must be the same with the event denoted by the *end*. If, then, the order of the prophecy, as this point of time, passes on to ascertain the period of the end, it passes on to certify the period of the appearing and presence, and so far to return a direct answer to the *second* topic of inquiry; and that it does so pass, at this moment, is evident from the words which connect the beginning of this division with the end of the last, "When *therefore* ye see," with "and then will the end come." The proximity of the end, and so far of the *παρουσια*, the appearing and presence, being thus presupposed, the object of what follows is to shew by what means it should be known not only to be near, but arrived.'—*Greswell*, pp. 312—.4.

'The substance of the several prophetical particulars comprehended in this *first* member of the *second general division* may be reduced to the following heads:—*first*, the practical admonitions, subjoined to the recognition of the fatal sign, and necessary to be observed immediately afterwards, Mt. xxiv. 16—.3; Mk. xiii. 14—.6; Lu. xxi 21, .2, p. 332; to which may be added, Mt. xxiv. 20; Mk. xiii. 18: *secondly*, the purpose, intention, or final end of the days which were to follow, Lu. xxi. 22, p. *ib.*: *thirdly*, a promise that they should be prematurely abridged, and the grounds of it, Mt. xxiv. 22; Mk. xiii. 20, p. 333: *fourthly*, the description of the days themselves, and of the effects, both for the time, and for the future, which should result from them, Mt. xxiv. 19—22; Mk. xiii. 17, .9, 20; Lu. xxi. 23, .4'—*Ibid.* pp. 319—.27.

FOR THE TIME IS COME THAT JUDGMENT MUST BEGIN AT THE HOUSE OF GOD: AND IF IT FIRST BEGIN AT US, WHAT SHALL THE END BE OF THEM THAT OBEY NOT THE GOSPEL OF GOD?—1 Pet. iv. 17.

Matt. xxiv. 16—21.	Mark xiii. 15—.9.	Luke xxi. 21—.3.
16 then let-them *which be* in Judæa-flee into the mountains:	then let-them *that be* in Judæa-flee to the mountains:	Then let-them 21 *which are* in Judæa-flee to the mountains; and let-them which-are in the-midst of-it-depart-out; and let-not them *that-are* in the countries-enter thereinto.[m]
17 let-him *which is* on the house-top not-come-down to-take any-thing out-of his house:	15 [n] and let-him *that is* on the house-top not-go-down into the house, neither enter-therein, to-take any-thing out-of his house:	
18 neither let-him *which is* in the field-return back to-take his clothes.	16 and let-him that-is in the field not-turn back-again for-to-take-up his garment.[n]	
		[m] For these be the-days of-vengeance εκδικησεως, that all-things which are-written may-be-fulfilled. 22
19 And woe unto-them that-are with child, and to-them that-give-suck in those days!	17 But woe to-them that-are with child, and to-them that-give-suck in those days!	But woe unto-them 23 that-are with child, and to-them that-give-suck, in those days![o]
20 [o] But pray-ye that your flight be not in-the-winter, neither on the-sabbath-day:	18 And pray-ye that your flight be not in-the-winter.	
21 for then shall-be	19 For [n] those days shall-be	

SCRIPTURE ILLUSTRATIONS.

Mt. xxiv. 17. *on the housetop*—Lu. xvii. 31, § 72.

18. *neither . . . . return, &c.*—The like haste commanded to Lot, as fleeing out of Sodom, Ge. xix. 17—*see* Lu. xvii. 31, § *ib.*

Lu. xxi. 22. *the days of vengeance, &c.*—Predicted by Moses, De. xxviii. 49—58; also by Ezekiel, ch. vii. 3; xiv. 21, &c.

Mt. xxiv. 19. *woe unto them, &c.*—Lu. xxiii. 29, § 81, p. 457, 'Behold, the days are coming, in the which they shall say, Blessed *are* the barren,' &c.—This woe had been particularly dwelt on by Moses, De. xxviii. 53—.7.

NOTES.

Mt. xxiv. 16. *Then let them* which be in *Judæa flee into the mountains.* By Judæa must be understood all the southern parts of Palestine, both the plain and the hill countries, which at this time went by the name of Judæa. By '*the mountains*,' must be understood the countries on the east side of Jordan, especially those which in the time of war were under the government of the younger Agrippa. These countries remaining in their obedience to the Romans, the people who fled into them were safe.

It is remarkable, that by the special providence of God, after the Romans, under Cestius Gallus, made their first advance towards Jerusalem, they suddenly withdrew again, in a most unexpected and impolitic manner; at which Josephus testifies his surprise, since the city might then have been easily taken. By this means they gave, as it were, a signal to the Christians to retire; which, in regard to our Lord's admonition, they did, some to Pella, and others to Mount Libanus, and thereby preserved their lives.

'And if their flight ensued immediately on the defeat of Cestius Gallus, then it was not winter—*see on* ver. 20, *infra*—for the eighth of Dius, on which that defeat happened, corresponded in U.C. 819, A.D. 66, to October 15th, and October, in the Jewish year, was one of the mildest months in their calendar.'—*Greswell*, p. 335.

['Vespasian was deputed in the room of Cestius Gallus, who, having subdued all the country, prepared to besiege Jerusalem, and invested it on every side. But the news of Nero's death, and soon after that of Galba, and the disturbances that followed, and the civil wars between Otho and Vitellius, held Vespasian and his son Titus in suspense. Thus the city was not actually besieged in form till after Vespasian was confirmed in the empire, and Titus was appointed to command the forces in Judæa. It was in those incidental delays that the Christians, and indeed several others, provided for their own safety by flight. In Lu. xix. 43, § 82, p. 264, our Lord says of Jerusalem, "*Thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side.*" Accordingly, Titus, having made several assaults without success, resolved to surround the city with a wall, which was, with incredible speed, completed in three days. The wall was *thirty-nine* furlongs in length, and was strengthened with *thirteen* forts at proper distances, so that all hope of safety was cut off; none could make his escape from the city, and no provisions could be brought into it.'—*See* Jos. Bell. b. v. c. 12.]

18. *To take his clothes, &c.* By τὰ ἱμάτια are meant the upper garments (the cloak and coat), which husbandmen of the southern countries have ever, when at work, laid aside, or left at home; they are then said to be γυμνοι.—*See* Mk. xiv. 51, § 88, p. 422.

20. *Pray ye . . . . neither on the sabbath day.* The distance allowed by the Jews for a sabbath-day's journey was only two thousand cubits, or about five furlongs; supposed to be the space between the camp and the tabernacle, Le. xxiii. 3.

PRACTICAL REFLECTIONS.

Lu. xxi. 21. It had been *meetingly* said to the righteous, '*Flee as a bird to your mountains.*' The time did come when only the righteous could thus escape; when the unbelieving Jews perished in their strongholds throughout the whole land, or were driven forth therefrom to suffer slavery or death.

[**Mt. xxiv. 17, .8.** We may not be called to the same necessity for escape from temporal danger, but it becomes us to be ready, at the bidding of our Lord, to part at once with whatever of this world we have been accustomed to account it good to possess.]

Lu. xxi. 22. The judgment written must take place. So far from feeling at ease on account of God deferring the days of vengeance, our highly favoured, but deeply guilty nation, should rather tremble, because of accumulated guilt.

[**23** *ver.* Nothing was more desired by Jewish women than children; but, in the circumstances predicted, children were an aggravation of their sufferings. Without the Divine favour our very blessings become fountains of misery.]

[**Mt. xxiv. 20.** It is possible for a people utterly impenitent to be yet scrupulously observant of the forms of religion, as were the Jews, with regard to the sabbath, just before being given over to extreme and protracted punishment.]

MATT. xxiv. 22.	MARK xiii. 20.	LUKE.
great tribulation θλιψις, such-as was not since the-beginning of-the-world κοσμου P	affliction θλιψις, such-as was not from the-beginning of-the-creation κτισεως P which God created	
to this-time, no, nor ever shall-be ουδ' ου μη γενηται.	unto this time, neither shall-be και ου μη γενηται.	
22 And except	20 And except-	
those days should-be-shortened εκολοβωθησαν, there-should-no flesh-be-saved ουκ αν εσωθη πασα σαρξ: but for-the elect's-sake	that the-Lord had shortened εκολοβωσε those days, no flesh should-be-saved ουκ αν εσωθη πασα σαρξ· but for-the elect's-sake, whom he-hath-chosen εξελεξατο,	
those days shall-be-shortened.	he-hath-shortened the days.Q	

SCRIPTURE ILLUSTRATIONS.

Mt. xxiv. 21. *great tribulation*—Great, not only as to intensity of suffering at the beginning and end, but also as to continuance, as is intimated, Lu. xxi. 23, .4, pp. 332, .4—They had been forewarned of it by Moses, De. xxviii. 60—.8—It had been presented to Abraham in the first recorded vision, Ge. xv. 12, .7—*see* the description of those who come out of the great tribulation, Re. vii. 14—.7.

such as was not, &c.—Je. xxx. 7, 'Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it.'—Da. xii. 1, 'There shall be a time of trouble, such as never was since there was a nation,' &c.

22. *no flesh be saved*—ver. 28, 'For wheresoever the carcase is, there will the eagles be gathered together.'

the elect's sake—Who shall come out of the great tribulation with triumph, serving the Lord in the beauty of holiness, Rev. vii. 9, 10, .4—*see* Is. xii. 8, 9; xlviii 20—.6; xlv. 19, 25.

NOTES.

Mt. xxiv. 21. *Great tribulation.* Josephus uses almost the very words of our Saviour:—'All the calamities,' says he, 'which had befallen any nation from the beginning of the world, were but small in comparison with those of the Jews.'

Such as was not. Such were the atrocities and horrors of the siege of Jerusalem, that the words may admit of the most literal acceptation. The triple negative is most strongly emphatic.

[22. *Except those days . . . be shortened, &c.* There were many circumstances which seemed likely to protract and delay the siege of Jerusalem. On the one hand, the rebellion of three chiefs, and the departure of Vespasian from Judæa, to enter upon the imperial dignity; on the other hand, the obstinacy of the Jewish nation, together with the hatred of the Romans; a successful engagement with Cestius, and the then increased hope of assistance from God, and their countrymen on the other side of the Euphrates; Jerusalem, too, a city of extreme strength, both by nature and art, and well provided with every requisite for sustaining a long siege. Add to this, the counsels of Titus' generals, who advised him to wait for famine to do the work. All these circumstances threatened utter extinction to the Jews. But by the interposition of Divine providence, affairs took another direction. The consequence of long protracted hostility would probably have been the universal destruction of the Jews; those at home by the Romans, who were exceedingly enraged against them; and even by their own countrymen, the Sicarii zealots, &c., who put all to death who did not unite in the same desperate hostility with them. 'Wretches (says Josephus) who agreed in nothing but in butchering all that were worthy of being preserved, and were peaceably inclined.' But for the preservation of the sound portion, however small, of the Jews, and especially the Christians, too, by his providence *shortened the duration* of the war, as by the same providence he had before *protracted the commencement of it*, in order to give time to the Christians to escape.] — *See* ADDENDA, p. 360.

[*No flesh. οὐ πᾶσα σάρξ.* A Hebraism for οὐδὲ εἷς. How literally this was fulfilled we learn from Josephus, from whom it appears, that if the siege had lasted out a little longer, the whole nation must have been destroyed. He says it was a proverbial expression in the mouths of all who escaped:—*οἱ μὴ ταχέως ἀναλώσασα. οὐκ ἂν ἐσώθημεν.* — *See on* 'Great Tribulation,' *supra*.]

[*For the elect's sake.* 'In Mark, "*for the elect's sake, whom he hath chosen.*" By the elect here we are to understand that comparatively small portion of the Jews living in Judæa, who had embraced, and continued to hold fast, the faith of the gospel. They are the same as those "*few*," who, in ch. xx. 16, § 76, p. 233, are distinguished from the "*many . . . called*"; the word there translated "*chosen*," being the same as that here translated "*elect*."'—*Lonsdale and Hale.*]

'Or, rather, what is indeed the most probable supposition, we are not to understand by the elect, regard to whom was to produce this effect, simply the believing portion of the Hebrew community, in opposition to the unbelieving, of this day; but the whole series of fathers, patriarchs, and prophets, all the good and holy men of the Jewish nation, from the first; whose faith and obedience had been as exemplary as the unbelief and wickedness of this generation among their posterity was enormous and entitled to punishment; more especially the three most illustrious of the number, Abraham, Isaac, and Jacob, to whom the denomination of the elect of God is first and properly applicable, and who had received on sundry occasions the assurance of his favour and protection inalienable from them and from their posterity.'—*Greswell*, p. 349.

By 'the elect' may be understood not only Abraham, Isaac, and Jacob, Joseph, &c., and such of their believing children as were in Judæa at the commencement of the Great Tribulation, but also the chosen people in after times, unto whom the case of the remnant of Judah was to serve for testimony to the truth —*See* SCRIP. ILLUS., *and comp.* Exe. xiv. 22.

Those days shall be shortened. 'History, both Jewish and heathen, bears testimony to the truth of this part

PRACTICAL REFLECTIONS.

Mt. xxiv. 21. The Jewish people, who were more highly favoured than any other, were also the most severely punished. We know of no nation whose punishment has been so great, so universal, and of such long continuance. Such protracted punishment cannot here be repeated: but let us beware.

[22 *ver.* May we not say, that for our sake the days of vengeance were shortened—that of the Jews a remnant was preserved. In the case of the preserved remnant of the Jews we have a continual witness to the truth of the gospel, which their fathers rejected.]

MOREOVER ALL THESE CURSES SHALL COME UPON THEE, AND SHALL PURSUE THEE, AND OVERTAKE THEE, TILL THOU BE DESTROYED: BECAUSE THOU HEARKENEDST NOT UNTO THE VOICE OF THE LORD THY GOD, TO KEEP HIS COMMANDMENTS, ETC.—Deut. xxviii. 45.

MATT xxiv. 23	MARK xiii. 21.	LUKE xxi. 24.
	[g] for there-shall-be great distress αναγκη in the land, and wrath upon this people. And they-shall-fall by-the-edge of-the-	24 sword, and shall-be-led-away-captive into all nations: and Jerusalem shall-be trodden-down of the-Gentiles, until the-times αχρι καιροι of-the-Gentiles be-fulfilled πληρωθωσι."*
23 Then if any-man shall-say unto-you, Lo, here *is* Christ, or there; believe *it* not.	21 [r] And then if any-man shall-say to-you, Lo, here *is* Christ; or, lo, *he is* there; believe *him* not·	

SCRIPTURE ILLUSTRATIONS.

Lu. xxi. 23. *this people*—The Jews, upon whom wrath has come to the uttermost, 1 Th. ii. 16.

24. *be led away captive* — After the four sore judgments have come upon Jerusalem, Eze. xiv. 21, .2, 'Yet, behold, therein shall be left a remnant that shall be brought forth, *both* sons and daughters: behold, they shall come forth unto you, [' the elders of Israel,' *ver.* 1,] and ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, *even* concerning all that I have brought upon it.'—The nations that have sprung from outcast Israel have thus had the testimony afforded in the case of the unbelieving Jews, who have been brought forth unto them, in addition to the witness presented to them by the apostles, as noticed, Mt. xxiv. 14, *supra*, p. 330—*see* these two witnesses, judgment and mercy, represented by the smoking furnace and burning lamp in Abram's vision, Ge. xv. 17.

trodden down—Jerusalem was thus to be reduced to that which was expressed in its former name, Jebus, Ju. xix. 10.

times of the Gentiles — Israel was to be punished seven, or a fulness of times, for their iniquity, over and above their destruction from off the land by the four sore judgments, Le. xxvi. 18, 21, .4, .8—which was to be by their being destroyed as a distinct people, De. xxviii. 45—*see margin*, p. 333; Ho. i. 6—10 — *see* NOTE.

Mt. xxiv. 23. *Christ*—or *the Christ*—*see* NOTE, and *see on* ver. 5, p. 325.

believe it not — The worshippers of the wafer make the belief of a lie the condition of salvation, which the apostle makes the sign of damnation, 2 Th. ii. 11, .2—Their strange god had been spoken of in connection with the time of the end—*comp.* Da. xi. 36, .9, *with* 2 Th. ii. 3, 12.

NOTES.

of the prophecy. For we learn from both Josephus and Tacitus, that the Roman commander, Titus, from a desire of glory, and of returning to the pleasures of Rome, determined to bring the siege of Jerusalem to an end as speedily as possible, notwithstanding the opinion of some of his officers, who advised him to reduce the city by blockade, and not by assault. We also learn from Josephus, that the war was brought to a much earlier close than might have been expected, by the conduct of the Jews themselves, who, acting, as it were, under a frenzy sent upon them by God, wasted their strength in their furious contests with each other, burnt their stores of corn, which might have lasted many years, B. Jud. v. 1, and of their own accord, abandoned to the enemy points of defence, from which nothing but famine could have driven them. Titus himself, when viewing the fortifications of the city, after its fall, declared that it could never have been taken by human means; and that God himself had interposed on the side of the Romans, B. Jud. vi. 9.'—*Lonsdale and Hale.*

Mt. xxiv. 23. *Christ. See on* ver. 5, *supra*, p. 325. The reference may be here to that still more astonishing presumption of the modern false teachers, who not only put themselves in the place of the Father, but pretend to have the power of turning, with the breath of their mouth, a wafer into the Christ, and of exhibiting the Son of God between their finger and thumb, and of giving Him to be swallowed by whomsoever they please. '*Lo, here* is *Christ, or there*;' is the language of the Romish mass.

Lu. xxi. 24. *Shall fall, &c.* No less than one million one hundred thousand perished in the siege of Jerusalem.—*See* ADDENDA, p. 360.

Shall be led away captive. More than ninety thousand were led into captivity.

And Jerusalem shall be trodden down of the Gentiles. The land was sold, and no Jew was allowed to inhabit there, a rigour probably never used towards any other people conquered by the Romans; nay, they might not come within sight of Jerusalem, or the hill ELIA, the name given to the new city, which was built without the circuit of the former, when the foundations of the old were ploughed up.—*See Ammian. Marcel.*, lib. xxiii. — *See* ADDENDA, p. 361.

[*Times of the Gentiles.* These times commenced when Ephraim was broken that it should not be a people, and was confounded with the Gentiles; that is, within threescore and five years from the time that Isaiah delivered to Ahaz the prophecy respecting the birth of Christ, with the warning that if the Jews did not believe, neither should they be established, Is. vii. 8, 9; 14.]

PRACTICAL REFLECTIONS.

Lu. xxi. 24. The witness has been equally universal as it has been continuous. Their own land still lies desolate; and in all other lands the evidence of their having been led away captive, and being still in banishment, is abundantly obvious.

[That fulness of times, during which Israel were to undergo the punishment of being lost among the Gentiles, must now be near completion, if not already fulfilled. May we be prepared for those changes which are to take place in connection with the fulfilment of the times of the Gentiles. May we escape the evil, and obtain the good.]

[**Mt. xxiv. 23.** Let us hear the words of our Saviour regarding Transubstantiation, the great doctrine of the Romish church: '*Believe* it *not*.' The priest has not the power of creating his Maker out of a piece of paste! That which is exhibited with '*Lo, here ... or there*;' and which receives the adoration of deceived nations, is only a wafer.]

* A TIME or year in prophecy consists of 360 days; seven, or a fulness of times, are 2,520 days, the double of 1,260 days, so frequently mentioned in the Apocalypse. A day is understood to express a year in prophecy, Eze. iv. 6. The times during which Israel was to be lost among the Gentiles were to commence about B.C 677. *Comp.* Is. vii. 8, where we find Ephraim was to be made not a people (or *Lo-ammi*, Ho. i. 6, 9) within sixty-five years after Isaiah delivered the prophecy contained in that chapter. 677 before Christ, and 1851 since, would amount to fully more than 1260 twice told, or the great prophetic week of Israel's dispersion, and the land's subjection to Gentile sway; so that the time to favour Sion must be near, and probably the only impediment now remaining is the people's unpreparedness for blessing.

MATT. xxiv. 24—6.	MARK xiii. 22, 3.	LUKE.
24 For there-shall-arise false-Christs, and false-prophets, and shall-shew δώσουσι great signs and wonders; insomuch-that, if *it were* possible, they-shall-deceive the very elect.	22 for false-Christs and false-prophets shall-rise, and shall-shew δώσουσι signs and wonders, to seduce προς το αποπλανᾶν, if *it were* possible, 23 even the elect. But take-ye-heed: behold, I-have-foretold you all-things.'	
25 Behold, I-have-told-you-before.		
26 'Wherefore if they-shall-say unto-you, Behold, he-is in the desert; go-not-forth: behold, *he is* in the secret-chambers; believe		
27 it not. For as the lightning cometh-out of the-east, and shineth even-unto the-west; so shall-also the coming παρουσια of-the Son of		

BEHOLD, I LAY IN SION A CHIEF CORNER STONE, ELECT, PRECIOUS: AND HE THAT BELIEVETH ON HIM SHALL NOT BE CONFOUNDED.—1 Pet. ii. 6.

SCRIPTURE ILLUSTRATIONS.

Mt. xxiv. 24. *false Christs, &c.*—'The king,' Da. xi. 36, 9—The horn 'that spake very great things, whose look *was* more stout than his fellows,' vii. 8, 11, 20.

great signs and wonders, &c.—so with regard to the man of sin, who 'exalteth himself,' &c., it is said, 2 Th. ii. 9, 10, 'Whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness,' &c.—*which comp. with* the description of the beast and false prophet, Rev. xiii. 3, 13—5.

the very elect, &c.—They would go near, to seduce from the true Foundation the elect mentioned, ver. 22, *supra*—*see* the Lord's powerful remonstrance with his chosen people in the latter days, as halting in their choice with regard to who should be their Rock, &c.; whether they will have Peter, or Christ, the Rock for their Foundation; whether they will have the pope, or God, their Creator, Redeemer, and Provider, for their Father, De. xxxii. 3—7—His chosen people, ver. 8, 9—chosen to be built upon the Rock, ver. 4, 15, 8, 30, 1, and *comp.* 1 Pe. ii. 6—*see margin*—not Peter, a stone, but Christ, the Rock, is the chosen Foundation, ver. 6, for a chosen people, ver. 9.

25. *told you before, &c.*—In the very commencement of this discourse, ver. 5, *supra*, p. 325—the evil warned against was that which Paul most dreaded in his favourite Ephesian church, Ac. xx. 28—31; and in writing to the Romans, he takes no notice whatever of any Head, past, present, or to come, except the Lord, Rom. i. 1, 7, although very particular in his recognition of the brethren, xvi.—Jesus did not require to be so earnest in warning against the seductions of professed enemies, but the false Christs were to arise among the body of his own disciples, Ac. xx. 28, 30, and would defile the temple of God, making the highest assumptions, with the greatest powers of speech—*comp.* 1 Co. iii. 16, 7; 2 Th. ii. 3, 4; 2 Pe. ii. 18, 22; Rev. xiii. 5—14; Da. vii. 8, &c.—2 Pe. iii. 17, 'Beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.'

27. *lightning, &c.*—Lu. xvii. 24, § 72, p. 211, 'As the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day.'—Eze. i. 13, 4, 'And out of the fire went forth lightning. And the living creatures ran and returned as the appearance of a flash of lightning.'—*Comp.* Rev. iv. 3, 5.

out of the east—Christ, in the ministry of the word, is described as proceeding from the east, westward; through ASIA MINOR, in the direction of EUROPE, Rev. i. 11, 7, and *comp.* vii. 2.

the coming—This word may here, and in ver. 3, *supra*, where it first occurs, be translated *presence*, as it is, 2 Co. x. 10; Ph. ii. 12—The presence of the Lord,

NOTES.

[Mt. xxiv. 24. *Shall shew great signs and wonders.* The artifice of man, and the power of Satan, if permitted, can doubtless produce effects which appear miraculous, though they will not bear to be compared with the incontestable miracles wrought by Christ and his apostles. Respecting the objection which is urged from this passage against admitting *miracles as a proof of doctrines*, it may be briefly observed, that it cannot certainly be proved that the works here referred to were *true miracles*; they might be like the lying wonders, powers, and signs, mentioned, 2 Th. ii. 9: or that if, for argument's sake, it be granted that they were real miracles, yet they are supposed to be *wrought at a time* when there were in the christian church, teachers subsisting with superior miraculous powers. But it can never be inferred from such a supposition in that case, that God will suffer miracles to be wrought in proof of falsehood, when there were none of his servants to perform greater miracles on the side of truth. And when such superior miracles for the truth do exist, the opposite miracles at most can only prove that some invisible beings of great power, who are the abettors of falsehood, are strongly engaged to support the contrary doctrine; the consideration of which must excite all wise and good men to receive a truth so opposed with greater readiness, and to endeavour to promote it with great zeal; as they may be sure the excellence and importance of it is proportionable to the solicitude of these malignant spirits to prevent its progress. Kypke takes δώσουσι in the sense of *promise*, of which he gives two examples. So נתן, in De. xiii. 2; 1 Ki. xiii. 3, 5. This seems, too, to be confirmed by Josephus, who only says that the ψευδοπροφῆται *promised* to shew miracles δεῖξειν ἤθελον. The word μεγάλα seems to confirm this mode of interpretation.]

If it were *possible.* The exact rendering of the original is, 'if possible.' This expression is elsewhere in scripture used to denote the great difficulty, and not the absolute impossibility, of doing a thing.—*See* Mt. xxvi. 39, § 88, p. 414; Ac. xx. 16; Rom. xii. 18.

[*The very elect. See on* ver. 22, *supra.*

PRACTICAL REFLECTIONS.

[Mt. xxiv. 24. Should even great signs and wonders be wrought, in order to establish as true that which we know to be false, we are not to believe it. The temptation must, by the elect of God, be resisted.]

25 *ver.* Let it not be in vain that we have been given such repeated warning against false Christs and false prophets.

[26 *ver.* The disciples need never be deceived, so as to be drawn away into any pretended gathering, whether open or more covert, to obtain by force or by fraud possession of the promised dominion.]

MATT. xxiv. 28, 29.	MARK xiii. 24.	LUKE.
28 man's-be. For wheresoever the carcase is, there will-the eagles'-be-gathered-together.		
29 Immediately εὐθέως δὲ* after the tribulation of those	24 But in those days, after that tribulation,	

SCRIPTURE ILLUSTRATIONS.

although hid from the eyes of the Jews, Mt. xxiii. 39, § 85, p. 321, was yet *to be* everywhere with his disciples, xxviii. 20, § 96, p. 504—It did not consist in being seen with the carnal eyes, for thus he was seen by the Jews, after he had said, 'Ye shall not see me, until,' &c., Lu. xiii. 35, § 66, p. 179—The presence of the Lord was now to be removed from the temple at Jerusalem, to seek out a people who should worship God 'in spirit and in truth,' Jno. iv. 21—4, § 13, pp. 93, 4.

Mt. xxiv. 28. *carcase . . . . eagles—see* Lu. xvii. 37, § 72, p. 213—Job xxxix. 30, 'Where the slain *are*, there *is* she.'—Ge. xv. 11, 'When the fowls came down upon the carcases, Abram drove them away.'—Now the nation with which had been the Divine presence, was to be left as a loathsome, lifeless carcase, by Him who could alone deliver; left to be torn asunder and devoured by the Roman eagles—*see on* Mt. xxiv. 15, 22, pp. 331—3.—*see also* xxiii. 37, § 85, p. 320.

29. *after the tribulation*—Commencing with 'the beginning of sorrows,' ver. 8, p. 326, and reaching on to the time when 'the LORD alone shall be exalted,' Is. ii. 11—when the Lord will take out of the hand of his afflicted the cup of trembling, and put it into the hand of them that afflict, li. 17, 21, 22—when the Lord will make his people to know his Name, lii. 6.

NOTE.

[Mt. xxiv. 28. By the *eagles* are plainly meant the *Romans*, whose standard was an eagle. Since, however, eagles, properly so called, do not feed on dead bodies, and there were none in Palestine, so the best commentators suppose the bird here meant to be the *vultur percnopterus*, or γυναικός, which was by the ancients referred to the eagle genus. And assuredly the Heb. נשר, denoted not only the *eagle*, but the *vulture*. Here, indeed, the mention of the latter is as apposite as that of the former would be the reverse; γυναικοί being proverbially fond of carcases.—*See* Ælian de Anim. ii. 46. By πτῶμα is meant the *Jewish nation*, lying, like the fabled Prometheus, a miserable prey to the foes who were tearing out her vitals. Under the allusion, however, is couched a great moral truth, that 'wherever there is flagrant impiety, thither will vengeance from heaven surely and suddenly light upon it.']

PRACTICAL REFLECTIONS.

Mt. xxiv. 27. When Christ comes personally, he will, as the lightning, come quickly, and so as to be manifest to all. In the meantime his spiritual presence is not confined to any particular locality.

[28 *ver.* It is utterly vain to seek safety, either as following the deluded multitude, or as joining any dark confederation; for wheresoever the wicked are the hand of God will reach them: wheresoever they are gathered together the eagles will also be gathered to devour. So was it with the Jews of old; and so has it been in our time. Our only safety is in Jesus.]

* 'It has been assumed of the object of the THIRD division of the prophecy, Mt. xxiv. 29—31, that it was designed to return an answer to the *third* question, virtually, if not actually put. What was the sign to precede the συντέλεια τοῦ αἰῶνος, or close of the period of ages? whether understood of the end of the world, or of any other event, which admits of being considered a consummation of a pre-existing state of things, as well as that. The testimony, indeed, of each of the evangelists, who record this concluding division, concurs to shew, that whatever be the nature of the events which begin now to be predicted, they bear date from a point of time later than the close of the period hitherto under consideration; not only than the interval between the delivery of the prophecy, and the commencement of the days of vengeance, understood synonymously with the national visitation of the Jews, but than the conclusion of those days themselves.'—*Greswell*, p. 394.

'The three most conspicuous days [of the Son of man] if not the three only ones of the number, we may venture to say, are the destruction of Jerusalem, as the first; the decision of the great antichristian contest, preparatory to the millennium, as the second; and the general judgment, preliminary to the consummation of all things, and the end of the world, as the last. It is my opinion, as the part of the prophecy, hitherto considered, relates to the first of this number; so this [Mt. xxiv. 29—31] . . . relates to the second; as we shall find, perhaps, that a part of the prophecy, at the end of all, relates to the third.'—*Ibid.* p. 397.

'The consideration of the two preceding divisions has shewn that they possess an use and purpose of their own, to which they are carefully accommodated; and that too an use and purpose, entirely worthy of the communications. And in fact, did we compare the fulness of the former with the conciseness of the latter, merely, we should be tempted to say this last was an appendix added to them, rather than that they were an introduction premised to it. But the truth is, they are each independent of the other, and only connected together in the prosecution of a common subject, which formed the original inquiry, and in the matter of fact, naturally distributed itself into two heads—the appearing of the Son of man in his day, to the destruction of Jerusalem, and the appearing of the Son of man in the same kind of day, to any analagous dispensation—whether the decision of the great antichristian contest, and the close of the period of ages in that sense, or the general judgment, and the consummation of all things.'—*Ibid.* p. 400.

* . . . . As its subject-matter in general is akin to that of the two former divisions, so are the place and distribution of its contents analagous to the order which has been seen to pervade theirs.

'For example, the signs specified in the former instance, to mark out and presignify the approach of the end; and events are specified in this instance, also, which are obviously intended to serve the same purpose of signs of something else. Those signs before were of two kinds in general; and so there appear to be in this instance also. Some of the events here specified are remote or distant harbingers of the coming result of all, and one in particular seems to declare it to be at hand; serving the same purpose, as a sign, in this instance, as that particular event which ushered in the appearing, or *parousia*, did before. There is apparently, too, an interval of some kind between the manifestation of this sign, and the consummation which ushers it in, as there was before, between the sign of the appearing, and the appearing itself. Lastly, there is here also an appearing and presence, an advent and manifestation of Jesus Christ, to consummate the whole series of prognostics and harbingers of its approach, as there was before; with this difference only, that whereas that appearing was typical before, it is literal now; whereas it was virtual, or ἐν δυνάμει, before, it is actual, and in person now. . . .

'Combining together the accounts of the three evangelists, we may collect that the events which are destined to answer the purpose of signs of the first description, will be in general twofold: those which will be manifested in the heaven, and those which will be manifested on the earth; but that each of them will be subservient to a third, of which they are symptomatic and declaratory. . . . . The third event, of which the two former classes of signs collectively must be considered themselves the prognostics, as directly as this event is of something beyond itself, is the fact which is meant by the shaking of the powers of the heavens.'—*Greswell on the Parables*, Vol. V. p. 401, ..2.

MATT. xxiv. 29.	MARK xiii. 25.	LUKE xxi. 25, .6.
days shall-the sun-be-darkened,	the sun shall-be-darkened,	And there-shall-be signs in the-sun,
and the moon shall-not-give her light,	and the moon shall-not-give her light,	and *in*-the-moon,
and the stars shall-fall *πεσουνται* from heaven,[t]	and the stars of heaven shall fall *εσονται εκπιπτοντες*,	and *in*-the-stars;
and the powers of-the heavens shall-be-shaken *σαλευθησονται*:	and the powers that *are* in heaven shall-be-shaken *σαλευθησονται*.	[t] and upon the earth distress *συνοχη* of-nations, with perplexity *εν απορια*; the-sea and the-waves *σαλου* roaring *ηχους της*; men's hearts-failing-them *απο ψυχοντων* for fear, and *for* looking-after *προσδοκιας* those-things which-are-coming-on the earth *οικουμενη*: for the powers of heaven shall-be-shaken *σαλευθησονται*.*

SCRIPTURE ILLUSTRATIONS.

Mt. xxiv. 29. ***sun be darkened*—*see*** this awful period described under the sixth seal, Rev. vi. 12—7—synchronizing with the seventh vial, xvi. 18—21—contrasted with the rejoicing multitude come out of the great tribulation, vii. 9—17—*see also* the contrast in Ps. xlvi.; Is. ii. 4; xxiv. 13, 23; Joel ii.; Am. v. 20; Hab. iii.

NOTES.

[Mt. xxiv. 29. *Shall the sun be darkened, &c.* 'The narrative of St. Luke, if not the account of St. Matthew and St. Mark, by discriminating between the phenomena which should be visible in the heavens, and the signs which should be perceptible on the earth, clearly intimates that the former must have an use and meaning, confined to their proper locality, as much as the latter; and in particular that neither, in their own locality, can be simply symbolical of anything confined to the locality of the other. The terms, too, in which St. Luke more especially speaks of the signs of either class, seem incapable of anything but a literal acceptation. For we observe he has qualified the language of the prediction in St. Matthew and St. Mark, ... from which is a necessary inference that the sun, the moon, and the stars themselves, and not something else of which they are but symbols, are destined to be the subjects of those affections. With respect to the signs whose locality is to be the earth, too, he has distinguished the continuance of nations in distress, and the fearful misgivings of men's hearts, from the roaring of the winds and waves, while he classes them together as signs of a common import . . . . If the first two of these particulars are literal events, the third of the number must be as literal as the other two. . . . .'—*Grenwell*, p. 404.]

[Lu. xxi. 25. *And upon the earth. επι της γης.* Some late expositors think it ought to be rendered, 'upon the land,' considering the prophecy as relating solely to Judæa. But what follows appears to have a more extensive object, and to relate to the nations and the habitable earth in general. It is not at all probable that by the term *εθνων*, 'nations,' used thrice in the preceding verse manifestly for Gentiles, are meant in this verse only Jews and Samaritans.'—*Camp.*]

The sea and the waves, &c. All these are figures of great and terrible calamities. The roaring of the waves of the sea denotes great affliction and tumult among the people. Perplexity means doubt, anxiety; not knowing what to do to escape. Men's hearts should fail them for fear, or by reason of fear.

[Mt. xxiv. 29. *The powers of the heavens. αι δυναμεις των ουρ. σαλευ.* The imagery seems formed upon a passage of Is. xiii. 10, .3 (which treats of the destruction of Babylon), where bishop Lowth remarks (after Sir Isaac Newton) that 'when the Hebrews intend to express *happiness, prosperity*, the instauration and advancement of states, kingdoms, and potentates, they make use of images taken from the most striking parts of nature, from the heavenly bodies, from the sun, moon, and stars; which they describe as shining with increased splendour, and never setting; the moon becomes like the meridian sun, and the sun's light is augmented sevenfold, *see* xxx. 26; new heavens and a new earth are created, and a brighter age commences. On the contrary, the overthrow and dejection of kingdoms is represented by opposite images; the stars are obscured, the moon withdraws her light, and the sun shines no more; the earth quakes, and the heavens tremble; and all things seem tending to their original chaos.'—*See* Joel ii. 10; iii. 15, .6; Am. viii. 9.*]

PRACTICAL REFLECTION.

[Lu. xxi. 25—.7. When days of darkness come; when the heavens are giving forth portentous signs; and the earth is groaning beneath long accumulated woe; when men's hearts are failing them for fear, and for looking after those things that are coming upon the earth; then may those who are looking for God's Son from heaven rejoice, for their redemption indeed draweth nigh. When there was darkness over all the land of Egypt, the children of Israel had light in their dwellings. The powers of the heavens may be shaken, but our Foundation standeth sure. '*The Lord knoweth them that are his*,' 2 Ti. ii. 19.]

* *The powers of heaven shall be shaken.* 'We may venture to say, that no kingdoms, or bodies politic on earth, nor their heads or governors, are ever described in the style of prophecy by the name of "the powers of the heavens." But if the phrase is to be literally understood, then by the powers of the heavens must be meant one or other of the two orders of created intelligences, the good and the evil angels, both of them equally subordinate to the Supreme Intelligence, the Lord of Hosts, and both of them in one sense the powers of heaven. It is most reasonable, however, to understand it of the last of these orders in particular, ... whose local habitation, during the continuance of that toleration and immunity which the Almighty is pleased to allow them at present, we have the assurance of scripture is actually the region of the lower heavens or upper air; . . . . from which they may be some time ejected. . . . . Perhaps the time of the fulfilment of this prediction is intimated, Rev. xii. 7—9. To judge from the intimations of scripture, the decision of the great antichristian contest may be expected to be preceded by a general defection or apostacy from Christianity, a persecution of the true church, and a firmer and more general establishment of the strongholds of spiritual wickedness in the parts of heaven, for a time, than ever; and by parity of consequence, when the event of that decision is approaching, the arrival of the period of their coercion and punishment, to such a degree as we have reason to expect for the duration of the millennium, may be preceded by such signs and symptoms, as to imply that the powers of the heavens are in danger; that the time of their ascendency is drawing to an end; that their empire is already shaken to its centre, and ere long must be completely overthrown.'—*Grenwell*, pp. 406—.9.

REMEMBER THEM WHICH HAVE THE RULE OVER YOU, WHO HAVE SPOKEN UNTO YOU THE WORD OF GOD: WHOSE FAITH FOLLOW, CONSIDERING THE END OF THEIR CONVERSATION.—Heb. xiii. 7.

Matt. xxiv. 30, .1.	Mark xiii. 26, .7.	Luke xxi. 27.
30 "and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn,		
and they shall see the Son of man coming in *ev*; the clouds of heaven with power and great glory.	26 And then shall they see the Son of man coming in *ev* the clouds with great power and glory.	And then shall they see 27 the Son of man coming in *ev* a cloud with power and great glory.
31 And he shall send his angels with a great sound of a trumpet, and they shall	27 And then shall he send his angels, and shall	

SCRIPTURE ILLUSTRATIONS.

Mt. xxiv. 30. *sign of the Son of man* — Jesus is exalted 'to give repentance to Israel, and forgiveness of sins,' Ac. v. 31—when this, the purpose of his going away, is accomplished, there is the sign given that he is about to return, iii. 19—21, 'Repent . . . . and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution,' &c.—*see* Israel's expression of repentance, and call for the Lord's return, when terrible things have taken place, Is. lxiii. 15—9. . . . . lxiv. . . . .—As the Lord hath returned to his place, till his people acknowledge their offence and seek his face, Ho. v. 15—when their eyes, as the eyes of one man, are toward the Lord, then is the sign of his return, Zec. ix. 1—when the prayer of Jesus is answered in the unity and preparedness of his people, Jno. xvii. 20—3, § 87, p. 403—*comp.* Eph. iv. 13, .6—It is an inward preparation that the Lord requires, He. xii. 14—Jesus hath gone to receive the Comforter for his people, and when the sound which was heard upon the entrance of our ever-living High Priest into the holiest (Ex. xxviii. 35; Ac. ii.) is again heard as returning, then is the sign to those that look for him, that he is about to 'appear the second time without sin unto salvation,' He. ix. 28 — *and see on* Lu. ix. 26, § 50.

all the tribes of the earth mourn — Pr. i. 24—33, 'Because I have called, and ye refused;' &c.—At the severing of the wicked from among the just, &c., there shall be wailing and gnashing of teeth, Mt. xiii. 41, .2, 50, § 33, p. 260, ..3—Lu. vi. 25, § 27, p. 208, 'Woe unto you that laugh now! for ye shall mourn,' &c.—*see* Mt. xxiv. 51, p. 344—*comp.* Zec. xii. 12; Rev. i. 7.

shall see the Son of man—of whose coming, 'with ten thousands of his saints,' Enoch had prophesied, Jude, ver. 14—.6—Immediately before the Transfiguration, Jesus himself testified, Mt. xvi. 27, § 50, p. 43, 'The Son of man shall come in the glory of his Father with his angels;' &c. — At his ascension it was testified to the disciples, Ac. i. 11, § 26, 'This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.'—*See also* the testimony of the Spirit by Paul, as 1 Th. i. 10; ii. 19; iii. 13; iv. 15—.8; v. 1—11; and of the Father, Rev. i. 7.

31. *great sound of a trumpet*—Is. xviii. 3, 'All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.'—xxvii. 13, 'The great trumpet shall be blown, and they shall come which were ready to perish,' &c.—xxx. 30, 'The LORD shall cause his glorious voice to be heard,' &c.—Zec. ix. 14, 'The Lord GOD shall blow the trumpet, and shall go with whirlwinds of the south.'—1 Co. xv. 52, 'At the last trump: for the trumpet shall sound,' &c.—1 Th. iv. 16, 'The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God:' &c. — Rev. xi. 15, 'And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ;' &c.

NOTES.

[**Mt. xxiv. 30.** *The sign of the Son of man.* 'As to the true nature of the sign itself, the prophecy specifies it no farther than by its relation to the Son of man, which gives it its name, and whence we may infer that it must be something eminently characteristic of him. On this account, it would be obvious to conclude, that it cannot be the Shechinah, or that luminous appearance, which seems on every occasion of the manifestation of the Deity to the eye of sense, to have been the visible symbol of his presence: both because the Shechinah would be the characteristic sign of the Godhead as such, and not as the Son of man; and because the Shechinah is spoken of afterwards, as we may presume, under the name of the glory, which, along with the demonstrations of power and majesty, is supposed to attend the actual appearing and presence, posterior to the manifestation of the sign of the Son of man. It was the opinion of the commentators of antiquity on this part of the prophecy, that the sign of the Son of man, thus alluded to, was the *cross*; and certainly as the sign of the Son of man none could possess a more characteristic relation to Him . . . who died upon the cross for the salvation of mankind.'—*Greswell*, p. 410.]

Mk. xiii. 27. *And then shall he send, &c.* The word *tote*, here translated *then*, does not mean *thereafter*, but may rather regard what will have already occurred.

Mt. xxiv. 31. *His angels.* The word angels most commonly refers to the race of intelligences more exalted than man, He. i. 14. — *See on* Lu. i. 26, § 2, p. 9.

With a great sound of a trumpet. The Jewish assemblies used to be called together by the sound of a trumpet, as ours are by bells, Nu. x. 2; Ju. iii. 27. Our Saviour, speaking to Jews, described the assembling of the people at the last day in a way which would be peculiarly clear and impressive to them. In the Old Testament God's messengers to his people are frequently said to address them as with the voice of a trumpet, Is. lviii. 1; Je. vi. 17; Eze. xxxiii. 3—6.

A trump, or trumpet, was a wind instrument, made at first of the horns of oxen and of rams.

PRACTICAL REFLECTIONS.

[**Mt. xxiv. 30.** Let us clearly understand what is meant by the sign of the Son of man in heaven. Is it not the evidence in his people, that he hath ascended into heaven, and received that which was promised of the Father? He went to receive grace for his people, to meeten them for glory. When that object of his going away is accomplished—when they in holy love are gathered into one, as he is one with the Father; then may we look for his return.]

[Soon may the sign of the Son of man in heaven be seen in the preparedness of the bride to meet the Bridegroom. When she hath made herself ready, the marriage cannot be delayed. When that time of rejoicing has come, it will be too late to mourn. Let us now learn the song with which the redeemed will gladly go forth to meet their returning Lord: '*Unto Him that loved us*,' &c.]

Let us now be as Christ was in the world; and so when he cometh in the clouds of heaven with power and great glory, we shall be with him: yea, we shall be like him: for we shall see him as he is.

31 *ver.* How joyful the meeting, when, however widely separated by time or space the saints may have been, they will be, by attending angels, gathered together into the presence of their Lord! The hand of Him who scatters the proud in the imagination of their hearts, will collect the scattered dust of his elect, and give them glorified bodies like unto his own.

MATT. xxiv. 32. .3.	MARK xiii. 28, .9.	LUKE xxi. 28—31.
gather-together επισυναξουσι his elect from the four winds, from one-end of- heaven to the-other.	gather-together επισυναξει his elect from the four winds, from the-uttermost-part of- the-earth to the-uttermost- part of heaven.	
	And when these-things begin αρχομενων 28 to-come-to-pass γινεσθαι, then look-up ανακυψατε, and lift-up your heads; for διοτι your redemption απολυτρωσις draweth-nigh. And he-spake to-them a-parable; 29	
32 Now δε learn a την parable of the fig-tree;	28 Now δε learn a την parable of the fig-tree;	Behold the fig-tree, and all the trees;
when his branch is yet tender, and putteth- forth leaves, ye-know	When her branch is yet tender, and putteth- forth leaves, ye-know	when 30
that summer is nigh:	that summer is near:	they now shoot-forth, ye see and know of your own selves that summer is now nigh at hand.
33 so likewise ye, when ye-shall-see all these-things,	29 so ye in-like-manner, when ye-shall-see these-things	So likewise ye, when 31 ye see these-things

SCRIPTURE ILLUSTRATIONS.

Mt. xxiv. 31. *gather together his elect, &c.* — Ge. xlix. 10, 'Unto him (Shiloh) *shall* the gathering of the people *be*.'—Ps. l. 5, 'Gather my saints together unto me; those that have made a covenant with me by sacrifice.'—Ho. i. 11, 'Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great *shall be* the day of Jezreel.'—Zec. ii. 11, 'And many nations shall be joined to the LORD in that day, and shall be my people:'— This gathering together was the object of the Redeemer's desire, and that for which he laid down his life, Jno. xi. 51, .2, § 58, p. 133—This gathering together to the glory of the Lord is described, Is. lx. 1—14. . . . .—It is the Lord's own work, ver. 21.

Lu. xxi. 28. then *look up, &c.*—He. ix. 28, 'Unto them that look for him shall he appear the second time without sin unto salvation.'

lift up your heads, &c.—At this time is the gathering together of the elect, as intimated in the correspondent passages, [Mt. xxiv. 31; Mk. xiii. 27,] *supra* —Such will be able to say, Ps. iii. 3, 'Thou, O LORD, *art* a shield for me; my glory, and the lifter up of mine head.'—Amidst the most awful convulsions they will sing aloud, xlvi. 1, 'God *is* our refuge and strength, a very present help in trouble.'—ver. 7, 11, 'The LORD of hosts *is* with us; the God of Jacob *is* our refuge.'— *See* Rev. vii. 9—17.

your redemption . . . . nigh, &c.—When the sign is given, in the redemption of Israel, then speedily will come to pass that of which it is the sign, the resurrection of all the saints, I Co. xv. 22—.5, 54—.8—that for which the waiting has been, 'the redemption of our body.'—*Comp.* Rom. viii. 19, 23; Rev. v. 9, 11, .2.

Mt. xxiv. 32. *his*—Gr. αυτης, her.

33. *all these things, &c.* — The destruction of the temple at Jerusalem, and scattering of the Jewish nation, ch. xxiii. 35, .6, § 85, p. 319; xxiv. 1—3.

NOTES.

The common trumpet was straight, made of brass or silver, a cubit in length, the larger extremity shaped so as to resemble a small bell. In times of peace, in assembling the people, this was sounded softly. In times of calamity, or war, it was sounded loud. Perhaps this was referred to when our Saviour said, '*with a great sound of a trumpet.*'

Mt. xxiv. 31. *They shall gather together his elect.* *See on* ver. 22. He will send his angels to gather his chosen together from all places, ch. xiii. 39, 41—.3, § 33, p. 260. This shall be done before the living shall be taken up to meet the Lord, I Co. xv. 51, .2; 1 Th. iv. 16, .7.

From the four winds. That is, from the four quarters of the globe—east, west, north, and south. The Jews expressed those quarters by the winds blowing from them.—*See* Eze. xxxvii. 9, ... *see also* Is. xiii. 5, 6.

[32. 'Our Lord having spoken of the signs preceding the two grand events, concerning which the apostles had inquired, begins here to speak of the time of them. And to the question proposed, ver. 3, p. 324, concerning the time of the destruction of Jerusalem, he answers, ver. 34; concerning the time of the end of the world, he answers ver. 36.'—*Wesley.*]

PRACTICAL REFLECTIONS.

Lu. xxi. 28. If those who saw the beginning of sorrows could rejoice, how much more may we, who live so much nearer their termination! The glory is not more distant because of the long delay, but every moment nearer than when we first believed.

Mt. xxiv. 32. As truly as the budding leaves give promise of approaching summer, so truly does the fulfilment of prophecy, in the destruction of Jerusalem, give assurance that all the predictions concerning the kingdom of God will be fully accomplished.

* 'The remainder of the discourse from the 32nd ver. of xxiv. of Mt. admits of being distributed, like the former part, into three general divisions, each of them arising in its turn out of the corresponding portion of the first half of the discourse, which returned the proper answer to one of the three questions originally put. . . . . Of these divisions of the sequel of the discourse, the *first* extends from ver. 32—.5, the *second*, from ver. 36—44, both of the xxiv. of Mt., the *third*, from ver. 45 of ch. xxiv. to the end of ch. xxv.

'That the first two of these divisions are to be referred in general to the subject of the predicted destruction of Jerusalem, may be safely concluded; the former, because by ver. 34, which is an integral part of that division, the period of time to which it is limited, is distinctly comprehended within the natural lifetime of the then existing generation; . . . . the latter, because in ver. 37 it remains the topic of the appearing and presence of the Son of man, and so refers us at once to the subject of the second question. . . . . With respect to the third and most comprehensive division of all, the circumstance that the two preceding divisions are specially restricted to the first two of the original questions, would itself be presumptively an argument that the third and remaining division must have the same special reference to the third and remaining topic of inquiry.'—*Greswell on the Parables*, Vol. V. p. 422.

WITH HEAVEN-BORN COURAGE, LET US PASS THROUGH THE GLOOM: THE GLORY LIES BEYOND.

LET US, BY THE THINGS AROUND US, HAVE OUR THOUGHTS CARRIED HEAVENWARD.

MATT. xxiv. 34, .5.	MARK xiii. 30, .1.	LUKE xxi. 32—.6.
know that	come-to-pass γινομενα, know that	come-to-pass γινομενα, know-ye that
it-is near, *even* at the-doors,	it-is nigh, *ε even* at the-doors.[e]	the kingdom of God is nigh-at-hand.[f]
34 Verily I-say unto-you, This generation ἡ γενεα αυτη shall-not-pass παρελθῃ, [d] till ἕως αν all these-things be-fulfilled γενηται.	30 Verily I-say unto-you, that this generation ἡ γενεα αυτη shall-not-pass παρελθῃ, till μεχρις οὗ all these-things be-done γενηται.	[e]Verily I-say unto-you, 32 This generation ἡ γενεα αυτη shall-not-pass-away παρελθῃ, [d] till ἕως αν all be-fulfilled γενηται.
35 Heaven and earth shall-pass-away παρελευσονται, but my words λογοι shall-not-pass-away οι μη παρελθωσι.[e]	31 Heaven and earth shall-pass-away παρελευσονται: but my words λογοι shall-not-pass-away ου μη παρελθωσι.	Heaven and earth shall- 33 pass-away παρελευσονται: but my words λογοι shall-not-pass-away ου μη παρελθωσι.
		[e]And take-heed to-yourselves, lest-at-any- 34 time your hearts be-overcharged βαρυνθωσιν with surfeiting, and drunkenness, and cares of-this-life μεριμναις βιωτικαις, and *so* that day come upon you unawares. For as a- 35

SCRIPTURE ILLUSTRATIONS.

Mt. xxiv. 33. *at the doors, &c.*—Ps. xxiv. 7, 'Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in,' &c. — cxviii. 19, 20, 'Open to me the gates of righteousness:' &c. — Is. xxvi. 2, 'Open ye the gates, that the righteous nation which keepeth the truth may enter in.'

34. *This generation* — Ps. xxii. 30, .1 — *see on* Mt. xxiii. 36, § 85, p. 320.

35. *Heaven and earth shall pass* — 2 Pe. iii. 5—7, 'By the word of God the heavens were of old, and the earth standing out of the water and in the water: 6, whereby the world that then was, being overflowed with water, perished: 7, but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.'—They shall pass away after the thousand years, Rev. xx. 11—Then will be the general resurrection, ver. 12—.5, and a new heaven and a new earth, xxi. 1—*see also* 2 Pe. iii. 12, .3.

my words, &c.—Ps. xxxiii. 6, 'By the word of the LORD were the heavens made;' — He. i. 2, 3, and by the same word are all things upheld—Ps. cv. 8—16, 'He hath remembered his covenant for ever, the word *which* he commanded to a thousand generations,' &c.—and he in whom his words abide, shall live for ever, Jno. vi. 58, 63, .8, .9, § 43, pp. 332—.4—Not only will Christ, by his Spirit, manifest himself to such, but the Father and the Son will come and make their abode with him, xiv. 21—.6, § 87, p. 384—and he 'abideth for ever,' 1 Jno. ii. 17—*see also* 1 Pe. i. 23—.5.

Lu. xxi. 34. *take heed* — Pe. cxix. 9, 'Wherewithal shall a young man cleanse his way? by taking heed *thereto* according to thy word.'—The elders are especially warned to take heed to themselves, Ac. xx. 28—Jesus had commenced this discourse with an admonition to take heed, so as not to be deceived by others, Lu. xxi. 8, *supra*—Now they are warned to take heed to themselves, ver. 34—.6; *as also* Mt. xxiv. 37—44; Mk. xiii. 33—.6, p. 341, .2.

overcharged — as were those unto whom the invitation to the great supper was first sent, ch. xiv. 17—20, .4, § 67, p. 183—Rom. xiii. 13, .4, 'Not in rioting and drunkenness,' &c.

NOTES.

[**Mt. xxiv. 34.** *This generation shall not pass.* Accordingly, all the things which Jesus predicted respecting the destruction of the temple, and to which the disciples referred, when they asked, '*When shall these things be?*'—these things did actually take place within forty years after our Saviour delivered this parable, and before that generation had passed away. Some critics are of opinion, that by *this generation*, ἡ γενεα αὕτη, is to be understood *the Jewish nation throughout all ages*; as if our Lord intended to say they should continue a distinct people to the *judgment day*. But this is not generally received.]

[*All these things.* Relating to the temple and the city. This is evidently spoken in answer to the question of the disciples, ver. 3, '*Tell us, when shall these things be?*' What things? The things of which our Lord had just before spoken, ver. 2; and a little before that, xxiii. 35, .6, § 85, p. 319; where he uses the very expression he here repeats, that these things would come upon that very generation. That '*these things*' did not include his SECOND ADVENT is evident from this, that he points to '*these things*' as being the sign of something else as about to follow—*see* ver. 33. Now they could not be a sign that summer was nigh if they included even the harvest, the winding up of all.]

Things be fulfilled. That is, the things respecting the destruction of Jerusalem: the fulfilment of our Lord's predictions respecting which was to be a sign to that very generation and all succeeding generations until the end, that the glorious appearing of our Lord would assuredly follow, even as assuredly as the ripening of summer follows the budding of spring.

Till all, &c. 'All that has been spoken of the destruction of Jerusalem to which the question, ver. 7, relates; and which is treated of from the 8th to the 24th verse.'—*Wesley.*

[**Lu. xxi. 34.** *Take heed . . . . lest at any time your hearts be overcharged with surfeiting, and drunkenness.* And was there need to warn the apostles themselves against such sins as these? Then surely there is need to warn even strong Christians against the very grossest sins. Neither are we wise if we think ourselves out of the reach of any sin.]

PRACTICAL REFLECTIONS.

[Mt xxiv. 34, .5 To all succeeding generations the truthfulness of Christ has been confirmed, by the case of that very generation which refused to believe his words. Let those who are disposed to make light of the warning voice of prophecy, know that all, with regard to which the disciples asked, '*When shall these things be?*' came upon that very generation.]

[Let us, from that, the beginning, look forward to the close of the present dispensation; yea, beyond—to the passing away of the present heaven and earth: rejoicing that the word of the Lord shall stand for ever; let us, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.]

Lu. xxi. 34. Want and persecution are not the greatest dangers which the Christian may have to meet. The pleasures and cares which accompany riches, are as deadening and distracting to the soul.

MAN ALSO KNOWETH NOT HIS TIME: AS THE FISHES THAT ARE TAKEN IN AN EVIL NET, AND AS THE BIRDS THAT ARE CAUGHT IN THE SNARE; SO ARE THE SONS OF MEN SNARED IN AN EVIL TIME, WHEN IT FALLETH SUDDENLY UPON THEM.—Eccles. ix. 12.

MATT. xxiv. 36—.8.

LUKE xxi. 36.

snare παγις shall-it-come on all them that-dwell on the face-of-the whole earth. Watch-ye αγρυπνειτε therefore, 36 and-pray always εν παντι καιρω, that ye-may-be-accounted-worthy to-escape all these-things that shall μελλοντα come-to-pass, and to-stand σταθηναι before the Son of man.ƒ (Ch. xxi. 37, p. 357.)

MARK xiii. 32, .3.

36 But of that day and hour knoweth no-*man*, no-not the angels of heaven,

ƒ But of that day and *that* hour knoweth 32 no-man, no-not the angels which *are* in heaven, neither the Son,ᵍ but the Father.

ᵍ but my Father only.ʰ

ʰ Take-ye-heed, watch and pray: for ye- 33 know not when the time ὁ καιρος is.ᵍ

37 ⁱ But as the days of Noe *were*, so shall-also the coming παρουσια of-the Son of man-be.
38 For as in the days that *were* before the flood they-were eating and drinking, marrying and giving-in-marriage, until the-day *that* Noe

SCRIPTURE ILLUSTRATIONS.

Lu. xxi. 35. *a snare*—As suddenly 'as a snare' entangles the prey that is taken in it—*comp.* Ec. ix. 12, *see margin*; Mt. xxiv. 17, .8, p. 332—The figure is often used to denote the suddenness of calamities, Ps. lxix. 22; cxxiv. 7; Is. xxiv. 17; Rom. xi. 9.

36. *and to stand before the Son of man*—so the rejoicing multitude, Rev. vii. 9, 10—*see also* Is. xxiv. 23; xxxiii. 15—24.

Mt. xxiv. 36. *of that day*—The day when the Son of man is revealed, Lu. xvii. 30, § 72, p. 212—When those who are found prepared will ascend into the presence chamber, as Ps. xxiv. 3—6; Mt. xxiv. 44, *infra*—'The day of redemption,' unto which believers are sealed with that holy Spirit of promise, Eph. iv. 30.

knoweth no man, &c.—even Daniel had been refused the knowledge, ch. xii. 9—the apostles were told, that it was not for them (previous to their receiving power) 'to know the times or the seasons, which the Father hath put in his own power,' &c., Ac. i. 7, 8.

37. *days of Noe*—*see* Lu. xvii. 26, .7, § 72, p. 212.

NOTES.

Lu. xxi. 35. *Dwell*. According to the original, *sit*. The expression appears to describe persons sitting at ease, and apprehending no danger.

Of the whole earth. Or, 'of the whole land.' It would seem from the whole of our Saviour's predictions, that the word γης cannot be confined to Judæa, but must extend to the whole Roman empire.

36. *Watch ye therefore, and pray always*. Perhaps we should connect *εν παντι καιρῳ, continually*, with *αγρυπνειτε, watch*, as it appears to be the most natural order. Indeed the word *continually* belongs equally to both *watch* and *pray*; and no man is safe, at *any time*, who does not attend to this advice as *literally* as possible.

[*That ye may be accounted worthy*. This word sometimes signifies an honour conferred on a person, as when the apostles are said to be *counted worthy to suffer shame for Christ*, Ac. v. 41. Sometimes meet or becoming: as when John the Baptist exhorts to *bring forth fruits worthy of repentance*, Lu. iii. 8, § 7, p. 52; and so to be *counted worthy to escape*, is, to have the honour of it, and to be prepared for it.]

To stand before the Son of man. To be *acquitted*, and to be *condemned*, are expressed, in Rom. xiv. 4, by *standing* and *falling*. Those who were faithful to the grace they had received were not only preserved in the destruction of Jerusalem, but became heralds of the grace and mercy of God to the nations. Thus they were counted worthy *to stand before the Son of man*—to minister salvation in his name.

Mt. xxiv. 36. *But of that day, &c.* It has been said the word *ειδεν* (knoweth) here seems to have the force of the Hebrew conjugation *Hiphil*, which, in verbs denoting action, makes that action, whatever it is, pass to another. Wherefore *ειδεν*, which properly signifies, I knew, used in the sense of the conjugation *Hiphil*, signifies, *I make another to know, I declare*. The word has this meaning without dispute 1 Co. ii. 2, '*I determined to know* (*ειδεναι*) *nothing among you but Jesus Christ, and him crucified*;' i. e., I determined to make known, to preach nothing among you but Jesus Christ. So also in this passage, 'But of that day and *that* hour, none maketh you know,' none hath power to make you know it;' [just as the phrase, Mt. xx. 23, § 77, p. 238, '*is not mine to give*,' signifies, 'is not in my power to give;'] 'no, not the angels, neither the Son, but the Father.'

[These words, *ουδε ὁ υἱος*, Mk. xiii. 32, which assert the same ignorance of the day and hour in question, of the Son, as of the angels in heaven, and therefore seem to put limits or bounds to his knowledge as much as to theirs, admit of an easy explanation, without calling in question the genuineness of the reading of the text, or disputing the matter of fact itself, or impeaching the proper divinity of the Saviour, any more than his proper humanity. For this purpose we have nothing to do but simply to refer to the time when the words were spoken, which was before his crucifixion and passion, and much more his resurrection and ascension. Now it is not more extraordinary that there should have been a time when our Saviour, though always God as well as man, was not yet omniscient in the latter capacity, though always so in the former, than that there should have been a time when he was not yet omnipotent in the one capacity, though always so in the other. And if all power, both in heaven and earth, was not communicated to him in his human capacity before his resurrection and ascension, why should all knowledge? He might not therefore be omniscient now, in his human capacity, no more than omnipotent in the same, when this prophecy was delivered, and yet might become both hereafter. The same act of the Father, which committed all power to him in his mediatorial capacity, when he sat down at his right hand, doubtless committed all knowledge also; for the possession of omnipotence implies the possession of omniscience also.'—*Greswell*, p. 427.]

PRACTICAL REFLECTIONS.

[Lu. xxi. 35. Without the protecting power of God, even our strength may become the means of our destruction. Never were the defences of Jerusalem so powerful, as just before its capture. In that city, and in their strongholds generally throughout the land, the Jewish nation were caught as in a snare.]

36 *ver.* Let us not be deceived by false appearances of temporal security: let us watch and pray always, that we may escape the destruction awaiting unbelievers; and stand ready for any service unto which our Lord may appoint us, here in grace, or hereafter in glory.

[Mk. xiii. 32. The son knoweth more than the servant: but even as sons of God, there is at least one thing, which our Father has seen meet to hide from us: but He knoweth all things. Let us confide our all to him; and the day of the Lord will be to us a day of blessedness whensoever it cometh.]

MATT. xxiv. 39—44. MARK xiii. 34—.7.

39 entered into the ark, and knew not until the flood came, and took-
them-all'-away; so shall-also the coming of-the Son of man-be.
40 Then shall-two-be in the field; the one shall-be-taken, and the-
41 other left. Two *women shall be* grinding at the mill; the-one
42 shall-be-taken, and the-other left. Watch γρηγορειτε therefore:
for ye-know not what hour your Lord doth-come.[k]

[k] *For the Son of man is* as a-man taking-a-far-journey απoδημoς, 34
who-left his house, and gave authority to his servants, and to-
every-man his work, and commanded the porter to watch. Watch- 35
ye therefore: for ye-know not when the master of-the house
cometh, at-even, or at-midnight, or at-the-cock-crowing, or in-the-
morning: lest coming suddenly he-find you sleeping.[l] 36

43 [l] But know this, that if the goodman-of-the-house had-known in-
what watch the thief would-come, he-would-have-watched, and
44 would-not-have-suffered his house to-be-broken-up. Therefore
be ye also ready: for in-such-an-hour-as ye-think not the Son of
man cometh. [m]

[m] And what I-say unto-you I-say unto-all, 37
Watch. (Ch. xiv. 1, p. 355.)

SCRIPTURE ILLUSTRATIONS.

Mt. xxiv. 38, .9. *coming—see on* ver. 27, p. 335.

40. *In the field*—Lu. xvii. 36, § 72, p. 213.

41. *grinding, &c.*—Lu. xvii. 35, *ib.*

42. *Watch*—Mk. xiii. 33—7, *supra.*

43. *thief*—Lu. xii. 39, § 63, p. 167.

Mk. xiii. 37. *I say unto all, Watch*—1 Th. v. 5, 6, 'Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as *do* others; but let us watch and be sober.'—Follow not the example of the children of darkness, ver. 7—but, ver. 8, take the armour of light—ver. 9, 10, 'For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him.'

NOTES.

Mt. xxiv. 37—41. *See on* Lu. xvii. 26—36, § 72, p. 212, and parallelism, p. 213.

41. *Two ... grinding at the mill.* The μύλων was a hand-mill with two stones, turned by two persons, generally females.

[42. *Watch.* γρηγορειτε. Γρηγορεῖτε signifies, 1, to be wakeful; 2, as here, to be watchful. Some of the best commentators, ancient and modern, are with reason of opinion, that our Lord's discourse, as far as regards the destruction of Jerusalem, terminates at ver. 41; and that what follows, ver. 42 (peculiarly applicable to the *final* advent of our Lord), forms, as it were, the *moral* of the prophecy, and its practical application to Christ's disciples of *every age*. Many of the above expositors, too, suppose it to have been spoken upon another occasion, since Luke places it in a different connection. But as the portion in question is applicable in *both* connections, there is surely no reason why we should not suppose it to have been introduced *twice*.—*See infra*, ch. xxv. 13, p. 347; Mk. xiii. 33, .5.—*Bloomf.*]

Mk. xiii. 34. The Son of man is *as a man taking a far journey.* Being about to leave this world and go to the Father, he appoints the services that are to be performed by all his servants in their several stations.—*See on* Mt. xxv. 14, p. 347.

Mt. xxiv. 43, .4. *But know this, &c. See on* Lu. xii. 38—40, § 63, p. 167.

Goodman of the house. The same word in the original, ch. xx. 1, is translated '*householder.*' In the northern parts of Great Britain, the master of the house is still called '*the good man,*' and the mistress '*the good woman.*'

In what watch. See on Lu. xii. 38, § 63, p. 167.

Be broken up. Rendered more correctly, '*break through,*' ch. vi. 19, 20, § 19, p. 134; Lu. xii. 39, § 63, p. 167. It means, 'to break into a house by digging through the wall.'—*See* Job xxiv. 16; Eze. xii. 5. The expression, '*to break up,*' is used in the same sense here as in Ex. xxii. 2, and in the margin of Eze. xviii. 10.

PRACTICAL REFLECTIONS.

[Mt. xxiv. 37—9. May we not so neglect the Divine presence of Christ, as to be unprepared for his personal appearing; and let us never forget that the evil against which we are more especially warned, is an over-attention to the things of this life, preventing a preparation for the life to come.]

Let us not suppose that the signs of Messiah's approach will be any more regarded by this world, than was the preaching of Noah by the old world: nor will it be less regarded by the household of faith, than was the warning of Noah by those that were saved in the ark.

40, .1 *ver.* Let us attach more importance to inward preparation than to outward condition. In the very same outward circumstances will be found those that shall be caught up to meet the Lord in the air, and those that will be left.

[Mk. xiii. 34. During the absence of our Lord, we may not be idle; nor wait until we receive a commission from man. If we are the Lord's servants, we have, every one of us, received authority to do something for him; and to him we must render an account.]

[35 *ver.* Let the ministry never forget that Jesus is the Lord of the house; and let us all know our ignorance with regard to the exact period of his return, so as to be wise unto salvation.]—*And see margin.*

[Mk. xiii. 43. The house of God need not have been broken up and defiled, had those with whom it has been intrusted listened to the warning voice and prophetical instructions of the Master; and had they acted for his house as they would for their own.]

44 *ver.* As we desire the return of our Lord, let us seek for preparedness to receive him. It must not be that he find his house broken up, and his servants still fast asleep. And let us never forget that preparation for his coming on the part of the bride, is the sign of the coming of the Bridegroom.

[Mk. xiii. 37. The duty of watching, which our Lord saw it needful so to impress upon his first disciples, is a duty belonging to all. It is only thus we can be prepared to resist the attack of the thief, or to receive as we ought our returning Lord. The duty of watching, although emphatically that of the porter, is the duty, and no less the interest, of the whole household of faith.]

(G. 79)—[*Lesson* 83.]—THE REST OF THE PROPHECY UPON MOUNT OLIVET, AS RELATED BY MATTHEW.—Ch. xxiv. 45—xxv. 30.

ANALYSIS.

Mt. xxiv. 45—51. Jesus delivers the parable of the servant appointed to give to his household meat in due season. The first of four parables, illustrative of the SECOND advent; and which are antithetic to the like number of parables relating to the FIRST advent, given, ch. xxi. 28—xxii. 14, § 84, pp. 285—94.

—— 45—7. The inquiry, '*Who then is a faithful and wise servant*'? Why given so much power, and such abundant means of blessing? If, at his Lord's return, he is found distributing to others according as God hath dealt out to him, '*Blessed* is *that servant*,' &c.

Mt. xxiv. 48—51. Our case, if acting as an evil servant, and putting away from us the idea of our Lord's return, we abuse our trust, oppress those around us, and eat and drink '*with the drunken*.'

The servant who beat his fellows.—Matt. xxiv. 45—51.

45 Who then is a faithful and wise servant, whom his lord hath-made-ruler over his
46 household θεραπειας. to give them meat in due-season? Blessed *is* that servant, whom
47 his lord when-he-cometh shall-find so doing. Verily I-say unto-you, That he-shall-
48 make-him-*ruler* over all his goods. But and-if that evil servant shall-say in his heart,

SCRIPTURE ILLUSTRATIONS.

Mt. xxiv. 45. *Who then, &c.*—*comp.* ver. 45—51, *with* the same in Lu. xii. 42—6, § 63, p. 167, and ADDENDA, p. 172.

faithful and wise, &c.—As Joseph was to Potiphar, Ge. xxxix. 3—5.

servant—or slave; such as Joseph, whose master had 'bought him of the hands of the Ishmeelites,' Ge. xxxix. 1—Is. xli. 8, 'But thou, Israel, *art* my servant,' —xliii. 3, 'I gave Egypt *for* thy ransom, Ethiopia and Seba for thee.'—Yea, he, Eph. v. 2, 'hath given himself for us'—1 Co. vi. 20, 'Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.'

ruler over his household—see on Lu. xii. 42, § 63.

46. *Blessed . . that servant, &c.—see on* Lu. xii. 43.

47. ruler *over all his goods*—or, *over all his rulers—see on* Lu. xii. 44, § *ib.*, p. 168.

48. *evil servant, &c.*—The word finds those acting an evil part, Is. lviii. 1—5. . . . . who are exhorted

NOTES.

[Mt. xxiv. 45. *Who then, &c.* This inquiry seems clearly inconsistent with the idea of the Romanists, that Peter was appointed to the chief rule over the household: but on the other hand, if Peter and his pretended successors, the popes, be the parties referred to, then the context as clearly denies the doctrine of the pope's infallibility; for the parable supposes that the servant, so intrusted with authority, and the possession of the master's goods, may act most unworthily with regard to both; may altogether fail, and at last have his portion with the hypocrites. The words may refer to a people peculiarly favoured, more especially in reference to the gospel.]

[*A faithful and wise servant.* May be applied to an individual, a minister of Christ, who, by the teaching of the Holy Spirit, is able rightly to divide the word of God; firm in adhering to the truth at all risks: zealous in improving every talent to the glory of God.]

To give them meat in due season. The word of God, whereby the soul may be nourished unto eternal life.

[* Here we have the *second* illustration, derived from the case of a *good* or a *bad* δοῦλος, or, as Luke, using a more specific term, says, οἰκονόμος; from whose account it appears that the words were spoken in answer to a question from Peter, which suggested the parable or illustration here employed. The question was, Lu. xii. 41, § 63, p. 167, Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις, ἢ καὶ πρὸς πάντας; for the apostles, it seems, were always fancying that they should have exemptions and privileges beyond the multitude. Now the answer is intended to correct this error: and accordingly the foregoing general admonition to christian watchfulness is here urged as especially incumbent on those who are intrusted with any spiritual charge, as οἰκονόμοι τῶν μυστηρίων τοῦ θεοῦ, to feed the flock of Christ.'—*Comp.* 1 Co. iv. 2. —*Bloomf.*]

47. *Over all.* That is, from being οἰκονόμος, or dispenser, he will promote him to ἐπίτροπος, treasurer, or steward, which implied *freedom.*—*Comp.* ch. xxv. 21, 23, p. 348.

48—51. *But and if that evil servant, &c.* In these verses our Lord warns his disciples against the effect which the delay of his coming to judgment might have upon his servants, in leading them not only to

PRACTICAL REFLECTIONS.

Mt. xxiv. 45, 6. The servant who would have much intrusted to him by his lord, must endeavour to combine wisdom with faithfulness: he must exercise both his affections and his intellect aright.

[There are diversities of gifts and ministrations: but let those who are the most richly gifted, highly placed, ever remember, that they are so favoured in order that they may do the greater service.]

[It is as much the duty of some to take the lead in the ministry, as it is for others to receive the benefit of their ministrations.]

[The disciples should earnestly inquire, as here prompted by our Lord, who it is he hath appointed to the ministry; so that both he who is to rule in service may feel his responsibility, and others recognise him in his office.]

[The minister in the house of God is not only to give meat to the household, but give it in due season; seeking to please each one for his good to edification.]

A nation, as well as an individual, may be appointed to a particular ministry. The English, possessing such facilities for distributing the bread of life among the nations, are doubtless responsible, far beyond others, who, in general, have neither the same ability, nor yet the same outward opportunities of doing good. We quite mistake our mission, if we suppose that we are given our position chiefly for the purpose of acquiring for ourselves the bread that perisheth.

46 *ver. See margin.*

We are not to look for our reward now from man, but from our Lord at his coming.

47 *ver.* Let us be faithful in the position which we now occupy, if we expect to be raised to a higher dignity in the kingdom. Those may afford to act liberally, who know the Almighty is their provider, and that they are to inherit all things.

WE ARE ONLY BLESSED, AS WE BESTOW UPON OTHERS THAT OF WHICH OUR LORD HATH MADE US STEWARDS.

LET US ACT NOW AS WE SHALL WISH TO BE FOUND ACTING AT THE PERSONAL APPEARING OF OUR LORD.

MATT. xxiv. 49—51.

49 My lord delayeth his-coming; and shall-begin to-smite *his* fellow-servants, and to-eat
50 and drink with the drunken; the lord of that servant shall-come in a-day when he-
51 looketh-not-for *him*, and in an-hour that he-is-not-aware-of, and shall-cut-him-asunder, and appoint *him* his portion with the hypocrites: there shall-be weeping and gnashing of teeth.* [Ch. xxv. 1, p. 346.]

SCRIPTURE ILLUSTRATIONS.

to act the part of the faithful and wise servant, 6—12; and who, if they will turn to honour the Lord, are promised the dominion, 13, 4.

Mt. xxiv. 48. *delayeth, &c.*—*see on* Lu. xii. 45, § 63, p. 168.

49. *smite* his *fellow-servants*—*see ib.*

eat and drink, &c.—*see ib.*

with the drunken—such as described, Rev. xvii. 1, 2, 'The great whore that sitteth upon many waters: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.'—ver. 6, 'The woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus:'

50. *in an hour, &c.*—ver. 36, 'But of that day and hour knoweth no *man*,' &c.—the day of the *parousia*, ver. 37—9—and hour of his *epiphania*, or actual appearing, ver. 42—4.

51. *cut him asunder, &c.*—will cut open, and reveal his real life and character as he did—*see on* Lu. xii. 46, § 63, p. 168.

his portion—*see ib.*

with the hypocrites—whose hearts were laid open, and their true character and conduct exposed by *the Word*, ch. xxiii. 13—30, § 85, p. 315—and whose portion is appointed, ver. 32. 3, § *ib.*, p. 318—*see* the parallel parable, Lu. xii. 46. § 63, p. 168.

weeping and gnashing of teeth—where were cast those who had reckoned themselves the 'children of the kingdom,' ch. viii. 12, § 28, p. 220—and the man that had not on the wedding garment, xxii. 13, § 84, p. 294.

NOTES.

fail in watchfulness, but also to engage in evil practices, with respect both to others and themselves.—*Comp.* 2 Pe. iii. 3—10.

Mt. xxiv. 48. *Delayeth his coming. See on* Lu. xii. 38, § 63, p. 167.

[51. *Shall cut him asunder.* 'The common translation of the words *dichotomēsei autón*, ill suits with what follows of the punishment of this man, which supposes him still alive. It is no answer to say, that the punishment of the wicked will affect both the present life and the future. Beza has correctly rendered *dichotomēsei autón, separabit eum; and see on* Lu. xii. 46, § *ib.*, p. 168, where we read, instead of "hypocrites," "unbelievers." '—*Bloomf.*]

PRACTICAL REFLECTIONS.

[Mt. xxiv. 48. Let us beware. As our highly favoured position gives us greater opportunities of usefulness, so will our guilt, in the case of unfaithfulness, be the greater, and our consequent punishment more severe. One of the great sources of evil in many is the secret persuasion that they will not soon be called to account. Let us not be among those who say, '*My Lord delayeth his coming*;']

[If we do not rightly use our power, it is likely enough that we will abuse it. Let us not be of those who contend with their fellow-servants, and who smite those they should cherish and protect; and in place of giving food to the hungry, drink with the drunken.]

50, 51. *ver.* Men may hide their selfishness and pride under the guise of religion now; but we are all naked and open to the eye of Him with whom we have to do. Miserable will be the portion of those who feed only themselves, and who, it may be, are zealous only in preventing others being fed. At the coming of the Lord, those who laugh now, then shall have *weeping and gnashing of teeth*.'

* 'There is no security for the constant discharge of the duties of a given station, except in the continual consciousness of a responsibility for that discharge; there is no security for the continual consciousness of a responsibility, except in the reflection that an account is always impending; however delayed it is never excused, however distant it must one day arrive. The habits of practical virtue must be formed and reside in moral agents, if their lives and actions are to be uniformly accommodated to the standard of their duty: but they will not be formed, nor kept alive in them, except by constantly meditating on the great end for which they are placed in their temporary state of probation; and what influence their conduct here, during a limited period of being, must exert in determining their condition hereafter, through all eternity. The certainty of the account which all must give—the uncertainty of the time when each must be called to his own; the present labour and diligence in the discharge of an appointed part, which is the direct practical result of both—are the whole implied by the vigilance required of Christians; and all that is necessary to its full effect. If the fatal moment finds them thus employed, however suddenly and unexpectedly it may arrive, it cannot take them by surprise; for it cannot find them unprepared for their account. No steward can ever be unfit to resign a trust, who is intent upon it at all times with equal fidelity; no servant can be afraid to appear, on any summons, before a master, in whose service he is always engaged with equal diligence; no innocent person can be afraid to present himself at any time before a judge, from whose justice he knows he has nothing to apprehend.

'Considered in this point of view, it is indifferent to the end proposed by the uncertainty in question, whether the appointed moment of the final account be the day of judgment, or the day of death. The same obscurity hangs over the latter; doubtless for the same reason, that men are to do so live at all times, as to be at any time prepared to die. But the period of death is virtually the period of judgment also; since after death comes the judgment, and there is no more trial or probation between the one and the other. The day when a man is called away from life, is as good as the day when he is called to his account. The interval between death and the resurrection may be longer or shorter in itself; but it is of no moment, as a period of suspense between death and judgment, whether it be long or short; it weighs as nothing in the scale of moral responsibility, and neither adds to, nor diminishes from, the things done in the body. As the tree falls so it lies, Ec. xi. 3; and as life will leave us, so the judgment will find us. No increase, from the amount of personal ill desert, contracted in life; or none that will be taken into account at the day of doom. The everlasting destination of every moral agent, is as irrevocably fixed at the hour of his departure from the world, by the tenor of his past existence; as if his final audit were forthwith to be transacted, and his final sentence to be pronounced and executed upon him. Whatever be the nature of that intermediate state of being, in which departed souls continue to exist, before their reunion with the body; whatever difference the justice of God may even now make, in the disposal and treatment of the good and the bad respectively; whatever may be the separate occupations, enjoyments, or sufferings, of each in their proper place and sphere; we may be certain of thus much, that this interval is devoted to no purpose, nor transacted in any manner, which will be taken into consideration at the last day, or possess the least weight in deciding the everlasting fortunes of either the good or the bad, according to the judgment of that day.'—*Gresswell on the Parables*, Vol. V. p. 440.

ARE THERE NOT AMONG OURSELVES MANY WHO ARE WILLING TO ACT THE PART OF THE EVIL SERVANT; WHO SYMBOLIZE EVEN WITH THE BLOOD OF THE SAINTS, IN DRUNKEN

THE PARABLES OF THE TEN VIRGINS AND THE TEN TALENTS.—Matt. xxv. 1—13;* 14—30. *Mount of Olives.*

INTRODUCTION.

Mt. xxv. 'The two parables which follow (ver. 1—13, 14—30) are intended to carry on the subject treated of in the latter part of the preceding chapter 'this being one continued discourse on the mount of Olives, in sight of the temple).....And the object of both is to warn men of the necessity of being always prepared to meet their Judge. Accordingly, at the close of these parables there is a transition to the subject of the *general judgment only.* The scope of the *first* parable is to inculcate the necessity of continued vigilance, constant prayer, and perseverance in every good work; and it is especially designed to discourage all trust in a late repentance. It is founded on the circumstances which attended the celebration of *marriage* among the Jews, with whom it was usual for a procession of females to grace the nuptial ceremony.'—*Bloomf.*

'As the Jews had ordinarily their weddings at night, and seldom fewer than *ten bridemaids*, that custom is here alluded to. Christ is the glorious *bridegroom.* The *ten virgins* denote multitudes of professing, and apparently real, Christians. Their *slumbering* and *sleeping* denote their common sloth and security while Christ withdraws his presence. The *foolish virgins*, who had only *lamps*, but *no oil* in them, represent nominal Christians, who have a profession of gospel truth, but no real grace; and who, when awakened by death or judgment, shall find their profession come to nothing. The *wise virgins* are true believers, whose external profession of Christ arises from real grace in their hearts; and who are, notwithstanding occasional sloth and slumberings, in an habitual readiness to meet with Christ; ..... these, though they have no grace or good works to be imparted to others, shall be graciously admitted to eternal fellowship with him in the heavenly mansion.

'By the bridegroom's tarrying, and at last coming while the virgins slept, are represented Christ's delaying to come to judgment, and the suddenness of his coming at last.—*Comp.* ch. xxiv. 44—50, p. 342. The practical application of the parable is given by our Lord at ver. 13.'—*Lonsdale.*

Mt. xxv. 14—30. *Comp. with* Lu. xix. 12—27, § 80, p. 248, and ADDENDA, p. 251, '*Parallelism.*' The circumstances of the parable vary in certain particulars, and the imagery is somewhat diversified, but the leading features are, for the most part, the same, as is the sentiment precisely; it is, that to every man a trust is consigned, for which he is responsible; and that the judgment passed upon him finally will correspond with the means of improvement at present confided to him. 'The design of this parable is to encourage active usefulness. It is meant still further to illustrate the manner in which Christ will deal with men at his return to judgment. Or to enter more particularly into its nature, there are, Mr. Greswell thinks, two histories combined therein; the first comprehending the five first verses; the second continuing to the end: one containing a scheme of *probation*; the other one of *retribution*: one preparing the way for the other; and of course the latter economy forming the principal subject of the parabolic narrative.'—*Bloomf.*

The goods intrusted to their care were according to the several ability of the servants, and must have been different from the several ability of each, according to which measure they were given, and whereby they are to be occupied. May they not be the treasures of Divine truth, of which there is sufficient to occupy the strongest intellect, the most active powers, the largest means, and most ample opportunities; and a duplicate of which should be found in the hearts and lives of all with whom they have been intrusted?

ANALYSIS.

Mt. xxv. 1—13. THE SECOND OF THE LAST FOUR PARABLES, THAT OF THE TEN VIRGINS.

—— 1. Ten virgins, taking their lamps, go forth to meet the Bridegroom.

—— 2—4. The different conduct of the five wise virgins, from that of the five foolish.

—— 5. The bridegroom seems to delay, and all slumber and sleep.

—— 6. At midnight the cry is heard, '*Behold, the bridegroom cometh.*'

—— 7. All arise, and trim their lamps.

—— 8, 9. The foolish, finding that their lamps are going out, apply to the wise for oil. The wise recommend them to go to those who sell, and buy for themselves.

—— 10. The bridegroom comes. Those who are ready go in with him, and the door is shut.

—— 11, 12. Those who were unprepared, come, crying, '*Lord, Lord, open to us*'; but he does not acknowledge them.

—— 13. The lesson—'*Watch therefore.*'

—— 14—30. THE THIRD OF THE LAST FOUR PARABLES, THAT OF THE TALENTS; OR GOOD AND WICKED SERVANTS.

Mt. xxv. 14. The Son of man is as a man travelling into a far country, who calls his own servants, to leave his goods in charge with them.

—— 15. He gives to each according to his ability: to one, five talents; to another, two; to another, one,

—— 16, 17. Each of the first two mentioned, in trading with his Lord's money, doubles the original sum.

—— 18. The third hides his talent in the earth.

—— 19. After a long time the lord returns, and reckons with his servants.

—— 20, 21. The servant who has doubled the five talents, gives in his account with joy; he is commended, and received into the joy of his lord.

—— 22, 23. The servant who has gained two talents, receives the like commendation and reward.

—— 24—30. Last of all comes the servant who hid his lord's money, and says, '*Lord, I knew thee,*' &c. He is judged out of his own mouth, and condemned for not allowing others to make gain of the money, seeing he would not use it himself. The talent is given to him that has ten; and the unprofitable servant cast into outer darkness.

* 'The particle of time (*τότε*) which connects the beginning of this chapter with the end of the last, must be referred either to the beginning or to the close of the parabolic allegory just preceding, that is, either to the point of time denoted by Mt. xxiv. 45, or to that denoted by xxiv. 51, between which the connection is such that the one refers to the first commencement, the other to the close and consummation of one and the same intermediate economy, specially applicable to the particular probation and particular responsibility of the ministers of religion: the former determined by the departure of Christ from the government of his church in person, the latter by his return to take cognizance of it again. In this case, the object of the reference in what follows, to what has just preceded, will be to shew, that at either of the periods in question, whether that of the departure, or that of the return of Christ, in person, the same event should produce effects upon the Christian world in general, analogous to what the parabolic allegory just recited shewed it to have produced with respect to the ministers of religion in particular. The parable, then, which follows was intended to be as applicable to the moral probation and moral responsibility of all who agreed in the character of Christians in general, as the parabolic allegory which had preceded, to those of the ministers of religion in particular.'—*Greswell on the Parables*, Vol. V. p. 487.

YE, BRETHREN, ARE NOT IN DARKNESS, THAT THAT DAY SHOULD OVERTAKE YOU AS A THIEF.—1 Thess. v. 4.

YE ARE ALL THE CHILDREN OF LIGHT, AND THE CHILDREN OF THE DAY:—1 Thess. v. 5.

The parable of ten virgins.—Matt. xxv. 1—13.

1 Then shall-the kingdom of heaven-be-likened-unto ten virgins, which took their
2 lamps, and-went-forth to meet εἰς ἀπαντησιν the bridegroom. And five of them were
3 wise, and five *were* foolish. They-that *were* foolish took their lamps, and-took no oil
4 with them: but the wise took oil in their vessels with their lamps. 5, While-the
6 bridegroom-tarried, they-all-slumbered ἐνυσταξαν and slept. And at-midnight there-
7 was-a-cry-made, Behold, the bridegroom cometh; go-ye-out to meet him. Then all
8 those virgins arose, and trimmed their lamps. And the foolish said unto-the wise, Give
9 us of your oil; for our lamps are-gone-out. But the wise answered, saying, *Not so;*

SCRIPTURE ILLUSTRATIONS.

Mt. xxv. 1. *ten virgins*—It is said of the bride, the church of the first-born, Ps. xlv. 14, 5, 'She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into the king's palace.'—*Comp.* Je. xxxi. 9; He. xii. 23.

lamps—Ps. cxix. 105, 'Thy word *is* a lamp unto my feet, and a light unto my path.'—That this lamp may give forth the light—the hope of the gospel, it must be held fast in faith and love, which is in Christ Jesus, 2 Ti. i. 10—3—The light must be kept burning through the supply of the Holy Ghost dwelling in us, ver. 14.

went forth—This going forth might be from their usual homes unto the place of rendezvous, the dwelling of the bride—*see on* ver. 6, next column.

to meet the bridegroom—or, 'to a meeting of the bridegroom'—The same word occurs in the account of Paul's progress to Rome, Ac. xxviii. 15—also in the description of the personal return of our Lord, and resurrection of those who sleep in Jesus, 1 Th. iv. 17.

bridegroom.——*see* Jno. iii. 29, § 13, p. 89.

2. *wise.*——He who made provision against the future was said to have done wisely—In that respect he is presented as an example to 'the children of light,' Lu. xvi. 8, § 69, p. 197—*see* the charge to Timothy, 1 Ti. vi. 13—6—and to the rich, 17—9—*see* the rich provision God hath made for the wise, that they may maintain good works, Ti. iii. 5—8.

foolish—He who raised curious questions respecting the resurrection is called a fool, 1 Co. xv. 35, 6; 2 Ti. ii. 23—Tit. iii. 9, 'Avoid foolish questions,'

3. *lamps . . . . no oil*—Jer. viii. 7—9, 'Yea, the stork in the heaven knoweth her appointed times: and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the Lord. How do ye say, We *are* wise, and the law of the Lord *is* with us? Lo, certainly in vain made he *it;* the pen of the scribes *is* in vain,' &c.

4. *in their vessels, &c.*—2 Co. iv. 6, 7, 'The light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels,' &c.—Eph. v. 18—20, 'Be filled with the Spirit; . . . . singing and making melody in your heart to the Lord;' &c.—1 Jno. ii. 20, 'Ye have an unction from the Holy One, and ye know all things.'

5. *tarried*—2 Pe. iii. 9, 'The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.'

slumbered and slept—1 Th. v. 6, 'Let us not sleep, as *do* others; but let us watch and be sober.'

6. *midnight, &c.*—Mk. xiii. 35, *supra,* p. 342, 'Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight,' &c.

Behold, the bridegroom, &c.—1 Th. iv. 16, 'The Lord himself shall descend from heaven with a shout, with the voice of the archangel,' &c.

go ye out to meet him—Is. lx. 1, 'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.'—Eph. v. 14, 'Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.'

7. *trimmed, &c.*—The word seems to intimate that they adorned their lamps; but ornaments are valueless without light—we are to let our light so shine before men that they may see our good works, and glorify our Father who is in heaven, ch. v. 16, § 19, p. 123.

NOTES.

Mt. xxv. 1. *Virgins, . . . took their lamps, . . . to meet the bridegroom, &c.* The Jewish marriages were generally celebrated in the evening, at the house of the bride's parents, and without any religious ceremonies. After the connubial union was ratified, it was customary for the bridegroom (as among the Greeks and Romans), in the evening, to conduct his spouse from her friends' house to his own home, with all the pomp, brilliancy, and joy that could be crowded into the procession. It was usual for female friends and relations to be invited to grace the procession, and to add numbers and lustre to the retinue; these, adorned with suitable apparel, took lamps, and waited in a company near the house, till the bride and bridegroom with their friends issued forth, whom they welcomed with the customary congratulations; and with songs and acclamations, and every demonstration of joy, advanced to the bridegroom's house, where an entertainment was provided for the party, according to the circumstances of the united pair. The doors were then shut, to prevent strangers from intruding. The like custom still exists among the Hindoos. The marriage festivities lasted seven days.

2. *Five of them were wise.* Or, *provident,* φρονιμοι.

[*Five* were *foolish.* Μωροι, which might be translated *careless,* is generally rendered *foolish;* but this does not agree so well with φρονιμοι, *provident* or *prudent,* in the first clause, which is the proper meaning of the word. Μωρος, in the Etymologicon, is thus defined: μη ὁρᾶ το δεον, *he who sees not what is proper* or *necessary.*]

4. *Took oil in their vessels.* They not only had a sufficiency of oil in their *lamps,* but they carried a *vessel* with oil to recruit their lamps, when it should be found expedient. In many parts of the East, instead of torches, they carry a pot of oil in one hand, and a lamp, which is supplied from it, in the other.

5. *Slumbered and slept.* They were all drowsy, and some were asleep.

6. *At midnight.* At an hour when the summons was not expected.

7. *Arose.* Rather, 'awoke,' according to the original.

8. *Are gone out.* Marg. '*are going out.*'

PRACTICAL REFLECTIONS.

[Mt. xxv. 1, 2. It is not enough that we are of those who have a christian profession: let us see that we have the grace belonging thereto; grace which shall endure through every trial, and glorify Christ at his coming.]

3, 4 *ver.* It is characteristic of the foolish to look only to the present want. It is the part of the wise to improve present opportunity in providing for the future.—[On ver. 5, 6, *see margin.*]

[7 *ver.* Let us examine ourselves in time, lest we be wanting for eternity. It is quite possible for us to be deceived in this most important matter. The foolish as well as the wise arose and trimmed their lamps, and seem not to have known they were lacking until it was too late.]

[8, 9 *ver.* It is characteristic of the foolish to look to the creature for the supply of grace. Their dependence is upon the church, which some are so unwise as

THE PAST EXAMPLE OF THE CHURCHES IS NOT OUR PRESENT RULE OF DUTY. WE HAVE ALL SLUMBERED, AND SOME HAVE SLEPT.
LET US BE AWAKE AND READY TO ARISE, WHENSOEVER THE CRY IS HEARD, 'THE BRIDEGROOM COMETH; GO YE OUT TO MEET HIM.'

MATT. XXV. 10—3.

lest there-be-not-enough for-us and you: but go-ye rather to them that-sell, and buy
10 for-yourselves. And while-they-were went to-buy, the bridegroom came, and they-that *were*
11 ready went-in with him to the marriage: and the door was-shut. Afterward came also
12 the other virgins, saying, Lord, Lord, open to-us. But he answered and-said, Verily
13 I-say unto-you, I-know you not. Watch therefore, for ye-know neither the day nor the hour wherein the Son of man cometh.

The parable of the talents.—Matt. XXV. 14—30.

14 For *the kingdom of heaven is* as a-man travelling-into-a-far-country, *who* called his-
15 own servants, and delivered unto-them his goods. And unto-one he-gave five talents, to-another two, and to-another one; to-every-man according-to his-several ability; and

SCRIPTURE ILLUSTRATIONS.

Mt. xxv. 9. *lest . . . . not enough, &c.* — Ps. xlix. 7, 'None . . . can by any means redeem his brother, nor give to God a ransom for him:'

buy for yourselves—Had they applied in time, they might have procured blessing upon easy terms—Is. lv. 1, 'Ho, come, buy wine and milk without money and without price.'—6, 'Seek ye the LORD while he may be found, call ye upon him while he is near:' —Eph. iii. 14—21, 'For this cause I bow my knees unto the Father of our Lord Jesus Christ, 15, of whom the whole family in heaven and earth is named, 16, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;' &c.

10. *the door was shut*—Lu. xiii. 25, § 66, p. 178, 'When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord,' &c.—He. iii. 18, 19, 'And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief.'

11. *Lord, Lord, &c.*—Jesus had before testified, that it is not every one who makes such a cry, that shall enter into the kingdom of heaven, but he who doeth the will of his Father, ch. vii. 21, § 19, p. 140.

12. *I know you not, &c.*—Pr. i. 29—33, 'For that they hated knowledge, and did not choose the fear of the LORD:' &c.—Ps. v. 5, 'The foolish shall not stand in thy sight: thou hatest all workers of iniquity.'—1 Co. viii. 3, 'If any man love God, the same is known of him.'—2 Ti. ii. 19, 'Having this seal, The Lord knoweth them that are his. And, Let every,' &c.

14. *as a man travelling, &c.*—so is the Son of man, whose coming is to be waited for, as before, ver. 13—*see also* 'A certain noblemau went,' &c., Lu. xix. 12, § 80, p. 248—*comp.* ch. xxv. 14—30, *with* Lu. xix. 12—26, § 80, p. 248—*and see* '*Parallelism*,' p. 251.

into a far country—Lu. xix. 12, § *ib.*, 'into a far country . . . . and to return.'

his own, &c.—The Jewish people are especially called his own; as, Jno. i. 11, § 7, p. 47, 'He came unto his own, and his own received him not.'

servants—see on 'servant,' ch. xxiv. 45, *supra*—In the parable, Lu. xix. 12—27, § 80, p. 248, the servants spoken of were ten in number, and with each of them the same sum of one pound was left.

delivered unto them—Rom. iii. 1, 2, 'What advantage then hath the Jew? or what profit *is there* of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God.'

his goods — The goods which he valued — which Jesus left in trust with his disciples, were the words of wisdom — Pr. viii. 10, .1, 'Receive my instruction, and not silver; and knowledge rather than choice gold. For wisdom *is* better than rubies; and all the things that may be desired are not to be compared to it.'

15. *gave five . . . . two, &c.*—1 Co. xii. 11, 'dividing to every man severally as he will.'

according to his several ability—The talents were therefore not the ability itself, but something given correspondent thereto, and in which the ability was to be exercised as Jesus directed, Jno. vi. 27, § 43, p. 326, 'Labour not for the meat which perisheth,

NOTES.

Mt. xxv. 10. *And they that were ready. They who were prepared;* who had not only a burning *lamp* of an evangelical profession, but had *oil* in their *vessel*, the *faith* that works by *love* in their hearts, and their lives *adorned* with all the fruits of the Spirit.

[*The marriage.* αἰς τοὺς γάμους, 'ad nuptias.' The Greek word, γάμους, rather means, 'the apartment in which the marriage feast was kept,' or the house where the marriage was celebrated. The marriage *ceremony* took place before the bride left her father's house, but a feast was given at the house of her husband, and which was also called the *marriage*, or a part of the marriage solemnities.]

The door was shut. When the bridegroom, at a Hindoo marriage, has entered the house, the door is shut and guarded; after which, no expostulation or reward will obtain admission. So when the Lord shall have come, no more can be received into the glorified church.

[12. *I know you not.* οὐκ οἶδα ὑμᾶς. I do not recognise you among those who accompanied me and my spouse, and so far you are unknown to me, and inadmissible. The word *know* is often used in the sense of approving, loving, acknowledging as real friends and followers.—*See* Mt. vii. 23; Ps. i. 6; 2 Ti. ii. 19; 1 Th. v. 12.]

[13. *Watch, &c.* The word does not only call for wakefulness, but being vigilant or alive; watchful, so as to be fully provided for the occasion, and prepared for the efficient discharge of duty; in order to which, there must not only be a survey of the present, but a due regard to the future.]

15. *Five talents, &c.* If the talents were talents of gold, he that had five of them was entrusted with a sum of thirty-six thousand pounds sterling; if they were of silver, they amounted to two thousand two hundred and fifty pounds. There are circumstances, however, which may lead us to doubt the accuracy of our calculations upon ancient sums. The Greek word Τάλαντον, is used by Homer for something of much less value than the price of two fat oxen.

According to his several ability. 'According to each one's particular capacity and ability to employ the money to advantage.' Thus it seems that masters

PRACTICAL REFLECTIONS.

to think can help them, even after death; but we must in time buy for ourselves: and blessed be God we can buy, without money and without price. Let us look to God alone; and the Father, through the Son, by his Holy Spirit, will supply our every want.]

Mt. xxv. 10. Let us be now ready to enter. It will be too late to seek an entrance when the door is shut.

11 *ver. See margin.*

12 *ver.* It is not by crying unto the saints for help, as the poor Romanists do, that we can obtain entrance into the joy of our Lord, but as being known of Him, and prepared to meet Him at his appearing.

13 *ver.* Let us both be prepared, and ever on the watch, for we know neither the day nor the hour when the Son of man cometh.

There must not only be a watching against danger, as ch. xxiv. 43, *supra*, but a watching for opportunities of honouring the Lord, by being ready to every good work, Ti. iii. 1.

[14 *ver.* Let the servants of Christ feel that they are his; and that though he does not immediately call them to account, yet assuredly he will at his return: let them consider that they should not be the less anxious to advance his interests, now that he is gone into heaven to procure blessing for them.]

MATT. XXV. 16—22.

16 straightway took-his-journey. Then he that-had-received the five talents went and-
17 traded with the-same, and made *them* other five talents. And likewise he-that *had*
18 *received* two, he also gained other two. But he that-had-received one went and-digged
19 in the earth, and hid his lord's money. After a-long time the lord of those servants
20 cometh, and reckoneth with them. And-so he that-had-received five talents came and-
brought other five talents, saying, Lord, thou-deliveredst unto-me five talents: behold,
21 I-have-gained beside them five talents more. His lord said unto-him, Well *done, thou*
good and faithful servant: thou-hast-been faithful over a-few-things, I-will-make-thee-
22 *ruler* over many-things: enter-thou into the joy of thy lord. He also that-had-received
two talents came and-said, Lord, thou-deliveredst unto-me two talents: behold, I-have-

SCRIPTURE ILLUSTRATIONS.

but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.'—Pr. iii. 14—8, 'The merchandise of it *is* better than the merchandise of silver, and the gain thereof than fine gold,' &c.

Mt. xxv. 15. *straightway took his journey*—Ac. i. 2, 'He was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:'

16. *other five talents*—Pr. viii. 19—21, 'My fruit *is* better than gold, yea, than fine gold; and my revenue than choice silver. 20, I lead in the way of righteousness, in the midst of the paths of judgment: 21, that I may cause those that love me to inherit substance; and I will fill their treasures.'

17. *other two*—Having it now, not only in his hand but in his heart and life—having a double of that which was presented to him in the written word—become, 2 Co. iii. 3, 'the epistle of Christ . . . written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.'

18. *digged in the earth, &c.*—He should rather have followed the example of the psalmist, Ps. cxix. 11, 'Thy word have I hid in mine heart, that I might not sin against thee.'—And as directed by wisdom,

Pr. iv. 20—2, 'My son, attend to my words; incline thine ear unto my sayings. 21, Let them not depart from thine eyes; keep them in the midst of thine heart. 22, For they *are* life unto those that find them, and health [marg. *medicine*] to all their flesh.'

19. *After a long time, &c.*—Ps. xc. 13, 'Return, O LORD, how long? and let it repent thee concerning thy servants.'

reckoneth with them, &c.—2 Co. v. 10, 'For we must all appear before the judgment seat of Christ;' &c.

20. *gained beside them, &c.*—2 Jno., ver. 8, 'Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.'

21. ruler *over many things*—Lu. xxii. 29, § 87, p. 376, 'I appoint unto you a kingdom, as my Father hath appointed unto me;'—Rev. iii. 21, 'To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down,' &c.

joy of thy lord—Lu. xxii. 30, § 87, p. 376, 'That ye may eat and drink at my table,' &c.—Jno. xvii. 24, § 95., p. 404, 'Father, I will that,' &c.—He. xii. 2, 'Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him,' &c. —1 Pe. i. 8, 'In whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory:'

NOTES.

sometimes (as is still the case in the East and in Russia) committed to their slaves some capital, to be employed in traffic; for the improvement of which they were to be accountable to them.

[The expression '*according to his several ability*,' may denote, that every man hath that portion which best suits the station intended for him, in the church and in the community; and which would suffice for his becoming a useful, honourable, and accepted servant. It should not be concluded from what follows, that they who receive most, are generally the most faithful, for the contrary is very commonly the case, and the scripture teaches us to expect that it will be so. But our Lord thus shews, that an account must be rendered of the weakest abilities, and smallest advantages, as well as of those which are more eminent and distinguishing. It will be no excuse for a man to plead that he had but little intrusted to him, if he neglects to make a good use of that little; for the conduct of the servant who buried his talent, represents the character of those who make no good use of their abilities, opportunities, and advantages; who neglect the duties of their stations; who live to themselves, and are engaged in earthly pursuits; who deem it enough not to do positive evil; who are destitute of love; and who are actuated by envy, discontent, and selfish passions.]

Mt. xxv. 19. *Reckoneth*. Compares or adjusts the account with them; the account required is therefore exact and strict.

21. *Well* done. The original word, εὖ, has a peculiar force and energy, far beyond what can be exactly expressed in English. It was used by *auditors*, or *spectators*, in any public exercise, to express the highest applause, when any part had been well performed. 'Bravo!' comes, perhaps, something near it, but is not equally elegant and forcible.

[*Into the joy of thy lord.* Χαρὰν, which our translators have rendered *joy*, signifies also *a feast*. The LXX. interpret the Heb. מִשְׁתֶּה, *convivium*, by χαρὰν, Est. ix. 19. The connection is easy between joy and feasting. It may be remarked, that

PRACTICAL REFLECTIONS.

[Mt. xxv. 15. *See margin*. We may each take from God's treasury what we can, to exercise our varied powers of understanding, engage our affections, regulate our lives, and direct us in our conduct toward God and toward men. But although our Lord has given the same Bible to all, he does not expect the same degree of knowledge in all.]

[16, 17 *ver*. In each of us may there be produced a duplicate of that which we have received. May we so exercise ourselves in the word of God as to become epistles of Christ, '*known and read of all men*.']

18 *ver*. If men would labour as much in and according to the scriptures as they do in the opinions and ordinances of men, their labour would be much more pleasant, and far more profitable.

19 *ver*. Our Lord anticipated that his personal absence would be long, as it has been; but however long the delay, there will at length come a time of reckoning. Let us account that the long-suffering of our Lord is salvation. Let us redeem the time, and henceforth act, so as at length to give in our account with joy.

[20 *ver*. May we be able to rejoice before our Lord in the gain we have received from the treasure with which he has intrusted us. Let our gain be such as cannot be lost in the loss of all things earthly; such as we can carry into the presence of our Lord at his coming, and say, '*I have gained*,' &c. It will be but small comfort that our religious attainments procured us the best 'living' upon earth, if we have failed to make gain of the word of God, so as to have life in the soul, and so as to be made heirs of everlasting life.]

[21 *ver*. Let the servant of God be good and faithful as in the sight of God; and whatever dishonour or other ill reward he may meet with from the world, he will be abundantly recompensed in receiving honour, power, riches, and joy, in the presence of the just; as being received by his Lord into the inheritance which He has gone to procure.]

22, 3 *ver*. Although we may not possess the same

IN THE RICH TREASURY OF DIVINE TRUTH THERE IS ENOUGH TO OCCUPY ALL.
IT WILL BE WELL THAT WE EACH POSSESS THE BIBLE TO THE UTMOST OF OUR ABILITY.

MATT. XXV. 23—.7.

23 gained two other talents beside them. His lord said unto-him, Well *done*, good and faithful servant; thou-hast-been faithful over a-few-things, I-will-make-thee-*ruler* over
24 many-things: enter-thou into the joy of thy lord. Then he which-had-received the one talent came and-said, Lord, I-knew thee that thou-art an-hard σκληρος man, reaping
25 where thou-hast-not-sown, and gathering where thou-hast-not-strawed: and I-was-
26 afraid, and-went and-hid thy talent in the earth: lo, *there* thou-hast *that is* thine. His lord answered and-said unto-him, *Thou* wicked and slothful οκνηρε servant, thou-
27 knewest that I-reap where I-sowed not, and gather where I-have-not-strawed: thou

SCRIPTURE ILLUSTRATIONS.

Mt. xxv. 22. *two other talents*—2 Co. viii. 12, 'If there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not.'—*See* the case of the poor widow, Mk. xii. 43, .4, § 85.

23. *Well* done, *&c.*—2 Co. x. 18, 'Not he that commendeth himself is approved, but whom the Lord commendeth.'—*See on* ver. 21.

24. *Lord, I knew thee*—Pr. xxvi. 12—ver. 16, 'The sluggard *is* wiser in his own conceit than seven men that can render a reason.'

hard man—Job xxi. 15, 'What *is* the Almighty, that we should serve him? and what profit should we have, if we pray unto him?'—Mal. i. 13, 'Ye said also, Behold, what a weariness *is it!* and ye have snuffed at it, saith the LORD of hosts;'

where thou hast not sown—God is not such an unskilful husbandman—He looks for the harvest where his good seed has been sown—Is. xxviii. 23—.9, 'Give ye ear, and hear my voice; hearken, and hear my speech,' &c.—Je. ii. 31, 'O generation, see ye the word of the LORD. Have I been a wilderness unto Israel? a land of darkness? wherefore say my people, We are lords; we will come no more unto thee?'

25. *I was afraid*—Retaining the disposition of the old Adam, when he said, Ge. iii. 10, 'I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself.'—And of Israel, immediately before the Lord wrapped up his word in the ceremonials of the old covenant, Ex. xx. 19—Under the new covenant this fear is removed, He. x. 19—22, 'Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,' &c.—1 Jno. iv. 18, .9, 'There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us.'

26. *His lord answered, &c.*—Jude, ver. 14, .5, 'Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.'

wicked and slothful—or, '*evil and slothful*'—*evil*, as having ill thoughts of his lord, as expressed, ver. 24—*slothful*, as making no use of what was intrusted to his care, as ver. 25—Evil and slothful are opposed to the characteristics, 'good and faithful,' ver. 21, .3, *supra*.

thou knewest that, &c.—repeating the evil servant's own words, as in ver. 24—and judging him according to his own rule, as forewarned, Ps. xviii. 26, with the froward the Lord will shew himself froward—Eze. xxxiii. 20, 'Yet ye say, The way of the Lord is not equal. O ye house of Israel, I will judge you every one after his ways.

NOTES.

freed servants were frequently invited to recline at meat with their masters, though the slaves were not allowed that privilege: so Demetrius, the freed man of Pompey the Great.]

Mt. xxv. 24. *An hard man.* σκληρὸς. Hard-hearted, 'griping;' one who exacts his due to the uttermost, ἀπροδόσκητος: so Josephus, Ant. vi. 14, uses it of Nabal. 'Severe and unreasonable in thy demands upon thy servants, exacting more than they have ability to perform.'

Reaping where thou hast not sown. That is, requiring more of us than thou givest us power to perform. So does every obstinate sinner, in one kind or other, lay the blame of his own sins on God.

[25. *Was afraid.* φοβηθεὶς. That is, 'fearing lest if I should lose the money, thou wouldst severely exact it of me,' by taking away all my substance (Euth.). This was evidently a mere excuse; but as Euthym. observes, the parable puts a *weak* excuse into the mouth of the slothful servant, in order to shew that in such a case *no reasonable* apology can be made.]

In the earth, &c. This represents the conduct of those who neglect the abilities that God has given, and fail to do what he has required. Their excuses are without foundation, for God does not require us to do as much as those who have greater abilities; but this is not a reason why we should do nothing, 2 Co. viii. 12. That situation is honourable, and may be useful, where God has placed us; and though humble, yet in that we may do much good, 1 Co. xii. 11—21. Men of slender abilities often do more good in the world than men of much greater talents. It is rather a warm heart than a strong head which is required to do good. Christ will call men to an account for the manner in which they have improved their talents.—*See* Rom. xiv. 12; 2 Co. v. 10; Ac. xvii. 31. No one is excused in indolence on account of his having comparatively little opportunity of doing good. God will require of him only according to his ability, 1 Co. iv. 2; Lu. xii. 48. All the excuses of sinners are to cheat themselves out of heaven. Sinners grudge what God requires, yet sell themselves to Satan for naught.

[*Lo, . . . thou hast . . . thine.* He was like the Jews and the Romanists, who think it a great matter that they have preserved the letter of the word, buried under the rubbish of human traditions and opinions. But the word of God is not rightly used as being merely preserved; it was spoken that it might be heard, understood, rejoiced in, and obeyed. We cannot say to our Lord, '*Lo, thou hast thine*,' except we are ourselves presented holy and without blame before him in love.]

26. *Wicked and slothful.* Wicked, inasmuch as thou hast been slothful, having wilfully neglected the trust which I committed to thee.

[*Thou knewest that I reap, &c.* Some commentators have translated this passage interrogatively, thus: '*Didst thou know that I was?*' &c. The argument appears to be as follows:—'Though it were really true, as thou sayest, that I reap where I sow not, and thou durst not risk the money in merchandise, yet thou oughtest to have put it out to the public moneychangers to interest; some exertions should have been made.' He mentioned this instance of good management, because it was the lowest that could be, and was attended with the least trouble, to intimate, that though the servant had not pursued, with his lord's money, that particular trade in which, according to the custom of the times, he had been instructed, yet, if he had been at any pains at all to improve the stock committed to him, though it had been ever so little, he would not have been so entirely to blame.]

Reap where I sowed not. Near small towns and

PRACTICAL REFLECTIONS.

ability as some others, yet let us be faithful in what we are given, and we also shall receive our full measure of joy.

Mt. xxv. 24, .5. It is remarkable that in the parable, the only man who boasts of his knowledge of the Lord, is the man who has it not.

[That is not a true knowledge of the Lord, which leads to distrust, in place of casting out fear, and procuring us all things that pertain to life and godliness.]—*See margin.*

[26, .7 *ver.* It is expected that we act according to our convictions of truth and duty, whatever these

LET NO MAN THINK THAT HE IS WISE, WHILE REFUSING TO MAKE USE OF THE WORD OF GOD.
TRUE WISDOM CONSISTS IN OUR BEING ACCORDANT TO GOD'S WORD IN HEART AND IN LIFE.

MATT. XXV. 28—30.

oughtest therefore to-have-put my money to-the exchangers, and *then* at-my-coming I
28 should have-received mine-own with usury. Take therefore the talent from him, and
29 give *it* unto-him which-hath ten talents. For unto every-one that-hath shall-be-given,
and he-shall-have-abundance: but from him that-hath not shall-be-taken-away even
30 that-which he-hath. And cast-ye the unprofitable servant into outer darkness: there
shall-be weeping and gnashing of teeth.

SCRIPTURE ILLUSTRATIONS.

Mt. xxv. 27. *thou oughtest, &c. — see* Lu. xix. 23, § 80, p. 250.

28. *Take therefore, &c.*—Lu. xix. 24, § 80.

29. *For unto every one, &c.—see* the same principle stated, ch. xiii. 12, § 32, p. 245; Mk. iv. 25, § 33, p. 259—He who can, with our Great Exampler, say, Ps. xl. 8, 'I delight to do thy will, O my God: yea, thy law *is* within my heart.'—He who thus hath shall be given the true knowledge of those symbolic representations, and verbal exhibitions of the truth, in which formalists rest, without penetrating into their meaning, or allowing their great lesson of love to be stamped upon the heart and life—Lu. viii. 18, § 33, p. 259, 'Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.'—Mary, who sat at Jesus' feet and heard his word, was more commended by our Lord than her sister, who was careful and troubled about many things: x. 42, § 61, p. 150, 'But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.'—*See* xix. 26, § 80, p. 250.

30. *unprofitable, &c.*—so, as to the branches that abide not in the true vine, and are found withered, Jno. xv. 6, § 87, p. 308, 'Men gather them, and cast *them* into the fire, and they are burned.'

outer darkness, &c. — Is. xxi. 12, 'The morning cometh, and also the night:'—Am. v. 18, 'Woe unto you that desire the day of the LORD! to what end *is* it for you? the day of the LORD *is* darkness, and not light.'—20, '*Shall* not the day of the LORD *be* darkness, and not light? even very dark, and no brightness in it?'—The unprofitable are to have their portion with those described, Jude, ver. 13, as 'raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever:'—Mal. iii. 18, 'Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.'

NOTES.

villages, grain was sown in common fields, which were divided into parts proportioned to the number and extent of the resident families. As the divisions were made with no great accuracy, it was in the power of a selfish and disingenuous man to encroach on his neighbour's territory, and to reap more than his own seed-corn had produced.—*Comp.* Pr. xxiii. 10; Job xxiv. 2—10.

Mt. xxv. 27. *Exchangers.* τραπεζίταις. These discharged not only the offices of our *bankers*, in receiving and giving out money, and giving interest upon it, but also in exchanging coins, and distinguishing genuine from forged money. — *See on* Lu. xix. 23, § 80, p. 250.

[*With usury.* σὺν τόκῳ, *with interest.* Anciently the import of the word *usury* was no other than profit, whether great or small, allowed to the lender for the use of borrowed money. As this practice often gave rise to great extortion, the very name at length became odious. The consideration that the Jews were prohibited by their law from taking any profit from one another for money (though they were allowed to take it from strangers), contributed to increase the odium. When christian commonwealths judged it necessary to regulate this matter by law, they gave to such profit as does not exceed the legal, the softer name of *interest*; since which time *usury* has come to signify solely extravagant profit disallowed by law; and which, therefore, it is criminal in the borrower to give, and in the lender to take. As it is not this kind of profit that is here meant, the word *usury* is now become improper.]

29. *Him that hath not. See on* ch. xiii. 12, § 32, p. 245. The words may be paraphrased, with Kuinoel, 'When any one does not properly use gifts bestowed, or benefits received, even these are taken from him. But to him who rightly employs them, *more* are given, as rewards of his good management.'

[The right interpretation appears to be this:—From him that *hath not*, i. e., hath not anything *additional*, or any *improvement*, shall be taken away even *that which he hath*; i. e., the *principal*, the sum which was originally committed to his charge. As to the expression in St. Luke, viii. 18, § 33, p. 259, '*that which he seemeth to have*,' it is not meant that he *only seems* to have it in his *possession*, and *really has it not*; but that he only has it in his possession without any original *right* to it; he *has* it not as *his own*, but as *deposited* by another, who can justly take it from him whenever he pleases. He has it, therefore, as it is in his *possession*, and only seems to *have* it, or (which is all the same) *really has it not*, as he has *no right* to it.]

30. *Cast ye . . . . into outer darkness. See on* ch. viii. 12, § 28, p. 220.

Unprofitable servant. Ἀχρεῖον here means 'useless:' so *mere harmlessness*, on which many build their hope of salvation, was the cause of his damnation.

14—30. 'The *Master* is Christ, who, in his ascension, travelled into a *far country*. The *servants* are ministers and people. The *talents* are offices, gifts, and opportunities, given to Christ's men in different degrees for the good of the church, to be improved for his glory, and to be accounted for at his coming again. Such as improve what they have received, whether more or less, in a faithful and diligent manner, shall be graciously rewarded. But such as, through unbelief of God's kindness and mercy, neglect to improve their gifts, shall be deprived of them, and damned for their abuse of them.'

PRACTICAL REFLECTIONS.

may be. Many who refuse to search the scriptures, so as to find in them the free gift of eternal life, may expect condemnation, as being judged according to their own principle of salvation by works. Let us believe that God is gracious, if we expect to produce works worthy of our christian profession; and let us be merciful, as we expect to find mercy in that day.]

[Mt. xxv. 27. It is not enough that a church has been given the keeping of the scriptures, and has even kept the truth of God entire; a bare possession without profit will be found loss in the end. The loss to the evil servant is even already overruled for the enrichment of the good and faithful: for, by the fulfilment of the scriptures, in the case of the Jews, and also in that of the Romans, those who are faithful in the use of Divine Revelation, have their faith abundantly confirmed.]

29 *rev.* Not only in outward privilege, but in inward possession, may our privileges continue and increase.

[30 *rev.* It is not enough that we abstain from doing evil; but indeed we do evil, if we refrain from doing good. It will not avail to pretend such a reverence for the scriptures, as that we will not use them through the fear of abusing them. If we desire to avoid the punishment of the unprofitable servant, let us seek to the utmost of our ability to possess, and act according to that whereby the Lord worketh in us, and forms us for his pleasure. Let us now make our choice, whether we shall be made light in the Lord, and so be made partakers of his joy; or amuse ourselves with the sparks of our own kindling, and so be *cast* '*into outer darkness*,' where '*shall be weeping and gnashing of teeth.*']

THOSE WHO WILL NOT USE THE BIBLE FOR THEMSELVES, OUGHT AT LEAST TO ALLOW OTHERS TO USE IT.
THE SCRIPTURES ARE WITHHELD WHEREVER THE ROMAN PRIESTHOOD HAVE UNCONTROLLED SWAY, VER. 26, 27.

[*Lesson* 84.]—OF THE JUDGMENT OF THE NATIONS.—Matt. xxv. 31—46.

INTRODUCTION.

Mt. xxv. 31—46. 'After pressing the warnings inculcated in the preceding parables, our Lord now, with inexpressible majesty and solemnity, proceeds to advert to the *great day of retribution* itself, in a description which represents, 1, the extent, *i.e.*, the universality, of the judgment; 2, the *methods* with which it will be carried on; 3, the *place* and *circumstances*. Whence (in the words of Dr. Smith, Script. Test. vol. ii. p. 257) we learn, that "he will discriminate men's moral state, amidst the complicated varieties of human character; will estimate their actions by an infinitely penetrating development of their motives; will, accordingly, by an infallible decision, completely and for ever separate them one from another."

'The imagery is partly derived from the solemn mode of administering justice in the East (*see* Ps. ix. 4—9; Is. vi. 1; lxvi. 1; Da. vii. 9, 10), and partly there is a pastoral metaphor (frequent in scripture) derived from the ancient eastern custom of keeping the sheep separate from the goats.'—*Bloomf.*

ANALYSIS.

Mt. xxv. 31—46. THE PARABLE OF THE SHEEP AND GOATS; THE FOURTH OF THE LAST SERIES OF PARABLES.

—— 31. Christ, at his SECOND advent, will come in glory: all the holy angels with him. Then shall he sit on the throne of his glory.

—— 39. All nations will be gathered before him. He will separate them as a shepherd doth his sheep from the goats.

—— 33. The sheep on the right: the goats on the left.

—— 34—.6. The King's welcome to those on the right hand, '*Come, ye blessed*,' &c.

—— 37—.9. The righteous ask, '*When saw we thee an hungred, and fed* thee?' &c.

Mt. xxv. 40. The King replies, '*Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.*'

—— 41—.3. To those on the left hand, he says, '*Depart from me, ye cursed*,' &c.

—— 44. They also ask, '*Lord, when saw we thee an hungred*'? &c.

—— 45. He answers, '*Verily . . . . Inasmuch as ye did it not to one of the least of these, ye did it not to me.*'

—— 46. The very different destinations of those thus separated.

31 When the Son of man shall-come in his glory, and all the holy angels with him, then
32 shall-he-sit upon the-throne of his glory: and before him shall-be-gathered all nations
τα εθνη: and he-shall-separate αφορισει them one-from-another, as a shepherd divideth
33 αφοριζει *his* sheep from the goats: and he-shall-set the sheep on his right-hand, but the
goats on the-left.

SCRIPTURE ILLUSTRATIONS.

Mt. xxv. 31. *When the Son of man, &c.*—Da. vii. 13, 'I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven,'—The glory in which he will come, had been shewn to the disciples on the holy mount, ch. xvi. 28, § 50, p. 44; xvii. 1—5, § 51, pp. 51—6; 2 Pe. i. 16—8.—The Son of man, who was made a little lower than the angels, has been crowned with glory and honour; and is now to be given the dominion, and have all things put under his feet—*comp.* Ps. viii. 4—9, *with* He. ii. 6, 9—Jno. v. 27, § 23, p. 178, the Father 'hath given him authority to execute judgment also, because he is the Son of man.'—1 Co. xv. 28, 'And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.'

all the holy angels—Mk. viii. 38, § 50, p. 43, 'He cometh in the glory of his Father with the holy angels.'—2 Th. i. 7, 'His mighty angels.'—He. xii. 22, 'An innumerable company of angels,'—Rev. v. 11, 'The number of them was ten thousand times ten thousand, and thousands of thousands;'—*see on* Lu. ix. 26, § 50, p. 44.

throne of his glory—It was promised, ch. xix. 28, § 75, p. 229, 'In the regeneration when the Son of man shall sit in the throne of his glory, ye also [the twelve apostles] shall sit upon twelve thrones, judging the twelve tribes of Israel.'

32. *all nations*—all the nations to whom the gospel has been preached, as predicted, ch. xxiv. 14, *supra*, p. 330, and commanded, xxviii. 19, § 96, p. 503.

separate them—ch. xiii. 41, § 33, p. 260, 'The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;'—49, p. 262, 'The angels shall come forth, and sever the wicked from among the just,'—*see also* xxiv. 31, 40, .1, *supra*.

sheep from the goats—After the Lord will have gathered his scattered flock, Eze. xxxiv. 12—6. . . . he will, ver. 17, 'judge between cattle and cattle, between the rams and the he-goats.'—20, 'Between the fat cattle and between the lean cattle.'

NOTES.

Mt. xxv. 31. *When the Son of man shall come.* He who humbled himself for our sakes, the despised and insulted 'Son of Man, will take unto himself his great power and reign,' then the whole race of mankind will appear before his awful tribunal, and a final separation take place between 'them that serve God, and them that serve him not.'

'Great God! what do I see and hear?
The end of things created!
The Judge of mankind doth appear
On clouds of glory seated!
The trumpet sounds! the graves restore
The dead which they contained before!
Prepare, my soul, to meet him!'—*Luther.*

32. *All nations.* Meaning, both Jews and Gentiles, both quick and dead. In opposition to the Jewish notion, that the *Gentiles* should have no part in the resurrection.

And he shall separate, &c. Shall determine respecting their character, and appoint them their place accordingly. Among the ancients generally, whether Jews or Gentiles, *approbation* was denoted by placing on the right hand.

Sheep from the goats. The metaphor is taken from the shepherds of ancient times, who kept the sheep and goats in different flocks, and hardly separated them when they became mingled together.

Sheep, which have ever been considered as the emblems of *mildness, simplicity, patience*, and *usefulness*, represent here the *genuine* disciples of Christ.

Goats, which are naturally *quarrelsome, lascivious*, and excessively *ill scented*, were considered as the symbols of *riotous, profane*, and *impure* men. They here represent all who have lived and died in their sins.

PRACTICAL REFLECTIONS.

Mt. xxv. 31. Let us seek to be prepared for meeting the Lord with joy, when he cometh in glory with all his holy angels.

May we be among those by whom Christ shall be glorified at his SECOND appearing: and as we desire this, let his throne be now fixed in our hearts.

32, .3 *ver.* What an assemblage! Such has never previously been, and such will never be again. To which of these two companies do we belong? Now is the time for making our choice; it will then be too late.

34 *ver. See margin*, p. 352.

THE MEMORY OF THE JUST IS BLESSED: BUT THE NAME OF THE WICKED SHALL ROT.—Prov. x. 7.

A WISE SON HEARETH HIS FATHER'S INSTRUCTION: BUT A SCORNER HEARETH NOT REBUKE.—Prov. xiii. 1.

THEY WHO NOW TAKE GOD FOR THEIR PORTION, WILL AT LENGTH BE ALSO GIVEN TO INHERIT THE EARTH.

THOSE WHO CHOOSE TO HAVE THIS WORLD NOW FOR THEIR PORTION, WILL LOSE BOTH IT AND THEMSELVES FOR EVER.

MATT. XXV. 34—.7.

34 Then shall the king say unto them on his right hand, Come, *ye* blessed of my
35 Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a-
36 stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited
37 *επεσκεψασθε* me: I was in prison, and ye came unto me. Then shall the righteous

SCRIPTURE ILLUSTRATIONS.

Mt. xxv. 34. *the King*—Jno. xviii. 36, .7, § 90, p. 441, 'Thou sayest that I am a king. To this end was I born,'

say . . . Come—He had gone to prepare a place for them, and now he has come to receive them unto himself; that where he is, there they may be also—*see on* Jno. xiv. 2, 3, § 87, p. 380.

blessed of my Father—The Father hath declared those blessed who put their trust in the Son, Ps. ii. 12—*see* in the Beatitudes, their character and blessedness described, ch. v. 3—10, § 19, pp 120—.2—are now blessed of the Father with the Spirit of truth, Jno. xiv. 16—.7, § 87—have fellowship with the Father and Son, ver. 21; 1 Jno. i. 3—Eph. i. 3, 'The God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ:'—Ja. i. 12. 'Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.'

inherit—Rev. xxi. 7, 'He that overcometh shall inherit all things; and I will be his God, and he shall be my son.'

prepared—ch. xx. 23, .3, § 77, p. 238, '*It shall be given to them* for whom it is prepared of my Father.'

from the foundation of the world—This does not refer to the spiritual kingdom, into which they have been already brought. Rom. xiv. 17; Col. i. 13; nor to the Father's house into which he now invites them, saying, 'Come, *ye* blessed,' and which he had gone to prepare for them, Jno. xiv. 2, 3, § 87, p. 380; but the dominion which was appointed to man from the foundation of the world, Ge. i. 28—8; which was lost in the first Adam, iii. 17—9; Rom. v. 12—4; and which is restored in the second Adam, the Lord from heaven, 15—21; 1 Co. xv. 43—.9—Rom. iv. 13, 'The promise, that he [Abraham] should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.'—Ps. xxxvii. 34, 'Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see *it*.'

35. *I was an hungred, &c.*—Is. lviii. 7, '*Is it* not to deal thy bread to the hungry,' &c.

thirsty—ch. x. 42, § 39, p. 303, 'Whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple,' &c.

a stranger—He. xiii. 2, 'Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.'—So Abraham, Ge. xviii. 2, 5; and Lot, xix. 1, 3.

36. *naked*—Ge. ix. 21—.3; Ja. ii. 15, .6, 'If a brother or sister be naked,' &c.

visited me—Ja. i. 27, 'Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction,' &c.

in prison—2 Ti. i. 16, 'was not ashamed of my chain:'—He. xiii. 3, 'Remember them that are in bonds, as bound with them;' &c.

NOTES.

Mt. xxv. 34. *Inherit.* As the children and heirs of God by adoption. Thus St. Paul, Rom. viii. 14—.7, speaking of the peculiar privileges of Christians, describes them as '*the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ;*'

Here it is finely remarked by Chrys., he does not say *receive*, but *inherit*, as domestic property derived from a father, and therefore that to which any one has a just title.

From the foundation, &c. See SCRIP. ILLUS.

35. *I was an hungred, &c.* It is an observation of some importance to be impressed upon our minds, that, although charity to our neighbours, and indeed only one branch of that comprehensive duty, liberality to the poor, here specified as the only christian virtue, concerning which inquiry will be made at the final day of account; yet we must not suppose that this is the only virtue which will be expected from us, and that on this alone will depend our final salvation. Nothing can be more distant from the truth, or more dangerous to religion, than this opinion. The fact is, that charity, or love to man, in all its extent, being that virtue which Christ has made the very badge and discriminating mark of his religion, is here constituted by him, the representative of all other virtues, just as faith is, in various passages of scripture, used to denote and represent the whole christian religion. But, that neither charity, nor any other single virtue, can entitle us to eternal life, is clear from the whole tenour of the New Testament.]

[Nothing less than a sincere and lively faith in Christ, producing in us universal holiness of life, can make our calling and election sure. But thus much we may certainly collect from our Lord's representation of the final judgment, that charity, or love to man, is one of the most essential duties of our religion, and that to neglect this virtue must be particularly dangerous, and render us peculiarly unfit to appear at the last day before the tribunal of Christ.]

Gave me meat. See on ver. 40; Ac. ix. 4, 5; He. vi. 10. 'Of all the fruits of the Spirit, none are mentioned here but those that spring from *love*, or *mercy*; because these give men the nearest conformity to God. Jesus had said, "*Blessed are the merciful: for they shall obtain mercy;*" and he here shews how this promise shall be fulfilled. The Rabbins say, "As often as a poor man presents himself at thy door, the holy blessed God stands at his right hand: if thou give him alms, know that he who stands at his right hand will give thee a reward. But if thou give him not alms, he who stands at his right hand will punish thee."'—*A. C.*

A stranger, and ye took me in. συνήγαγετέ με, *ye entertained me*; i. e., treated me hospitably. This is more intelligible and precise, with greater dignity, than the common translation. Literally, συνάγω signifies *to gather together*. *Strangers* are sometimes so destitute, as to be ready to perish for lack of food and raiment: a supply of these things keeps their souls and bodies *together*, which were about to be *separated* through lack of the necessaries of life.

36. *Naked.* γυμνός. The term here (like the corresponding one in most languages, ancient and modern) denotes, not simply *naked*, but *without some of one's garments*; meaning, in a general way, poorly and scantily clothed.

[*Visited.* ἐπεσκέψασθε. The word signifies, 1, *to look at*, survey; 2, *to look after*, implying attendance, care, and relief. Thus it is used of both the attendance of a physician, and the care or attention of a nurse or friend. "Ἄθρει πρὸς με, like the Latin *adire*, implies *solace* and *comfort*.']

37. *The righteous.* Such as are described in ver. 35, .6: from which it appears that the righteous are those in whom such acts have proceeded from righteous principles, and formed part of a righteous course of life.

PRACTICAL REFLECTION.

[Mt. xxv. 35, .6. Let us now produce works meet for repentance, and such as will evidence the truth of our faith in Him who feeds us with the bread of life, gives us to drink of the water of life, covers our nakedness with the robe of his righteousness, has received us when strangers into the household of God, has been to us the Good Physician, and the lifter up of our head, the merciful and almighty Deliverer.]

MATT. XXV. 38—41.

answer him, saying, Lord, when saw-we thee an-hungred, and fed *thee?* or thirsty, and
38 gave-*thee*-drink? When saw-we thee a-stranger, and took-*thee*-in? or naked, and
39 clothed *thee?* Or when saw-we thee sick, or in prison, and came unto thee? 40. And
the King shall-answer and-say unto-them, Verily I-say unto-you, Inasmuch-as ye-have-
done *it* unto-one of-the least of-these my brethren, ye-have-done *it* unto-me.
41 Then shall-he-say also-unto-them on the-left-hand, Depart from me, ye cursed
42 κατηραμενοι, into everlasting fire, prepared for-the devil and his angels: for I-was-an-
43 hungred, and ye-gave me no meat: I-was-thirsty, and ye-gave-me no-drink: I-was
a-stranger, and ye-took-me not-in: naked, and ye-clothed me not: sick, and in prison,
44 and ye-visited me not. Then shall-they also-answer him, saying, Lord, when saw-we
thee an-hungred, or a-thirst, or a-stranger, or naked, or sick, or in prison, and did-not-

SCRIPTURE ILLUSTRATIONS.

Mt. xxv. 37. *fed* thee—It was He that had fed them, Jno. vi. 48—51, § 43, p. 331; 1 Pe. ii. 2, 3.

gave thee *drink*—He had quenched their thirst with living water, Jno. iv. 14, § 13, p. 93; vi. 35, § 43.

38. *took* thee *in*—It was He that had sheltered them, Eph. ii. 18, .9.

clothed thee—He had clothed them in his own most perfect righteousness, Ph. iii. 9—12; Rev. xix. 8.

39. *came unto thee*—He, the Good Physician, visited us in our low and lost estate, and gave his life for ours, Rom. v. 6—8—May He, the Great Deliverer, set us free from the most cruel bondage, vii. 22—5.

40 *my brethren*—Jesus, after his resurrection, called those who were sent to minister the word, his brethren, ch. xxviii. 10, .6, .7—20, § 95, .6—and these, although poor as he was in the world, are yet employed in making many rich, 2 Co. vi. 10—It is theirs to feed the flock of Christ, Jno. xxi. 15—.7, § 97; Ac. xx. 28; 1 Pe. v. 2—To dispense the water of life, Jno. vii. 38, .9, § 35, p. 95; Ptolem., ver. 7—so call the wanderers into the house of God, Mt. xxii. 9, 10, § 84, p. 293; Eph. ii. 12—.9—and in fine, to carry out the ministry of Jesus, who was sent, Lu. iv. 18, .9, § 15, p. 102, to 'heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.'—Those thus engaged are the brethren of Christ, and to them he hath said, Mt. x. § 39, p. 302, 'He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.'—And in the judgment he will most surely fulfil the promise, x. 41, .2, § 39, p. 302, 'He that receiveth a prophet in the name of a prophet shall receive a prophet's reward;' &c.

41. *Depart, &c.*—The branches that bear not fruit in Christ are to be gathered, cast into the fire, and burned, Jno. xv. 2—6, § 87, p. 387—Is. i. 28, 'They that forsake the Lord shall be consumed.'

prepared for the devil—*see* in contrast that which is prepared for the messengers of Jesus, and those who have received them, ver. 34; *supra*, x. 41, .2, § 39.

42. *gave me no meat*—Eze. xxxiv. 8, 'The shepherds fed themselves, and fed not my flock;'—The Lord will not only judge the shepherds, but the he-goats, who have eaten up the good pasture and trodden down the residue, ver. 17, .8—and fat cattle, who have thrust with side and shoulder, and pushed all the diseased with their horns, ver. 20, .1.

43. *I was a stranger, &c.*—Is. xvi. 1, 2—ver. 4, 'Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler;'—and this they were called to do in the view of the Lord's consuming the oppressors out of the land, and establishing the throne and sitting, ver. 5, 'upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness.'

naked—We are not only in word to exercise that charity which covereth a multitude of sins, Ja. ii. 15, .6; 1 Pe. iv. 8—it will be to our deep reproach if we allow our garments to be moth eaten, Ja. v. 2.

sick, and in prison—Ps. lxxxii. 1, 'God standeth in the congregation of the mighty; he judgeth among the gods.'—3, 'Defend the poor and fatherless: do justice to the afflicted and needy. 4, Deliver the poor and needy: rid *them* out of the hand of the wicked.'—But the mighty, even among the children of the Most High, know not for what end power has been put into their hands, ver. 5.

44. *athirst*—Jno. iv. 6, 7, § 13, p. 92; xix. 28, § 91, p. 457—*see also* Mt. xxvii. 34, § 96, p. 439.

or a stranger—ch. viii. 20, 34, § 34, .5, pp. 265, .72.

or naked—ch. xxvii. 35, § 91, p. 461.

or in prison—Yea, he gave himself for us, Ga. ii. 20; Eph. v. 25; 1 Ti. ii. 6.

NOTES.

[Mt. xxv. 40. *Inasmuch as ye have done it, &c. Εφ' ὅσον—ἐποιήσατε.* Here we have an explanation of what was meant at ver. 36, .9—the close is the union between Christ and his members, that he looks on whatever is done to them as done to himself, and rewards accordingly. *Comp.* ch. x. 42, § 39, p. 308. This indeed agrees with what the scriptures elsewhere declare, that what is done unto the poor, in relieving their wants, is done unto God himself, under whose especial care they are. Thus it is said, Pr. xix. 17, '*He that hath pity upon the poor lendeth unto the* LORD;' *comp.* Ac. ix. 4, where Saul is engaged in persecuting the members of the church of Christ, Christ speaks to him from heaven, saying, '*Saul, Saul, why,*' &c. They are called to receive the kingdom, as the inheritance to which they are entitled as adopted children of a gracious God through Christ. Their works are not mentioned as grounds of the sentence, but as proofs that they are God's children, who love the brethren. Their objection denotes their viewing whatever they did as unworthy of so honourable a reward.]

41. *Into everlasting fire, prepared. εἰς τὸ πῦρ, &c.* Render, 'unto the everlasting fire, destined,' &c.

Prepared for the devil and his angels. First prepared for '*the angels that sinned,*' and '*kept not their first estate,*' 2 Pe. ii. 4; Jude, ver. 6; and now ordained to be the portion of those *men* also, who have been guilty of the like rebellion against God.

45. *See* p. 254. We see here plainly why sinners are destroyed; not because there was no salvation for them, but because they neglected to *receive* good and *do* good. As they received not the Christ who was offered to them, so they could not do the work of righteousness which was required of them. They are *cursed,* because they *refused* to be *blessed;* and they are *damned,* because they *refused* to be *saved.* The neglect of kind offices, when in men's power, is a crime for which they must account.

PRACTICAL REFLECTIONS.

Mt. xxv. 37—9. *See margin.*

[40 *ver.* Let us ever remember that the least of those who truly believe in Christ is a child of God; and that the kindness we would shew to the Son of God, were he present with us on earth, we must exercise to those who are as he was in the world.]

41 *ver.* Let us become one with Christ in heart and life. No other nearness to him can avail. How sad to hear, from Him who shed his blood to save us, '*Depart from me, ye cursed!*'

[How miserable to think that by all the means which God hath given of preparing for the enjoyment of himself for ever, men should prepare themselves for the devil and his angels!]

42 *ver.* When we think of the multitudes who are hungry, naked, homeless, sick, and in distress of various kinds, let us think what means God hath given us of expressing our gratitude to Him, by shewing mercy to them; and let us fear to offend, in neglecting to use the means He hath given us to relieve their necessities.

MATT. XXV. 45, .6.

45 minister unto-thee? Then shall-he-answer them, saying, Verily I-say unto-you, Inas-
46 much-as ye-did *it* not to-one of-the least of-these, ye-did *it* not to-me. And these shall-
go-away into everlasting punishment κολασιν: but the righteous into life eternal.

SCRIPTURE ILLUSTRATIONS.

Mt. xxv. 45. *Verily I say*—Our Lord has been very emphatic in the announcement of this principle, for men are slow in discerning the body of *Christ* in his poor people, Rom. xii. 5; 1 Co. xi. 29; xii. 27—in thinking themselves only stewards of God for the good of his people, 1 Pe. iv. 9—11—and that they are under obligation to act out the law of love as the Lawgiver hath given us example, 1 Jno. iii. 16, .7; iv. 10, .6.

the least of these—It is not only to the rich or great, or to those brethren who may be to our own taste, in some particular respect, that love is to be manifested, Rom. xii. 16; 1 Co. i. 26—31—but to the most neglected, poor, and despised, Lu. xiv. 12—.4, § 67, p. 182—and who have no claim but what they derive from Jesus, who for us was an hungred, Mt. xii. 1, § 24, p. 188; xxi. 18, .9, § 83, p. 275.

46. *everlasting punishment*—Is. lxvi. 24, 'For their worm shall not die, neither shall their fire be quenched;'—2 Th. i. 9, 'Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;'

the righteous into life eternal—The righteous Judge will render to every man according to his works, Rom. ii. 6—ver. 7, 'To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:'

NOTE.

[Mt. xxv. 46. *And these shall go away into everlasting punishment, &c.* The punishment of the foolish virgins, the slothful servant, and the cursed who are separated from God, was not because of their personal crimes, but because they were not *good*, and were not *useful* in the world. Their lives do not appear to have been stained with *crimes*, but they were not adorned with *virtues*. They are sent to hell because they *did no good*. They were not renewed in the image of God; and hence did not bring forth fruit to his glory. If these *harmless* people are sent to perdition, what must the end be of the *wicked* and *profligate*!]

PRACTICAL REFLECTION.

Mt. xxv. 44, .5. Our Christianity must be made evident by deeds of beneficence; especially in shewing mercy to the poor for Christ's sake.—[*And see margin.*]

GEOGRAPHICAL NOTICE.

MOUNT OF OLIVES.—A mountain or ridge, now called by the Arabs Jebel et Tur, lying to the east of Jerusalem. According to Josephus, it was distant from the city five furlongs, but according to Luke, 'a sabbath day's journey,' or about eight furlongs; the difference of which statements may be reconciled by the supposition that Josephus took his admeasurement from the city to the base of the mountain, but Luke his, from the city to the summit whence our Lord ascended into heaven.

It is separated from the city by the narrow valley of Jehoshaphat, which forms a passage for the brook Kidron, *see* p 407, over which our blessed Lord went 'as he was wont to the mount of Olives,' as on that night when he crossed it to hide the sorrow of his soul beneath the shade of the olives of Gethsemane, *see* p. 422.

Mount Olivet is in fact composed of three hills, which summits verge from north to south; the highest is the middle, and is crowned with a beautiful little temple of marble of an octagonal form, erected, as tradition says, over the spot last touched by the Saviour's foot. From it he ascended into heaven; and when he comes again in great glory and power, 'His feet shall stand in that day upon the mount of Olives, which *is* before Jerusalem on the east,' Ze. xiv. 4.—*See* § 98. Its height above the brook Kidron is 600 feet, and according to Lieut. Symonds, 2,397 feet above the level of the Mediterranean Sea. Its northern summit is nearly as high as the middle one. Beyond this summit the ridge sweeps round towards the west, and spreads out into the high level tract north of the city, which is skirted on the W. and S. by the upper part of the valley of Jehoshaphat.

Towards the south it sinks down into a lower ridge, over against the so-called '*Well of Nehemiah*,' now known by the Franks as the mount of Offence, in allusion to the idolatrous worship established by Solomon, '*on the hill that is before Jerusalem.*'

Over one of its lower summits winds a narrow path which divides into that leading to Jericho, the other to Bethany, situated on its eastern slope. This path is probably the same which was traversed by David when he 'went up by the ascent of mount Olivet, and wept as he went up, and had his head covered, and he went barefoot:' in sorrow and humiliation, when he fled before the face of Absalom, 2 Sa. xv. 30. About two-thirds up the mountain is still shewn the spot whence the Saviour, beholding the city, wept over it, and where he pronounced the prophecy of its fall: from this point Jerusalem appears below the spectator spread out like a map.—*See* § 23, p. 182, '*Jerusalem as seen from mount Olivet.*'

The way to the mount of Olives is by the gate of St. Stephen, down the steep hill, and over a bridge which crosses the dry bed of the *Kidron*, passing close on the right the garden of Gethsemane. The mountain is all ploughed, sown, and divided into fields, and beautifully ornamented with olive, apricot, fig, almond, and many other sorts of trees. And here and there a shepherd may be seen leading his sheep and goats, going before them, and climbing now and then a little way into a tree, to shake down leaves for his following flock to eat.

It would require a long history to recount the varied scenes of grandeur and misery over which this mount has looked. It saw the infant Jerusalem rise and . . . attain its glory under the sway of David and Solomon, and sink in ashes beneath the dark wings of the Roman Eagle. It soon beheld another city (inheriting the name and the evil fortunes, but nothing of the splendour of its illustrious predecessor,) rise on the same site, to be scourged in turns by war, and famine, and pestilence. How often has it seen the heights around glitter with the arms of invading foes; the Persian, the Saracen, the Christian Crusader, and the Turk: hosts mustering where prophets trod, and its valleys resounding the war cry of the false prophet! It now beholds a servile and alien race, living in 'the city where David dwelt,' and an idolatrous shrine proudly seated on the mount where the Hebrew fathers worshipped. Amid all the changes which Jerusalem has undergone, mount Olivet has watched faithfully beside it.

From mount Olivet, the spectator on the east sees the mountainous desert, which intervenes between the capital and Jericho. Then comes the valley of the Jordan, with a waving line of green drawn along its scorched and desolate bosom, indicating the course of the river. The surface of the Dead Sea is seen burnished and glowing like a mirror, or shrouded in heavy fogs, and looking not unlike melted lead at the bottom of a caldron: viewed from the mount of Olives, this sea appears almost immediately beneath the spectator, but the journey to it is long and tedious. Beyond are the hills of Moab, their summits forming so even a line, that the spectator can fix on no peak of which he can say, there Moses stood when he viewed the land. On the north, summit rises behind summit, ranging upwards like the seats in an amphitheatre, till they are over-topped by the mountains of Ephraim. On the north-west stands Ramah, the birthplace of Samuel. In the foreground, on every side, the eye traverses a vast ocean-like undulation of bare and arid mountain tops and valleys. There is the hill Scopus, where Titus pitched his camp; the village of Anathoth, and Mizpeh, so indissolubly associated with two of the greatest of the Hebrew seers, are in sight. On the west, looking beyond the city, the eye rests upon the bare and rounded summits of the great central chain of Judæa. On the south, the mount of Offence intervenes and shuts out the view of the valley of Rephaim, and the fertile meadows and glittering roofs of Bethlehem.

IT IS NOT ENOUGH THAT WE ABSTAIN FROM DOING HARM TO OTHERS; WE MUST DO THEM GOOD.

LET US ANXIOUSLY BEWARE OF DESPISING EVEN THE LEAST OF THESE LITTLE ONES.

(G. 80.)—THE APPROACH OF THE PASSOVER.—JESUS BETRAYED TO BE CRUCIFIED.
Matt. xxvi. 1—5; 14—.6. Mark xiv. 1, 2; 10, .1. Luke xxii. 1—6.

INTRODUCTION.

Mt. xxvi. 1, 2. Mk. xiv. 1. Lu. xxii. 1. Having finished the remarkable sayings recorded Mt. xxi.—.v., Jesus reminds his disciples of the nearness of the passover, and tells them that he '*is betrayed to be crucified.*'

— xxvi. 3. ——— ——— The priests, scribes, and elders, assemble in the palace of Caiaphas the high priest.

— xxvi. 4, 5. — xiv. 1, 2. — xxii. 2. They consult how they may take Jesus by subtilty, to put him to death; but they agree that, in order to avoid a tumult, this must not be during the feast.

Mt. xxvi. 14. Mk. xiv. 10. Lu. xxii. 3, 4. Judas precipitates their movements by going to the chief priests and captains, and offering to betray Jesus unto them.

— xxvi. 15, .6. — xiv. 11. — xxii. 5, 6. For thirty pieces of silver he agrees to deliver Jesus into their hands, at a convenient season, in the absence of the multitude; and is henceforth on the watch for an opportunity of earning the wages of iniquity.

The approach of the passover.

MATT. xxvi. 1, 2.	MARK xiv. 1. (Ch. xiii. 37, p. 342.)	LUKE xxii. 1. (Ch. xxi. 38, p. 357.)
1 [a]And it-came-to-pass, when Jesus had-finished all these sayings, he-said unto his disciples,		
2 Ye-know that after two days is *the feast of* the passover,[b]	1 After two days was *the feast of* the passover, [b] and *of* unleavened-bread: [c]	Now the feast of unleavened-bread drew-nigh, which is-called the-passover.
[c]and the Son of man is-betrayed to be-crucified.		

The council of the Jews deliberate on the mode of apprehending Jesus. Judas Iscariot covenants with them to betray him. Jerusalem.

MATT. xxvi. 3—5; 14—.6.	MARK xiv. 1, 2; 10, .1.	LUKE xxii. 2—6.
3 [a]Then assembled-together the chief-priests, and the scribes, and the elders of-		

SCRIPTURE ILLUSTRATIONS.

Mt. xxvi. 2. *betrayed, &c.*—He had before connected the idea of his sufferings with the glory that should follow, Mk. ix. 1, 2, § 50, p. 44; ver. 30, .1, § 52, p. 70.

3. *assembled*—Ps. ii. 2, 'The rulers take counsel together,'—xxii. 16, 'The assembly of the wicked have inclosed me:'—Ac. iv. 1—7; 25—.7; v. 17, 27.

NOTES.

Mt. xxvi. 2. *After two days.* The preceding discourses were delivered on the *Tuesday* and *Wednesday* of the week in which Jesus suffered; and our Saviour probably uttered these words on the last-named *evening*, which was just *two days* before the paschal lamb was eaten.

[*The passover.* Of the three great yearly feasts of the Jews—*see* Ex. xxiii. 14—7; De. xvi. 1—17—at which all the males were required by the law to appear before the Lord, viz., the feast of the Passover, the feast of Weeks, or Pentecost, and the feast of Tabernacles, the feast of the Passover was the greatest. The directions given by God himself for its first celebration and perpetual observance, are recorded in Ex. xii. 1—27; 43—.9; and in De. xvi. 1—8. It was called the Passover, because it was to be kept in memory of the Lord's having passed over the houses of the children of Israel in Egypt, sparing their first-born when he destroyed the first-born of the Egyptians.—*See* Ex. xii. 11—3; 25—.7. It was also called '*the feast of unleavened bread*'—*see* ver. 17, and Mk. xiv. 1; Lu. xxii. 1, *supra*—because, during the seven days of its continuance, the Israelites were strictly forbidden to eat leavened bread, or even to have any leaven in their houses.—*See* Ex. xii. 15—20; De. xvi. 3, 4. It began '*on the fourteenth day of the month Abib*,' afterwards called NISAN, '*at even*,' and continued '*until the one and twentieth day of the month at even.*' Ex. xii. 18.—*See* § 6, p. 40, and ADDENDA, p. 43, '*Passover.*']

The Son of man is betrayed [rather, *delivered up*] *to be crucified.* Having *instructed* his disciples and the Jews by his *discourses*, *edified* them by his *example*, *convinced* them by his *miracles*, he now prepares to *redeem* them by his *blood!*

[*And the Son of man.* καὶ ὁ υἱὸς. 'The καὶ is best taken *in sensu γοργῷ* for καὶ τότε. It is often used for ὅτε, which may admit of being resolved into καὶ τότε. That his death was near at hand, our Lord had repeatedly apprised his disciples; but he had not until now told them the exact time.'—*Bloomf.*]

3. *Then assembled together the chief priests.* That is, during the two days that preceded the passover.

The chief priests. The high priest, and those who had been high priests; the ruling men of the sanhedrim. Luke adds, that he went also to the captains, xxii. 4. It was necessary on account of the great wealth deposited there, to guard the temple by night. Accordingly men were stationed around it, whose leaders or commanders were called captains [marg. *rulers*], Ac. iv. 1. These men were commonly Levites, were closely connected with the priests, were men of influence, and Judas went to them, therefore, as well as to the priests, to offer himself as a traitor.—*See on* Lu. xxii. 4, p. 356.

PRACTICAL REFLECTIONS.

[Mt. xxvi. 1, 2. In the view of the glory and power with which our Lord will come in his SECOND advent, he did not neglect to prepare for the sufferings which he was about to endure, as giving himself for our redemption. While we rejoice in the blessed hope that we shall reign with Christ hereafter, let us be prepared to suffer with him now.]

[3, 4 *ver.* Men, filling the most sacred offices, and punctilious in the performance of religious rites, were those who consulted to take Jesus by subtilty

OH HOW GREAT IS THY GOODNESS, WHICH THOU HAST LAID UP FOR THEM THAT FEAR THEE;
WHICH THOU HAST WROUGHT FOR THEM THAT TRUST IN THEE BEFORE THE SONS OF MEN!—Psa. xxxi. 19.

MATT. xxvi. 4, 5; 14.	MARK xiv. 2, 10.	LUKE xxii. 2—4.
the people, unto the palace of-the high-priest, who was-called Caiaphas,	and the chief-priests and the scribes sought how they-might-take him by craft δολῳ, and-put-*him*-to-death.	And the chief-priests and scribes sought how they-might-kill him;
4 and consulted that they-might-take Jesus by-subtilty δολῳ, and kill *him*.	2 But they-said, Not on the feast *day*, lest there-be an-uproar of-the people. (Ch. xiv. 3—9, *ibid.*)	2 [b] for they-feared the people.
5 But they-said, Not on the feast *day*, lest there-be an-uproar among the people.[b] (Ch. xxvi. 6, § lxxxi. p. 253.)		
14 Then one of-the twelve, called Judas Iscariot,	10 And Judas Iscariot, one of-the twelve,	Then entered Satan into 3 Judas surnamed Iscariot, being of the number of-the twelve.
went unto the chief-priests,	went unto the chief-priests,	And he-went- 4 his-way, and-communed-with the chief-priests and captains, how τα πως he-might-betray him unto-them.[c]
	to betray him unto-them.	

SCRIPTURE ILLUSTRATIONS.

Mt. xxvi. 3. *palace—see* Is. xxxii. 14; Je. xvii. 27; Am. ii. 5.

4. *take Jesus by subtilty*—1 Sa. xxiii. 9, 'And David knew that Saul secretly practised mischief against him;'—Hab. iii. 14, 'Their rejoicing *was* as to devour the poor secretly.'—*See also* the description of a like priesthood, Ps. x. 1—10.

Lu. xxii. 2. *feared the people*—so Herod, in the case of John, Mt. xiv. 5, § 40, p. 306—*comp.* Mk. xi. 18, 32, §§ 83, 4, pp. 276, 284.

3. *entered*—Judas seems to have been but a sample of that evil generation, whose case is described, Mt. xii. 43—5, § 31, p. 239—on Satan entering his heart, *comp.* Jno. xiii. 27, § 87, p. 372, &c.; Ac. v. 3—Eph. ii. 2, 'The prince of the power of the air, the spirit that now worketh in the children of disobedience:'

NOTES.

[**Mt. xxvi. 3.** *The palace of the high priest* . . . . . The word αὐλὴ properly denoted an *open, airy enclosure*. So, in the Old Testament, and Rev. xi. 2, it is said of the outer court of the temple. It also denoted an area, or court, such as encircled the vestibule, door, or entrance to a large house; and also (as here) such an edifice as had attached to it an αὐλὴ. It was, moreover, generally applied to the houses of kings and powerful or opulent persons. Hence the English word *court*, denoting a king's palace.]

[*Caiaphas. See on* Jno. xi. 49, &c., § 58, p. 189. It appears from Ac. v. 17, that Caiaphas was a Sadducee. The kings of Judah appointed the high priests from among the family who possessed the claim to that office.—*See* 1 Ki. ii. 27, 35, and 1 Chr. xxix. 22. In the republic, the sanhedrim. Under the Syro-Macedonians, and the Romans, those nations assumed the same privilege with greater licence.

About two years after our Lord's crucifixion, Caiaphas and Pilate were both deposed by Vitellius, then governor of Syria, and afterwards emperor. Caiaphas, unable to bear this disgrace, and the stings of his conscience for the murder of Christ, killed himself about A.D. 35.]

[**4.** *That they might take Jesus by subtilty.* The English word *subtilty* does not convey the meaning of the Greek word δολῳ, in this verse. Perhaps the sentiments of the evangelist would be more correctly conveyed by rendering this passage, 'that they might take Jesus without the knowledge of the populace.' This was their wish; whereas *subtilty* might be employed without precluding the observation of the people. Indeed, the following verse seems to fix the meaning of the term; and it may be doubted whether the *Jewish* rulers at this time did not intend to dispatch our blessed Lord *clandestinely*, without the intervention of the *Roman* governor.]

[**5.** *Not on the feast* day. *μὴ ἐν τῇ ἑορτῇ, not during the festival.* As there is nothing in the original answering to the word *day*, the term ἑορτῇ may include the whole festival; viz., the day of the paschal sacrifice, and the seven days of unleavened bread that followed it. Their design was, not to apprehend Jesus till the eight days of the paschal feast were ended, because the multitudes who came to Jerusalem to celebrate the passover would then be greatly diminished; but Judas having come to the chief priests soon after, and made an offer of delivering him up in the *night*, they changed their design, and seized upon him on the evening of the first of these eight days, intending to try him, and condemn him in the night: and, if possible, to crucify him early in the morning, before the multitude of people then in the city should come together. The result was, that the true Paschal Lamb was offered up on the great day of the paschal solemnity.—*See on* Mt. xxvii. 20, § 90, p. 451.]

It was, doubtless, of the very first importance that the crucifixion of Christ, which was preparatory to the most essential achievement of Christianity, viz., his resurrection from the grave, should be exhibited before *many witnesses*, and in the most open manner, that infidelity might not attempt, in future, to invalidate the evidences of the christian religion, by alleging that *these things were done in a corner*.—*And see Macknight's Harmony of the Gospels, on Judas' motives for betraying Christ, in loc.*

Lu. xxii. 3. *Then entered Satan into Judas.* As those who obey the Divine motions are said to *receive* the Spirit as a Divine guest, so Satan is said to *enter into* those who consent unto criminal suggestions.—*See* SCRIP. ILLUS.

Satan is never wanting to assist those whose hearts are bent upon mischief.

Being of the number of the twelve. Which is an aggravation of his sin.

[**4.** *Captains.* στρατηγοῖς, scil. τοῦ ἱεροῦ, *expressed infra*, ver. 52, 3. By these I would understand, not, with some, the officers charged with the superintendence of the buildings of the temple; but, with Lightfoot and Bp. Middleton, the commanders over those

PRACTICAL REFLECTION.

and kill him. Men should beware of placing their confidence in any human priesthood, however ancient, or whatever its origin may have been.]

[**Mt. xxvi. 4.** A fear of the populace may sometimes be salutary in restraining the leaders, civil and ecclesiastical, from precipitating a nation into crime.]

DRAW ME NOT AWAY WITH THE WICKED, AND WITH THE WORKERS OF INIQUITY, WHICH SPEAK PEACE TO THEIR NEIGHBOURS, BUT MISCHIEF IS IN THEIR HEARTS.—Psa. xxviii. 3.

Matt. xxvi. 15, 16.	Mark xiv. 11.	Luke xxii. 5, 6.
15 [a]and-said *unto them*, What will-ye give me, and-I will-deliver him unto-you? [d]	11 [d]And when-they-heard *it*, they-were-glad, and promised επηγγειλαντο to-give him money.	And they-were-glad, and covenanted συνεθεντο to-give him money. 5
[a]and they covenanted εστησαν with-him for-thirty pieces-of-silver.		And he-promised εξωμολογησε, and sought opportunity to-betray him in-the-absence ατερ of-the-multitude. 6
16 And from that-time he-sought opportunity [f] to betray him. (Ver. 17, § lxxxvii. p. 362.)	And he-sought [f]how he-might-conveniently-betray him.[g] (Ver. 12, § lxxxvii. p. 362.)	(Ver. 7, § lxxxvii. p. 362.) [g] unto-them in-the-absence ατερ of-the-multitude.

(G. 81.)—*How Jesus employed himself for the last two days of his public ministry, after he first visited the temple.**—*Luke* xxi. 37, .8.

[Ch. xxi. 36, p. 341.]

37 And in-the day-time he-was teaching in the temple; and at-night he-went-out, and-38 abode in the mount that is-called *the mount* of-Olives. And all the people came-early-in-the-morning ωρθριζε to him in the temple, for-to-hear him. [Ch. xxii. 1, p. 355.]

SCRIPTURE ILLUSTRATIONS.

Mt. xxvi. 15. *What will ye give me*—1 Tl. vi. 9, 10, 'They that will be rich fall into temptation and a snare,' &c.—2 Pe. ii. 14, .5, 'An heart they have exercised with covetous practices; cursed children:' &c.

thirty pieces of silver—Ge. xxxvii. 26—8, 'And Judah said unto his brethren, What profit . . . . if we slay our brother, and conceal his blood? Come, and let us sell him to the Ishmeelites,'—and they did so 'for twenty *pieces* of silver:'—Zec. xi. 12, .3, 'And I said unto them, If ye think good, give *me* my price; and if not, forbear. So they weighed for my price thirty *pieces* of silver.'—Ac. i. 18, 'This man purchased a field with the reward of iniquity:'

Lu. xxi. 37. *teaching in the temple*—Jesus in his youth had delighted in the house of God, Lu. ii. 46—9, § 6, p. 41—afterwards we find him there at the feasts, even when it was dangerous to be so—*comp.* Jno. vii. 1, § 52, p. 70; ver. 14, § 55, p. 91—He could say, xviii. 20, § 89, p. 426. 'I ever taught in the synagogue, and in the temple, whither the Jews always resort:'—He was the Great Teacher predicted, De. xviii. 15—and appointed of the Father, Mt. xvii. 5, § 51, p. 55.

38. *early*—Ps. lxiii. 1, 'Early will I seek thee:'—Wisdom saith, Pr. viii. 17, 'I love them that love me; and those that seek me early shall find me.'—When previously at Jerusalem Jesus seems to have followed the same course, Jno. vii. 2, § 55, p. 99.

NOTES.

bodies of Levites who kept guard in the temple, mentioned in Ac. v. 26, and Joseph. Bell. vi. 5. 3, of whom one, the chief, is mentioned at Ac. iv. 1, and sometimes in Josephus, as ὁ στρατηγὸς τοῦ ἱεροῦ. These στρατηγοὶ, however, were, properly speaking, not military, but civil officers, and besides the duty above mentioned, acted as præfecti and curatores templi generally.'—*Bloomf.*]—*And see on* Lu. xxii. 52, § 88, p. 421.

Mt. xxvi. 15. *Thirty pieces of silver.* Τριάκοντα ἀργύρια. The ἀργύριον is commonly supposed to have been the Jewish *shekel*; which was the standard coin among the Hebrews. Each shekel was in value about half-a-crown English; consequently the whole amounted to nearly 3*l.* 15*s.* It appears from Ex. xxi. 32, that this was the price paid for a slave or a servant when killed by a beast. So vilely was He esteemed who shed his precious blood for man! and so true is it, '*that he took upon him the form of a servant!*'

16. *To betray him.* Ἵνα αὐτὸν παραδῷ, 'to deliver him up,' like one delivering his bargain to the purchaser. Being disappointed of the prey he hoped to have from the sale of the precious ointment, ver. 9, § 81, p. 255, he sold his Master to make up the sum.

Lu. xxii. 6. *In the absence.* The feast lasted seven days. A vast multitude attended from all parts of Judæa. Jerusalem is said to have contained at such times three millions of people. Amidst such a multitude there were frequent tumults and seditions; and the sanhedrim were justly apprehensive there would be now, if in open day, in the temple, they took away a teacher so popular as Jesus, and put him to death.

xxi. 37. *Day.* In the daytime '*he was teaching in the temple.*' This shews how our Lord employed his time after coming to Jerusalem; but it is not said, he was this day in the temple, and next morning the people came. It does not therefore by any means imply, that he came any more after this into the temple.

38. *And all the people came early in the morning . . . hear him.* How much happier had his disciples been in these early lectures, than the slumbers of the morning could have made them on their beds! Let us not scruple to deny ourselves the indulgence of unnecessary sleep, that we may morning after morning place ourselves at his feet, receiving the instructions of his word and seeking those of his Spirit.

Commencing the day with God is like arresting evil at the fountain: prayer at any other time, without this, is an attempt to arrest it when it has swollen to a stream, and rolls on like a torrent. Let the day be begun *with God*, and the work of piety is easy. Let the world have the ascendency in the *morning*, and it will be likely to have it also at noonday and at evening.

PRACTICAL REFLECTION.

[Lu. xxi. 37, .8. Let us, from the example of our dear Lord, learn how to improve our time. We have, in Mt. xxiv., v., a sample of the manner in which Jesus spent his evenings upon the mount of Olives; and in the daytime he was teaching in the temple, where '*all the people came early in the morning . . . . for to hear him.*' It was to interrupt that labour of love, this incessant teaching without human authority, that the Jewish priesthood set themselves. Let us hence learn not to be followers of men; but let us be followers of God, as dear children, as children of the light and of the day.]

* On the time when our Lord concluded his public ministry, *see* Addenda, p. 298, last par.

ADDENDA.

THE PROPHECY ON MOUNT OLIVET.—Matt. xxiv. 1—44; Mark xiii.; Luke xxi. 5—36, pp. 323—.42.
See Grenwell on the Parables, Vol. V. pp. 197—443.

'Two very distinct lines of argument run through the discourse, from first to last; the business of one of which is to communicate the knowledge of future facts, and that of the other to counsel, to admonish, to warn, and advise in a variety of ways. . . . . (P. 198.)

'That the prophetical matter of the discourse, down to a certain point at least, is directed to a specific end and purpose, may, I think, be inferred from two very significant passages which occur in it at distinct intervals; one of them in a negative sense, serving to the same effect, as the other in a positive; *the first*, Mk. xxiv. 6; Mk. xiii. 7; Lu. xxi. 9 [p. 325]. "But the end *is* not as yet," or "But the end *is* not immediately:" the other, Mt. xxiv. 14 [p. 330]. "And then will the end come." . . . . (P. 200.)

'We may lay it down as a sufficiently correct assumption of the nature, constitution, and final end of this memorable prophecy, that it is a prophetic revelation of the future, not simple or uniform in its construction, but mixed; combining together two distinct topics of argument, which run parallel with each other throughout it, the purely prophetic, and the purely preceptive; the end of the former being subordinate to that of the latter, and both conspiring to a common purpose, the preservation and safety of the Hebrew Christians amidst that series of national calamities, which were about to fall promiscuously on the rest of their countrymen. . . . . (P. 209.)

'KINGDOM AGAINST KINGDOM.'—Mt. xxiv. 7, p. 325.

'The matter of fact which I apprehend to be properly contemplated in the fulfilment of this prediction, is the occurrence of insurrectionary wars between one part of Judæa itself and another; both as distinct and independent communities comprehended in the same locality. The mention of kingdom as opposed to kingdom . . . . points in this instance to the ancient division of Palestine into the kingdom of Judah and the kingdom of Israel respectively, and to the revival of something like the old rivalship and hostility which from the moment of their separation had ever so far distinguished these kingdoms. The representative of the kingdom of Judah at the present day was Judæa Proper, the two Galilees, Peræa and its inhabitants; that of the ancient kingdom of Israel was Samaria and its inhabitants. The rising up of one kingdom against another, in the sense here implied, is by no means a necessary intimation of the fact of open or regular warfare between them, or of anything more than in the former instance, mere sudden outbreaks of a common violence, and mutual tumultuary outrage. Contests of this description, in which Jew was expressly engaged with Samaritan, are on record for the interval between the ascension and the destruction of Jerusalem, to which I consider this prediction properly to relate. These disputes had something in their nature akin to, and something different from, the last-mentioned ones [*see on* ver. 6, 7, p. 325]; sufficient to make them be classed together, and yet to distinguish them asunder.' (P. 247.)

'FEARFUL SIGHTS,' &c.—Lu. xxi. 11, p. 326.

'With respect to the signs of either description, belonging to this (*sixth*) class, which more immediately concerned the Jews, Josephus enumerates them, B. Jud. vi. v. 3, in the following order; with whose account we may compare also Tacitus, Histor. v. 13.

'I. The appearance of a star, in the shape of a sword, and stationary over the city. II. A comet, visible for a year. Both these would be signs from heaven. Whether they appeared before U.C. 819, A.D. 66, or after it, is not distinctly stated, though the comet in particular may fairly be supposed one of those which we have seen to have been visible at Rome, U.C. 807, U.C. 813, U.C. 817, more especially that which is reported to have been visible six months and upwards, consequently that of U.C. 813, or U.C. 817. . . .

'III. On the eighth of Xanthicus, or Nisan, March 23, U.C. 819, A.D. 66, at three in the morning, so bright a light suddenly shone round about the altar of burnt offering, and the ναος, or sanctuary, as to cause the appearance of noonday in the temple; a phenomenon which lasted half an hour. This also may be considered a sign from heaven.

'IV. During the feast of the passover next ensuing, from March 29 to April 5, a cow, in the act of being sacrificed, is said to have brought forth a lamb in the midst of the temple; an event which, if true, might well pass for a *φάσματον*, or fearful thing.

'V. During the same festival, the eastern or brazen gate of the inner temple, which was wont to be made fast to the ground every evening with strong bolts and bars, and required the united strength of twenty men to open or to shut it, was found standing wide open at midnight: another *φάσματον*, or alarming occurrence. Cf. Tac. H. v. 13.

'VI. On the 21st of Artemisius, or Jar, that is, May 4, the same year, at sunset, the air was seen to be full of chariots, and armed battalions, darting from the clouds, and compassing or encircling the cities, like besieging armies, throughout the country. The war with Rome, it should be observed, had broken out in this month, not later than the sixteenth preceding.—*See* my Diss. Vol. my Diss. xiii. p. 579, *sqq.* This would be a sign from heaven of a truly portentous description to the Jews, coinciding as it did with the first commencement of the contest on which they had embarked, the effects of which were destined to realize everything in the end, thus pictured in the air of their view beforehand. Tacitus, H. v. 13, asserts the fact of this phenomenon, as well as Josephus. . . .

'VII. At the feast of Pentecost, next ensuing, which would fall out that year on May 19, the priests whose duty it was to visit the inner temple in the night time, heard first a noise and a motion of some kind, then on a sudden the words, Let us depart hence (*μεταβαίνωμεν ἐντεῦθεν*). This also is mentioned by Tacitus, *loc. cit.* . . . With this period, then, we might date the fulfilment of our Saviour's prediction, in the last words which he had addressed to the unbelieving Jews, before he made an end of his ministry, ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος, Mt. xxiii. 38; Harm. iv. 77. . . .

'VIII. At a time which I shewed in my former work, Vol. II. Diss. i. p. 82, *sqq.*, to coincide with the feast of tabernacles, U.C. 815, A.D. 62, four years before the war, Jesus, or Joshua, the son of Ananus, a common Jew from the country, who had come up to attend the feast, suddenly began to cry, in the vicinity of the temple, *φωνὴ ἀπ' ἀνατολῆς, φωνὴ ἀπὸ δύσεως, φωνὴ ἀπὸ τῶν τεσσάρων ἀνέμων, φωνὴ ἐπὶ Ἱεροσόλυμα, καὶ τὸν ναὸν, φωνὴ ἐπὶ νυμφίους, καὶ νύμφας, φωνὴ ἐπὶ τὸν λαὸν πάντα*, that is, "a voice from the east; a voice from the west; a voice from the four winds, a

I WILL BREAK THE PRIDE OF YOUR POWER; AND I WILL MAKE YOUR HEAVEN AS IRON, AND YOUR EARTH AS BRASS:—Lev. xxvi. 19.

YOUR STRENGTH SHALL BE SPENT IN VAIN: FOR YOUR LAND SHALL NOT YIELD HER INCREASE, NEITHER SHALL THE TREES YIELD, ETC.—Lev. xxvi. 20.

voice unto Jerusalem, and the sanctuary; a voice unto bridegrooms and brides; a voice unto all the people." Though he was immediately brought before the Roman governor, Albinus, by the Jewish authorities, who were offended at this strange and portentous exclamation, and scourged there until the flesh was torn from his bones, he appeared insensible to the pain of his treatment; and was so far from being compelled to desist by it, that he continued to cry out as before, all the time he was scourging. At length he was dismissed, as one possessed of an unaccountable madness, and no further molested by either the Roman governor or the Jewish sanhedrim; after which Josephus tells us, that for seven years and five months, that is, from the autumn of U.C. 815, A.D. 62, to midsummer U.C. 823, A.D. 70, night and day he continued to go about all the streets of Jerusalem, especially during the feasts, uttering the same cry, with no variation, except that occasionally he interwove it with αἰ, αἰ Ἱεροσολύμοις, "alas, alas, for Jerusalem;" never once becoming weary, never getting hoarse with incessant crying aloud, taking no notice of anything, neither shewing symptoms of gratitude towards those who gave him meat, or used him kindly, nor symptoms of resentment against those who gave him blows, or used him ill; until at last, as he was making the circuit of the walls during the siege, after repeating with a loud voice, woe to the city, and to the people, and to the temple, he added, αἰ, αἰ ἐμοί, at which moment he perished by a blow from one of the Roman engines.' . . . . . (Pp. 266—.9.)

OF PERSECUTION.—Mt. xxiv. 9, &c., p. 326.

'Tacitus, when giving an account of the burning of Rome, U.C. 817, A.D. 64, a crime as we know purposely laid to the charge of the Christians, in order to divert the odium of the fact from its real author, the emperor Nero, *Ann.* xv. 44, though he bears witness to their innocence of this particular crime, yet speaks of them as "per flagitia invisos," as "sontes et novissima exempla meritos," and calls Christianity itself "exitiabilis superstitio," from all the "atroica" and "pudenda," which, along with everything else of the same kind, had made its way to the city, and obtained a reception there . . . . There was nothing the most calculated to excite horror and disgust, and to inflame the passions of a common humanity against the professors of such principles, or the perpetrators of such enormities, that was not currently imputed to the pure and holy religion of Jesus Christ, and thought to make a part of the practice of Christians. Impiety and profaneness, the utter contempt of everything which the world deemed sacred, human sacrifices, and banqueting upon human flesh, the promiscuous intercourse of the sexes, unnatural lusts, incest, and the like;' . . . . (P. 283.)—*And see* p. 285, *ib.*, for the probable origin of these charges.

'NEITHER DO YE PREMEDITATE.'—Mk. xiii. 11, p. 328.

'The conduct which christian orators were thus commanded to pursue, was . . . . very different not only from what human prudence itself might have suggested, but also from the example set them by the practice of the orators of antiquity generally. . . . . Aristotle's definition of the art of rhetoric, as taught in his own system, would apply to any of the rest; as a δύναμις τοῦ περὶεκαστα λόγους, ἃ δύναμις περὶ τοῦ δοθέντος εὑρεῖν λόγους, ἅπαντος τοῦ θεωρήσαι περὶ ἕκαστον τὸ ἐνδεχόμενον πιθανόν, or the like. His copious and minute collections of εἴδη and τόποι, were intended, if such an effect was possible, to comprehend within a given compass all conceivable arguments on all conceivable subjects, which, in the exercise of the orator's vocation, could come under discussion; and so to prepare him at all points, and for every emergency. On some of these subjects, which were of more usual occurrence than others, so as to have the nature of *loci communes*, he directs him to be provided with the most pertinent topics, for or against the subject, duly arranged and committed to memory; which he was to produce when the occasion served. Of their speeches, too, distributed as they were into the proœm, the narration, the proof, the peroration, or the like—such portions as were more or less the same in all, it was usual to have lying by, in a variety of forms differently modified; one or other of which might be used on almost every occasion. Thus, among the extant works of Demosthenes, there is a collection of προοίμια, or proœms; as so many possible modes of introducing or beginning a speech, before coming to the particular subject under discussion. In like manner, there might be a variety of forms for concluding a speech, that is, of the epilogus or peroration. In short, to such a degree of system had the art of rhetoric been reduced, by this time, that with the exception of the part belonging to the head of the διήγησις and the πίστις, (and not the whole even of either of those, respectively,) an orator of antiquity might have had a speech ready for any occasion, almost before he knew for what it was wanted.'—(P. 293.)

THE 'GOSPEL OF THE KINGDOM . . . PREACHED IN ALL THE WORLD,' &c. Mt. xxiv. 14, p. 330.

'If by the words, "in all the world," ἐν ὅλῃ τῇ οἰκουμένῃ, we were to understand no more to be meant than the compass of the Roman empire, while we should be borne out in such a construction by classical usage and authority, the correspondence of the event with the prediction would become, in that case, too notorious to require to be pointed out. Between the time of St. Paul's first mission to the Gentiles from Antioch, A.D. 44, and the time of writing his epistle to the Romans, from Corinth or Cenchreæ, A.D. 56, by his own individual exertions round about from Jerusalem, as far as up to Illyricum, he had fully preached the gospel of Christ; not too upon a foundation already laid, but upon a foundation of his own laying; that is, not where other Christian evangelists had preached the gospel before him, but where its introduction for the first time was properly his own work.'. . . (P. 300.)

'WHEN YE THEREFORE SHALL SEE THE ABOMINATION,' &c.—Mt. xxiv. 15, p. 331.

'We may justly remark, that of the occurrences which were to forerun the destruction of Jerusalem, possessing the virtue of signs or harbingers in reference to an event still future—this was beyond a question the most important and deserving of attention, because the most awful and alarming in its signification. The catastrophe which previous intimations had shewn to be at first a great way off, and ever after more or less remote—was declared by this one, to be close at hand; and while former presages, until their common import had received the confirmation of this, the most oracular and momentous of all, were auspices of hope as well as omens of fear—in this one event, when it came to pass, there would be everything to alarm the apprehensions, nothing to encourage the confidence of the observers, for the security of the existing state of things . . . .

'With this understanding previously established about it, the fact of such an occurrence would be at once an alarum, to rouse the fears of the believing Jews, and a final document to seal the doom of the unbelieving. Before that time, it would be the wisdom of the disciples to sit still, and watch the kindom of the disciples to sit still, and watch the kind, and the progress of events, without perturbation, and without the disposition, whatever might appear the temptation, to bestir themselves for immediate escape, as if from impending danger. But *now*, their only means of safety would be the speediness of their flight. Not a moment was to be lost in profiting by the warning, once given. . . . .

They were to cast themselves entirely upon God—with no ground of assurance but trust in his protection—with no prospect of an asylum, no hope of sustenance and support, but what his providence might be found to furnish them.'. . . (Pp. 315, .6.)

'THOSE DAYS SHALL BE SHORTENED.'—Mt. xxiv. 22, p. 333.

'A promise is subjoined to this declaration of the final end of the days in question, that they should be abridged, or cut short; with respect to the fact of which abridgment generally, or the fulfilment of the prediction itself, understood, too, of both the extremities of the days in question, both the premature commencement, and the abrupt termination of the period so appropriated to the purpose of vengeance,

SING WITH GLADNESS FOR JACOB, AND SHOUT AMONG THE CHIEF OF THE NATIONS: PUBLISH YE, PRAISE YE, AND SAY, O LORD, SAVE THY PEOPLE, THE REMNANT OF ISRAEL.—Jer. xxxi. 7.

there is but one opinion to be entertained: viz., that it is borne out by the testimony of contemporary history.' .... (P. 340.)

'The siege of Jerusalem itself was begun, by the appearance of Titus Cæsar before it, on or soon after the passover day, April 13, U.C. 823, A.D. 70. And it was brought to an end by the capture of the city, on the eighth of Gorpiæus, September 1, ensuing. The exact duration, then, of the days of vengeance, considered as devoted to the production of such penal effects in particular as the calamities suffered by the unbelieving Jews, during the siege of Jerusalem, was comprehended between these two dates, the thirteenth of April as the earliest, and the first of September at the latest, in the same year; which is a period of one hundred and forty-two days in all.' .... (Pp. 341.)

'THEY SHALL FALL BY THE EDGE OF THE SWORD.'—Lu. xxi. 24, p. 334.

'The particular prediction, "they will fall with the sword's edge," is no doubt, in its primary reference, to be restricted to the carnage and loss of life which the Jews were to sustain between the two periods of the proper commencement and the proper termination of the days of vengeance; and more especially during the siege of Jerusalem. Yet there is no reason why we may not give it a more enlarged comprehension, so as to include the whole of the destruction of life to the Jews, not only from the war at last, but in any other way; and may not illustrate the truth of the prediction by the fulfilment accordingly. The period in question, as devoted to this particular penal purpose of the destruction of life in various ways, may bear date from as far back as U.C. 790 or 791, A.D. 37 or 38, in the first or second of Caius; and extend as low down as U.C. 827 or 828, A.D. 74 or 75, in the sixth or seventh of Vespasian: and while illustrating the truth of the prediction by the requisite instances of the actual consumption of life within this period, taken collectively, we shall do much to illustrate the necessity of that abridgment of the period itself as devoted to an effect like this—which was said to be requisite for the sake of the elect, if any of their posterity, however guilty, were still to be saved from extermination....

'*First*, then, as to the numbers who perished in the contests between Jews and Gentiles, in various instances.

U.C. 791, A.D. 38, at Seleucis, in Upper Asia, (Ant. Jud. xviii. 1x. 9)	50,000
U.C. 819, A.D. 66, on the 12th of Gorpiæus (August 27), a sabbath at Cæsarea (B. Jud. ii. xviii. 1)	20,000
U.C. 819, A.D. 66, at Scythopolis (B. Jud. *Ibid.* 3)	13,000
——— at Ascalon (B. Jud. *Ibid.* 5)	2,500
——— at Ptolemais (*Ibid.*) . .	2,000
——— at Alexandria, in Egypt (*Ibid.* 8; Cf. also vii. viii. 7. 1114) . .	60,000
——— at Damascus (B. ii. xx. 2; vii. viii. 7. 1114) . . .	18,000
Sum total	165,500

'*Secondly*, of the numbers who perished by the sword, before or after the siege of Jerusalem.

U.C. 802, A.D. 49, in Jerusalem at the passover (Ant. Jud. xx. v. 3. B. ii. xii. 1) .	20,000
U.C. 819, A.D. 66, in Jerusalem, by the soldiers of Florus, Artemisius (B. ii. xiv. 9)	3,600
——— in Joppa, by the troops of Cestius Gallus, Hyperberetæus (ii. xviii. 10)	8,400
——— on Mount Asamon, in Galilee, over against Sepphoris, by the detachment of Gallus (*Ibid.* 11) . .	2,000
U.C. 819 or 820, A.D. 66 or 67, in the two battles at Ascalon, by Antonius and his forces, (iii. ii. 1—3)	18,000
U.C. 820, A.D. 67, Dæsius 25, at Japha, near Jotapata, by Trajan and Titus Cæsar (iii. vii. 31)	27,000
U.C. 820, A.D. 67, Dæsius 27, on mount Gerisim, by Cerealis (of Samaritans) (Bell. iii. vii. 32)	11,600
——— from Artemisius to Panemus at the siege of Jotapata (*Ibid.* § 36)	40,000
——— Panemus or Lous, drowned or killed at Joppa (iii. ix. 3) . . .	4,200
——— Gorpiæus 8, at Tarichææ, and on the lake of Galilee (iii. x. 9, 10)	6,500
——— at Tiberias (*Ibid.* § 10) .	1,200

'As to the specification of circumstances, or the account of the particular evils about to be inflicted on the Jews; the coincidence between the prophecy beforehand, and the matters of fact, and the order of their occurrence, subsequently, is truly minute and admirable. Possessing as we do, the historical narrative of Josephus, to direct us in determining the order, or classifying the kinds of the events in question; were we called upon to reduce the complicated disasters of this fatal period, to their more general heads, they would not be found to fall under more divisions than these: *1st*, in respect to those who perished by famine and the sword—*2ndly*, in respect to those who survived, captivity and dispersion among all nations—*3rdly*, in respect to the temple and to Jerusalem, total destruction, desolation, and alienation from its former possessors and inhabitants.' .... (P. 350.)

U.C. 820, A.D. 67, Hyperberetæus 23, at Gamala (iv. i. 10)	9,000
——— Hyperberetæus, in the escape from Gischala (iv. ii. 5) . .	6,000
——— November, at Jerusalem, by the Idumeans and the Zealots (iv. v. 1—3)	20,500
U.C. 821, A.D. 68, Passover, at Engaddi, by the Sicarii (iv. vii. 2)	700
——— Dystrus, in the escape from Gadara to the Jordan, besides a vast multitude drowned in the Jordan (iv. vii. 4—6) .	15,000
——— Spring, at Betaris and Cephartoba, villages of Idumæa (iv. vii. 1)	10,000
——— at Gerasa, by L. Annius (iv. ix. 1)	1,000
U.C. 824 or 825, A.D. 71 or 72, at Machærus, by Bassus (vii. vi. 4) . . .	1,700
——— In the ξυρὸς, or wood of Jardes, by the same (*Ibid.* § 5) .	3,000
U.C. 826 or 827, A.D. 73 or 74, at Masada, Xanthicus 15, by their own hands (vii. ix. 1)	960
U.C. 827 or 828, A.D. 74 or 75, at Alexandria, of the Sicarii (vii. x. 1) . . .	800
——— In Cyrene, and the Pentapolis by the governor, Catullus (vii. xi. 2)	3,000
Sum total	213,960

'*Thirdly*, as to the numbers who perished in the siege of Jerusalem,

U.C. 823, A.D. 70, from the fourteenth of Xanthicus to the eighth of Gorpiæus, by famine or the sword (B. vi. ix. 3; v. xiii. 7; vi. x. 1)	1,100,000

'If we add to this last sum, the other two before collected, the sum total is 1,479,460: a result enormous as it may appear, yet, if the statements of Josephus are to be believed, or if the correctness of the numeral readings in his text at present, is to be depended on, much below rather than above the truth. The numbers who perished in the flight from Gadara to the Jordan, he expresses in general terms only, by πλῆθος ἄπειρον: but the author of the Hebrew history of the same events, entitled Josephus Gorionides, puts them at 97,000: a statement, which we may have the less hesitation to admit, that Josephus himself says, B. iv. vii. 6, the air was rendered impassable, and the lake Asphaltites itself choked up, with corpses, carried thither in multitudes down the river.

'We have no account in the above enumeration of particulars, how many perished in the seditions at Cæsarea (Ant. Jud. xx. viii. 7; B. ii. xiii. 7; xiv. 5:) —or at Jerusalem, on the various occasions specified B. ii. xv. 5; xvii. 5—10; xix. 1—7 iv. iii. 12; vi. 3; ix. 10—12; v. i. 1—3; iii. 1—or in Tyre, Hippus, and Gadara (B. ii. xviii. 5:)—or in Galilee, generally, killed by Placidus (B. iii. iv. 1:)—or at the taking of Gadara (B. iii. vii. 1:)—or at mount Tabor, killed by Placidus (iv. i. 8:)—or in the escape from Jericho to the ὄρεσι or hill country (B. iv. iii. 2:)—or round about Gerasa, killed by Lucius Annius (iv. ix. 1:)—or in Idumæa, by Simon Giore (iv. ix. 3—8:)—or in Hebron, when its inhabitants were slain ὑφ᾽ ἑαυτῶν, by Cerealis (iv. ix. 9)—and perhaps on other occasions, which may have escaped my notice.

'Nor, often as false prophets are said to have appeared, in the course of the period before the war, and to have drawn away multitudes after them, all of whom with their followers were either slain or dispersed by the Roman governors; are we told, except in one or two instances, what was the number

IF YE WILL NOT BE REFORMED BY ME BY THESE THINGS, BUT WILL WALK CONTRARY UNTO ME:

THEN WILL I ALSO WALK CONTRARY UNTO YOU, AND WILL PUNISH YOU YET SEVEN TIMES FOR YOUR SINS.—Lev. xxvi. 23, 4.

who perished. In the other cases too, the numbers specified are those of the dead: nothing is said of the wounded, nor how many perished after a battle, from the injuries received therein. There is a still greater omission in the mention of the number of prisoners, on each occasion. If the Romans did not put to the sword all the inhabitants whether male or female, old or young, in the towns or the country, as different parts severally came into their power—which it is certain they did not, at least in a great many instances—the amount of captives must often have equalled the numbers of the slain. Yet Josephus specifies the αἰχμάλωτοι, as such, or prisoners reserved for slavery, only at Japha (2,130, B. iii. vii. 31): at Jotapata (1,200, B. iii. vii. 36): at Tiberias (36,400, iii. x. 10): in the escape from Gischala (3,000, iv. ii. 5): at the Jordan (2,200. iv. vii. 5): in Idumæa (1,000, B. iv. viii. 1): and after the capture of Jerusalem, or during the siege (97,090, B. vi. ix. 3). These captives, we may presume, were disposed of in most instances alike: viz. such as were above the age of seventeen, to labour on the isthmus of Corinth, or in the mines in Egypt, or to be destroyed in the theatres, by each other's hands, as gladiators, or in combats with wild beasts (B. iv. x. 10; vi. ix. 2); and those that were under the age of seventeen, to be sold into slavery, to any that would buy them (B. vi. ix. 2).

'When we consider too, that in most of these instances, it is clearly the disposal of the male population which is specified; that nothing is said of the female part, whose numbers, however, would equal those of the male; we may reckon it a very probable supposition that, either by the sword, or by famine, or by captivity and absportation, Judæa was drained of two or three millions of inhabitants; that is, as I endeavoured to prove in my former work, of one-third of its population at least (*vide Supplem.* Diss. xiii. 224, *sqq.*); and all this within the space of nine years, which was the duration of the war, as I also shewed (Vol. I. Diss. xiii. 578. *sqq. Cf. Supplem.* Diss. 431—38) from first to last, viz., U.C. 819, A.D. 66—U.C. 828, A.D. 75; by far the greatest part of the carnage and loss of life, in every way, being that which was effected between the spring of U.C. 819, A.D. 66, in the first year of the war, and the beginning of the autumnal quarter, U.C. 823, A.D. 70, in the fifth; the date of the capture of Jerusalem. —(Pp. 358—.8.)

'JERUSALEM SHALL BE TRODDEN DOWN,' &c.—Lu. xxi. 24, p. 334.

'We are told (*Bell. Jud.* v. iii. 2) that upon the first approach of Titus with his army to the siege of the city, about the middle of April, U.C. 823, A.D. 70, he caused the whole of the space, between Scopus and the monument of Herod (a distance of five stades at least, the former being seven, the latter two stades from the walls of Jerusalem), to be levelled with the ground. This was the beginning of the ἅρπαγαι of Jerusalem.....

'Upon the final reduction of the city, as well as the temple, Titus gave orders to level all with the ground, except the three towers, called Phasaelus, Hippicus, and Mariamne, and the part of the city wall on the west; the former, for their size, their strength, and beauty, to be a monument what kind of defences Roman valour had conquered, the latter as a protection to the military force which he left in possession of the place.'—(P. 361.)

ON FALSE CHRISTS.—*See* Mt. xxiv. 5, 23, pp. 325, .34, .5.

'Though no matter of fact is capable of being more fully substantiated by the testimony of contemporary history, than this of the repeated appearance of pretenders to the character of the Jewish Messiah, during the interval between the Ascension and the commencement of the Jewish war, the fact that any one ever arose laying claim to that title before the birth, or between that time and the beginning of the ministry of our Saviour, is just as destitute of support or confirmation from external testimony of any kind.'—(P. 380.)

RETROSPECT OF THE PROPHECY.—pp. 413—.21.

'THE TIME selected for the delivery of these predictions, peculiar as they are in the subjects upon which they turn, and copious and minute as they are in their details, was singularly appropriate. This period was the close of our Saviour's public ministry, just before the event of his suffering, and not long anterior to his final separation from his disciples in person. If we regard them as prophetical of the impending dissolution of the Jewish church and state, considered in the light of the national punishment upon the national guilt, contracted by the failure of our Lord's ministry, perhaps we shall conclude they could not have been delivered at any period of his ministry with more fitness than at this. The national sin of the Jews was now complete. A long series of overt acts, and declarations of impenitence and infidelity, had placed beyond a question the fact of their rejection of the Messiah, notwithstanding the evidence of the fulfilment of prophecy, the testimony of John the Baptist, the preaching of our Lord himself, and the glory of his miracles, all conspiring to establish the truth of his character; or if the same fact required any further proof, it was shortly about to receive it in the crucifixion of the Master, and the systematic hatred and persecution of his followers. With reason then did the denunciation of the punishment coincide with the time of the consummation of the guilt. . . . .

'If we regard these disclosures, on the other hand, as equally intended for the sake of our Lord's own disciples, the period selected for their delivery will appear not less suitable. As a means of assuring the Hebrew Christians beforehand of his constant care and providence in their behalf, they would be most necessary when he was about to be personally separated from them. . . . .

'THE OCCASION, too, which more immediately produced these disclosures, whatever further end might be contemplated by them, possesses something peculiarly impressive. The prophecy was delivered in answer to an inquiry of the apostles; but this question arose apparently out of the prediction relating to the fate of the temple. . . . A temple which, for the magnificence of its structure, the costliness and the beauty of its materials, as well as for the purity of its worship, and the sacredness of its character, was without a rival in the ancient world. Yet when the sense of honest pride and patriotic exultation, in the possession of so distinguished an ornament of his age and nation, was at its height in the mind of the disciple, whose apostrophe to our Lord, excited by the contemplation and the admiration of its buildings, as they were passing through its courts, is so singularly contrasted with the melancholy import of his answer—this was the moment chosen to inculcate upon him, and the rest of the hearers, the mournful truth of its future ruin and desolation. There is a moral pathos in this coincidence, derived not only from the consideration of the calamity itself thus forcibly brought to view, but from the reflection which it naturally excites upon the causes to which that effect should be due; not merely the fleeting and transitory quality of all human works, but moreover the efficacy of human sin and human guilt to abase and annihilate the proudest and most durable monuments of human power and human grandeur; how much more speedy and irresistible than time, or any other agent of destruction, the wickedness of men themselves should be, to deface and obliterate the fairest and noblest of their own creations. . . . . .

'THE PECULIARITY OF THE PLACE, too, on which this prophecy was delivered, is as remarkable as any other. . . . The time would come when mount Olivet, on which the speaker was sitting, would be covered not only with the ministers, but with the monuments of the predicted vengeance; when the entire vicinity of Jerusalem would be so filled with the spectacle of suffering, that, as Josephus tells us was the case, crosses should be wanted for bodies, and room for crosses. . . . .

'We might specify many passages in the above account, which the local situation of the speaker, and of the parties addressed, would at once illustrate and apply; where the allusion to things about him and them was too pointed to be overlooked; in which the sentiments or language of the discourse might have been suggested by the circumjacent picture; into which the very attitudes and gestures of the speaker, a turn of the body, a glance of the eye, a motion of the hand, might have thrown a living force and expression.' . . . . (Pp. 413—.21.)—*Greswell.*

THERE SHALL BE A DAY, THAT THE WATCHMEN UPON THE MOUNT EPHRAIM SHALL CRY, ARISE YE, AND LET US GO UP TO ZION UNTO THE LORD OUR GOD.—Jer. xxxi. 6.

SECTION 87.—(G. 82—92.)—[*Lessons* 85—90.*]—PARTICULARS OF THE FIFTH DAY IN PASSION WEEK, THURSDAY, THE EVENING OF NISAN THE FOURTEENTH. PETER AND JOHN ARE SENT TO PREPARE THE PASCHAL SUPPER. JESUS SITS DOWN WITH THE TWELVE. HE WASHES THE DISCIPLES' FEET. HE INSTITUTES THE BREAKING OF BREAD. FORETELLS HIS BETRAYAL. JUDAS LEAVES THE SUPPER CHAMBER. JESUS COMFORTS HIS DISCIPLES; AND FORETELLS THAT PETER WILL DENY HIM. THE DISCIPLES DISPUTE CONCERNING PRECEDENCE. JESUS AGAIN FOREWARNS PETER. JESUS BIDS ALL HIS DISCIPLES DRINK OF THE CUP IN REMEMBRANCE OF HIM. AFTER SUPPER JESUS DISCOURSES WITH HIS DISCIPLES, AND DEPARTS TO THE MOUNT OF OLIVES. FORETELLS A THIRD TIME THAT PETER WILL THRICE DENY HIM; HE PROMISES THE DISCIPLES THAT AFTER HIS RESURRECTION HE WILL GO BEFORE THEM INTO GALILEE.—Matt. xxvi. 17—35. Mark xiv. 12—31. Luke xxii. 7—39. John xiii.—xviii. 1.—[*See* ADDENDA, *infra*, pp. 408—.11.]

ANALYSIS.

Mt. xxvi. 17. Mk. xiv. 12, .3. Lu. xxii. 7—9. Jesus sends Peter and John to prepare the passover.
— xxvi. 18. — xiv. 13—.5. — xxii. 10—.2. He tells them where to go, what to say, and how they will speed; giving thereby tokens of his omniscience.
— xxvi. 19. — xiv. 16. — xxii. 13. The disciples follow the directions of their Lord; they find as he foretold, and do as he commanded.
— xxvi. 20. — xiv. 17. — xxii. 14. Evening being come, he sits down with the twelve.
Mt. xxvi. — Mk. xiv. — Lu. xxii. 15, .6. He tells them how earnestly he has desired to eat this passover with them; saying he will not any more partake '*thereof, until it be fulfilled in the kingdom of God.*'
——— — xxii. 17, .8. Having taken the cup, Jesus gives thanks, and tells them to divide it among themselves; as for himself, he '*will not drink of the fruit of the vine, until the kingdom of God shall come.*'

See also pp. 365, ..7, INTRODUCTION, &c., Jno. xiii. 1—17.

No. 87.—(G. 82.)—*Peter and John are sent to prepare the passover.*

MATT. xxvi. 17—.9. (Ver. 16, ‡ lxxxvi. p. 357.)

17 [a] Now the first *day* of-the *feast of* unleavened-bread [b]
the disciples came to Jesus, saying unto-him, Where wilt-thou that-we-prepare for-thee to-eat the passover?
18 And he said, Go into the city

MARK xiv. 12—.6. (Ver. 11, *ibid.*)

12 And the first day of-unleavened-bread, when they-killed the passover,
his disciples said unto-him, [c] Where wilt-thou that-we-go and-prepare that thou-mayest-eat the passover? [d]
13 And he-sendeth-forth two of-his disciples, and saith unto-them, [e] Go-ye into the city, and [f]

LUKE xxii. 7—13. (Ver. 6, *ibid.*)

Then came the day of 7
unleavened-bread, [b] when the passover must be-killed.
And he-sent Peter and 8
John, saying, Go and-prepare us the passover, that we-may-eat.
And they 9
said unto-him, [c] Where wilt-thou that-we-prepare?
[d] And he said unto-them, [e] 10

SCRIPTURE ILLUSTRATIONS.

Mt. xxvi. 17. *unleavened bread*—appointed to be eaten seven days at the feast of the passover, Ex. xii. 15, .8—1 Co. v. 8, 'Therefore let us keep the *feast*, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.'

Lu. xxii. 7. *the passover must be killed*—A lamb for each house was to be taken on the tenth day—kept up until the fourteenth, and killed the same day at even, Ex. xii. 3, 6—*see* 1 Co. v. 7, 'Christ our Passover is sacrificed for us:'

Mk. xiv. 12. *Where wilt thou, &c.*—The servants of the Lord will carefully watch the intimations of his will, Ps. cxxiii. 2—they will put him in remembrance, Is. lxii. 6, 7—and seek to know his will that they may do it, Ps. cxix. 33.

NOTES.

[Mt. xxvi. 17. *Now the first* day *of the* feast of *unleavened bread.* As the feast of unleavened bread did not begin till the day after '*they killed the passover*,' i.e., on the *fifteenth* day of the month, Le. xxiii. 5, 6; Nu. xxviii. 16, .7, *this* could not have been, properly, the *first* day of that feast. Strictly speaking, the feast of unleavened bread did not begin till the evening of this day, when the paschal lamb was eaten; that is, just at the beginning of the fifteenth day of the month, the Jewish day being reckoned from evening to evening: but as the Jews began to eat unleavened bread on the *fourteenth*, Ex. xii. 18, this day was often termed *the first of unleavened bread.* The evangelists use it in this sense, and call even the paschal day by this name—*see* Mk. xiv. 12; Lu. xxii. 7—the reason of which appears to be, because on that day the Jews killed the paschal lamb, removed leaven from their houses, and made all necessary preparations for keeping the seven days of unleavened bread which were to follow. The '*first day*' here spoken of by St. Matthew answers to the Thursday before Easter.—*See* ADD., p. 402, col. 2, par. 5.]

The passover. The word in the original translated *passover*, commonly means, not the *feast* itself, but the *lamb* that was killed on the occasion—*see* Ex. xii. 43; 1 Co. v. 7; where Christ, *our Passover*, is said to be '*sacrificed* [slain] *for us*:' i.e., our Paschal Lamb; so called on account of his innocence, and his being offered as a victim, or *sacrifice*, for our sins.

Mk. xiv. 13. *Go ye into the city.* That is, into Jerusalem.

* Lesson 85, in the '*System of Graduated Simultaneous Instruction*,' includes Mt. xxvi. 17—26. Mk. xiv. 12—22. Lu. xxii. 7—23. Jno. xiii. 1—30.

LET US ENDEAVOUR TO BE PREPARED FOR THE PROPER OBSERVANCE OF RELIGIOUS ORDINANCES;
AND LET US, ESPECIALLY IN SUCH MATTERS, ENDEAVOUR TO OBTAIN DIRECTIONS FROM OUR LORD.—*See* Matt. xxvi. 17.

MATT. xxvi. 19.	MARK xiv. 14—.6.	LUKE xxii. 11—.3.
		f Behold, when-ye-are-entered into the city,
	there-shall-meet *απαντησει*	there-shall-a-man-meet *συναντησει*
	you a-man bearing a-pitcher of-water: follow him.	you, bearing a-pitcher of-water: follow him into the house where he-entereth-in. *g*
to such-a-man.		
	14 *g* And wheresoever he-shall go-in,	
and say unto-him,	say-ye to-the good-man-of-the-house, *h*	And ye-shall-say unto-the 11 goodman of-the house,
The Master saith,	The Master saith,	The Master saith unto-thee,
h My time ὁ *καιρος* is at-hand; I-will-keep the passover at thy-house *προς σε* with my disciples. *i*	*i* Where is the guest chamber *καταλυμα*, where I-shall-eat the passover with my disciples?	Where is the guest-chamber *καταλυμα*, where I-shall-eat the passover with my disciples?
	15 And he will-shew you a-large upper-room furnished *εστρωμενον* *and* prepared:	And-he shall-shew you a- 12 large upper-room furnished *εστρωμενον*:
	there make-ready for-us.	there make-ready.
	16 And his disciples went-forth,	And they-went, 13
	and came into the city, and found as he-had-said unto-them: *k*	and-found as he-had-said unto-them:
19 *k* And the disciples did as Jesus had-appointed *συνεταξεν* them; and they-made-ready the passover.	and they-made-ready the passover.	and they-made-ready the passover.

SCRIPTURE ILLUSTRATIONS.

Mt. xxvi. 18. *My time is at hand*—There was no time for delay—the place was to be found furnished and prepared, so that the disciples might immediately make ready the passover, Mk. xiv. 15 — The hour of his departure was at hand—*see* similar expressions, Jno. vii. 30; viii. 20; xiii. 1—*comp.* 2 Ti. iv. 6.

NOTES.

Mk. xiv. 13. *There shall meet you a man.* It was highly seasonable for our Lord to give them this additional proof both of his knowing all things, and of his influence over the minds of men. In this our Lord proved his omniscience, telling beforehand, and at a distance from the place, what should come to pass.

Mt. xxvi. 18. *The Master.* By this name Jesus was probably known among the disciples.

My time is at hand. That is, the time of my crucifixion. *Kypke* has largely shewn that *καιρὸς* is often used among the Greeks for *affliction* and *calamity*. It might be rendered here, *the time of my crucifixion is at hand*.

I will keep the passover at thy house. It is said, that during the time of the passover, the inhabitants of Jerusalem were not allowed to let any of their houses or rooms to strangers for hire, and that all were lent gratis. The furniture of the houses was looked upon as of common right, and occupied accordingly.

Mk. xiv. 15. *Upper room.* Such as the Jews used for the same purposes as our dining-rooms, parlours, and closets are applied.

Furnished. The Greek is, properly, 'carpeted,' which implies not only the covering of the floor, but of the couches on which the guests reclined at meals.

16. *They made ready the passover.* ἡτοίμασαν τὸ πάσχα, 'they prepared the paschal lamb.' Or, rather, 'they made ready for the paschal meal;' with reference to such preliminaries as examining the lamb, slaying, skinning, and roasting it. *On the ceremonies of the passover, see* ADDENDA, § 6, p. 43.

[Mr. Wakefield justly observes, 'that the Jews considered the passover as a *sacrificial* rite; *Josephus* calls it θυσιαν, A SACRIFICE; and *Trypho*, in *Justin Martyr*, speaks of προβατον τον πασχα θυειν, SACRIFICING *the paschal lamb*. But what comes nearer to the point is this, that *Maimonides*, one of the most eminent of the Jewish rabbins, has a particular treatise on the *paschal sacrifice*; and, throughout that piece, speaks of the lamb as a *victim*, and of the solemnity itself as a *sacrifice*. And *R. Bechai*, in his commentary on Le. ii. 11, says that the paschal sacrifice was of a *piacular* nature, in order to *expiate* the guilt contracted by the idolatrous practices of the Israelites in Egypt.' It was highly necessary that this should be considered as an *expiatory sacrifice*, as it typified that Lamb of God which takes away the sin of the world.]

PRACTICAL REFLECTION.

[Lu. xxii. 10—.2. Jesus modifies his instructions according to the necessities of his disciples: now when in danger of being offended in him, on account of his sufferings and death, it was needful that they should anew be given assured evidence of their Lord's foreknowledge. Had they been rightly profited by the present lesson, they would have learned quietly to wait upon God until those calamities were over into which they were that very night to enter.] — 13 *ver. See margin.*

(G. 83.)—*At supper time, Jesus and the twelve sit down.** *In an upper chamber at Jerusalem.†*

	MATT. xxvi. 20.		MARK xiv. 17.		LUKE xxii. 14—8.	
20	Now	17	‡And		And	14
	when-the-even-		in-the-evening§		§ when the hour	
	was-come,				was-come,	
	he-sat-down		he-cometh		he-sat-down,	
	with the twelve.		with the twelve.		and the twelve apostles	
	(Ver. 21, p. 370.)		(Ver. 18, p. 370.)		with him.	
			‡ And he-said unto them, With-desire ἐπιθυμίᾳ			15
			I-have-desired to eat this passover with you			
			before I suffer: for I-say unto-you, I-will-			16
			not any-more-eat thereof, until it-be-fulfilled			
			in the kingdom of God. And he-took the-cup,			17
			and-gave-thanks, and-said, Take this, and			
			divide-*it*-among your-selves: for I-say unto-			18
			you, I-will-not-drink of the fruit of-the vine,			
			until the kingdom of God shall-come.			
			(Ver. 19, p. 368.)			

SCRIPTURE ILLUSTRATIONS.

Mk. xiv. 17. *in the evening*—Ex. xii. 6. 'The whole assembly of the congregation of Israel shall kill it in the evening.'—De. xvi. 6. 'Thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt.'

Lu. xxii. 16. *until it be fulfilled, &c.*—The type was speedily to give place to the Antitype, when even Christ our Passover was to be sacrificed for us, 1 Co. v. 7—God sent, Rom. viii. 3, 4, 'his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.'—x. 4. 'For Christ *is* the end of the law for righteousness to every one that believeth.'

18. *I will not drink, &c.*—Jesus would eat of the passover, ver. 15—which was expressive of his suffering, Ex. xii. 8—but he would not drink of the wine which was expressive of rejoicing, Ju. ix. 13; Ps. civ. 15—until he had brought the joy of the kingdom, Jno. xvi. 22, p. 336, *infra*—Rom. xiv. 17, 'The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.'

NOTES.

Mt. xxvi. 20. *When the even was come.* The lamb was killed between the evenings—*see* the Heb. of Ex xii. 6. That is, between three and nine o'clock in the evening. The Jews reckoned two evenings; one from three o'clock P.M. to sunset, the other from sunset to the close of the first watch in the night, or nine o'clock.

[*Now when the even was come, he sat down with the twelve.* It is a common opinion that our Lord ate the passover some hours before the Jews ate it; for the Jews, according to custom, ate theirs at the *end* of the *fourteenth* day, but Christ ate his the preceding even, which was the beginning of the same sixth day, or Friday; the Jews begin their day at *sunsetting*, we at midnight. Thus Christ ate the passover on the *same day* with the Jews, but not at the *same hour*. Christ kept this passover the beginning of the fourteenth day, the precise day and hour in which the Jews had eaten their first passover in Egypt.—*See* Ex. xii. 6—12. And in the same part of the same day in which the Jews had sacrificed their first paschal lamb, viz., *between the two evenings*, about the *ninth* hour, or three o'clock, Jesus Christ our passover was sacrificed for us: for it was at this hour that he yielded up his last breath; and then it was that, the sacrifice being *completed*, Jesus said, 'IT IS FINISHED.'—*See* Ex. xii. 6, &c.; De. xvi. 6; *A. C.*; *and see* ADDENDA, p. 408.

He sat down. Ἀνέκειτο, *he reclined or laid down.* The first passover was directed to be eaten standing, in the posture of travellers—*see* Ex. xii. 11; but after the Israelites were settled in the land of Canaan, the guests reclined on their left arms upon couches placed round a table, during the time of their meals. This posture, according to the Talmudical writers, was an emblem of that rest and freedom which God had granted to the children of Israel by bringing them out of Egypt.

Lu. xxii. 15. *With desire I have desired.* That is, I have heartily desired it.

16. *Until it be fulfilled, &c.* Until everything be fulfilled of which the passover was a type or symbol.

17. *He took the cup.* The cup ordinarily taken *before* supper. The cup after supper is mentioned, ver. 20, p. 378.

Divide it. *See* Mt. xxvi. 27, p. 378; *and see* PRAC. REFLEC., *infra*.

PRACTICAL REFLECTIONS.

Lu. xxii. 17, 8. Jesus did not drink of the cup himself; neither of this, nor of that after supper: but he says of this cup, '*Divide* it *among yourselves*:' and of the cup after supper, '*Drink ye all of it.*'

How strangely in contrast, here, as in other things, is the conduct of the Romish priesthood, who withhold the cup from the people, and make use of it themselves!

* On the time of the celebration of the last supper, *see* ADDENDA, *infra*, p. 408; and Diss. xlii. p. 123, on the proceedings of the night of Thursday, and the morning of Friday, in Passion week.

† 'The commencement of the paschal supper, we may reasonably suppose, would be at the usual time of that solemnity; which, according to the appointment of the Law, was the evening *after* the passover had been killed; and, consequently, as we before observed, after, not before, the beginning of the Jewish fourteenth; a time which St. Luke expresses in general by ἦλθε δὲ ἡμέρα τῶν ἀζύμων.'—*Greswell*, Vol. III. Diss. xlii. p. 174.

‡ 'At this point of time, when our Saviour and his twelve disciples were met together, and the solemnity was ready to begin, we may introduce Lu. xxii. 15, 6, peculiar to that account—and, consequently, the first clear proof of an omission in St. Matthew's or St. Mark's.'—*Ibid.*

§ 'This too is peculiar to his account: and therefore a proof of a second omission in St. Matthew and St. Mark. Nor can *this* cup, and what was connected with its introduction, reception, and distribution among the disciples, be confounded on any principle with what is similarly related at verse 20 of *another* cup; as the place of each in a common account, and the absence of the article before the mention of the one, and its presence before the mention of the other, are sufficient to prove. This circumstance of distinction shews the introduction, reception, and distribution, of that other cup to have been a different thing from the former. The well-known christian cup arose out of the one, but not out of the other. It first must still be peculiar to him: and if a similar declaration concerning the fruit of the vine accompanied both, St. Luke, who has specified this in the former instance, might naturally omit it in the latter.'—*Ibid.*

O LOVE THE LORD, ALL YE HIS SAINTS: FOR THE LORD PRESERVETH THE FAITHFUL, AND PLENTIFULLY REWARDETH THE PROUD DOER.

BE OF GOOD COURAGE, AND HE SHALL STRENGTHEN YOUR HEART, ALL YE THAT HOPE IN THE LORD.—Psa. xxxi. 23, 24.

(G. 84.)—*Jesus rises from table, and washes his disciples' feet; after which he sits down again, and explains to them what he had done.*—John xiii. 1—17.*

INTRODUCTION AND ANALYSIS.

Jno. xiii. 1—3. Circumstances antecedent to our Lord's washing the disciples' feet.

—— 4, 5. Jesus rises from supper, lays aside his garments, takes the form of a servant, pours water into a bason, and begins to wash the disciples' feet, &c.

—— 6. Jesus comes to Simon Peter, who asks, '*Lord, dost thou wash my feet?*'

—— 7. Peter is told that he will hereafter be given to know the import of what is now being done.

—— 8. Peter absolutely refuses to allow his Lord to wash his feet.

Jesus tells Peter that he must be washed by him, otherwise he can have no part with him.

—— 9. Peter now proves the truth of what Jesus had said in ver. 7. Mistaking the sign for the substance, the washing with water for the cleansing by the word, he asks that Jesus wash not only his feet, but also his hands and his head.

—— 10, 11. Jesus reminds Peter, that he who '*is washed needeth not save to wash his feet;*' and this was their case, but not of them all—the exception being Judas.

Jno. xiii. 12. Jesus having resumed his former dress, and returned to his place at table, asks the disciples, '*Know ye what I have done to you?*'

—— 13, 14. He recognises the propriety with which they had acted, in calling him '*Master and Lord;*' but requires for the acknowledgment of their discipleship, in more than word, each humbling himself for the benefit of the other.

—— 15. Jesus is not only to be trusted in for our own salvation; he is the pattern after which we are to copy in our efforts for the benefit of each other.

—— 16. We are not to suppose ourselves above those condescensions to which our Lord humbled himself for us.

—— 17. In order to enjoy happiness, as the disciples of Christ, we must both know the truth, and do it, exhibiting in our conduct the condescending love of the Saviour.

[Ch. xii. 50, § lxxxv. p. 312.]

1 Now before the feast of the passover, when Jesus knew that his hour was come that
he should depart out of this world unto the Father, having loved his own which *were* in
2 the world, he loved them unto the end. And supper being ended, the devil having now
3 put into the heart of Judas Iscariot, Simon's *son*, to betray him; Jesus knowing that
the Father had given all things into his hands, and that he was come from God, and

SCRIPTURE ILLUSTRATIONS.

Jno. xiii. 1. *depart*—'be received up,' Lu. ix. 51, § 59, p. 135.

loved them unto the end—*see* an expression of this in his earnest desire to anticipate the feast that he might eat it with them, Lu. xxii. 15, *supra*—as loves as a brother still, Ba. ii. 9—17.

2. *supper being ended*—or being come—*see* Gr. of Mk. vi. 2—*comp.* Jno. xxi. 4, § 97; Ac. xii. 18; xvi. 35; xxi. 40.

the devil having now put—Judas had already determined to betray his Master, Lu. xxii. 2—6, § 86, p. 356—Jno. vi. 70, § 43, p. 234. 'Have not I chosen you twelve, and one of you is a devil?'—Treachery in a friend is one of the severest trials, Ps. lv. 12, 13.

3. *the Father had given*—'All things are delivered unto me of my Father,' Mt. xi. 27, § 29, p. 228; *see also* xxviii. 18, § 96.

was come from God, &c.—Jno. viii. 42, § 55, 'I proceeded forth and came from God;'—*see* xvi. 28, *infra*; xvii. 11, *ib.*

NOTES.

Jno. xiii. 1. *Before the feast of the passover.* That is, *immediately* before the celebration of '*the feast of the passover,*' and when he himself was about to eat the paschal supper with his disciples.

When Jesus knew. Rather, 'Jesus knowing.' The original expression is the same as that translated '*Jesus knowing,*' in ver. 3.

Having loved his own. τοὺς ἰδίους, 'his own persons,' that is, his apostles. Having given to them decisive and constant proofs of his love. This was done by his calling them to follow him, by patiently teaching them, by bearing with their errors and weaknesses, and by making them the heralds of his truth, and the heirs of eternal life.

Unto the end. Of his life. The words also signify 'to perfection,' which idea may be included. He shewed this love by communing with his disciples in the last supper, by washing their feet, and by unfolding the plenitude of grace and glory in his valedictory address.

2. *Supper being ended.* δείπνου γενομένου, 'supper being come.' That the supper was not ended, except as to the preparation of it, appears from ver. 26—28.

The devil having now put. 'Judas having now yielded to the temptations of the devil, and the enticements of his own covetous inclinations.'

3. *Was come from God.* This expression, ἀπὸ θεοῦ ἐξῆλθε, '*was come from God,*' taken in conjunction with πρὸς τὸν θεὸν ὑπάγει, '*went to God,*' can import no less than that 'he was of celestial origin, and dwelt in heaven before he came on earth'—*see* ch. iii. 13, § 13, p. 85; vi. 62; xvii. 5; and i. 1: and the latter (πρὸς τὸν θεὸν ὑπάγει) must mean that he would return to the Father, again to reign with him by equal right. In short, the clause plainly declares the dignity of Christ's person—that as he had '*come from* God, and had the governance of the whole universe committed into his hands, so he was going again *to* God, to resume the glory which he had with the Father from all eternity.']

PRACTICAL REFLECTION.

[Jno. xiii. 1. Jesus did not love his disciples the less, because he was about to leave them. Though having full experience of their imperfections, and foreseeing their weakness and unfaithfulness in the hour of trial; and although about to ascend to the enjoyment of perfection true and eternal, still he does not despise the little ones whom he is leaving, but loves them to the end. May our love be like his!]

* 'Since it must be evident that the supper was actually now begun, there is no point of time where we can better introduce St. John's account of the washing the disciples' feet, than at this; first, because the act took place *during* supper—when the supper might have been begun, though not necessarily when it was over: secondly, because it took place in the *course* of the supper; our Lord arose from table to perform it; and having performed it he resumed his former position—a position, which the Greek terms employed (ἀναπεσόντων πάλιν) determine to be the position of a person at meat. The act, therefore, was critically interposed between the beginning and the end of the same solemnity; the supper had been going on before it, and continued to go on after it. Thirdly, the allusion in ver. 10 and 11 demonstrates that Judas was still present, and one of those among the rest whose feet were washed. But after the time implied at ver. 30 he was not still present—and that time, as we shall see hereafter, was much prior to the conclusion of the supper.

'The whole of this account, then, from Jno. xiii. 1—17, impressive and significant as it is, is clearly an *episode*, relating to a matter of fact between the two extremes of the paschal solemnity, and strictly independent of them both: which is probably the true reason why the former evangelists omitted it. As it began with Peter, it would probably end with Judas, and take the rest of the apostles in their order between the two.'—*Greswell*, Vol. III. Diss. xiii. p. 176.

JOHN xiii. 4—10.

4 went to God; he-riseth from supper, and laid-aside *his* garments; and took a-towel,
5 and-girded himself. After-that he-poureth water into a bason, and began to-wash the disciples' feet, and to-wipe *them* with-the towel wherewith he-was girded.
6 Then cometh-he to Simon Peter: and Peter saith unto-him, Lord, dost-thou-wash
7 my feet? Jesus answered and said unto-him, What I do thou knowest not now ἀρτι;
8 but thou-shalt-know hereafter. Peter saith unto-him, Thou-shalt-never-wash my feet.
9 Jesus answered him, If I-wash thee not, thou-hast no part with me. Simon Peter saith
10 unto-him, Lord, not my feet only, but also *my* hands and *my* head. Jesus saith to-him, He that-is-washed needeth not save to-wash *his* feet, but is clean every-whit ὁλος: and

SCRIPTURE ILLUSTRATIONS.

Jno. xiii. 4. *He riseth from supper*—The supper had been prepared, ver. 2, *supra*—but was not yet eaten, ver. 26, p. 372, *infra*.

took a towel, &c.—He was among them as he that serveth, Lu. xxii. 27, p. 375—Ph. ii. 7, 'Made himself of no reputation, and took upon him the form of a servant,'

5. *he poureth water, &c.*—Eph. v. 25, 6, 'Christ . . . loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word,'

6. *dost thou, &c.*—*see* ver. 14, 5, p. 367.

7. *thou shalt know hereafter*— Peter afterwards knew when he exhorted his believing brethren, 1 Ep. i. 14, 5, 'As obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy,

so be ye holy in all manner of conversation:'—ii. 11, 'As strangers and pilgrims, abstain from fleshly lusts,'—iv. 1, 'Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind:'—v. 5, 'All . . . . be subject one to another, and be clothed with humility:'—*see also* 2 Ep. i. 2—11.

8. *If I wash thee not, &c.*—He. xii. 14—7, 'Holiness, without which no man shall see the Lord: looking,' &c.—2 Pe. iii. 14, 'Beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.'

9. *saith unto him, Lord, &c.*—*see* ver. 13, p. 367.

10. *He that is washed, &c.*—1 Pe. i. 2, 'Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ:'

NOTES.

Jno. xiii. 4. *He riseth from supper. See note*, p. 365.

His garments. ἱμάτια, 'mantle.' The word ἱμάτιον, in the singular, properly signifies the 'upper garment, the mantle:' but the plural is often used for the singular, as Mt. xxiv. 18, § 86, p. 332; xxvi. 65, § 99, p. 429; xxvii. 35, § 91; Jno. xix. 23, § ib., p. 461.

[*A towel.* Λέντιον is a Hellenistic word (from whence the Latin *linteum*) nearly synonymous with σινδὼν, and meaning a *towel*; though σάβανον was the more usual term. To be thus girded was considered by the ancients in the same light as, with us, a person's wearing an *apron*,—namely, as indicating the exercise of some servile or handicraft occupation.]

5. *Poureth water into a bason.* This was the office of the meanest slaves. When David informed Abigail that he had chosen her for wife, she said, '*Behold*, let *thine handmaid* be *a servant to wash the feet of the servants of my lord*,' 1 Sa. xxv. 41.

[7. *What I do thou, &c.* Ἃ ἐγὼ ποιῶ, &c. 'A popular mode of expression for "The *meaning* of what I am doing," &c. Νῦν ταῦτα is often used, as here, of a very short period hence; meaning, in the present case, "after I have done what I am doing." This our Lord explains at ver. 12—7, p. 367; namely, to set them an example of humility, condescension, and Christian "*forbearing one another in love.*"'—*Bloomf.*]

8. *If I wash thee not, &c.* These words seem to intimate to Peter, the necessity of a *spiritual* washing by Christ, in order to a participation in the blessings which belong to his disciples.

10. *He that is washed.* That is, he who has been in the bath, as probably all the apostles had lately been, in order to prepare themselves the better for the paschal solemnity; for, on that occasion, it was the custom of the Jews to bathe twice.

Needeth not save to wash his *feet.* Which may have been soiled in consequence of walking from the bath to the place of supper. 'This *foot washing* represented to them, besides its lesson of humility and brotherly love, their *daily need of cleansing from daily pollution, even after spiritual regeneration*, at the hands of their Divine Master.'—*Alford.*

The Hindoos walk home from bathing *barefoot*, and on entering the house, *wash their feet again.*

['Our Lord here states this familiar truth as a reason why it was not needful that he should comply with Peter's request, to have not only his feet, but also his hands and his head washed by Jesus. These words, however, must be considered as having a spiritual meaning, namely, that he who has been thoroughly cleansed in heart by faith in Christ, needs not to be again thus cleansed, but only to have those defilements washed away which he may have contracted from time to time in his course through the world. That our Lord, according to his custom in such instances, *see* ch. vi. 27, here takes occasion, from the mention of the washing of the body, to speak of the cleansing of the soul, appears from the words which immediately follow, "*and ye are clean, but not all*;" that is, and ye, my apostles, have been thus thoroughly cleansed by my doctrine, *comp.* xv. 3, p. 387, "but not all of you."'—*Lonsdale and Hale.*]

PRACTICAL REFLECTIONS.

[Jno. xiii. 2—5. It was not only with a full knowledge of the utter unworthiness of those to whom such kindness was shewn, but as having a true sense of his own power and dignity; as knowing that all things were put into his hands; and that he was come from God, and went to God, that he washed his disciples' feet. Let not suspicion of their unworthiness, nor any conceit of our own dignity, prevent us from performing acts of service for the poor disciples of Christ, as such. In place of complaining that we are not sufficiently attended to by others, let us endeavour to do what we can for their comfort and advantage.]

4, 5 *ver.* Not in the present instance alone did Jesus give us an example of service. In taking upon him our nature, he did what is here represented, he '*took upon him the form of a servant*;' and even his precious blood he poured forth that therein he might wash us from our sins: that he might cleanse us with the washing of water by the word.

6 *ver.* How marvellous that the Lord of Glory should condescend to occupy such a position in relation to creatures so unworthy as we are! No wonder Peter should ask, 'Dost *Thou* wash *my* feet?'

[7 *ver.* Let us submit ourselves into the hands of the Saviour; believing that He who knows the end from the beginning, is better able than we are to judge what is good for us; and that what we know not now, we shall know hereafter.]

[8 *ver.* Let us beware of hasty vows, or resolutions. Peter may have thought *his* proceeded from humility; but was there not some appearance of pride, in thinking he knew better than his Lord?]

Let us seriously consider that, without holiness, we can have no part with Jesus, whose very name declares that he saves '*his people from their sins.*'

9 *ver. See margin.*

10 *ver.* Even those who have been really renewed in the spirit of their minds, may, in passing through life, contract defilement from which they require to be cleansed.

JOHN xiii. 11—.7.

11 ye are clean, but not all. For he-knew who should-betray him; therefore said-he, Ye-
are not all clean.
12 So after he-had-washed their feet, and had-taken his garments, and-was-set-down
13 again, he-said unto-them, Know-ye what I-have-done to-you? Ye call me Master and
14 Lord: and ye-say well; for *so* I-am. If I then, *your* Lord and Master, have-washed
15 your feet; ye also ought to-wash one-another's feet. For I-have-given you an-example
16 ὑποδειγμα, that ye should-do as I have-done to-you. Verily, verily, I-say unto-you,
The-servant is not greater than-his lord; neither he-that-is-sent greater than-he that-
17 sent him. If ye-know these-things, happy are-ye if ye-do them.
[Ver. 18, p. 370.]

SCRIPTURE ILLUSTRATIONS.

Jno. xiii. 10. *and ye are clean—see* ch. xv. 3, p. 387.

but not all—1 Co. xi. 28, 'Let a man examine himself,'—2 Co. xiii. 5, 'Examine yourselves,' &c.

11. *For he knew, &c.*—ch. vi. 64, § 43, p. 333, 'Jesus knew from the beginning,' &c.

12. *Know ye what, &c.—see* ver. 7, *supra.*

13. *Ye call me Master and Lord*—'Master,' Lu. xxii. 11, p. 363—'Lord,' Jno. xiii. 9, *supra*—'One is your Master,' &c., Mt. xxiii. 8, 10, § 85, p. 314—Lu. vi. 46, § 27, p. 210, 'Why call ye me, Lord, Lord, and do not the things which I say?'—Ac. ii. 36, he is 'both Lord and Christ.'—Rom. xiv. 9, 'Lord both of the dead and living.'—1 Co. viii. 6, 'One Lord Jesus Christ,'—Ph. ii. 11, 'Every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.'

14. *If I then, &c.—see* Lu. xxii. 24—.7, p. 375.

wash one another's feet—Believers are in the spirit of meekness to seek the purification of such among them as have become defiled—Ga. vi. 1, 2, 'Brethren, if a man'—*see margin.*

15. *an example*—Mt. xi. 29, § 29, p. 228, 'Meek and lowly in heart:'—1 Pe. ii. 21, 'Leaving us an example,'

16. *not greater than his lord*—1 Pe. v. 3, 'Neither as being lords over *God's* heritage, but being ensamples to the flock.'—2 Pe. ii. 1, 2, 'There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, . . . And many shall follow their pernicious ways;'—*see also* the warning of Paul against those who assume a more lofty bearing among the brethren than did he whom they call Lord, Ac. xx. 29—35; 2 Th. ii. 4.

17. *If ye know, &c.*—God requireth the understanding and the heart, Pr. i. 5, 6—iii. 13, .4, 'Happy *is* the man *that* findeth wisdom, and the man *that* getteth understanding. For the merchandise of it *is* better than the merchandise of silver, and the gain thereof than fine gold.'—iv. 5—7, 'Get wisdom, get understanding: forget *it* not; neither decline from the words of my mouth. 6, Forsake her not, and she shall preserve thee: love her, and she shall keep thee. 7, Wisdom *is* the principal thing; *therefore* get wisdom: and with all thy getting get understanding.'

NOTES.

Jno. xiii. 10. *Ye are clean, but not all.* *Eleven* of you are upright and sincere; the *twelfth* is a traitor. So it appears he had washed the feet of all the twelve; but as no external ablutions can purify a hypocrite or a traitor, therefore Judas still remained unclean.

[*And ye are clean, but not all.* καὶ ὑμεῖς καθαροί ἐστε. The καί should here (as at ver. 14) be rendered 'thus also;' render the ἀλλ' just after, 'by no means.' These latter words were meant to smite the conscience of Judas.]

12—.7. Here our Lord shews the chief intent of the action he had been performing, admonishing them to practise the duty it was meant to suggest.

[13. *Ye call me Master and Lord.* Ὁ διδάσκαλος καὶ ὁ κύριος, similar to ὁ רבי *rabbi*, and מר *mar*, titles very common among the Jewish doctors, as may be seen in *Schoettgen.* This double title was not given except to the most accredited teachers, 'רבי ומורי, *rabbi vemore*, my master, my lord.]

PRACTICAL REFLECTIONS.

[Jno. xiii. 11. Washing with water by the hands of the Saviour did not take away sin. It did not expel the devil from Judas: it left him unclean, and ready for the betrayal of his Lord. Do we expect that washing with water by the hands of any human priesthood can be more efficacious, than that of Him who said unto Peter, '*If I wash thee not, thou hast no part with me?*' Jesus did not delude his disciples with the fancied virtues of an outward baptism. Unlike an apostate priesthood, he, after the performance of the rite, told his disciples plainly, '*Ye are not all clean.*']

12 *ver.* We should endeavour to know the mind of the Lord in his acting toward us.

13 *ver.* Let us ever duly recognise Christ; both as our Master, by whose instructions we are to be enlightened; and as our Lord, to whose will we are to submit, whose directions we are to follow. He is rightfully our Lord and Master, both because of what He is, and what he hath done for us.

14, .5 *ver.* Let us, when we desire to teach effectually, endeavour, like our Lord, to teach by doing ourselves that which we desire others to do.

Let us learn humility and forbearance in doing good; not only from this act of Christ, in washing his disciples' feet, but from his whole example.

[16 *ver.* Let us be less disposed to criticise the defects of our fellow-believers. Rather let us, in the spirit of Christ, endeavour to seek their rectification. Let him who cannot bear with the folly and the vileness of those around him, look upward to Christ: if the Holy One of God could bear with Judas so long, and continue to the last the manifestation of kindness, mingled with all needful warning and reproof; if still he is dealing in this manner with us, then ought we to deal tenderly with each other.]

17 *ver.* May we both know what Christ hath done for us, and be thereby led to follow his blessed example: so will a blessedness be ours in the knowledge of Christ, which cannot be enjoyed except in the way of humble obedience to Him, as having '*washed us from our sins in his own blood.*'

(G. 85.)—*Jesus institutes the breaking of bread; the first part of the Lord's supper.**

Matt. xxvi. 26; 21—.5. *Mark* xiv. 22; 18—21. *Luke* xxii. 19; 21—.3. 1 *Cor.* xi. 23, .4.

INTRODUCTION AND ANALYSIS.

Mt. xxvi. 26. Mk. xiv. 22. Lu. xxii. 19. 1 Co. xi. 23, .4. Jesus takes bread, and having given thanks, breaks the bread, and gives to his disciples, saying, '*Take, eat; this is my body,*'—using thus symbolical language, as when just before he washed the disciples' feet. Our blessed Lord also intimates that they are hereafter to remember him in the breaking of bread.

* 'Upon the resumption of our Saviour's place at the table, the next thing, in the order of particulars, might be the introduction and consumption of the paschal lamb; coincident with which, either during or

BRETHREN, IF A MAN BE OVERTAKEN IN A FAULT, YE WHICH ARE SPIRITUAL, RESTORE SUCH AN ONE IN THE SPIRIT OF MEEKNESS; CONSIDERING THYSELF, LEST THOU ALSO BE TEMPTED.—Gal. vi. 1.

INTRODUCTION AND ANALYSIS.

Mt. xxvi. — Mk. xiv. — Lu. xxii. 21, .2. Jno. xiii. — The hand of the betrayer is on the table with the Son of man, who truly goeth as it was determined; but woe to the betrayer.

— — — —

MATT. xxvi. 26.	MARK xiv. 22.	LUKE xxii. 19.	1 COR. xi. 24.
[a]and gave *it* to the disciples, and said, Take, eat; this is my body.[a] (Ver. 27, p. 378.)	and gave to them, and said, Take, eat: this is my body. (Ver. 23, *ibid.*)	and gave unto them, saying, This is my body which is-given for you: this do in remembrance of-me. (Ver. 20, *ibid.*)	and said, Take, eat: this is my body, [c]which is-broken for you: this do in remembrance of-me. (Ver. 25, *ibid.*)

(G. 86.)—*Jesus foretells his betrayal by one of those who sat at meat with him. What ensues thereupon until the departure of Judas Iscariot from the supper chamber.*

MATT. xxvi. 21—.5. (Ver. 20, p. 364.)	MARK xiv. 18—21. (Ver. 17, *ibid.*)	LUKE xxii. 21—.3.	JOHN xiii. 18—30. (Ver. 17, p. 367.)
		[a]But, behold, the hand of-him that-betrayeth 21 me *is* with me on the table. And truly the 22 Son of man goeth, as it was-determined κατα το ωρισμενον: but woe unto that man by whom he-is-betrayed![b] (Ver. 23, p. 371.)	

SCRIPTURE ILLUSTRATIONS.

Mt. xxvi. 26. *Take, eat*—Giving and taking bread, and eating thereof together, implied a covenant of mutual fidelity, according to declared terms—*see* Is. lv. 1—3, 'Ho, every one that thirsteth, come,' &c.—lvi. 4, 6—*see* the conduct of the angels and Lot to each other, after they had eaten unleavened bread together, Ge. xix. 3—22.

this is—a form of expression commonly made use of, when it is meant that one thing represents another — Thus the offerings under the law, which could never take away sin, nor make reconciliation, were yet called sin offerings and peace offerings, as representing that one offering whereby Jesus Christ, once for all, hath made reconciliation for the sins of the people, He. ix. 6—28; x. 1—22—The sacrifice is to be mutual, Rom. xii. 1—5, 'I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.'—*Comp.* He. x. 5—10.

this is my body—This *is the sign* of my body, this represents my body '*which is broken*,' and '*given for you*:'—*comp.* Lu. xxii. 19; 1 Co. xi. 24, *supra*—so in Eze. v. 5, it is said of the prophets' hair, '*This is Jerusalem*:' is *the sign*, or *representation*, of Jerusalem—and in Ga. iv. 25, we read, '*Agar is mount Sinai*,' *represents* the Law given by Moses on mount Sinai — so in the account of the institution of the Lord's supper by Luke, ch. xxii. 20, and by Paul, 1 Co. xi. 25, we read, '*This cup is the new testament in my blood*:' Is the sign of the new testament—*see also* 1 Co. x. 16, 'The cup of blessing which we bless, Is it not the communion of the blood of Christ? The bread which we break, Is it not the communion of the body of Christ?'

1 Co. xi. 24. *in remembrance, &c.*—Implying that this act was to be observed by them during his absence, ver. 26, 'For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.'—And not only in ceremony were they to do this, they were also to exemplify this self-sacrifice, courtesy, and kindness, which the Master had here manifested, Lu. xxii. 27; Jno. xiii. 15, p. 367.

Lu. xxii. 21. *that betrayeth me*—It was while they were eating his bread, that Jesus made this recognition of the unfaithfulness of those to whom it was given, Mt. xxvi. 21, .3, [Mk. xiv. 18 20; Jno. xiii. 18, 21,] p. 370.

22. *as it was determined*—'As it is written,' Mt. xxvi. 24, [Mk. xiv. 21,] p. 371.

NOTES.

Mt. xxvi. 26. *This is. ἐστι.* All the best commentators (of course excepting those of the Romish church) are agreed that the sense of *ἐστι* is, *represents*, or *signifies*: an idiom common in the Hebrew, which, wanting a more distinctive term, made use of the verb substantive; a simple form of speech, yet subsisting in the common language of most nations.—*See* Ge. xl. 12; xli. 26; Da. vii. 23; viii. 21; 1 Co. x. 4. Thus the Jews answered their children, who asked respecting the passover, What is this? This *is* the body of the lamb which our fathers ate in Egypt.]

['On the present subject it is justly remarked by bishop Pearson (on the Creed), that we must not so far stand upon *the propriety of speech*, when it is written, This is my body, as to destroy *the propriety both of the bread and of the body*. It is also most acutely observed by Werstein, that "while Christ was distributing the bread and wine, the thought could not but arise in the minds of the disciples, What does this *mean*, and what does it denote?' They did not inquire whether the bread which they saw were *really bread*, or whether another body lay unconapt. eunously hid in the interstices of the bread, but *what this action* SIGNIFIED? of what it was a *representation* or memorial?"—*Bloomf.*]—*And see* ADDENDA, § 43, p. 335, '*Except ye eat*,' &c.

Lu. xxii. 19. *Which is given for you: this do in remembrance of me.* This expresses the whole design of the sacramental bread. It is by a striking emblem to call to remembrance, in a vivid manner, the dying sufferings of our Lord. The meaning of this important passage may be thus expressed: 'As I give this broken bread to you to eat, so will I deliver my body to be afflicted and slain for your sins.' And the christian church, from the earliest days, has celebrated the Lord's supper, in order thereby to *continue a perpetual memory of his precious death, until his coming again*.—*See* St. Paul's account of the institution, 1 Co. xi. 23—.6.

21. *The hand.* An oriental mode of saying 'the person is at table with me.'—*Comp.* Jno. xiii. 26; Ps. xli. 9.

PRACTICAL REFLECTIONS.

Lu. xxii. 19. Let us, not only at the Communion, but at every other breaking of bread, endeavour to bless the Lord for his goodness; and at the same time, let us have a lively remembrance of the great medium of blessing to man.

[How remarkable it is, that the Romanists, who pretend to an absurd and blasphemous literality in the words 'This is my body,' neglect the plainest rules for the observance of this ordinance, such as the breaking of one bread among many! In place of this, they give each one an entire cake, transubstantiated, they say, into the body, blood, soul, and divinity of Christ. Moreover, as they must take without breaking, so must they swallow without eating; and they can scarcely take in remembrance of Christ that which they say is really his corporeal presence. Let us feel more and more the necessity of diffusing a knowledge of the scriptures, and the principles of common sense throughout the body of the people.]

[21, .2, *ver.* It is not in the power of the Eucharist, any more than in the washing with water, to save a

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would imply that the reception, the blessing, and the distribution of that substance, at this time, were regular parts of the paschal ceremony, as might be the case with the cup.'—*Greswell*, Vol. III. Diss. xiii. p. 177.

MEN HARDENED BY SIN CAN OUTWARDLY PERFORM THE MOST SOLEMN ACTS OF DEVOTION.
CAN WE EVER CEASE TO REMEMBER JESUS, WHO GAVE HIMSELF FOR US!

MATT. xxvi. 21. MARK xiv. 18. LUKE.

JOHN xiii. 18—21.*
(Ver. 17, p. 367.)

[b] I-speak not of you all: I know whom I-have-18 chosen: but that the scripture may-be-fulfilled, He that-eateth bread with me hath-lifted-up his heel against me. Now I-tell you before it-come, 19 that, when it-is-come-to-pass, ye-may-believe that I am *he*. Verily, verily, I-say unto-you, 20 He that-receiveth whomsoever I-send receiveth me; and he that-receiveth me receiveth him that-sent me.[c]

21 And as-they ['-did-eat, 18 [d]And as-they ['-sat and did-eat,[d]

[c] When-Jesus-had-thus-said, he-was- 21 troubled ἐταράχθη in spirit, and testified,

SCRIPTURE ILLUSTRATIONS.

Jno. xiii. 18. *I speak not of you all*—He had intimated a doubt as to the fidelity of his disciples in ver. 10, 7, p. 367—which he does not apply to all of them, but specially to Judas, ver. 18, 9—The treachery of Judas was before noticed, Lu. xxii. 3—6, § 86, p. 356.

I know whom I have chosen—ch. vi. 70, § 43, p. 334, 'Have not I chosen you twelve, and one of you is a devil?'

the scripture, &c.—Ps. xli. 9, 'Yea, mine own familiar friend, in whom I trusted, [*marg.* to whom I gave an important charge,] which did eat of my bread, [*see* Mt. xxvi. 26,] hath lifted up *his* heel against me.'

20. *whomsoever I send*—*see* Mt. x. 40, § 39, p. 302—Although the messenger should prove a Judas, men will not lose the reward to be had in receiving the messenger of Jesus; but in order to this, they must see that the messenger is under his Lord's commands, as given ver. 14—6—that he has his Master's credentials, Mt. vii. 15—20, § 19, p. 140.

Mk. xiv. 18. *did eat*—*see* before, Jno. xiii. 18, and after, ver. 26.

Jno. xiii. 21. *troubled in spirit*—'being grieved,' &c., Mk. iii. 5, § 25, p. 197—'Now is my soul troubled,' Jno. xii. 27, § 82, p. 267.

NOTES.

[Jno. xiii. 18. *He that eateth bread with me.* To eat with one was a proof of friendship.—*See* 2 Sa. ix. 11; Mt. ix. 11, § 36, p. 277; Ge. xliii. 32. This means that Judas had been admitted to all the privileges of friendship, and had partaken of the usual evidences of his affection. These words of David, Ps. xli. 9, are supposed to have been originally uttered in reference to the treachery of Ahithophel towards him.—*See* 2 Sa. xv. 12, 31. But we learn from this passage, that they were spoken prophetically of the treachery of Judas towards Christ, of whom David was a type.]

Hath lifted up his heel against me. The meaning, according to the original, is, 'hath supplanted me;' 'hath tripped me up with his foot.'

[19. *Now I tell you before, &c.* Meaning, 'I tell you this now, before it has taken place, that when it shall have come to pass, ye may be confirmed in your faith, that I am He whom I professed to be, the Christ;' that being implied, though, as ch. viii. 24, § 55, p. 102, not expressed. Ἐγώ εἰμι is taken as at ii. 11, § 11, p. 78. Our Lord's purpose was not only to confirm their faith, but to prepare them for the perfidy soon to be disclosed; since his words allude to only *one* traitor, as indeed he soon afterwards intimates in express terms.]

20. *He that receiveth whomsoever I send, &c.* 'This was the substance of what our Lord had before delivered—*see* SCRIP. ILLUS., Lu. x. 16, § 60, p. 143—and now repeated by him, in immediate connection with his words, in ver. 18, 9, in order that the apostles might bear in mind that their office and mission were still the same, though one had proved himself a traitor.'—*Lonsdale and Hale.*

21. *Troubled in spirit. See* ch. xii. 27, § 82, p. 267. Jesus was *man*, as well as *God*; and he felt like other men; and his tender sensibilities were affected not less deeply by baseness and treason.

Testified. He bore witness to the truth; openly declared, what he had before intimated, that one of them would betray him.

PRACTICAL REFLECTIONS.

man possessed of the devil, as was Judas. From his case, we may plainly see that the sacrament does not work by its own virtue. If it had been so, our Lord would not have thus spoken of Judas, one of those who partook of the bread.]

A man's fulfilling prophecy in the perpetration of crime, does not free him from guilt. The death of Christ had been foretold, but the crime of Judas in betraying him was not the less; and of its criminality, and the misery connected therewith, Judas was faithfully forewarned.

[Jno. xiii. 18. Jesus was not deceived in Judas, whom he had taken to be a disciple and an apostle.]

19 *ver.* Those things which would have been apt to shake our faith to the utmost, such as the unfaithfulness of an apostle, and equally of the apostolical succession, our Lord has kindly overruled for the confirmation of our faith, by making them the subjects of prophecy.]

[20 *ver.* Let the christian minister never forget that he has to present Christ to the people, not only in word, but by example.]

Mk. xiv. 18—20. How carefully concealed must have been the true character of the betrayer, when each disciple felt more inclined to suspect himself than to

* 'At this point of time, . . . that is, directly after Lu. xxii. 22, I think it right to introduce Jno. xiii. 18, 19, 20. It is incredible how much these verses all gain, by this arrangement, in clearness, propriety, and significancy; and the only objection to it is, that they appear to follow, as part of a continuous discourse, on xiii. 17. But so does xiv. 1, on xiii. 38; and yet much independent matter—one circumstance whereof was the institution of the cup at least—must, as we shall see by and by, have been interposed between them. The supplementary character of St. John's gospel is, in fact, an answer to the whole objection.

'St. John proceeds to subjoin—which is a confirmation of this arrangement—that, after saying these things, viz., after ver. 20, Jesus was *troubled*, or *distressed*, in spirit; evidently by a lively sense of the perfidy and ingratitude of one of his own apostles, such as the preceding reflections could not but obtrude upon him: and *testified*, that is, *bore witness to the futurity of his guilt*, saying, Ἀμὴν, ἀμὴν, λέγω ὑμῖν, ὅτι εἷς ἐξ ὑμῶν παραδώσει με. Here, then, his account coincides critically, and in the use of the very same expressions, with Mt. xxvi. 21, and Mk. xiv. 18. The perplexity produced among the disciples by this sudden and open declaration, is next specified by all the evangelists, and carries forward the thread of the narrative in a very natural order; though St. Luke, for the reasons so often assigned, without descending into particulars, is content barely to notice the fact. St. John does so descend; but only to supply an anecdote omitted by St. Matthew and by St. Mark, yet intimately connected with what they do record.'—*Greswell*, Vol. III. Diss. xiii. p. 183.

MATT. xxvi. 21.
he-said,
Verily I-say unto-you,
that one of you
shall-betray me.

MARK xiv. 18.
Jesus said,
Verily I-say unto-you,
One of you
[e] which eateth with me
shall-betray me. [f]

LUKE xxii. 23.

(Ver. 22, p. 369.)
[g] And they began 23
to-enquire among
themselves, which
of them it-was that
should do this-thing. [h]
(Ver. 24, p. 375.)

JOHN xiii. 22.
and said,
Verily, verily, I-say unto-you,
that one of you [e]
shall-betray me.
[f] Then the 22
disciples
looked-one-on-another, doubting of
whom he-spake. [g]
(Ver. 23, *infra*.)

MATT. xxvi. 22—4.

22 [h] And they-were-exceeding-sorrowful,
and began every-one of-them to-say unto-him, [i]

[h] Lord, is-it I Μητι εγω ειμι ?[l]

23 And he answered and-said,
He that-dippeth *his* hand
with me in the dish,
[m] the-same shall-betray me.
24 The Son of man goeth as it-is-written of him: but woe unto that man by
whom the Son of man is-betrayed! it-had-been good for-that-man if he had-not-been-born. [n]

MARK xiv. 19—21.

And they began to-be-sorrowful, 19
and to-say unto-him
[i] one by one, [k]
Is it I Μητι εγω?
and another *said*, *Is* it I?
[l] And he answered and-said unto-them, 20
It is one of the twelve, that dippeth
with me in the dish. [m]

The Son of man indeed goeth, as it-is- 21
written of him: but woe to-that man by
whom the Son of man is-betrayed!
good were-it for-that man if he had-never-been-born.
(Ver. 22, p. 368.)

(JOHN xiii. 22, *supra*.)

[*] [n] Now there-was leaning on Jesus' bosom one of his 23
disciples, whom Jesus loved. Simon Peter therefore 24
beckoned to-him, that-he-should-ask who it-should-be of

SCRIPTURE ILLUSTRATIONS.

Mk. xiv. 18. *eateth with me—see on* Mt. xxvi. 26, p. 369, '*Take, eat*;'—Such infidelity was disgraceful even among the heathen, as Da. xi. 26, 7.

Jno. xiii. 22. *Then the disciples looked, &c.*—First, the disciples looked on one another, and then enquired among themselves, [Lu. xxii. 23,] as if they would find the betrayer each in some other than himself: but the hypocrisy of Judas had been such, as that they could not detect the betrayer, and so were oblized each to turn inward, and ask of him that searcheth the heart, Lord, is it I? Mt. xxvi. 22; [Mk. xiv. 19.] It appears that they could each suspect himself, rather than suspect Judas, the son of Simon.

Mt. xxvi. 23. *dippeth* his *hand with me*—Lu. xxii. 21, p. 369, 'The hand . . . with me on the table.'

24. *as it is written*—Ps. xxii.; lv. 12; Is. liii.; Da. ix. 26; Ze. xi. 12, 3—The writing is recognised, Mk. ix. 12, § 51, p. 57; Lu. xxiv. 25..6, 46, §§ 94, 96; Ac. xvii. 2, 3; xxvi. 22, 3; 1 Co. xv. 3.

but woe unto that man, &c.—Mt. xviii. 6—9, § 53, p. 82, 'But whoso shall offend one of these,' &c.

Jno. xiii. 23. *Whom Jesus loved*—Jno. xxi. 24, § 97, 'The disciple which testifieth of these things,'—*comp. with* ver. 20, § ib.

24. *beckoned, &c.—see on* Lu. v. 7, § 20, p. 151.

NOTES.

[Jno. xiii. 22. *Looked one on another.* Εβλεπον εις αλλ. This well depicts their *anxiety*, as ἀπορούμενοι does their *perplexity*, what to think or whom to suspect.—*See* Ge. xlii. 1.]

Mt. xxvi. 23. *That dippeth, &c.* It is probable that at this very instant our Lord and Judas, with some other of the disciples, were dipping the bitter herbs that were to be eaten with the paschal lamb in a vessel of vinegar or other sauce then in use, which stood on the table for that purpose.

24. *The Son of man.* That is, the Messiah; the Christ.—*See* Mt. viii. 20, § 34, p. 265.

Goeth. ὑπάγει, 'is going.' The present tense is used to denote the nearness of the things predicted.

It had been good for that man if he had not been born. 'Καλὸν—ἐγεννήθη is a formula employed by the ancients to express a condition the most miserable; of which examples are adduced by the commentators. The most apposite is Schemoth R. § 40, p. 135. "He that knoweth the law, and doeth it not, it were better for him that he had not come into the world."'—*Bloomf.*

Jno. xiii. 23. *Leaning on Jesus' bosom.* Rather, according to the original, 'lying in Jesus' bosom;' *i. e.*, reclining at table in the place which was next to, and immediately in front of, our Lord. This situation, Kypke observes, was one chiefly assigned to near and dear connections, as wives and children, of which he adduces several examples.

24. *Beckoned.* νεύει. With a motion of the head, *i.e.*, 'nodded.' Made signs to John, who was so placed as to inquire without being heard by the rest.

PRACTICAL REFLECTION.

suspect Judas! But however men may deceive their fellow-men; whatever lengths God may allow them to go in even religious affairs, they cannot escape detection. Judas was allowed to dip his hand into the dish with our Lord, at even the Last Supper; but this was no evidence of a want of discernment in Christ, although it was a manifestation of the most wonderful forbearance.

[*] 'The relative posture of those who reclined on a common couch was such, that the head of the lower was nearly on a par with the breast of the higher up of the two. Hence the observation of the evangelist, Ἐκκείνων δὲ ἀκείμενος ἐπὶ τὸ στῆθος τοῦ Ἰησοῦ—which means his leaning back upon the breast of Jesus: as would necessarily be the case if he wished, while in his pre-existing situation, to ask him a question.

MATT. xxvi. 25. JOHN xiii. 25—30.

whom he spake. He then lying ἐπιπεσων on Jesus breast saith 25
unto-him, Lord, who is-it? Jesus answered, He it-is, to-whom I 26
shall-give a sop, when I have-dipped *it*. And when-he-had-
dipped the sop, he-gave *it* to-Judas Iscariot, *the son* of-Simon.
And after the sop Satan entered into him. Then said Jesus 27
unto-him, That thou-doest, do quickly ταχιον. Now no-man at- 28
the-table knew for what *intent* he-spake this unto-him. For 29
some *of them* thought, because Judas had the bag, that Jesus
had-said unto-him, Buy *those things* that we-have need-of against
the feast; or, that he-should-give something to-the poor.

25 [a] Then Judas, which betrayed him, answered and-said, Master, is-it I Μητι εγω ειμι? He-said unto-him, Thou hast-said.[b] *
(Ver. 26, p. 368.)

[a] He then having-received the sop went- 30
immediately out: and it was night.

SCRIPTURE ILLUSTRATIONS.

Jno. xiii. 26. *gave* it *to Judas*—Jesus continued to the last to exemplify his own law of love—Rom. xii. 20, 'If thine enemy hunger, feed him;' &c.

27. *and after the sop, &c.*—Rom. ii. 4, 5, 'Not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath'

That thou doest, do quickly—1 Ki. xviii. 21, 'How long halt ye between two opinions?'—Rev. iii. 15, 16, 'I would thou wert cold or hot.' &c.—*see margin.*

NOTES.

Jno. xiii. 25. *Lying on. ἐπιπεσων*, 'leaning upon.' Euthymius, however, thinks he did not alter his posture, but merely turned his head. That the question was put in a low voice, and answered in the same tone, is plain from ver. 28, 9.

26. *When he had dipped, &c.* The Arabian fashion is, for all present to help themselves with their hands out of the same dish. In the East they use neither knife, fork, nor spoon; nor is delicacy so much violated, if we consider the frequent ablutions, never omitted before and after a meal. The Moors and Arabians wash their hands before every meal, which they eat with their fingers. The food is thrown by a jerk into the mouth, so that the fingers are clean. This giving the sop was one of the closest testimonies of friendly affection.

Satan entered into him. The devil had *before* this put it into his heart to betray Jesus, ver. 2, p. 365.

[*27. That thou doest, &c.* 'These words are not to be evaded, as being *permissive* or *dismissive*. They are like the saying of God to Balaam, Nu. xxii. 20, and of our Lord to the Pharisees, Mt. xxiii. 32 (§ 85, p. 318). The *course of sinful action is pre-supposed*; and the command to go on is but the echo of that mysterious appointment by which the sinner, in the exercise of his own corrupted will, becomes the instrument of the purposes of God.'—*Alford.*

May it not, rather, be that our Lord here directs Judas to choose quickly, and be decided in his choice—not to be double-minded—to be either cold or hot: viewed thus, the words of our Saviour are full of meaning to all his disciples. Mr. Greswell thinks differently.—*See infra.*

29. *Buy those things that we have need of against the feast. Calmet's observation here has weight in it*—'The disciples, who thought that our Lord had said this to Judas, knew well that on the day of the passover there was neither buying nor selling in Jerusalem. This, therefore, did not happen on the paschal evening; it appears to me, by the whole text of St. John, that the passover did not begin till the time in which our Lord expired upon the cross.'

Mt. xxvi. 25. *Judas . . . . said. Master, is it I?* What excessive impudence! He knew, in his conscience, that he had already *betrayed* his Master, and was waiting now for the servants of the chief priests, that he might *deliver* him into their hands; and yet he says (hoping that he had transacted his business so privately that it had not yet transpired), *Master, is it I?* Each of the other disciples said רבי, LORD, *is it I?* But Judas *dares* not, or will not, use this august title, but simply says, רבי, TEACHER, *is it I?*

Thou hast said. אתה אמרת, or אתה אמרתו, *atta amartâ*, 'Ye have said,' was a common form of expression for Yes; יפ יו no. 'When the Zipporenes inquired whether Rabbi Judas was dead? the son of Kaphra answered, *Ye have said*,' i. e., He is dead.

Jno. xiii. 30. *He . . . . . went immediately out: and it was night.* Urged by the *prince* of darkness, and in the *time* of darkness, he did this *work* of darkness.

PRACTICAL REFLECTIONS.

[Jno. xiii. 27. We may feel the presence of a false friend—a betrayer, to be irksome; and earnestly desire he would declare himself; but until by overt acts his true character is made manifest, we ought to treat him as Jesus did Judas.]

28, 9 *ver.* It would appear that our Lord was in the habit of using money both in purchasing, and in giving something to the poor. In this attention to the claims of justice and of mercy, he also '*left us an example that we should follow his steps.*'

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[a] 'This private conversation, then, we may suppose would take place after the questions recorded by St. Matthew and St. Mark, as far as they go in conjunction, had been put and been answered. It is evident, however, from the mention of the *dish*, which now ensues, and which we may presume denotes the dish of bitter herbs (or *wasides*) prepared after a certain manner by themselves, and brought in when the eating of the lamb was over, that the solemnity was far advanced; and, consequently, that the night was proportionably advanced also; which accounts for the assertion, Jno. xiii. 30. Upon the reception of the sop, Satan, says the evangelist, entered into Judas; and I persuade myself that the words directly after ascribed to our Lord—*ὁ ποιεις ποιησον ταχιον*—were intended, and are to be understood, as addressed to Satan then in possession of Judas, though they would appear to the rest of the company as addressed to Judas.

'The departure of Judas followed with no delay on the reception of the sop; and if his departure, for the reason assigned, created no surprise among the rest of the disciples, two conclusions will be presumptively established by it; viz., that this supper was not a paschal supper; and, whatsoever it was, that the supper was almost over. On the paschal night no member of the paschal *sodalitium* would have thought of leaving the paschal chamber before midnight at least; or if he did quit it, his departure would be something out of course.'—*Greswell*, Vol. III. Diss. xiii. pp. 185—7.

[b] * 'After this, we may place without hesitation, and in a consecutive order, Jno. xiii. 30—the end; a part of

I KNOW THY WORKS, THAT THOU ART NEITHER COLD NOR HOT: I WOULD THOU WERT COLD OR HOT.—Rev. iii. 15.
SO THEN BECAUSE THOU ART LUKEWARM, AND NEITHER COLD NOR HOT, I WILL SPUE THEE OUT, ETC.—Rev. iii. 16.

(G. 87.)—[*Lesson 86.*]—*Upon the departure of Judas, Jesus comforts his disciples: he foretells that Peter will thrice deny him. The disciples dispute which of them should be greatest, and are rebuked by Jesus. He again foretells that Peter will deny him,* Luke xxii. 24—38. *Jesus institutes the blessing of the cup; the remaining part of the Lord's supper.*—*John* xiii. 31—.8. *Matt.* xxvi. 27—.9. *Mark* xiv. 23—.5. *Luke* xxii. 20. 1 *Cor.* xi. 25.

ANALYSIS.

Jno. xiii. 31—.3. The traitor having left the company of the apostles, Jesus speaks of his glorification.

—— 34, .5. He leaves with them the '*new commandment*,' which requires them to love each other: this love to be the mark of their discipleship.

—— 36. Peter asks his Lord, '*Whither goest thou?*' Jesus tells him that he cannot now follow him, but that he will hereafter.

—— 37. Peter asks, Why not now? and expresses his readiness even to die for Jesus' sake.

—— 38. Jesus questions Peter's readiness to make such a sacrifice, warning him that before the crowing of the cock, he will thrice deny his Master.

Lu. xxii. 24—38. THE DISCIPLES DISPUTE AMONG THEMSELVES WHICH OF THEM SHOULD BE GREATEST.

—— 25—.7. Jesus tells them that the superiority they are to aim at, is in contrast to the lordship exercised by the great ones of the earth; it is to be, after his own example, eminent in service.

—— 28—30. He recognises their faithfulness hitherto, and tells them, that in the kingdom which the Father hath appointed him, he will give them to possess power, honour, and joy, with authority over 'THE TWELVE TRIBES OF ISRAEL.'

—— 31, .2. He solemnly apprises Simon of Satan's desire to sift the disciples as wheat; speaks of his intercession in Peter's behalf; and requests, that when convinced of his weakness, he will use his power in strengthening the brethren.

—— 33. Peter again boasteth.

—— 34. Jesus again warns, as Jno. xiii. 38.

—— 35. Jesus asks if anything was wanting to them when sent out in immediate dependence upon the providence of God? They say, '*Nothing.*'

Lu. xxii. 36, .7. He tells them that now they may avail themselves of ordinary provision, and exhorts them that they each make every honest endeavour to become possessed of a sword. That they may be able to defend themselves against the assaults of the enemy, it will be necessary to know what is written in the scriptures respecting the MESSIAH in his *first* advent: now are about to be fulfilled the things predicted concerning his humiliation, even to his being '*reckoned among the transgressors*.'

—— 38. The disciples, supposing him to speak of the sword used by the rulers of this world, say, '*Lord, ... here are two swords.*' Jesus replies.

THE CUP.

Mt. xxvi. 27. Mk. xiv. 23. Lu. xxii. 20. 1 Co. xi. 25. Jesus takes the cup, and having given thanks, gives it to the disciples, saying, '*Drink ye all of it;*' — xxvi. 28. — xiv. 24. — xxii. 20. — xi. 25. Continuing the same symbolic language he had used with regard to the washing, the bread, and the sword, he tells them that this is the '*blood of the new testament,*' shed for them, and for the remission of the sins of many; and that as oft as they drink, they are thus to do in remembrance of him.

— xxvi. 29. — xiv. 25. In opposition to the vain conceit of the Romanists, Jesus speaks of the wine as still but the fruit of the vine; and, remarkably in contrast to the practice of the priests, he gives it to all the disciples, and drinks not of it himself; but he speaks of a day when he will drink it new with them 'IN THE KINGDOM OF GOD.'

Jesus comforts his disciples; and foretells that Peter will thrice deny him. *John* xiii. 31—.8.

31 Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and
32 God is glorified in him. If God be glorified in him, God shall also glorify him in
33 himself, and shall straightway glorify him. Little children, yet a little while I am

SCRIPTURE ILLUSTRATIONS.

Jno. xiii. 31. *when he was gone out*—When the old leaven was at length purged out, in the removal of the betrayer from the company of the disciples, ver. 2?, 30. p. 372, Jesus could more freely minister comfort to his true disciples, as in xiv.—.vii., *infra*.

Son of man glorified—Jesus had in the case of Judas an opportunity of acting according to his own law of love, so as to manifest forbearance and kindness to the utmost; the most perfect gentleness, combined with the greatest truthfulness.—He had won the crown of victory, as being not overcome of evil, but as overcoming evil with good, Rom. xii. 21—He had, as bringing forth the fruit of the kingdom, got removed the unfruitful branch. Jno. xv. 2, p. 378—The like conduct called for in us, 2 Co. vi.

God is glorified in him—ch. xv. 8, 'Herein,' &c.

32. *If God be glorified in him*—ch. viii. 49, § 55, p. 106, 'I honour my Father, and ye do dishonour me.' —Ph. ii. 6—8, 'Being found in fashion as a man,' &c.

God shall also glorify, &c.—Ph. ii. 9—11, 'Wherefore God also hath highly exalted him, and given him a name which is above every name: . . . . and *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.'

straightway glorify him—Ac. iii. 13, 'The God of our fathers, hath glorified his Son Jesus; whom ye delivered up,'—1 Pe. i. 21, 'Raised him up from the dead, and gave him glory; that your faith and hope might be in God.'

33. *Little children*—1 Jno. ii. 12, 28; iii. 7, 10, 18; iv. 4; v. 21—*see Babes*, 1 Co. iii. 1; 1 Pe. ii. 2.

yet a little while—ch. xiv. 19, *infra*, p. 383; xvi. 16—22, *infra*, p. 395.

NOTE.

Jno. xiii. 31. *Now is the Son of man glorified.* See SCRIP. ILLUS. This seems to intimate a close connection between the departure of Judas and the sayings of our Lord which immediately follow. In order to see this, it is needful to think of the patience required to bear with the company of Judas, until he should openly declare himself, or voluntarily withdraw. In such circumstances Jesus continued steadfast in the manifestation of truth and of love. He perfectly glorified his Father, to whom he had himself before pointed as the Great Example of long-suffering kindness, Mt. v. 45, .8, § 19, p. 128.

PRACTICAL REFLECTIONS.

Jno. xiii. 31. Let us, after the example of our dear Lord, glorify God, both in doing and in suffering.

[32 *ver.* He who glorified God, in the manifestation of grace and truth, amid all outward discouragement, suffering by and for the sinfulness of man even unto the death, rejoiced in the rich reward he was to receive from God the Father in resurrection life. Let us also look upon our present afflictions as but for a moment in comparison of the eternal weight of glory hereafter to be enjoyed.]

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his gospel which stands entirely by itself, and it would be in vain to pretend to harmonize with any portion of the rest. It is memorable, however, as containing an express prediction of the denials of Peter; a prediction which, as arising naturally out of the course and turn of the conversation, it would be improper to consider an anticipation: and if it is not an anticipation, but an actual part of the narrative where it

IF GOD BE GLORIFIED IN HUMANITY, IN THE PERSON OF THE SON OF MAN, THEN WILL HUMANITY, IN THE PERSON OF THE SON OF MAN, BE GLORIFIED IN THE DIVINITY.

JOHN xiii. 34—.7.

with you. Ye-shall-seek me: and as I-said unto-the Jews, Whither I go, ye can not
34 come; so now I-say to-you. A-new commandment I-give unto-you, That ye-love one-
35 another; as I-have-loved you, that ye also love one-another. By this shall-all *men*-
know that ye-are my disciples, if ye-have love one-to'-another.
36 Simon Peter said unto-him, Lord, whither goest-thou? Jesus answered him. Whither
37 I-go, thou-canst not follow me now; but thou-shalt-follow me afterwards. Peter said

SCRIPTURE ILLUSTRATIONS.

Jno. xiii. 33. *I said unto the Jews*—ch. vii. 34; viii. 21. § 55, pp. 94, 101.

Whither I go—see on ver. 36, *infra*.

34. *A new commandment*—1 Jno. ii. 7, 8. 'Again, a new commandment I write unto you, which thing is true in him and in you:'—And yet it is an old commandment, iii. 11, 'The message that ye heard from the beginning, that we should love one another.'—But the illustration of the law of love, as given in the Son of God, is new, Rom. v. 7, 8 (*see* margin); and new motive is supplied, by our being made members one of another in him, Eph. iv. 15, .6, 'Speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.'

That ye love one another—Le. xix. 18, 'Thou shalt love thy neighbour as thyself:'—this is the old commandment recognised by our Lord, Mt. xix. 19, § 75, p. 225—the second of the two great commandments, on which hang all the Law and the Prophets, Mt. xxii. 37—40; Mk. xii. 29—31, § 85, p. 304—*see also* Lu. x. 27, § 60, p. 145.

as I have loved you—Rom. v. 8, 'God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.'—This is the new sanction to the law of love, and example of obedience thereto—*see* Jno. xv. 12—.7, *infra*, p. 389—The love of Christ passeth knowledge, Eph. iii. 17—.9. 'That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, 18, may be able to comprehend with all saints what *is* the breadth, and length, and depth, and height; 19, and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.'—The example which Jesus gave is that which is to be followed in the nearest and dearest relations, Eph. v. 25—.9—Ga. vi. 2, 'Bear ye one another's burdens, and so fulfil the law of Christ.'—1 Pe. ii. 24, 'Who his own self bare our sins in his own body on the tree,'—1 Jno. iii. 16, 'Hereby perceive we the love *of God*, because he laid down his life for us: and we ought to lay down *our* lives for the brethren.'

35. *By this shall all, &c.*—Men do but deceive themselves, or attempt to deceive others, if without manifesting brotherly love, they profess to be followers of Christ—Ja. iii. 14, 'If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.'—1 Jno. ii. 9—11, 'He that saith he is in the light, and hateth his brother, is in darkness even until now. 10. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. 11. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.'—It is by the true manifestation of love that we declare we are Christians, ver. 5, 'Whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.'—iii. 14—.7, 'We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death,' &c.—iv. 7—17, 'Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God,' &c.

36. *whither goest thou?*—Referring to what our Lord had said, ver. 33, *supra*, 'Whither I go,' &c.

canst not follow me now—which was amply proved when he could not watch with him one hour, Mk. xiv. 37, § 88, p. 315—and when afterwards he denied him with oaths and with curses, 70. .1, § 89, p. 432.

thou shalt follow me afterwards—ch. xxi. 19, § 97, 'This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.'—And Peter afterwards did boldly follow his Master in witnessing a good confession, and that in the face of all opposition, Ac. iv. 8—12, .9, 20; xii. 3, 4.

NOTES.

Jno. xiii. 33. *So now I say to you.* That is, they could not follow *then*, ch. xiv. 2, p. 360. He was about to die and to return to the Father, and for a time they must be willing to be separated from him. But he consoled his true disciples, ver. 36, with the assurance that the separation would be only temporary, and that they should afterwards follow him.

[34. *A new commandment. See* SCRIP. ILLUS. Brotherly love is here called '*a new commandment*,' not as if it had not all along existed in the law of God, but because Christ revived it when it was sadly corrupted and almost forgotten, and enjoined it by a new example, and with *new* explications, motives, and enforcements, that it might be observed with a *new* spirit and temper, and in a *new* manner, as a fundamental law of his kingdom.]

35. *By this shall all* men *know, &c.* The disciples of different teachers were known by their habits, or some particular creed or rite, or point of austerity, which they had adopted. The Pharisees were distinguished by their reception of traditions and zeal for ritual observances; the disciples of John the Baptist by the austerity of their lives, and their frequent fastings: but Jesus wished the characteristic and criterion of his followers to be mutual love. The primitive Christians were particularly known by this among the Gentiles. *Tertullian*, in his Apology, gives us their very words: *Vide, inquiunt, ut se diligant; et pro alteutro mori parati sunt.* 'See, said they, how they love one another, and are ready to lay down their lives for each other.'

36. *Whither I go, &c.* Our Lord here adds, '*but thou shalt follow me afterwards*;' meaning, it should seem, that he should follow him in the likeness of his *death*, as well as in the participation of his glory. —*See* SCRIP. ILLUS., *supra*.

PRACTICAL REFLECTIONS.

Jno. xiii. 33. Let us be prepared to part with those we hold most dear upon earth, remembering that, if we and they are the Lord's, it is only now we part—we shall meet hereafter.

34 *ver.* Let us continue to love one another for Christ's sake, even as he hath loved us who were so utterly unworthy.

[35 *ver.* It is not so much by outward uniformity, either in religious rites or even doctrinal profession, as by the truthfulness of their love, that the disciples of Christ are to be distinguished. We are to be known by love, self-sacrificing, patient, kind, and courteous, and constant to the last.]

[36 *ver.* Let not the Christian lose confidence in God, on account of being called to follow his Lord in suffering affliction; neither let us flatter ourselves on account of present exemption from trials which some others are called to bear: this may not be because of any particular merit in us, but rather on account of our unpreparedness for them. God may, in compassion to our weakness, be reserving them, until he has strengthened us to bear them.]

stands, is a distinct and independent instance of any such prophecy; yet as no such prophecy has hitherto preceded, though similar predictions may be hereafter repeated, it will be the first instance of the kind.'—*Greswell*, Vol. III. Diss. xiii. p. 186.

FOR SCARCELY FOR A RIGHTEOUS MAN WILL ONE DIE: YET PERADVENTURE FOR A GOOD MAN SOME WOULD EVEN DARE TO DIE.—Rom. v. 7.
BUT GOD COMMENDETH HIS LOVE TOWARD US, IN THAT, WHILE WE WERE YET SINNERS, CHRIST DIED FOR US.—Rom. v. 8.

JOHN xiii. 38.

unto-him, Lord, why can-not-I follow thee now? I-will-lay-down my life for thy-sake.
38 Jesus answered him, Wilt-thou-lay-down thy life for my-sake? Verily, verily, I-say unto-thee, The-cock shall-not-crow, till thou-hast-denied me thrice. [Ch. xiv. 1, p. 380.]

(G. 88.)—*The disciples dispute among themselves who should be greatest, and are rebuked by Jesus.* Jesus again foretells that Peter will thrice deny him.*—*Luke* xxii. 24—38. [Ver. 23, p. 371.]

24 And there-was also a-strife φιλονεικια among them, which of-them should-be accounted
25 the-greatest. And he said unto-them, The kings of-the Gentiles exercise-lordship over-
26 them; and they that-exercise-authority upon-them are-called benefactors εὐεργεται. But ye *shall* not *be* so: but he that *is* greatest among you, let-him-be as the younger; and
27 he that-is-chief, as he that-doth-serve. For whether *is* greater, he that-sitteth-at-meat, or he that-serveth? *is* not he that-sitteth-at-meat? But I am among you as he that-serveth,
28 Ye are they which-have-continued διαμεμενηκοτες with me in my temptations.

SCRIPTURE ILLUSTRATIONS.

Jno. xiii. 37. *lay down my life*—Lu. xxii. 3—6, § 86, p. 356, *supra*; Mk. xiv. 31, *infra*, p. 406.

38. *The cock shall not crow, till*—Lu. xxii. 34, 'The cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.'—Mt. xxvi. 34, 'Before the cock crow, thou shalt deny me thrice.'—Mk. xiv. 30, *infra*, p. 406, 'Before the cock crow twice, thou shalt deny me thrice.'—*See* this prediction fulfilled, ver. 68, § 89, p. 431.

Lu. xxii. 24. *which . . . greatest*—This question had before been raised among them shortly after the Transfiguration, Lu. ix. 46; Mk. ix. 34, § 52, pp. 72, 4; Mt. xviii. 1, § 53, p. 82—Then he took a child and placed him before them as an example of humility, ver. 2—4, *ib.*—Now he gives himself as an example of that humble service, in truth and in love, which he called for, in each, towards the others, ver. 27, *infra*—*see* Jno. xiii. 14, 5, *supra*, p. 367.

25. *The kings of the Gentiles*—Mt. xx. 25, § 77, p. 238, 'The princes of the Gentiles,'—Mk. x. 42, § *ib.*, 'They which are accounted to rule over,' &c.

26. *But ye . . . not . . . so*—The apostles only claimed to be helpers of the disciples' joy, 2 Co. i. 24; and were, even the chief of them, sent on the service of the church, Ac. xiii. 1—3; and they strongly resisted the claims of those who desired to have pre-eminence among the brethren, 1 Co. iii. 21—3; 1 Pe. v. 3; 3 Jno. ver. 9, 10.

27. *For whether is greater, &c.*—ch. xvii. 7—9, § 70, p. 207, 'Which of you, having a servant,' &c—Mt. xxiv. 45—7, § 86, p. 343, 'Who then is a faithful and wise servant, whom his Lord hath made ruler,' &c.

I am among you as he that serveth—and not merely as before described, Jno. xiii. 6, 7, *supra*, p. 366, but as washing us 'from our sins in his own blood,' Rev. i. 5—*comp.* Ph. ii. 7, 8.—*see margin.*

28. *have continued, &c.*—It was after Abraham 'had patiently endured, he obtained the promise,'

NOTES.

Jno. xiii. 38. *The cock shall not crow, &c.* It is very common in the East to regulate the time in the night by the crowing of the cock; as, the midnight cock and the morning cock. The people attach a high value to those birds which crow with the greatest regularity; and some of them keep the time with astonishing precision.—*See* ADDENDA, '*On the times of Peter's denials*,' § 89, p. 437.

Till thou hast denied me thrice. 'His threefold denial was thrice foretold; first, at the time mentioned here; secondly, at that mentioned by St. Luke; lastly, at that recorded by St. Matthew and St. Mark. This is the first instance of the prediction of Peter's denial of his Master yet recorded.'—*See on* Mt. xxvi. 31—5, *infra*, p. 406.

Lu. xxii. 25. *The kings of the Gentiles.* The kings of the *nations*, or of the earth. Our Lord does not mean to say that it was wrong that there should be such authority among them, but that *his* kingdom was to be of a different character.

Are called benefactors. εὐεργέται καλοῦνται. Εὐεργέτης was among the Greeks a title of honour, assigned to all who had in any way deserved well of the monarch or state, and was the title arrogated by, and through flattery bestowed on, the princes or magistrates of antiquity.

[The very Greek word used by the evangelist, εὐεργέται, was the *surname* of one of the Ptolemies of Egypt; *Ptolemy Euergetes*, i.e., the *Benefactor*. It was a custom among the ancient Romans to distribute part of the lands which they had conquered on the frontiers of the empire to their soldiers; those who enjoyed such lands were called *beneficiarii*, beneficed persons; and the lands themselves were termed *beneficia*, benefices, as being held on the *beneficence* of the sovereign: and it is no wonder that such sovereigns, however tyrannical or oppressive they might have been in other respects, were termed *benefactors* by those who were thus dependent on their bounty.]

26. *Let him be as the younger.* Dr. Lightfoot conjectures that Peter was the eldest of all the disciples; and he supposes that the strife was kindled between him and the sons of Zebedee, James and John. These three disciples were those whom Jesus had distinguished by peculiar marks of his favour.—*See on* Mt. xvii. 1, § 51, p. 52, SCRIP. ILLUS.

27. *I am among you as he that serveth.* As when he rose from supper and washed their feet.—*See* SCRIP. ILLUS.

28. *Temptations.* ἐν τοῖς πειρασμοῖς μου, 'in my trials and afflictions.

PRACTICAL REFLECTIONS.

Jno. xiii. 37. It is possible that, like Peter, we do not know our own weakness: let us not boast of our strength, but ask more from God.

38 *ver.* Jesus laid down his life for Peter, although he well knew that Peter was not yet prepared to lay down his life for him. Let us endeavour to provoke unto love.

[Lu. xxii. 24. We can marvel at the folly of the disciples, in striving to the last which of them should be greatest; but how much more foolish are we, if we follow the apostles in this, in place of following the example of their Lord and Master.]

[25 *ver.* Forced subjection of others to their rule is not that which the disciples of Christ should seek after. The example of the kings of the nations is in this respect no example for us.]

[26 *ver.* Men are not to be given honour in the church because of their possessing power; but in proportion to their using the power they possess for the glory of God in the good of men, as the servants of all for Christ's sake.]

[27 *ver.* It is not as masters, but as servants, that men are to minister in the church of Christ; and all who require the observance of this precept by others, should teach it, as our Lord did, by example.]

28, 9 *ver.* Let us be willing to suffer with Christ no doubt that it was directed against some present and some passing, and not some former instance of the dispute in question; and there are two allusions in it, or subjoined shortly upon it, which tend to prove that both these incidents were posterior first to the act of washing the disciples' feet, and secondly to the departure of Judas from the supper table.'—*Greswell*, Vol. III. Diss. xlii. p. 187.

* 'The language of the reproof is such as can leave no

LUKE xxii. 29—33.

29 And-I appoint διατίθεμαι unto-you a-kingdom, as my Father hath-appointed unto-me;
30 that ye-may-eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel
31 And the Lord said, Simon, Simon, behold, Satan hath-desired ἐξῃτήσατο *to have* you,
32 that he-may-sift *you* as wheat: but I have-prayed ἐδεήθην for thee, that thy faith fail
33 not: and when thou art-converted ἐπιστρέψας, strengthen στηρίξον thy brethren. And he said unto-him, Lord, I-am ready to-go with thee, both into prison, and to death.

SCRIPTURE ILLUSTRATIONS.

He. vi. 15—x. 36, 'Ye have need of patience, that, after ye have done the will of God, ye might receive the promise.'—See the many examples of this grace in Old Testament saints, xi.—xii. 1—3, 'Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us, 2, looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. 3, For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.'—iv. 15, He 'was in all points tempted like as *we are*, *yet* without sin.'

Lu. xxii. 28. *temptations*—the same word is used, ch. viii. 13, § 23, p. 255. *comp* Mt. xiii. 21; Mk. iv. 17, *ib.*—*see also* Ac. xx. 19; Ja. i. 12.

29. *I appoint unto you, &c.*—Rom. ii. 7, 'To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:'—2 Ti. ii. 12, 'If we suffer, we shall also reign with *him*:'—Ja. i. 12, 'Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.'

***as my Father, &c.*—The Father had said, Ps. ii. 6, 'Yet have I set my king upon my holy hill of Zion.'—Some of the disciples had witnessed this appointment on the holy mount, Lu. ix. 27—35, §§ 50, .1, pp. 44,—51, .6.**

30. *may eat, &c.*—ch. xii. 37, § 63, p. 167, 'Blessed *are* those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.'—Mt. viii. 11, § 28, p. 220, 'Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.'—Rev. xix. 9, 'Blessed *are* they which are called unto the marriage supper of the Lamb.'

***sit on thrones judging, &c.*—Our Lord repeats the promise which he had given, Mt. xix. 28, § 77, p. 229, and which is referred to at Rev. xx. 4, 'And I saw thrones, and they sat upon them, and judgment was given unto them:' &c.**

***Twelve tribes of Israel — see* the epistle 'to the twelve tribes which are scattered abroad,' Ja. i. 1—as being in tribulation through which we must enter the kingdom—v. 7—11, 'Be patient therefore, brethren, unto the coming of the Lord,' &c.**

31. *Satan hath desired*—1 Pe. v. 8, 'Be sober, be vigilant; because your adversary,' &c.

***sift* you *as wheat*—Am. ix. 9, 'I will sift the house of Israel among all nations, like as *corn* is sifted in a sieve,'**

32. *I have prayed for thee—see* an example of his intercession, Jno. xvii. *infra*. p. 398—He. vii 25, 'He ever liveth to make intercession for them.'—1 Jno. ii. 1, 'An advocate with the Father,'

***strengthen thy brethren*—which Peter earnestly did, as seeking to build upon the One only Foundation 'the strangers scattered,' &c.—1 Pe. i. 5, 'Who are kept by the power of God through faith unto salvation,' &c.—*see* the whole of his two epistles, and in particular his prayer, v. 10—*see margin*—and his concluding address, 2 Pe. iii. 14—.8—Peter was not to exercise his strength as his pretended successors have done in coercing the brethren, but rather in strengthening them — correspondent to this is his exhortation to the elders, 1 Pe. v. 1—4—so also Paul, in writing to the Christians at Rome, exhorts, Rom. xv. 1 –7, 'We then that are strong ought,' &c.**

33. *I am ready, &c.—see* Jno. xiii. 37, *supra*, p. 374.

NOTES.

Lu. xxii. 30. *That ye may eat and drink, &c.* Admission to Christ's heavenly kingdom is here, as elsewhere in the New Testament, represented by the image of partaking of a feast at the table of an earthly sovereign. — *Comp.* ch. xiv. 15, &c., § 67, p. 183, and SCRIP. ILLUS.

[31. *Hath desired . . . . you.* That is, all the apostles, but particularly the three contenders: the plural pronoun, *ὑμᾶς*, sufficiently proves that these words were not addressed to Peter *alone*. Satan had already got *one*, Judas; he had nearly got *another*, Peter; and he wished to have *all*. But we see by this that the devil cannot tempt a man unless he receive *permission*.]

***Sift* you *as wheat*. Toss and shake you with temptations, as wheat is shaken in the sieve. After the corn had been trodden, the clods of earth were broken and sifted, to separate the grain; this was made a symbol of affliction.**

[Σινιάζειν (from *σινίον, a sieve*) signifies to *sift*, or *winnow*; and as that implies agitation, commotion, and separation, so the expression has been usually supposed to mean *disturb, loosen*, i.e., undermine, and overthrow your fidelity. But the primary sense is more apt, namely, *sift* you, *scrutinise*, or try your fidelity and constancy.—*Comp.* 1 Pe. v. 8.'—*Bloomf.*]

[32. *I have prayed for thee.* From the natural forwardness and impetuosity of thy own spirit, thou wilt be brought into the most imminent danger; *but I have supplicated for thee, that thy faith may not utterly fail*—ἐκλείπῃ, from ἐκ, *out*, and λείπω, *I fail*, to *fail utterly* or *entirely off*. Peter's faith did fail, but not *utterly*; he did *fall*, but he did not *fall off*, apostatise, or forsake his Master and his cause *finally*.—*Comp.* Jno. xi. 42, § 58, p. 131.]

***When thou art converted.* The original means simply 'when thou art turned;' so translated, ch. xvii. 4, § 99, p. 306; that is, when thou hast turned to me, after having forsaken me.**

***Strengthen thy brethren.* Confirm thy brethren in their faith by thy example, thy exhortation, and thy prayers.—*See* SCRIP. ILLUS.**

PRACTICAL REFLECTIONS.

If we expect to reign with him. Let us rejoice that our appointment to the kingdom is by Christ himself; and that it cannot be withheld from those who are willing to follow the footsteps of our Redeemer.

[Lu. xxii. 30. As surely as the King hath come, and appointed those who are to rule in the kingdom, so surely will those be found whom the twelve apostles are appointed to reign over. However blessed the earthly portion of the inheritance may be, the heavenly portion which the glorified saints will be given to enjoy must be much more desirable.]

31 *ver.* Let us see that we do not, by boasting and self-confidence, invite the tempter to expose our weakness, and bring us into shame.

[32 *ver.* It is only through the intercession of Christ, and by faith in him, that we can be enabled to stand. Christ, not Peter, is the Rock—the sure Foundation.]

[The more we know of our own weakness, and of the forgiving grace—the exceeding kindness of God our Saviour, the more let us endeavour to use the strength we possess for the strengthening of the brethren. It is not by being strong in ourselves, but in the grace of our Lord Jesus Christ that we can benefit our poor fellow-sinners.]

LUKE xxii. 34—8.

34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.*
35 And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.
36 Then said he unto them, But now, he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment, and buy *one*.
37 For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.
38 And they said, Lord, behold, here *are* two swords. And he said unto them, It is enough. [Gr. ἱκανόν.] [Ch. xxii. 39, *infra*, p. 405.]

SCRIPTURE ILLUSTRATIONS.

Lu. xxii. 34. *I tell thee, Peter, &c.*—*see* Jno. xiii. 38, p. 375—Peter at length learned the folly of having confidence in himself, and writes his second Epistle, i. 1—4. 'to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:'

36. *he that hath a purse*—Jesus had before said to them—Lu. xii. 33, § 63, p. 166, 'Provide yourselves bags which wax not old, a treasure in the heavens that faileth not,'—There is something much more precious than gold that perisheth, 1 Pe. i. 7—Eph. iii. 8, 'The unsearchable riches of Christ:'

scrip—2 Pe. i. 3, 'His divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue:'

sword—2 Co. x. 4, 'The weapons of our warfare *are* not carnal,'—Eph. vi. 17, 'Take the helmet of salvation, and the sword of the Spirit, which is the word of God:'—He. iv. 12, 'The word of God *is* quick, and powerful, and sharper than any two-edged sword,' &c.—*see also* Rev. i. 13; ii. 12; xix. 15, 21.

buy one—Pr. xxiii. 23, 'Buy the truth, and sell *it* not;'—2 Pe. i. 5—11, 'Giving all diligence, add to your faith virtue; and to virtue knowledge;' &c.

NOTES.

Lu. xxii. 34. *The cock shall not crow this day, &c.* Both Matthew and Mark say *this night*; but there is no disagreement between them and Luke, for the Jewish day of twenty-four hours began with the evening and ended with the beginning of the evening of the next day; and therefore included the night.—*See on* Mt. xxvi. 34, *infra*, p. 406.

35. *When I sent you without purse, &c. See on* Mt. x. 5—10, § 33, p. 295.

36. *But now, he that hath a purse, &c.* 'The general sense is, But now ye will have need of all the means of support and defence which ye may be able to provide for yourselves; for the time is at hand when ye will no longer be treated as the friends and disciples of a prophet, but as of one who has been "reckoned with the transgressors."'—*Lonsdale and Hale.*

He that hath no sword, &c. The original would be more correctly rendered, 'He that hath not, let him sell his garment, and buy a sword;' that is, he that hath not a purse of money, wherewith to buy a sword, let him sell his garment to provide the means of buying one. That our Lord, however, did not mean this direction to be taken by the apostles in its literal sense, appears from his answer to them in ver. 38; and also from his rebuke of one of them, namely, Peter, for using his sword against the high priest's servant, ver. 49—51, § 88, p. 419; Jno. xviii. 10, .1, *ib.*

37. *reckoned among the transgressors*—Is. liii. 12, 'He was numbered with the transgressors;'—The same scripture referred to, Mk. xv. 28, § 91—To distinguish between things that widely differ, but which men are apt thus to confound, and to enable us to deprive the enemy of the advantages that accrue to him from such confusion, it is necessary to be intimately and extensively acquainted with the word of God—Thus Jesus successfully combated the enemy, Mt. iv. 4, 7, 10, § 9, pp. 64—6—Thus also he exposed and defeated his various enemies, as the Sadducees, Mt. xxii. 29—32, § 85, pp. 301—3.

an end—The climax of his ill usage at the hands of men was hastening on, as he had forewarned his disciples, Mt. xvi. 21, § 50, p. 40; xvii. 22, 3, § 52, p. 71—1 Pe. iv. 1—7, 'Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: .... But the end of all things is at hand:' &c.

38. *It is enough*—Two swords were not enough that each of the twelve should have one, as required ver. 36, *supra*—It was not that kind of weapon that our Lord had so earnestly desired them to possess—*see* afterwards, Mt. xxvi. 51, 2, § 88, p. 419.

[37. *Must yet be accomplished in me.* As much as to say, 'After all that I have suffered, this last now remains, namely, that I should (as was long ago prophesied of me) be brought unto an ignominious death.' Τέλος ἔχει is synonymous with τελεσθήναι, and is used by the best classical writers of the completion of predictions.]

For the things, &c. '*The things*' which have been foretold by the prophets '*concerning me*' are now on the point of having their accomplishment.—*Comp.* ch. xviii. 31, § 77, p. 235; Jno. xix. 30. In such circumstances it was of the greatest importance that they should possess and make themselves well acquainted with the scriptures, in order to be prepared for, and to profit by, the things that were taking place.

38. *It is enough.* The disciples mistook our Saviour's meaning. He made use of a proverbial form of speech; they took him in a literal sense. He corrected their misapprehension, by telling them that two were enough of that kind of sword, so that it could not be the weapon he referred to, of which he had told them each to possess one. Some, however, have supposed the meaning here is not 'there are swords enough,' but 'enough has been said upon the matter.'

PRACTICAL REFLECTIONS.

[Lu. xxii. 35, .6. The Lord is sometimes pleased to give, as he did to the apostles, extraordinary evidence of his care over his servants in the beginning of their service; that so they may learn to trust entirely in him: but this is not to prevent their own industry and care in ordinary cases; except when specially directed otherwise, they are to exert themselves for the obtainment of what they need; in every case looking unto God for the blessing.]

[36 *ver.* Christ could support his servants without any direct effort on their part: he could also defend his servants by words put into their mouths without their requiring to study the scriptures. Yet it was as using the sword of the Spirit, the Word of God, that he himself overcame Satan in his temptations: and he requires that we possess this knowledge, even although at the expense of ordinary covering for the body. But it is remarkable that in the providence of God, the people who have been most desirous of possessing and communicating the scriptures, have been given the greatest facilities for acquiring and dispensing temporal blessings also.]

[37 *ver.* As being forewarned by the sure word of prophecy, we can best be prepared for the trials of life, and the pains of death. Did we not possess '*the shield of faith*,' and '*the sword of the Spirit*,' we might sometimes be tempted to think that God had forsaken the earth, as when the innocent are condemned to bear the shame and punishment of the guilty.]—38 *ver. See margin.*

Let us be duly thankful that what our Lord desired his apostles to possess, he hath procured for us: we may each possess a copy of the written word of God, but let us have it, not in our hands only, but also in our hearts.

* 'After this, there may be no reason why Lu. xxii. 35—8, should not be supposed to have followed consecutively, until a period of time when the paschal solemnity as such was manifestly drawing to a close, the next event which he specifies being the departure to the mount.'—*Greswell*, Vol. III. Diss. xiii. p. 189.

(G. 89.)—*Jesus institutes the blessing of the cup; the remaining part of the Lord's supper.**

ANALYSIS.—*See* p. 373.

MATT. xxvi. 27—9. (Ver. 26, p. 369.)	MARK xiv. 23—5. (Ver. 22, *ibid.*)	LUKE xxii. 20. (Ver. 19, *ibid.*)	1 COR. xi. 25. (Ver. 24, *ibid.*)
27 And he-took	23 And he-took	Likewise also 20	25 After-the-same-manner also
the cup,	the cup,	the cup after supper,	*he took* the cup, when he-had-supped,[b]
and gave-thanks, and-gave *it* to-them, saying, Drink-ye all of it;[d]	and-when-he-had-given-thanks, he-gave *it* to-them:[c] and they-all-drank of it.	saying,	saying,
28 for this is my blood of-the new testament διαθηκης	24 And he-said unto-them,[e] This is my blood of-the new testament διαθηκης,	[a] This cup *is* the new testament διαθηκη in my blood,	This cup is the new testament διαθηκη in my blood:

SCRIPTURE ILLUSTRATIONS.

1 Co. xi. 25. *same manner*—He had given thanks at taking the bread, 1 Co. xi. 24—and in the same manner he took the cup, Mt. xxvi. 27—When the old covenant was made with Israel, Ex. xxiv. 1—8, the heads of the people were entertained at the Lord's table, and did drink as well as eat, ver. 11.

when he had supped—Lu. xxii. 20, 'After supper,'

Mt. xxvi. 27. *Drink ye all of it*—Lu. xxii. 17, 'Divide *it* among yourselves:'—*supra*, p. 364.

28. *For this is my blood, &c.*—As in making the old covenant, Ex. xxiv. 8, 'Moses took the blood, and sprinkled *it* on the people, and said, Behold the blood of the covenant, which the LORD hath made with you'—so the Mediator of the new covenant applies to each of us the blood of the better sacrifice, Ile. ix. 23—8, by which our hearts are 'sprinkled from an evil conscience,' x. 22.

new testament — The new covenant predicted, Je. xxxi. 33, 'But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts: and will be their God, and they shall be my people.'—*Comp.* He. viii., ix.—The former covenant was upon the ground of man's promised obedience to the law, Ex. xxiv. 7, 'And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient.'—The new covenant is made with a recognition of man's utter helplessness in himself, Lu. xxii. 31—4, p. 376—and with the promise of free forgiveness, Je. xxxi. 34, 'And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.'—And the supply of all things that pertain unto life and godliness, upon the ground of Divine righteousness, made ours by faith in Him who hath perfectly satisfied the demands of the law, 2 Pe. i. 1—3; Rom. iii. 21—6, 31.

NOTES.

Luke xxii. 20. *Likewise also the cup after supper. See on* Lu. xxii. 17, 8, p. 364.

[Mt. xxvi. 27. *And gave thanks.* The Jews had been accustomed to partake at all their feasts of bread and wine, in a serious and devout manner, after a solemn blessing or thanksgiving to God for his goodness to men; but especially at the feast of the passover, they commemorated more at large the mercies of their God, dwelling, however, chiefly on their deliverance from the bondage of Egypt. And as this had many particulars resembling that infinitely more important redemption of mankind from sin and ruin, which our Saviour was then about to accomplish, he very naturally directed his disciples that their ancient custom should for the future be applied to the greatest of Divine blessings, and become the memorial of Christ their passover, sacrificed for them; as indeed the bread broken aptly enough represented his body, and the wine poured forth expressly figured out his blood shed for our salvation.]

Drink ye all of it. The Romanists contend that our blessed Lord only spoke these words to those persons to whom he said, when speaking of the bread, '*do this*;' and that those words, '*do this*,' were only spoken to the apostles, whom he then made priests. But the reason of partaking of the cup, because it is the blood of the new testament shed for the remission of sins, concerns all believers.

[28. *Blood of the new testament.* In the *federal* sacrifices of the ancients it was (as Grotius and Hammond shew) usual to receive in a vessel the blood, which was *itself drunk* by the more barbarous nations; but by the more civilized, *wine* was substituted for it; to which the *colour* (the wine of the East being red) would contribute: and indeed wine is by poets called the blood of the grape. Our Lord is by some thought to have had a reference to this.]

Of the new testament. τῆς καινῆς διαθήκης, 'of the new covenant,' alluding to Ex. xxiv. 7, 8. The old

PRACTICAL REFLECTIONS.

Mt. xxvi. 27; Mk. xiv. 23. Our Lord hath given us an example of humility, not only in washing the feet of the disciples, but also of serving them at table.

28 *ver.* Let us not only feed upon Christ as the bread of life, but trust to his atoning blood, whereby we are received into new covenant blessing.

[May we know the power of that atoning blood whereby we have the remission of sins; so that we may fully forgive each other, and be willing, if need be, to lay down our lives for the brethren.]

[May we know the new covenant, so as to feel the responsibility under which we are brought, to love and to serve; and, if need be, to suffer unto the death for each other. We are bound together in one bundle of life with the Lamb slain.—May our love to each other in the Lord be like the new covenant in his blood, everlasting. Should the faults of our fellow-Christians force themselves upon our attention, let us remember, that it is only as forgiven sinners we ourselves can partake of new covenant blessing. But let us also consider that before giving

* 'Here . . . I would place the introduction of the third and probably the last paschal cup; and with it the institution of the remaining member of the christian sacrament. In this part of the first eucharistic ordinance Judas would, consequently, not partake; though he must have partaken of the former.'—*Greswell*, Vol. III. Diss. xiii. p. 190.

IF, WHEN WE WERE ENEMIES, WE WERE RECONCILED TO GOD BY THE DEATH OF HIS SON, MUCH MORE, BEING RECONCILED, WE SHALL BE SAVED BY HIS LIFE.—Rom. v. 10.

Matt. xxvi. 29.	Mark xiv. 25.	Luke xxii. 20.	1 Cor. xi. 25.
which is-shed for many *for the-remission of-sins.*[f]	which is-shed for many.	which is-shed for you.* (Ver. 21, p. 369.)	[f] this do-ye, as-oft-as ye-drink *it*, in remembrance of-me.[A]
29 [a] But I-say unto-you, I-will-not-drink henceforth of this fruit of-the vine, until that day when I-drink it new with you in my Father's kingdom. (Ver. 30, p. 405.)	25 Verily I-say unto you, I will-drink no-more of the fruit of-the vine, until that day that I-drink it new in the kingdom of God.* (Ver. 26, p. 405.)		

SCRIPTURE ILLUSTRATIONS.

Mt. xxvi. 28. *which is shed, &c.*—Signifying to pour out or sprinkle the blood of the sacrifices before the altar of the Lord by way of atonement—*see* 2 Ki. xvi. 15; Le. iv. 7, 14, .7, 30, .4; viii. 15; ix. 9; Ex. xxix. 12.

many—Blood was spoken of by the sacred writers as representing life itself, or as containing the elements of life, Ge. ix. 4; Le. xvii. 14—When, therefore, Jesus says his blood was shed for many, it is the same as saying that his life was given for many—His life was given for sinners as their substitute—By his death on the cross, the death or punishment due to all believers is, through faith, removed, and their souls are saved—That he died in the stead or place of sinners, is abundantly clear from the following passages of scripture: Jno. i. 29; Eph. v. 2; Heb. vii. 27; 1 Jno. ii. 2; iv. 10; Is. liii. 10; Rom. viii. 32; 2 Co. v. 15—For the use and meaning of the phrase, remission of sins, *see* Lu. i. 77, § 3, p. 18; Mk. i. 4, [Lu. iii. 3,] § 7, p. 50; Ac. ii. 38; v. 31; x. 43; xiii. 38; xxvi. 18; Col. i. 14; He. x. 18.—*A. C.*

shed for many—He 'gave himself a ransom for all, to be testified in due time,' 1 Ti. ii. 6.

remission of sins—Such was the promise of the new covenant, Je. xxxi. 34.

1 Co. xi. 25. *this do ye, as oft as ye drink, &c.*—The Corinthians, in each seeking his own gratification, and in neglecting to attend first to the wants of others, did not worthily partake of the Lord's supper; which is intended to shew forth the Lord's death for us, an example of self-denial and generosity beyond compare, 1 Co. xi. 20—2. .7, 33, .4.

Jesus, in ministering to his disciples, had given them an example which they were to follow, Lu. xxii. 26, .7, p. 375, *supra*.

Mk. xiv. 23. *all drank of it—see before on* Mt. xxvi. 27, p. 378; Jno. xiii. 30; *and above on* 1 Co. xi. 25.

Mt. xxvi. 29. *my Father's kingdom*—Mk. xiv. 25, 'The kingdom of God'—Lu. xxii. 18, p. 364, 'Until the kingdom of God shall come.'

NOTES.

Mt. xxvi. 28. *Shed.* ἐκχυνόμενον, 'poured out.' The word is often so used in a sacrificial sense in the *Sept.*, signifying to pour out or sprinkle the blood of the sacrifices before the altar of the Lord by way of atonement.—*See* Script. Illus.

[The doctrine of atonement for sin by the shedding of blood was no new thing. It had been taught to the Jews by the whole appointed course of their sacrifices, which shewed, that '*without shedaing of blood is no remission*,' He. ix. 22: and the reason assigned for being forbidden to eat blood was this; Le. xvii. 11, '*The life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls*:'—*Comp.* Le. xvi. 14—3. Of the prevalence of the same doctrine among the ancient heathen nations we have abundant proof, not only in the frequency of their animal sacrifices, but in the express testimony of many of their writers.]

1 Co. xi. 25. *In remembrance of me.* The institution of the Lord's supper is a comforting ordinance; in the observance of which, true Christians remember, with lively gratitude, the death of the Lord Jesus, the only foundation of the remission of their sins; and, in short, the whole mercy of the new covenant as founded on the shedding of blood.—*See on* Jno. vi. 53, § 43, p. 335, Addenda, '*Except ye eat*,' &c.

PRACTICAL REFLECTIONS.

testament was confirmed by the blood of bulls and goats, but the new testament with the blood of Christ, which is here distinguished from that.

his disciples the cup of the new testament, Jesus washed their feet. As we desire to have communion together with Christ, we must seek that both we ourselves and our fellow-communicants be made clean: without holiness no man shall see the Lord.]

Mt. xxvi. 29. Although Jesus would not at this time use the fruit of the vine, yet did he in the kindest manner bestow it upon his disciples.

[May we know what it is to have communion with Christ, in the new wine of the kingdom. The symbol may be partaken of, without enjoyment of the reality; and the reality may be enjoyed without the symbol. So was it when the disciples were wrongfully accused of being '*full of new wine*,' Ac. ii.]

Whether we eat or drink, or whatsoever we do, may we do all to the glory of God; making of things seen and temporal, mementoes of things unseen and eternal.

* 'The next ceremony might be the singing or recitation, either wholly or in part, of the usual thanksgiving psalms, called the great Hillel, or psalm of praise, and consisting of the cxv., cxvi., cxvii., and cxviii. psalms; which the rabbinical writers inform us were not confined to the passover, but went to be used at the other feasts also. Maimonides, indeed, supposes them to be recited while the lamb was eaten (De sacrificio Paschali, viii. 14); but this must not be too strictly understood. I place the Hillel here in obedience to the authority of St. Matthew and of St. Mark; both of whom specify the singing of some hymn as the last circumstance before the whole company went out. It is true this hymn was not necessarily the Hillel; and the singing of such a hymn, previous to the departure from the chamber, might have taken place with apparently an equal propriety even after Jno. xvii. 26.'—*Gresswell*, Vol. III. Diss. xlii. p. 190.

'The paschal celebrity being concluded, still our Saviour and his eleven disciples might not immediately leave the supper chamber; and if they actually stayed there some time longer, this interval can not be otherwise devoted than to the conversations, ending with the prayer of Jesus, which are successively recorded in the xiv., xv., xvi., and xvii. chapters of St. John. There is internal evidence that the subject-matter of these chapters is a series of circumstances and discourses, all of consecutive occurrence; omitted perhaps by the other evangelists because they came between the close of the paschal ceremony, and the departure to the garden; and therefore, according to his practice, supplied by St. John. It is manifest that, even so early as the end of the fourteenth chapter, the time was come when they must have been preparing

BEING NOW JUSTIFIED BY HIS BLOOD, WE SHALL BE SAVED FROM WRATH THROUGH HIM.—Rom. v. 9. ALL THAT THE LORD HATH SAID WILL WE DO, AND BE OBEDIENT.—Exod. xxiv. 7.

(G. 90.)—[*Lesson* 87.]—*The supper being ended, Jesus discourses with his disciples, before his departure from the supper chamber.*—*John* xiv.

ANALYSIS.

Jno. xiv. 1—3. Jesus invites his disciples into the enjoyment of peace, as exercising faith and hope in the Father and in him. He tells them whither and wherefore he is going, and promises to come again to receive them to himself.

—— 4, 5. Jesus having said that they knew whither he was going, and the way; Thomas declares they are ignorant of both.

—— 6, 7. Jesus explains that he is himself the Way, the Truth, and the Life; and says that in knowing him, they know the Father.

—— 8—11. In reply to Philip, Jesus shews how the Father may be seen. Both the words and the works of the Son are of the Father. Jesus' works give sufficient evidence of his oneness with the Father.

—— 12—14. The privileges about to be bestowed on those that believe in Jesus and pray in his name.

—— 15—17. Jesus tells how his disciples are to shew that they love him; and how they may have (from the Father through him) the communion of the Comforter, the Spirit of truth.

—— 18, 19. Jesus promises that he himself will come again to his faithful disciples; and that although he must soon be removed from the view of the world, they will see him, and will at length through him be given resurrection life.

—— 20. He describes their intimate union with the Father through him. They have *illumination*, the knowledge of the Son as being in the Father; and *justification*, as being in Christ; and *sanctification*, Christ being in them.

Jno. xiv. 21. Jesus shews that love to him is to be known by having, and also keeping, his commandments. The disciple who thus loves the Son will be loved of the Father, and will be given the revelation of Jesus Christ.

—— 22—24. In answer to Judas, not Iscariot, Jesus shews how he will manifest himself to his disciples and not to the world. The Father and the Son will come and make their abode with him who keepeth the words of Jesus.

—— 25, 26. The Holy Ghost is promised to teach them, and bring all these sayings to remembrance.

—— 27. Jesus leaves peace with his disciples; his peace, freely bestowed; and not after the manner of the world. They are to be neither troubled nor afraid.

—— 28, 29. He intimates to them that true love to him should make them rejoice in his departure to be with the Father.

—— 30. He will not hereafter talk much with them; must gird himself for the grand conflict with the prince of the world.

—— 31. The work to which he now addresses himself, he does in manifesting his love to the Father, and in obedience to his commandment, '*Arise, let us go hence.*'

JOHN xiv. [xiii. 38, p. 375.]

1 Let not your heart be troubled: ye believe in God, believe also in me 2 In my Father's house are many mansions: if *it were* not so, I would have told you. I go to- 3 prepare a place for you. And if I go and prepare a place for you, I will come ἔρχομαι

SCRIPTURE ILLUSTRATIONS.

Jno. xiv. 1. *Let not your heart be troubled*—Jesus had shewn his disciples, that the most trusted among them would betray him, ch. xiii. 21—30, pp. 370—...2. *supra*—that the boldest of them would deny him, ver. 37, 38, p. 374, *supra*—but although deprived of all occasion of glorying in the creature, they had still, according to the terms of the new covenant, an assured ground of confidence, Je. xxxi. 33, 34 (*see* on Mt. xxvi 28, '*new testament*,' p 378); Rom. iii. 19—28.

believe in God—Ps. xlvi. 1, 'God is our refuge and strength, a very present help in trouble.'—2 Co. i. 9, 'We had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:

believe also in me—Ps. ii. 12, 'Kiss the Son . . . . Blessed *are* all they that put their trust in him.'—He. ii. 17, 'A merciful and faithful High Priest in things *pertaining* to God, to make reconciliation for the sins of the people.'

2. *In my Father's house*—2 Co. v. 1, 2, 'We have a building of God, an house not made with hands, eternal in the heavens. . . . Our house which is from heaven:'—Abraham, He. xi. 10, 'looked for a city which hath foundations, whose builder and maker *is* God,'—It is called, xii. 22, 'the city of the living God, the heavenly Jerusalem,'—and, 1 Pe. i. 4, 'an inheritance . . . reserved in heaven'—Rev. iii 12, 'New Jerusalem, which cometh down out of heaven from my God:'—*comp* He. xi. 16, 'But now they desire a better *country*, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city'—Eph. ii. 19, 'Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;'—*see* its amplitude and glory, Rev. xxi. 2—27.

many—Lu. xiv. 22, § 67, p. 184, 'And yet there is room.'

mansions—abidings—2 Co. iv. 18, 'For the things which are seen *are* temporal; but the things which are not seen *are* eternal.

if . . . . not, &c.—2 Pe. i. 16, 'We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord,' &c.

I go to prepare, &c.—He ix. 24, 'For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us:'

3. *I will come again*—*see* Lu. xix. 12, § 80, p. 243; Ac. i. 11, § 98; 1 Th. iv. 13—...8.

NOTES.

Jno. xiv. 1. *Be troubled.* ταρασσέσθω. 'Be not so troubled as to be put into a hurry and confusion, like the troubled sea. Be not ruffled and discomposed.'

Ye believe in God, believe also in me. 'Place your confidence in God, and in me as the Mediator between God and man.'

2. *In my Father's house, &c.* The words imply a *participation* in those mansions of bliss which our Lord himself was going to occupy, and to which he would lead the way to all his disciples.

I go to prepare a place for you. By his *going* is meant his death and ascent to heaven. The figure here is taken from one who is on a journey, who goes before his companions to provide a place to lodge in, and to make preparations for their entertainment.

PRACTICAL REFLECTIONS.

Jno. xiv. 1 As we desire to enjoy peace, and to have strength for resisting temptation, let us comply with our Saviour's kind invitation, and repose our confidence in God, in the Father and the Son.

[Our Lord would not have us indulge in vain expectations; He would have us not only to build upon the true Foundation, but to build upon that foundation nothing but truth.]—*See margin*, next page.

to leave the place where they were: ἀναίρεσθε, ἄγωμεν ἐντεῦθεν, though it may not amount to a command actually to set out, cannot imply less than that the time for setting out was at hand.—*Grot.*, Vol. III. Diss. xlii. p. 196.

SURELY IT IS NOT TOO MUCH TO EXPECT THAT WE ON EARTH PREPARE FOR THAT WHICH OUR LORD IS PREPARING FOR US IN HEAVEN!

DO WE INDEED ACT AS IF OUR FAITH, OUR HOPE, AND LOVE, WERE FIXED ON THINGS ABOVE — WERE CENTRED IN CHRIST?

JOHN xiv. 3—9.

again, and receive παραλήψομαι you unto myself; that where I am, *there* ye may-be
4 also. And whither I go ye-know, and the way ye-know. 5, Thomas saith unto-him,
6 Lord, we-know not whither thou-goest; and how can-we know the way? Jesus saith
unto-him, I am the way, and the truth, and the life: no-man cometh unto the Father, but
7 by me. If ye-had-known me, ye-should-have-known my Father also: and from
8 henceforth ye-know him, and have-seen him. Philip saith unto-him, Lord, shew us the
9 Father, and it-sufficeth us. Jesus saith unto-him, Have-I-been so-long time with you,
and-yet hast-thou-not-known me, Philip? he that-hath-seen me hath-seen the Father;

SCRIPTURE ILLUSTRATIONS.

Jno. xiv. 3. *that where I am*—ch. xii. 26, § 82, p. 267, 'Where I am, there shall also my servant be:'—1 Th. iv. 17, 'And so shall we ever be with the Lord.'

4. *whither I go ye know*—He had often discoursed to them of the kingdom, and to some of them given a sight of 'the Son of man coming in his kingdom,' Mt. xvi. 27, 28, § 50, p. 43; xvii. 1—5, § 51, p. 51, &c.

and the way ye know—It had been told them, both before the Transfiguration and after, Mt. xvi. 21, § 50, p. 40; xvii. 22, 3, § 52, p. 70—And the 'decease' which he should accomplish at Jerusalem,' had been the theme of Moses and Elias, while appearing with him in glory, Lu. ix. 30, 1, § 51, p. 53.

6. *I am the way*—We have entrance 'into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us,' &c., He. x. 19, 20.

and the truth—The ark of the testimony was a figure of him who could truly say, Ps. xl 7, 8, 'In the volume of the book *it is* written of me, I delight to do thy will, O my God: yea, thy law *is* within my heart.'—He. x. 5—10—Ac. x. 43, 'To him give all the prophets witness,' &c.

and the life—*see* the description of the living creatures, Eze. i., x.; Rev. iv.—1 Jno. i. 2, 'The life was manifested, and we have seen *it*,' &c.—v. 12, 'He that hath the Son hath life;'—Ga. ii. 20, 'Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.'—Ph. iii. 21, 'Who shall change our vile body, that it may be fashioned like unto his glorious body,'

cometh unto the Father, &c.—The high priest bare the children of Israel on his heart, and upon his shoulders before the Lord, Ex. xxviii. 12, 29—1 Ti. ii. 5, 'There *is* one God, and one mediator between God and men, the man Christ Jesus;'—He iv. 14, 5, 'Seeing then that we have a great High Priest, . . . Jesus the Son of God, . . . 16, let us therefore come boldly unto the throne of grace, that we may obtain mercy,' &c.—Ac. iv. 12, 'Neither is there salvation in any other:'

7. *If ye had known, &c.*—same said to the Jews, ch. viii. 19, § 55, p. 101.

from henceforth, &c.—2 Co. v. 16—9, 'Wherefore henceforth,' &c.—*see on* ver. 11, next page.

8. *shew us the Father, &c.* — Philip may not have understood what Jesus had before said, Jno. xii. 45, § 85, p. 311, 'He that seeth me seeth him that sent me.'

9. *so long time with you, &c.*—Philip had been one of the first called, ch. i. 43, § 10, p. 72, and had, in the case of Nathanael, then been given evidence of the omniscience of his Master, with the omniscient and heart-searching God, ver. 45—51, *ib.*

he that hath seen me, &c.—*see on* ver. 8—2 Co. iv. 4, 'Christ, who is the image of God,'—Col. i. 15, 'the image of the invisible God,'—He. i. 3, 'the express image of his person,'—1 Jno. i. 1, 3, § 7, p. 48, 'No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

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[Jno. xiv. 6. *I am the way, and the truth, and the life, &c.*—' The way that leads to the Father. Jesus Christ is our *way* to the Father and to heaven, in his *person*, as God manifest in the flesh; in his *office*, as our Mediator with God, introducing us to the Holiest by "a new and living way;" in his *example*, as our great High Priest for ever; who, by his perfect obedience and atoning sacrifice, hath made propitiation for the sins of the whole world; in his *intercession*, as our Advocate with the Father, who hath given us access with confidence to the throne of grace; lastly, he is our way, as being our great *Moral Teacher* and *Perfect Exemplar*, being "the great Shepherd of the sheep, "leaving us an example that we should follow his steps," and preceding us in a way open to all, plain and even secure; pleasant, and terminating in everlasting bliss.']

'He is the *truth*, both in his essence and attributes, as being one with the Father (who "is truth"); he is the *fountain* of all truth, the *complement* of all truth (being the substance of all the types and figures of the Old Testament), having all the characters of truth. As such, he is our great *Prophet*, pointing out by his word, which "is truth," the way which leadeth unto everlasting life.

'Finally, he is the *life*, as being (what he elsewhere testifies of himself) "*the resurrection and the life*;" through whom alone any one cometh unto the Father in acceptance and salvation, and through whose life-giving Spirit the dead in trespasses and sins are so quickened as to believe in him as the *truth*, and to come unto him as the *way*, and thus to finally experience him as the *life*.'—*Bloomf.*

No man cometh unto the Father. By any other doctrine, by any other merit, or by any other intercession than mine.

7. *Ye should have known my Father also.* A correct knowledge of the character and work of Christ is the same as a correct knowledge of the counsels and plans of God.

From henceforth. From this time. From my death and resurrection you shall understand the plans and counsels of God.

Ye know him. You shall have just views of his plans and designs.

Have seen him. That is, had seen Jesus Christ, his *image*, and the *brightness of his glory*, He. i. 3, which was *the same* as having seen the Father, ver. 9.

9. *Hast thou not known me.* Meaning, hast thou not known who I am, and what is my true character?

He that hath seen me, &c. 'He who hath seen me hath [in effect] seen the Father;' of whom Christ

PRACTICAL REFLECTIONS.

Jno. xiv. 3. As truly as our Lord hath gone and for us entered within the vail, so truly will he come again in the same manner as he went.—*See margin.*

4 *ver.* Let us indeed prize highly the knowledge of Christ: in knowing the Son we know the Father, and the way whereby he can be approached with acceptance.

5 *ver.* It is better, like Thomas, to confess our deficiency of knowledge, and have it supplied, than to remain in pride and ignorance.

[6 *ver.* Christ is not only our Mediator, but the ground and WAY of our reconciliation with God: He is not only our Prophet, but the TRUTH testified to by all the prophets: He is not only our King, but the LIFE whereby we live unto Him here in grace and hereafter in glory. It is as acknowledging Christ to be our Priest, Prophet, and King, that we approach the Father with acceptance.]

[7 *ver.* As it is only in Christ that the Father can be known, so certainly He is known by the true disciple of Christ. No other knowledge sufficeth, but the knowledge of Christ is sufficient.]

[8—10 *ver.* Let us prize above all things the revelation of God in Christ. He who seeth the Son seeth

JOHN xiv. 10—.5.

10 and how sayest thou *then*, Shew us the Father? Believest-thou not that I am in the Father, and the Father in me? the words that I speak unto-you I-speak not of myself:
11 but the Father that dwelleth in me, he doeth the works. Believe me that I *am* in the
12 Father, and the Father in me: or else believe me for the very works'-sake. Verily, verily, I-say unto you, He that-believeth on me, the works that I do shall-he-do-also;
13 and greater *works* than-these shall-he-do; because I go unto my Father. And whatsoever ye-shall-ask in my name, that will-I-do, that the Father may-be-glorified in the
14 Son. If ye-shall-ask any-thing in my name, I will-do *it*. 15, If ye-love me, keep my

SCRIPTURE ILLUSTRATIONS.

Jno. xiv. 10. *Believest thou not, &c.*—*see* ch. x. 38, § 56, p. 123; xvii. 21, *infra*, p. 403.

I . . in the Father— He is 'Alpha and Omega,' Rev. i. 8, 11—Isa. xlv. 21, 'a just God and a Saviour;' —25, 'in the LORD shall all the seed of Israel be justified, and shall glory.'

I speak not of myself—*see* ch. vii. 16, § 55, p. 91.

11. *and the Father in me*—2 Co. v. 19, 'God was in Christ, reconciling the world unto himself,'—He. i. 1, 2, 'God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by *his* Son,' &c.

works' sake — ch. v. 19, § 23, p. 177, 'What things soever he [the Father] doeth, these also doeth the Son likewise.'—*See also* ver. 36, § *ib.*, p. 179.

12. *He that believeth, &c.*—Mk. xvi. 17—20, § 98, 'And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;' &c.

greater . . . . than these—so to Nathanael, ch. i. 50, 51, § 10, p. 73, 'Thou shalt see greater things than these. . . . . Hereafter ye shall see heaven open,' &c.

13. *ask in my name, &c.*—ver. 26, *infra*, 'The Holy Ghost, whom the Father will send in my name,'—

Rom. viii. 26, 27, 'For we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us,' &c.—Jude, ver. 20, 21, 'But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God,'—*see on* ver. 14, 6, *infra*.

that will I do—Ph. iv. 13, 'I can do all things through Christ which strengtheneth me.'—2 Pe. i. 3—8, 'According as his divine power hath given unto us all things,' &c.

glorified in the Son—1 Pe. iv. 11, 'that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.'—*See* Jno. xv. 7, 8, *infra*, p. 388.

14. *If ye, &c.*—Our wills must be brought into conformity to the will of God, so that we shall ourselves ask that which we know is the mind of the Spirit, Eph. vi. 18; Ja. iv. 3; 1 Jno. v. 14, 15.

15. *If ye love me, keep, &c.*—1 Jno. ii. 3—5, 'Hereby we do know that we know him, if we keep his commandments. . . . Whoso keepeth his word, in him verily is the love of God perfected:'—iii. 24, 'He that keepeth his commandments dwelleth in him,'—v. 3, 'This is the love of God, that we keep,' &c.—2 Jno. ver. 6, 'This is love, that we walk after his commandments.'

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was the image by his doctrines and perfections. He who saw Jesus living, acting, and dying, *saw*, in fact, the Father.'—*Tittman*.

['"Thus (observes Dr. Fye Smith) the oneness assumed is shewn to be both that of moral excellences, and that of efficient operation. In each respect whosoever had seen or known the Son, had so seen or known the Father. The doctrines taught, the miracles performed, the spiritual excellences and glory displayed by the Son, are identically those of the Father. In short, the *perfections* were the perfections of the Son." The inference to be drawn from all this is (as Lampe, Tittman, and Smith have shewn), that where there is such perfect oneness of attributes, there must be a oneness also of *nature* in the Father and the Son.'—*Bloomf.*]

[Jno. xiv. 10. *Believest thou not, &c.* 'Here our Lord means to ask whether Philip did not yet believe the essential union and mutual indwelling of the Father and the Son, and of the Godhead in his human nature. He had frequently spoken to them on this subject; and his words were not "of himself," as distinct from the Father; and therefore they ought to have been more regarded, especially as the Father, dwelling in and working by him, had borne witness to him by so many stupendous miracles.'—*Scott.*]

He doeth the works. We are not only *one* in *nature*, but *one* also in *operation*.

11. *For the very works' sake.* Intending not merely the miracles themselves, but his sovereign godlike way of performing them.

12. *Greater* works *than these shall he do, &c.* The works which he had wrought were chiefly miracles of mercy upon the bodies of men; but those which through the instrumentality of his disciples he was to accomplish subsequent to his ascension, were much more important and permanent in their effects, being miracles of mercy upon the souls of multitudes for their everlasting salvation. The giving sight to the blind, hearing to the deaf, and even the raising of the dead to life, were but as it were shadows of the spiritual blessing, bestowed upon men, through the powerful application, by the Holy Ghost, of the truth respecting Christ crucified, as proclaimed by those that believe in his name.

Because I go unto my Father. These words should be read in connection with the next verse.

13. *Whatsoever ye shall ask.* This promise referred particularly to the apostles, in their work of spreading the gospel. It is, however, true of all Christians, if what they ask is in *faith*, and according to the *will* of God, Ja. i. 6; 1 Jno. v. 14.

In my name. This is equivalent to saying *on my account*, or *for my sake*. If a man who has money in a bank authorizes us to draw it, we are said to do it in his name. If a son authorises us to apply to his father for aid because we are his friends, we do it in the name of the son, and the favour will be bestowed on us from the regard the parent has to his son, and through him to all the friends of his son.

That will I do. He therefore must be one in will and power with the Father.

That the Father may be glorified in the Son. *See on* ch. xiii. 31, p. 373.

15. *If ye love me, keep my commandments.* Immediately after faith he exhorts to love and good

PRACTICAL REFLECTIONS.

the Father; the words of the Father are spoken by the Son; and the works of the Son are wrought by the Father.]

Jno. xiv. 11. The God of creation and providence is the Author of our redemption; and the Author of our redemption is the God of creation and providence. Let us look to see Christ in God, and God as manifested in the Son.

[Christ, in requiring us to believe in himself as being one with the Father, does this upon reasonable grounds—He produces abundant evidence of being what he declares himself to be.]

12 *ver.* The miracles which Christ wrought when upon earth, were generally for the relief of the bodies of men; but those which he wrought after his ascension, were miracles of mercy upon the souls of multitudes. May we be the happy instruments of working these greater works.

[13 *ver.* It is the Spirit of Christ that in us prays, according to the will of God, and it is Christ that puts forth power in answer to prayer. In all our prayers and actings, let our object be that the Father may be glorified in the Son.]

14 *ver.* May we know the power of the name of Jesus, who saves his people from their sins.

15 *ver.* Would we shew our love to the Saviour?

JOHN xiv. 16—9.

16 commandments. And I will-pray ἐρωτησω the Father, and he-shall-give you another
17 Comforter Παρακλητον, that he-may-abide with you for ever εις τον αἰωνα; even the Spirit of truth της ἀληθειας; whom the world can not receive, because it-seeth him not, neither knoweth him: but ye know him; for he-dwelleth with you παρ' ὑμιν, and
18 shall-be in you. I-will-not-leave you comfortless ὀρφανους: I-will-come ἐρχομαι to
19 you. Yet a-little-while, and the world seeth θεωρει me no more; but ye see me:

SCRIPTURE ILLUSTRATIONS.

Jno. xiv. 16. *And I will pray, &c.—see on* ver. 13—Tit. iii. 5, 6. 'The washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour;'—Eph. ii. 18, 'For through him we both have access by one Spirit unto the Father.'

Comforter—see ver. 26, *infra*, p. 384; xv. 26, p. 391; xvi. 7, p. 393—The same Greek word is translated 'advocate,' 1 Jno. ii. 1—Jesus, the Son of God, who 'is passed into the heavens,' Heb. iv. 14, is our advocate or intercessor; and the Holy Ghost also is another advocate, for 'the Spirit itself maketh intercession for us,' Rom. viii. 26.

17. *the Spirit of truth*—Jesus had declared himself to be 'the Truth,' ver. 6, *supra*—and here 'another Comforter,' given of the Father, at the intercession of the Son, ver. 16, is declared to be, ver. 17, 'the Spirit of truth;'—*so also* xv. 26, *infra*, p. 391; xvi. 13, p. 394.

ye know him, &c.—He had before said the same of the Father, ver. 7, *supra*; and had shewn that this was as seeing the Father in the Son, ver. 9—11—What was thus said of the Father, he now shews may be equally said of the Holy Ghost, who then dwelt *with* them in Jesus, and after whose removal was to be *in* them, so as to enable them to enjoy the fellowship of the Father and the Son—*see on* ver. 25, 6, *infra*, p. 384.

The union of which our Lord here speaks, and in ch. xv. 1—7; xvii. 21—3, 6, as subsisting between himself and his disciples, is the same union as that which St. Paul repeatedly declares to subsist between Christ as the head, and believers as the members of his church.—*See* Rom. xii. 4, 5; 1 Co. vi. 15; xii. 12, 25—7; Eph. iv. 12—6; v. 29, 30, 2.

18. *comfortless*—Gr. 'orphans'—Ps. ciii. 13, 'Like as a father pitieth *his* children,' &c.—Mt. vi. 32, § 19, pp 135, 6, 'Your heavenly Father knoweth,' &c.—2 Co. vi. 18, 'And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.'

I will come to you—see the coming of the Lord described—in its aspect toward the righteous, 1 Th. iv. 13—8—toward the wicked, 2 Th. i. 7—9.

19. *Yet a little while, &c.*—ch. xiii. 33, *supra*, p. 374, 'Yet . . . . I am with you.'—*See* xvi. 16, *infra*, p. 396.

seeth me no more, &c.—Jesus, after his resurrection, was shewn openly, Ac. x. 41, 'Not to all the people, but unto witnesses chosen before of God,'

but ye see me—Those who saw in Jesus the promised Messiah, were given to see still further evidence to the truth, Ac. i. 3, 'He shewed himself alive after his passion by many infallible proofs,'—Mt. xiii. 12, § 32, p. 245, 'For whosoever hath, to him shall be given, and he shall have more abundance:'

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works. The evidence which we have that a child loves its parents, is when that child is willing, without hesitation, gainsaying, or murmuring, to do *all* that the parent requires him to do.

Jno. xiv. 16. *I will pray the Father.* This refers to his intercession after his death, and his ascension to heaven: through Christ, as *mediator* between God and man, all blessings of grace and glory are bestowed on believers.

[*Another Comforter.* 'The word παράκλητος signifies not only a *comforter*, but also an *advocate*, a *defender* of a cause, a *counsellor*, *patron*, *mediator*. Christ is thus termed, 1 Jno. ii. 1, where the common translation renders the word *advocate*. Christ is thus called, because he is represented as *transacting* the *concerns* of our souls with God; and for this cause, he tells us, he goes unto the Father, ver. 12, p. 382. The Holy Spirit is thus called, because he transacts the cause of God and Christ with us, *explains* to us the nature and importance of the great atonement, shews the necessity of it, *counsels* us to receive it, *instructs* us how to lay hold on it, *vindicates* our claim to it, and makes *intercessions* in us with unutterable groanings. As Christ acted with his disciples while he sojourned with them, so the Holy Ghost acts with those who believe in his name.'—*A. C.*]

That he may abide with you for ever. With you and your followers in faith, who believe in your word, to the end of the world.

17. *The world.* ὁ κοσμος. Meaning the carnal, corrupt, and worldly-minded part of it. So 1 Co. ii. 14, ψυχικὸς ἄνθρωπος.

[*Can not receive.* οὐ δύναται λαβεῖν, i.e., 'cannot bring themselves to receive it;' since they only 'mind earthly things,' they neither understand nor care about those heavenly gifts. And thus it happens, as is just afterwards said, that they have neither any perception nor any knowledge of the thing.]

Neither knoweth him. To *know* in the scriptures often means more than the act of the mind in simply *understanding* a thing. It denotes *every act of emotion* of the mind that is requisite in receiving the proper *impression* of a truth.

He dwelleth with you, &c. When our Lord was upon earth, the Holy Ghost dwelt *with* the disciples; all the gifts and graces of the Spirit being manifested in Him, in whom '*dwelleth all the fulness of the Godhead bodily*'; but the Comforter was hereafter to have a more intimate fellowship with them, he was to be *in* them.

[18. *I will not leave you comfortless.* Literally, *orphans*. The original word, ὀρφανός, is by some derived from ὀρφος, *obscure*, *dark*; because, says *Minter*, an *orphan* (one deprived of father and mother) is little esteemed, is neglected, and obliged to remain about in obscurity and darkness. Others derive it from the Hebrew חָרַף *charaph*, to *strip*, or *make bare*, *despoil*, because such a child is *destitute* of *comfort*, *direction*, and *support*, and is a *prey* to *misery* and *disease*, to *sin* and to *death*.]

'The disciples of a particular teacher among the Hebrews called him *father*; his *scholars* were called children, and on his death were considered *orphans*.'

PRACTICAL REFLECTIONS.

Let us manifest the same by keeping his commandments, which direct us to love one another, do good to those that are opposed to us, and shew kindness unto all.

[Jno. xiv. 15, 6. Although our obedience does not merit the intercession of Christ, the favour of the Father, and the fellowship of the Spirit, yet we may not expect to enjoy these except as keeping Christ's commandments. Should we lose the enjoyment of communion with God by his Spirit, let us rather suspect our own unfaithfulness, than suppose the Lord has failed to fulfil his promise, that the Comforter would abide with the disciples for ever.]

[17 *ver.* We may not go to the world to get a knowledge of spiritual things: the world is neither by perception nor by consciousness qualified to judge: but the disciples of Jesus should know the way of the Spirit, *first*, by having seen his manifestations in our great Exemplar the Son of God; and, *secondly*, by their having experience of his operations in themselves.]

[18 *ver.* The disciples of Jesus need not feel as those that are altogether bereaved of him whom they love. It is true they desire to behold him in glory; but even now they have communion with him in thought and affection; they can also be given his counsel and his help in every time of need. He is ever near, yea, around and within them.]

WE MUST OURSELVES BE TRUTHFUL IF WE WOULD ENJOY COMMUNION WITH THE SPIRIT OF TRUTH.

LET US SEE IN THE RESURRECTION OF CHRIST THE ASSURED PLEDGE OF OUR OWN.

JOHN xiv. 20—5.

20 because I live, ye shall-live also. At that day ye shall-know that I *am* in my Father,
21 and ye in me, and-I in you. He that-hath my commandments, and keep'th them, he
it-is that loveth me: and he that-loveth me shall-be-loved of my Father, and I will-love
22 him, and will-manifest *ἐμαυτὸν* myself to-him. Judas saith unto-him, not Iscariot,
Lord, how is-it *τι γεγονεν* that thou-wilt manifest thyself unto-us, and not unto-the
23 world? Jesus answered and said unto-him, If a-man love me, he-will-keep my words:
and my Father will-love him, and we-will-come unto him, and make *our* abode with
24 *μονην παρ'* him. He that-loveth me not keepeth not my sayings: and the word which
25 ye-hear is not mine, but the-Father's which-sent me. These-things have-I-spoken unto-

SCRIPTURE ILLUSTRATIONS.

Jno. xiv. 19. *because I live, &c.*—*see* the prayer for resurrection life, Eph. i. 15—23; Col. ii. 12. 'Ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.'—iii. 1—4, 'If ye then be risen with Christ,' &c.—1 Co. xv. 20. 1, 'But now is Christ risen from the dead, *and* become the firstfruits of them that slept. For since by man *came* death, by man *came* also the resurrection of the dead.'

20. *At that day, &c.* — After the Spirit of life in Christ Jesus had come upon the disciples, they knew more fully the import of what he here taught them respecting his illuminating grace — *see* Ac. ii., iii., iv., &c., and the epistles throughout.

that I am in my Father—*see* on this grace of illumination, ver. 20—5 — and his justifying grace, '*ye in me*,' 27—31 — and his sanctifying grace, '*and I in you*,' xv. 1—10, *infra*, p. 367.

21. *hath . . . . and keepeth, &c.*—Rev. i. 3, 'Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand.'

will manifest myself to him—This was shewn when, to the disciple whom Jesus loved, ch. xxi. 20—4, § 97, he did manifest himself as described, Rev. i. 1, 2, 9—18, &c.—*see also* the manifestation to Daniel, x. 11, 'A man greatly beloved,'

22. *Judas*—Lu. vi. 16, § 27, p. 207, '*the brother* of James,'—the *son* of Alphæus. Mk. iii. 18, *ib.*—He is called, Mt. x. 3, *ib.*, 'Lebbæus, whose surname was Thaddæus;'—Unlike Judas Iscariot, who cared more for his bag, and what was put therein, than for his Lord's manifesting himself to him, this Judas was peculiarly earnest in contending for the truth respecting his Lord, Jude, ver. 3—The epistle to the Hebrews, from the very commencement, dwells most emphatically upon the manifestation of the Father in the Son—*see* ch. i., &c.

23. *will keep my words*—He. ii. 1, 'Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip.'

abode with him—*see* 1 Co. iii. 16, 'Ye are the temple of God,'—vi. 19, 'Your body is the temple of the Holy Ghost'—2 Co. vi. 16, 'Ye are the temple of the living God:'—*and see* Jno. vi. 56, § 43, p. 332—*see also* Rom. viii. 11; Eph. ii. 22—He. xiii. 5, 'I will never leave thee, nor forsake thee.'—Rev. iii. 20, 'If any man hear,' &c.

24. *loveth me not*—*see* the character of those who were prone to forget what had been taught them of God, Jude, ver. 4—19.

and the word—*see on* ver. 10, *supra*, p. 382.

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Jno. xiv. 19. *Because I live.* As surely as I shall rise from the dead, so shall ye. My resurrection shall be the *proof* and *pledge* of yours. And *because I live* a life of *intercession* for you at the right hand of God, ye shall *live* a life of *grace* and *peace* here, and a life of *glory* hereafter.

20. *That I am in my Father.* After my resurrection, ye will be more fully convinced of this important truth, that *I and the Father are one*; for I shall live in you by the energy of my Spirit, and ye will live in me by faith.

18—20. These verses may be paraphrased thus:—And though I am going from you by death, I will not leave you friendless and forlorn, but will pay you repeated visits after my resurrection, and return, by my Spirit, after my ascension, to your unspeakable comfort and advantage. Shortly those men who hate and reject me, shall see me no more on earth, but ye will see me alive after my passion; and because I am the living God, and shall rise again to an immortal life in my manhood, and live in heaven as the head of my mystical body, ye will, in union to my person, in fellowship with me, and by virtue derived from me, live spiritually, in a state of justification, sanctification, and consolation, in this world, and of glorification in the next. And when I have risen from the dead as a triumphant conqueror over sin and Satan, death and hell, and have poured out my Spirit upon you, ye will begin more clearly to understand that I am essentially one with the Father, and that ye are spiritually united to me, as the source of your life.

21. *He that hath, &c.* This intimate union is further manifested by these facts:—1st. That true love to Jesus will produce obedience.—*See* ver. 15. 2nd. That those who love *him* shall be loved of the *Father*, shewing the union between the Father and the Son. 3rd. That Jesus also will love them, evincing still the same union. Religion is love. And the love of one holy being or object is the love of all. The kingdom of God is one. His people, though called by different names, are one. They are united to each other, and to God; and the bond which unites the whole kingdom is one, is love.—*See on* ver. 15.

22. *How is it that, &c.* The sense of this question is, 'What has happened, that thou art about to manifest thyself unto us only, and not, as we expected, to the world?' The expression, '*How is it,*' is used here much in the same sense as in Lu. ii. 49, § 6, p. 41, and has no reference to the *manner* in which Christ would manifest himself.

23. *We will come, &c.* This is a figurative expression.—*Comp.* Rev. iii. 20. In several places of scripture, God the Father and Christ are said to dwell by the Holy Spirit in those who are united to them by faith and love.—*See* Script. Illus.

24. *The word which ye hear, &c.* *See on* ch. vii. 16, § 55, p. 91.

PRACTICAL REFLECTIONS.

[Jno. xiv. 21. Let us prize the blessing of *illumination*, or the knowledge of Christ in God; and equally our being in Him for *justification*; and his being in us for *sanctification*.)

[May the true evidences of sanctification be found in us; our possessing the knowledge of what Christ has commanded, and therewith a joyful performance of that which we know to be his will. In this way let us open our hearts freely to Christ, if we would in truth obtain a knowledge of Him, without a practical knowledge of whom all other knowledge is unavailing.] — 22 *ver. See margin.*

[23 *ver. See margin.* It is to those who keep the words of Christ that He hath promised to make himself known. He makes no promise of any material presence in the sacrament, as many of those who neglect his words do feign. The presence of Christ is not to be fixed here or there by the hands of man. It may at all times and in all places be enjoyed by the believer, who is himself an abode for the Father and the Son—a living temple of the living God.]

[24 *ver.* He that manifests a disregard of the word of Christ, need not pretend to be a lover of his person. He may be enamoured with some image of his own creation, but he does not love the Saviour, else he would keep his word, which is the word of God.]

JOHN xiv. 26—9.

26 you, being-*yet*-present with μενων παρ' you. But the Comforter, *which is* the Holy
Ghost, whom the Father will-send in my name, he shall-teach you all things, and
27 bring-all-things-to-your-remembrance, whatsoever I-have-said unto-you. Peace I-leave
with-you, my peace I-give unto-you: not as the world giveth, give I unto-you. Let-
28 not your heart-be-troubled, neither let-it-be-afraid δειλιατω. Ye-have-heard how I said
unto-you, I-go-away, and come *again* unto you. If-ye-loved me, ye-would-rejoice,
29 because I-said, I-go unto the Father: for my Father is greater than-I. And now I-

SCRIPTURE ILLUSTRATIONS.

Jno. xiv. 25. *being yet present with you*—in his body as man, as in ch. xiii. 33, *supra*, p. 373—and on account of which he could say of the Spirit, xiv. 17, 'He dwelleth with you,'

26. *the Comforter—see before*, ver. 16, 7, *supra*.

the Holy Ghost, &c.—Here the doctrine of the Trinity, the foundation truth of the New Testament revelation, is again presented as in ver. 16, *supra*, p. 383.

teach you all things—1 Co. ii. 10—6, 'God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. 11, For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. 12, Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. 13, Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. 14, But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned. 15, But he that is spiritual judgeth all things, yet he himself is judged of no man. 16, For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.'—*See* Jno. xvi. 13, *infra*; 1 Jno. ii. 20—7.

your remembrance—Not only was the Spirit to guide the apostles in their expository epistles, as in that to the Hebrews, and those of James and Peter—He was also to superintend their labours in the giving of the gospels, which were written either by or under the direction of the apostles, ch. xv. 26, 27, p. 391; Lu. i. 1, 2, § 1, p. 1—It is also by the help of the Spirit that men are enabled to unders-and the scriptures aright, so as rightly to apply them; and the Spirit is given in seasonable remembrance, so as to compare spiritual things with spiritual, 1 Co. ii. 13—6—*see above*.

27. *Peace, &c.*—Rom. v. 1, 'Being justified by faith, we have peace with God through our Lord Jesus Christ:'

my peace—It is his; he hath dearly purchased it—Col. i. 20, 'having made peace through the blood of his cross,'

I give unto you—Eph. ii. 8, 'By grace are ye saved through faith; and that not of yourselves: *it* is the *gift* of God:'

28. *I go away, &c.—see on* ver. 2—4, *supra*, p. 380.

I go unto the Father—see on ver. 5—14, *supra*, p. 381.

greater than I—He was one with the Father in glory, but he had made himself of no reputation, that he might lift man up to sit with him on his throne, Eph. ii. 5, 6; Ph. ii. 6—11—When he ascended on high, he went to enjoy the glory he had with the Father, Jno. xvii. 5, *infra*, p. 399, 'before the world was.'

NOTES.

Jno. xiv. 26. *But the Comforter, &c.* 'The connection with ver. 25 is as follows: "But since of the things which I have spoken unto you, during my presence with you, some are imperfectly understood, and soon will be forgotten by you, the Comforter, &c."'—*Lonsdale and Hale.—And see on* ver. 16, p. 383.

This was a full promise that they should be inspired, and that in recording the truths necessary for our edification, they should be under the infallible guidance of the Holy Ghost.

In my name. For my sake, and in my place—*Comp.* ver. 13, 6, pp. 382, 3.

[*He shall teach, &c.* The language in which the Holy Ghost is spoken of here, and in ch. xv. 26; xvi. 7—15, plainly points him out as a Person distinct from the Father and the Son; while the offices ascribed to him in these passages no less plainly point him out as God.]

27. *Peace I leave with you.* Christ here speaks of himself as the giver of that peace which, in other places of scripture, is spoken of as coming from God. —*See* Is. xxvi. 3; Ph. iv. 7; Col. iii. 15.

['Here we have not (what some have supposed) a mere form of farewell, but a solemn and affecting valediction and benediction, as of one about to part with his friends, and therefore leaving behind him his blessing as a *bequest*. Ἐγκ ἀφίημι, *I leave*, may have the sense to *bequeath*; and so we use the word to *leave*. Ἀφίημι, *I give*, is well added after ἀφίημι; the two terms being usually conjoined in the wording of a will.

'The full import here of *εἰρήνη, peace*, is (as Lampe shews at large) peace with *God*, Ph. iv. 7, peace of *conscience*.'—*Bloomf.*]

Not as the world giveth. The salutations and benedictions of the world are generally matters of custom and polite ceremony, given without *desire* or *design*. To his followers Jesus gives peace, *procures* it, *preserves* it, and *establishes* it. He is the *author*, *prince*, *promoter*, and *keeper* of peace.

[28. *If ye loved me.* 'The sense is, "*If ye loved me*" as ye ought, ye would not, from a regard to your own loss, grieve at my departure, but "*would rejoice*" on my account, because, as I have said, I am going to my Father; for my Father, who is in heaven, is greater than I am, as long as I remain among you upon earth; and it is to the participation of this greatness that I am now about to return.'—*See* ch. xvii. 5, p. 399. Christ here speaks of himself as inferior to the Father, with reference to the nature which he took upon himself when he became man. When he spoke of himself with reference to his Divine nature, he asserted his equality and unity with the Father.—*See* ch. v. 18, § 23, p. 177; x. 30—6, § 56, p. 122; *also* i. 1—3, 14, § 7, pp. 46, 8; Ph. ii. 5—8.' —*Lonsdale and Hale.*]

PRACTICAL REFLECTIONS.

Jno. xiv. 26. By an infallible aid were the apostles led into the knowledge of all they were to communicate to us in their epistles; by the same assistance they were enabled truly to record the sayings of Christ when upon earth as has been done in the gospels.

[27 *ver.* May we, as having the word of God dwelling in us richly in all wisdom, know also by experience that PEACE which is the bequest of our blessed Redeemer.]

Unlike the world, Jesus gives what he is willing and able to give. His sincerity is abundantly proved by his dying for our sins; and his power, by his rising again for our justification.

[The true believer may well be at peace; in his behalf Christ hath answered every claim of justice—he need not be afraid; Christ hath overcome all his deadly foes, and secured for him the victory.]

28 *ver.* True honour rejoices in the honour and happiness of the object beloved. Let us rejoice that He who humbled himself unto the death for us, is now with the Father on his throne.

[29 *ver.* Let us beware of regarding prophecy as a

BY GRACE ARE YE SAVED THROUGH FAITH; AND THAT NOT OF YOURSELVES: IT IS THE GIFT OF GOD;—Ephes. ii. 8.
FOR WE ARE HIS WORKMANSHIP, CREATED IN CHRIST JESUS UNTO GOOD WORKS,—Ephes. ii. 10.

JOHN xiv. 30, .1.

have-told you before it-come-to-pass, that, when it-is-come-to-pass, ye-might-believe.
30 Hereafter I-will-not-talk much with you: for the prince of-this world cometh, and
31 hath nothing in me. But that the world may-know that I-love the Father; and as the Father gave-me-commandment, even-so I-do. Arise, let-us-go hence.

SCRIPTURE ILLUSTRATIONS.

Jno. xiv. 29. *I have told you, &c.*—To wit, that they, as loving him, would rejoice upon his going to the Father, ver. 28—The joy of the Holy Ghost was given them upon Christ's ascension, Ac. ii. 1—13, 41, .6, .7.

when it is come to pass, &c.—The fulfilment of the promise as to the anointing—'The oil of joy' formed one of the principal features of Peter's discourse, on the day of Pentecost, in his exhorting men to believe, Ac. ii.—*see* Jno. xiii. 19, p. 370.

30. *prince of this world—see* ch. xii. 31, § 82, p. 268; and *comp.* Rev. xii. 3—9.

and hath nothing in me—There was nothing in common between them—they were entirely opposed, so that nothing was to be expected from such a meeting but the most deadly conflict—*see* the hour of darkness, Mt. xxvi. 37—46, [Lu. xxii. 40—.6,] § 88, p. 413.

31. *that I love the Father*—For this was he willing to endure the cross, despising the shame, Ph. ii. 8, 'And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.'

as the Father gave me, &c.—It was in obedience to the command of the Father that he laid down his life, ch. x. 17. .8, § 55, p. 116, 'Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.'

NOTES.

Jno. xiv. 29. *Before it come to pass.* Before my death, resurrection, and ascension.

That, when it is come, &c. That when all that I have now foretold to you '*is come to pass,*' your belief in me may be fully established.—*Comp.* ch. xiii. 19, § 86, p. 370; xvi. 4, p. 393.

30. *Hath nothing in me.* There is in me no principle or feeling that accords with his, and nothing therefore by which he can prevail. Temptation has its power because there are some principles of evil in us which accord with the designs of the tempter, and which may be *excited* by presenting corresponding objects till our virtue be overcome. Where there is no such principle, temptation has no power.

[31. *But . . . . may know, &c.* 'Here (as often after ἀλλά, and before ἵνα and such particles) something is left to be supplied from the subject-matter. The full sense seems to be, "But [the prince of the world is permitted to assault me] that the world may know," &c.'—*Bloomf.*]

So I do. He shewed that, in the face of calamities, and persecutions, and temptations, he was disposed to obey his Father. This he did, that the world might know that he loved the Father. So should we bear trials. So should we resist temptation.

Arise, let us go hence. It has been commonly supposed, that Jesus and the apostles now rose from the paschal supper and went to the mount of Olives, and that the remainder of the discourse in ch. xv., xvi., together with the prayer in ch xvii., was delivered while on the way to the garden of Gethsemane. But some have supposed that they merely rose from the table, and that the discourse was finished before they left the room. It was now probably towards midnight, and the scene, wherever it took place, was one of great interest and tenderness. Jesus, with a little band, was going himself to die, and counselling his little company in regard to their duties and dangers, and, in the stillness of the night, invoking the protection and blessing of God his Father, to attend, to sanctify, and to guide them in the various labours, the toils, and persecutions, that they were yet to endure, ch. xvii.

The reader should carefully note the conduct of our Lord. He goes to die as a SACRIFICE, out of *love* to mankind, in *obedience* to the Divine *will*, and with unshaken *courage*. All our actions should be formed on this plan. They should have the *love* of *God* and *man* for their *principle* and *motive*; his *glory* for their *end*; and his *will* for their *rule*. He who lives and acts thus shall live for ever. Amen.

PRACTICAL REFLECTIONS.

mere matter of curious speculation: it was given for our use: not only that we may know what to look for in the purposes of God; but that, when we see his words fulfilled, we may the more confidently trust in Him, and assuredly expect the full accomplishment of all that he has promised.]

[**Jno. xiv. 30.** If '*the prince of this world*' had the hardihood to attack even 'THE PRINCE OF LIFE,' in whom he could find nothing, can we hope to escape his assaults, when in us there is so much of the world whereby he may work our destruction? May we be prepared for the conflict, by being found in Christ, setting our affections on things above, not on things on the earth. Taking to us '*the whole armour of God,*' may we '*be strong in the Lord, and in the power of his might,* Eph. vi. 10, .1.

May every temptation and trial through which we have to pass make only the more manifest that the love of God rules in our hearts: that as the Father hath given us commandment even so we do.

Every moment has its proper duty. May we know what the duty is to which we are now called; and even although it should call us from the joys of social intercourse with the disciples of Jesus, may we cheerfully rise to its performance.

REFLECTIONS UPON CHAP. XIV. What a safe and suitable object of faith is our Redeemer! All his Father's perfections shine in him, as his only-begotten Son and mediatorial Servant. There is no saving knowledge of, faith in, or fellowship with, God, but through him. Infinite was his condescension in becoming his Father's servant, and cheerfully yielding up himself to obedience and sufferings. And great is the glory to which he is advanced as his reward. It is a sure confirmation to our faith that all his predictions are exactly accomplished. And strong is the consolation to our souls that he is our new and living way to God and glory; and that he has risen from the dead, and in our nature ascended to heaven, to secure our interest there, and provide delightful mansions for us. In death, and at the resurrection, he will therefore receive us to, and keep us for ever with, himself. His life secures ours, spiritual and eternal; and his and his Father's presence, and his Spirit's indwelling influence, shall refresh and comfort our hearts; his peace allays our troubles and our fears; his answers to our prayers supply our wants; and his instructions and influences infallibly conduct us to the heavenly mansions, where we shall sit with him on his throne, and see him as he is. Astonishing is it that he should thus manifest himself unto us and not unto the world! And if we desire further discoveries of his glory, and experience of his goodness, let us love him, keep his commandments, and faithfully follow him whithersoever he goeth. And dying with him now, we shall experience, in resurrection glory, the blessedness of a good hope through faith.

FOR WE WRESTLE NOT AGAINST FLESH AND BLOOD, BUT AGAINST PRINCIPALITIES, AGAINST POWERS, AGAINST THE RULERS OF THE DARKNESS OF THIS WORLD, AGAINST SPIRITUAL WICKEDNESS IN HIGH PLACES.—Ephes vi. 12.

No. 87 *continued.*—[*Lesson* 88.]—*The consolation and mutual love of Christ and his people, under the parable of the True Vine.* 18 *Comfort under the hatred and persecution of the world.* 26 *The office of the Holy Ghost.*—*John* xv.

ANALYSIS.

Jno. xv. 1. Jesus is the True Vine, and his Father the husbandman.

—— 2. The different result of trial in the cases of the unfruitful and of the fruitful branches.

—— 3. The disciples made clean through Jesus' words.

—— 4. 5. Only by abiding in Christ can they be expected to bring forth fruit. He that abideth in Christ, and Christ in him, bringeth forth much fruit.

—— 6. He that abideth not in Christ is cast forth, withered, gathered by men, cast into the fire, burned.

—— 7. As abiding in Christ, and having his words abiding in us, our prayers are heard of God.

—— 8. It is by bringing forth much fruit that the disciples of Christ glorify his Father and act as becomes his disciples.

—— 9—11. Jesus intimates that he hath loved them, not only with the love of pity, but of complacency, as the Father hath loved Him; and he tells them how they may continue the objects of his delight, and have in themselves a fulness of joy.

—— 12, 13. What is implied in Christ's commandment, that they love one another, as he has loved them.

—— 14, 15. How they may enjoy his friendship. Why he calls them not servants but friends.

—— 16, 17. They have not chosen him, but he them; the design of their appointment, and their privilege in the case of bringing forth fruit perseveringly. Why he commands these things.

Jno. xv. 18, 19. Jesus shews why they may expect to be hated by the world.

—— 20, 21. He reminds them of what he had said, ch. xiii. 16; and again warns them to expect the same treatment as their Master, men being ignorant of Him by whom He was sent into the world.

—— 22, 23. Jesus declares the Jews' unbelief sinful and inexcusable. If he had not come and spoken unto them they would have been comparatively guiltless: in hating Him they hated also the Father.

—— 24. If he had not done among them works that gave full proof of his being the Son of God, and that his mission is approved of the Father, they would have been less guilty; but now they have seen and hated both Him and his Father.

—— 25. Even the unreasonable rejection of Jesus by the Jews may confirm the faith of his true disciples: that rejection being in fulfilment of Old Testament prophecy respecting him.

—— 26, 27. Beside his own witness, ver. 22, 23, and the Father's witness by works, ver. 24, and in the scriptures, ver. 25, Jesus shews that a double witness was yet to come forth respecting him—the witness of the Spirit of Truth, sent by him from the Father; and, *secondly*, the witness of the apostles, in their recording what they saw and heard, as having been with Jesus during his public ministry.

JOHN xv. 1—3.

1 I am the true vine ἡ ἀμπελος ἡ ἀληθινη, and my Father is the husbandman. 2, Every branch in me that-beareth not fruit he-taketh-away: and every *branch* that beareth 3 fruit, he-purgeth καθαιρει it, that it-may-bring-forth more fruit. Now ye are clean

SCRIPTURE ILLUSTRATIONS.

Jno. xv. 1. *I am the true vine*—In the blessing of Judah, there was a special reference to the vine—Ge. xlix. 11, 'Binding his foal unto the vine, and his ass's colt unto the choice vine;'—Judah was a deceitful vine, although he gave promise of being the Lord's 'pleasant plant,' &c., Is. v. 7—the spreading vine of low stature that 'despised the oath by breaking the covenant,' Eze. xvii. 6—18—*see also* xix. 10—4—In opposition to the degenerate vine, Jesus was 'The True Vine.'

husbandman—*see* Mt. xxi. 33, § 84, p. 286—1 Co. iii 9, 'Ye are God's husbandry,'

2. *taketh away*—exemplified in the case of Judas, ch. xiii. 26—30, *supra*, p. 372—*see on* Mt. xv. 13, § 44, p. 8.

purgeth it—so with regard to Peter, ch. xiii. 6—10, 36—.8, pp. 366, .74. *supra*—who afterwards was eminently fruitful—*see* Ac. ii., iv., x., &c.

3. *clean through the word, &c.*—We must use the word as the great instrument of cleansing, if we would have the intercession of Christ, ch. xvii. 17, p. 402, *infra*—'Divers washings' were imposed 'until the time of reformation,' He. ix. 10—but the true 'washing of water by the word,' Eph. v. 26, is, 1 Pe. i. 22, 'in obeying the truth through the Spirit unto unfeigned love of the brethren,'—*see on* Mt. xvi. 17, § 50, p. 37, '*Simon.*'

NOTES.

Jno. xv. 1. *I am the true vine.* As the nourishment of each branch or tendril of the vine that produces fruit passes through the main stem, so Jesus is the source of all blessing whereby our souls are nourished to eternal life. So the true bread, ch. vi. 32, § 43, p. 328.

[The Jewish church had been symbolized in the Old Testament by a choice vine, Ps. lxxx. 8—11; Is. v. 1—7; Je. ii. 21; but when this highly-favoured vine degenerated, it was threatened to be rooted up and superseded by the christian church, founded in Christ himself, as the true vine, of which his disciples were to be the members or branches.]

My Father is the husbandman. Is he who trains and cultivates the vine that it may bear fruit.

2. *Every* branch *that beareth fruit.* To bear fruit is to shew by our lives that we are under the influence of christian principles. Some branches of the vine are showy; while others, with more modest pretensions, and less luxuriant appearance, like the timid and humble believer, produce much fruit.

[*He purgeth it.* He pruneth. The branch which bears not fruit, the husbandman, αἱρει αὐτό, *taketh* IT *away*; but the branch that beareth fruit, καθαιρει αὐτό, *he taketh away* FROM *it*, i.e., he prunes away excrescences, and removes everything that might hinder its increasing fruitfulness.]

That it may bring forth more fruit. This is one of the noblest rewards God can bestow on former acts of obedience, to render us fit for more eminent service.

More fruit. πλειονα καρπον. Not only *more* fruit, but better in quality; for the difference between the works done under the gospel, and those of mere nature, is like that which exists between the fruit of *wild*, and that of *cultivated*, trees.

3. *Ye are clean.* καθαροί ἐστε, 'ye are pruned.'

PRACTICAL REFLECTIONS.

Jno. xv. 1, 2. It is only as united to Christ 'THE TRUE VINE,' and as humbly submitting ourselves unto the Father through him, that we can expect to bring forth fruit unto God.

[The unfruitful Christian must either be himself taken away, or else have that which occasions his unfruitfulness removed. Let us willingly submit to the most painful dispensations of Divine Providence, knowing that our heavenly Father intends our good in them all.]

[3 *ver.* Let the word of Christ be spoken in all faithfulness; and it will not only tend to the purification of believers, but to the purging out of false professors. Let his word—not the words of men—be the instrument of cutting off the unfruitful branches.]

4 *ver. See margin.*

LET US BE FOUND IN CHRIST FOR OUR JUSTIFICATION, AS WE WOULD HAVE HIM IN US FOR OUR SANCTIFICATION.

IT IS ONLY AS BEING SAVED BY HIS GRACE, THAT WE CAN BE FRUITFUL IN THE GRACES OF THE SPIRIT OF HOLINESS.

JOHN xv. 4—11.

4 καθαροι through the word which I-have-spoken unto-you. Abide in me, and-I in you.
As the branch can not bear fruit of itself, except it-abide in the vine; no-more *can* ye,
5 except ye-abide in me. I am the vine, ye *are* the branches: He that-abideth in me,
and-I in him, the-same bringeth-forth much fruit: for without χωρις me ye-can do
6 nothing. If a-man abide not in me, he-is-cast forth as a branch, and is-withered; and
7 *men* gather them, and cast *them* into the-fire, and they-are-burned. If ye-abide in me,
and my words abide in you, ye-shall-ask what ye-will, and it-shall-be-done unto-you.
8 Herein is-my Father-glorified, that ye-bear much fruit; so shall-ye-be my disciples.
9 As the Father hath-loved me, so have I-loved you: continue-ye μειναατε in my love.
10 If ye-keep my commandments, ye-shall-abide in my love; even-as I have-kept my
11 Father's commandments, and abide in his love. These-things have-I-spoken unto-you,

SCRIPTURE ILLUSTRATIONS.

Jno. xv. 4. *Abide in me, &c.*—In order that we be fruitful, we must not only become separate from uncleanness, ver. 2, 3, but we must simply depend upon Jesus, deriving from him all needful nourishment, Col. i. 6, 21, 3—*see* Jno. xiv. 20, p. 384, *supra*—The motives which truly influence to holy acting, spring from the consideration of our being in Christ, so Eph. iv. 32; v. 2—1 Jno. ii. 28, 'And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.'

I in you—If we would enjoy the comfort of knowing our abiding in Christ, we must be willing that he also abide in us, 1 Jno. v. 1—3, 13.

5. *I am the vine, ye... the branches*—Of the church of Rome, previous to her being cut off, it is said, Rom. xi. 18, 'Thou bearest not the root, but the root thee.'—When we are in Christ for our justification, and he is in us for our sanctification, 2 Pe. i. 1—4, we are to give all diligence that we be not 'unfruitful in the knowledge of our Lord Jesus Christ,' 5—9—*see* the fruit of the Spirit described, Ga. v. 22, .3; Eph. v. 9; Ja. iii. 17, .8.

much fruit—Ho. xiv. 8, 'From me is thy fruit found.'—It is when he feels his own utter worthlessness, turns from every creature dependence, and puts his trust simply in the Lord, that Israel will become abundantly fruitful, as described, ver. 5—8—Is. xxvii. 5, 6, 'Let him take hold of my strength, ... Israel shall blossom and bud, and fill the face of the world with fruit.'

6. *Cast forth, &c.—see* described the case of those communities who have lost confidence in Christ as their only and all-sufficient Saviour, and who have consequently become unfruitful—Is. xxvii. 11, 'When the boughs thereof are withered,' &c.—The Romans were thus threatened, ch. xi. 20—2—*see on* salt which has 'lost his savour,' Mt. v. 13, § 19, p. 122.

7. *ye shall ask—see* ver. 16, *infra*; Mt. vii. 7—11.

8. *Herein is my Father glorified, &c.*—Mt. v. 16, § 19, p. 123, 'May see your good works, and glorify your Father which is in heaven.'—1 Pe. ii. 12, 'May by *your* good works, which they shall behold, glorify God in the day of visitation.'—Jno. xiv. 13, p. 382, 'That the Father may be glorified in the Son.'

9. *As the Father, &c.—see* ch. xvii. 24, *infra*.

10. *If ye keep—see* ch. xiii. 13—.7, 34, *supra*, pp. 367, .74; xiv. 15, *supra*, p. 382; 1 Jno. iv. 21.

my Father's commandments—ch. x. 17, .8, § 55, p. 116, 'Therefore doth my Father love me, because I lay down my life, ... This commandment have I received of my Father.'—1 Jno. iv. 11, 'Beloved, if God so loved us, we ought also to love,' &c.

NOTES.

[Jno. xv. 3. *Through the word. And τον λογον, through that word*—that doctrine of holiness which I have incessantly preached unto you, and which ye have received. Perhaps our Lord more immediately refers here to the words which he had spoken concerning Judas, ch. xiii. 21—30, p. 370, in consequence of which, Judas went out and finished his bargain with the chief priests; he being gone off, the body of the apostles was purified; and thus he might say, '*Now ye are clean through the word which I have spoken unto you.*']

4. *Abide in me. Comp.* ver. 7, 10, .2, .4, where our Lord points out to his disciples the means whereby they might abide in him.

And I in you. The sense is, That I also may abide in you.

5. *Ye are the branches.* The apostles were to receive nourishment from the grace of the Lord; and to spread abroad, declaring the goodness of God in the abundant blessing presented in the gospel.

Without me. Or, 'severed from me.'

7. *My words.* My doctrine; my commandments.

Abide in you. Not only are *remembered*, but are suffered to remain in you as a living principle, to regulate your affections and life.

Ye shall ask. Prayers themselves are a fruit of faith, and they produce more fruit.

8. *Herein is my Father glorified.* God is honoured in the sight of men, when his children do good as they have opportunity. In so doing they imitate God, and the world sees that the whole tendency of the Divine administration and character is to produce in us that which is lovely, and true, and honest, and of good report.—*Comp.* Mic. vii. 20, § 19, p. 140; Ph. iv. 8.

That ye bear much fruit. Always abounding in the work of the Lord. This honours God, and makes men speak to his praise.

So shall ye be my disciples. This is a true test of character. It is not by profession, but it is by a holy life, that the character is tried.

9. *Continue ye in my love.* That is, as appears from the words immediately preceding, 'continue to be loved by me; continue to possess that love with which I at present love you.'

10. *Ye shall abide in my love.* Enjoy its continuance.

PRACTICAL REFLECTIONS.

Jno. xv. 5. Let us never forget that it is by bringing forth much fruit, our discipleship is to be known. It is only by having our life in and from Christ, that fruitfulness can be at all produced in us. Our trust must be simply in Christ, and let us manifest this, not by merely abstaining from evil, but by bringing forth much fruit unto God.

[6 *ver.* That which is here spoken of an individual, is true of a church: when it ceases to look to Christ alone for life, it ceases to have life from him; it is withered, and is then gathered by the hands of men: it goes into the furnace, not for purification, but for consumption. It is not as being gathered together by man, but as abiding in the Lord, that the churches are placed in safety.]

7 *ver* As trusting entirely in Christ our all-powerful Intercessor, and as having his Spirit making intercession in us, we ask according to the mind of God, and so as to receive whatever we ask.

8 *ver. See margin.*

[9 *ver.* The Father loved the Son, having delight in him who was obedient in all things, even unto death. O that we may enjoy and continue in the love of the Son, as he abode in the love of the Father!]

10 *ver.* By doing as our Lord has commanded may we be such as He can delight in—disciples whom Jesus loves. It was thus that he honoured the Father; and thus was he honoured of Him.

11 *ver.* Let us know the instructions of Christ, and diligently follow them; as we desire that he should have joy in us, and we the fulness of joy in Him.

JOHN xv. 12—.6.

12 that my joy ἡ χαρα ἡ ἐμη might-remain in you, and *that* your joy might-be-full. This is my commandment ἡ ἐντολη ἡ ἐμη, That ye-love one-another, as I-have-loved you.
13 Greater love hath no-man than-this, that a-man lay-down his life for his friends.
14 Ye are my friends, if ye-do whatsoever I command you. 15, Henceforth-'I-call you'-not servants; for the servant knoweth not what his lord doeth: but I-have-called you friends; for all-things that I-have-heard of my Father I-have-made-known unto-you.
16 Ye have-not-chosen ἐξελεξασθε me, but I have-chosen you, and ordained ἐθηκα you, that ye should-go and bring-forth fruit, and *that* your fruit should-remain: that what-

SCRIPTURE ILLUSTRATIONS.

Jno. xv. 11. *my joy, &c.*—ch. xvi. 24, *infra*, p. 396; xvii. 13, *infra*, p. 402; 1 Jno. i. 4.

12. *my commandment, &c.*—*see* on ch. xiii. 34, p. 374.

13 *Greater love hath, &c.*—1 Jno. iii. 16. 'Hereby perceive we the love *of God*, because he laid down his life for us:'—*so* iv. 9, 10—*see also* Jno. iii. 16, § 12, p. 86; x. 11, .8, § 55, pp. 115, .7; Rom. v. 7, 8; Eph. v. 2; 1 Pe. iii. 18.

14. *friends*—Abraham, who 'believed in the Lord,' Ge. xv. 6, having also acted according to the law of love, xiii. 8, 9; xiv. 22—4; xviii. 1—8—' was called the Frn of God,' Ja. ii. 23—*see* Is. xli. 8.

15. *friends; for all, &c.*—Ge. xviii. 17, 'The LORD said, Shall I hide from Abraham that thing which I do?'—Ps. xxv. 14, 'The secret of the LORD *is* with them that fear him; and he will shew them his covenant.'

have made known, &c.—ch. xvii. 8, 26, p. 400, *infra*—When the Lord, Psa. cxlvii. 2, 'gathereth together the outcasts of Israel,' it will be said, ver. 11, 'The LORD taketh pleasure in them that fear him, in those that hope in his mercy.'—19, 20, 'He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation:'

16. *Ye have not, &c.*—1 Jno. iv. 10, 'Not that we loved God,' &c.

I have chosen you—Is. xli. 8, 9, 'But thou, Israel, *art* my servant, Jacob whom I have chosen, the seed of Abraham my friend. *Thou* whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou *art* my servant; I have chosen thee, and not cast thee away.'

ordained you—The choosing of the twelve apostles is mentioned, Lu. vi. 13—.6, § 27, p. 206—*see also* Mt. x. 1, § 39, p. 294—Our Lord had before referred to his having chosen them, Jno. vi. 70, § 43, p. 334; xiii. 18, p. 370, *supra*.

that ye should go—Mt. x. 6, § 39, p. 295. 'Go rather to the lost sheep of the house of Israel.'—*See also* xxviii. 19, § 96; Mk. xvi. 15, § 98.

and bring forth fruit—The gospel, Col. i. 6, 'is come unto you, as *it is* in all the world; and bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and knew the grace of God in truth:'

and that your fruit should remain—Is. lv. 11, 'So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the*

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[Jno. xv. 11. *That my joy, &c.* 'That is, as the best commentators explain, "that *my* joy in *you* [as your love, faith, and obedience] may be enduring, and that *your* joy [continuing in my love] may be complete and perfect."—*See* ch. xvi. 24, 33, p. 396; xvii. 13, p. 401; 1 Jno. i. 4; 2 Jno., ver. 12. Χαρὰ ἐν ἡμῖν denotes "joy felt on your account," and is distinguished from ἡ χαρὰ ἡμῶν.'—*Bloomf.*]

12. *This is my commandment.* The peculiar law of Christianity, called hence the *new* commandment.—*See* ch. xiii. 34, p. 374.

As I have loved you. That is, with the same kind of tender affection, willing to endure trials, to practise self-denials, and, if need be, to lay down your lives for each other, 1 Jno. iii. 16.

[13. *Greater love, &c.* 'The connection of this verse with ver. 12, will appear from supplying after it some such words as these:—"This love I am about to shew towards you (*see* NOTE, ch. x. 15, § 55, p. 116), and ye must be prepared to shew the like towards one another."—*Comp* 1 Jno. iii. 16.'—*Lonsdale and Hale.*]

It greatly enhances the love of Christ, that while the instances of those who have been willing to die for *friends* have been so rare, *he* was willing to die for *enemies*—bitter foes, who rejected his reign, persecuted him, reviled him, and sought his life, 1 Jno. iv. 10; Rom. v. 6—10. It also shews us the extent of his love, that he gave himself up, not to *common* sufferings, but to the most bitter, painful, and protracted, that man had devised, and that he thus suffered, not for himself, not for friends, but for a thoughtless and unbelieving world.

[15. *Henceforth I call you not, &c.* 'The full sense

hers (not very clearly developed) may best be expressed by the following paraphrastic version: '[I say friends; for] I no longer style you *servants*, since the servant [differeth from the friend, inasmuch as he] knoweth not what his master is doing (i.e., his plans of action). But you I call *friends*, [and as such I have treated you,] since whatsoever I have learned from my Father I have made known to you, [thus treating you with the most unreserved confidence,] *called* them servants, though he had not *treated* them as such.'—*Bloomf.*]

[*All things, &c.* 'Expressing in general terms the freeness with which our Lord had communicated to the apostles what he had heard from his Father: and not as meaning literally that he had already made known to them *all* things which he was commissioned by his Father to teach them; for many of these things were kept back from them for the present.—*Comp.* ch. xvi. 12; xvii. 26, p. 401.'—*Lonsdale and Hale.*]

16. *Ye have not chosen me.* Ye have not elected me as your Teacher: I have called you to be my disciples; witnesses and depositories of the truth. It was customary among the Jews for every person to choose his own teacher. This is said to excite them to gratitude and obedience, by shewing them that the obligation was all on *their* side. By his effectual sovereign grace he called them to the honourable office of apostles.

Bring forth fruit. That you should be rich in good works; faithful and successful in spreading my

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[Jno. xv. 12. How kind the commandment of Christ, that we love one another! But ah! how difficult to love, like Him, through life, and even unto death, such erring, faithless creatures as we are. Do we not sometimes find it difficult even to bear with each other? We must look to our Divine Pattern, if we would possess a copy of the love which was, and is, in Christ towards us.]

13 *ver.* With what kindness does the Saviour introduce his disciples to each other! He calls them his friends whom he hath redeemed with his own blood. Can they then dislike or despise each other? Can we treat with indifference the friends of Him who died for us, and who hath directed us to shew our gratitude unto Him, by our kindness to each other?

14 *ver.* It is alone in the way of humble obedience that we can become truly exalted. Let us shew that we are indeed the friends of Jesus, by our acknowledging his right to rule over us.

15 *ver. See margin.*

[16 *ver.* Be it ours to submit entirely to the disposal of our Lord, who hath bought us for himself

JOHN XV. 17—22.

17 soever ye-shall-ask of the Father in my name, he-may-give *it* you. These-things I-
18 command you, that ye-love one-another. If the world hate you, ye-know that it-hated
19 me before *it hated* you. If ye-were of the world, the world would love his-own *to a-love*:
but because ye-are not of the world, but I have-chosen you out-of the world, therefore
20 the world hateth you. Remember the word that I said unto-you, The-servant is not
greater than his lord. If they-have-persecuted me, they-will-also-persecute you; if
21 they-have-kept my saying, they-will-keep your's also. But all these-things will-they-do
22 unto-you for my name's-sake, because they-know not him that-sent me. If I-had-not-
come and spoken unto-them, they-had-not-had sin: but now they-have no cloke

SCRIPTURE ILLUSTRATIONS.

thing whereto I sent it.'—So Isa. 21; lxi. 1—3, —The work must abide the trial by fire, 1 Co. iii. 12—5—1 Jno. ii. 28, 'Abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.'—2 Jno., ver. 8, 'Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.'

Jno. xv. 16. *that whatsoever, &c.*—1 Jno. iii. 22, 3, 'And whatsoever we ask, we receive of him,' &c.

18. *If the world hate you*—*see* Mt. x. 25, § 39, p. 300—1 Jno. iii. 13, 'Marvel not, my brethren, if the world hate you.'

19. *the world would love his own*—1 Jno. iv. 5.

ye are not of the world—The same recognised, ch. xvii. 14, *infra*, p. 402.

chosen you out of, &c.—2 Co. vi. 17, 'Wherefore come out from among them,' &c.—1 Pe. ii. 9, 'A peculiar people;'—who must be prepared to 'suffer for righteousness' sake,' iii. 14—8—and for having separated from the world, iv. 2—6.

20. *Remember the word*—which he spoke at the time of their appointment to the apostleship, Lu. vi. 40, § 27, p. 209—*see also* Mt. x. 17, 24, § 39, pp. 298, 300, 'The disciple is not above *his* master,'—*see on* Mk. viii. 34, § 50, p. 42, 'And follow me.'

persecuted me, &c.—ch vii. 1, § 52, p. 71, 'The Jews sought to kill him.'—Lu. xiii. 31, § 66, p. 178, 'Depart hence: for Herod will kill thee.'—The Saviour's words were soon fulfilled, Ac. v. 17, 8; xii. 1—3.

kept my saying, &c.—They watched Jesus that they might catch him in his words, Lu. xi. 53, 4, § 62, p. 157; xx. 20, § 84, p. 236—Fulfilment to the disciples, Ac. vi. 13, 4.

21. *my name's sake, &c.*—1 Pe. iv. 12—4.

know not—Rom. x. 2, 'I bear them record that they have a zeal of God, but not according to knowledge.'—1 Co. ii. 8, 'Which none of the princes of this world knew:'

22. *spoken unto them*—They had acknowledged the superiority of his teaching, Mt. vii. 28, 9, § 19, p. 142; Jno. vii. 46, § 55, p. 95—ix. 41, § 85, p. 113, 'If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.'

no cloke—Lu. xii. 47, § 63, p. 168, 'That servant, which knew his lord's will,' &c.—As having the light of nature, we are without excuse, Rom. i. 20, 1, 32—Much more were the Jews, as being instructed out of the law, ii. 17, 8, 23—*see also* 2 Pe. ii. 20, 2.

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gospel. This was the great business to which they were set apart, and this they faithfully accomplished. It may be added, that this is the great end for which Christians are chosen. It is to do good, and to spread abroad the rich temporal and spiritual blessings which the gospel is fitted to confer on mankind.

Jno. xv. 18—21. *If the world hate you, &c.* Having given the above injunction to mutual love, our Lord adverts to what would afford an additional argument for its cultivation, the *hatred of the world* towards them; and fortifies them against the persecutions to which they would be thereby exposed, by the consideration that whatever they may have to endure, is no more than their Master has endured before them.

19. *If ye were of the world.* Ἐκ, as it properly denotes *descent from*, so it may very well figuratively import *affinity to*. Render, 'If ye had been of the world, the world would have loved its own.'

21. *Because they know not, &c.* διὰ τοῦτο. Importing not an involuntary ignorance, but self-produced blindness, as to the true nature of the evidence for a Divine legation. And in all ages and nations, they who know not God, will *for this cause* hate and persecute those who do.

[22. *And spoken unto them.* Declared unto them the will of God, and made known his requirements. Jesus had not less by his own *arguments* shewn that he was the Messiah, and truly commissioned by God, than he had by his miracles. By *both* these kinds of proof their guilt was to be measured.—*See* ver. 26. No small part of the gospel of John consists of arguments by the Saviour to convince the Jews that he came from God. He here says if he had not used these arguments, and proved to them his Divine mission, they had not had sin. And this sin, and the punishment to which it exposed them, remain; for they still reject the Lord who bought them.]

They had not had sin. That is, their rejection of

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with his own blood; and unto whose sovereign grace we are to ascribe whatever we are according to the will of God. May we feel that we are given our position, not by our own power, but according to the design of God, that we should be his messengers to the nations.]

[If we desire that God should hear and answer our requests, then let us see that we answer the design of God, in the case of those to whom we are sent, or among whom we are placed: but let not our confidence in prayer be grounded upon our own performances; it is only in the name of Jesus that we can approach our heavenly Father acceptably.]

[Jno. xv. 17. Let us shew the truthfulness of our service to Christ, by our love one to another. Our love one to another can only be maintained by our continuing to bring forth fruit unto God in prayerful dependence upon the supplies of his grace, through the Son of his love.]

The bringing forth fruit by missionary exertion, and otherwise doing good in the world, looking to God for direction and blessing, is the best way for sustaining love among the brethren. If Christians neglect communion with God, and philanthropic effort, they will not long enjoy the blessing of brotherly love among themselves.

18, 9 *ver.* The Christian must not be cast down on account of being hated by the world. Let us look to our Lord, and see what he suffered, although he was perfection itself, and the very Delight of God.

[It is expected of even the world, that it love its own. How much more should we esteem and cherish those who are in Christ Jesus, and who require the manifestation of our love the more, on account of their being hated by the world!]

[20 *ver.* The Christian should not complain, if he suffer the like contempt and persecution from the world which Christ hath suffered for him. After all his forewarnings, are we surprised that we have to follow the Captain of our salvation in painful conflict with the powers of darkness?]

Our Lord does not approve of his disciples indulging in vain expectations. He would have them so forewarned of opposition and discouragements, as that they may never be disconcerted, and may always have to thank God that their sufferings are so light, and their mercies so many and so great.

[21 *ver.* Lamentable is the world's ignorance, not

WHAT OVERWEENING PRIDE WOULD IT BE IN US, TO SUPPOSE THAT WE OUGHT TO BE EXEMPT FROM THOSE INDIGNITIES TO WHICH THE SON OF GOD WAS FOR OUR SAKES EXPOSED!

JOHN xv. 23—.7.

23 προφασιν for their sin. He that-hateth me hateth my Father also. 24, If I-had-not-done among them the works which none-other-man did, they-had-not-had sin: but
25 now have-they-both-seen and hated both me and my Father. But *this cometh to pass*, that the word might-be-fulfilled that is-written in their law, They-hated me without-a-
26 cause δωρεαν. But when the Comforter is-come, whom I will-send unto-you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall-testify of
27 me: and ye also shall-bear-witness, because ye-have-been with me from the-beginning.*

SCRIPTURE ILLUSTRATIONS.

Jno. xv. 23. *He that hateth, &c.*—1 Jno. ii. 23—Let us beware of flattering unbelieving Jews with the lies that they are the people of the God of Abraham, Jno. viii. 44, § 55, p. 106.

24. *works*—ch. vii. 31, § 55, p. 94; Ac. ii. 22.

seen—ch. xiv. 9, *supra*, p. 381, 'He that hath seen me hath seen the Father;'

and hated, &c.—*see* ver. 23—so that in them was to be fulfilled the threatening against idolaters, the breakers of the second commandment; and it has been fulfilled in the Jews, notwithstanding their supposed freedom from idolatry—Ex. xx. 5, 'I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto,' &c.

25. *But . . . . that the word might be fulfilled*—The word written in the second commandment as above, *see on* ver. 20—Ps. xxxv. 19, 'Mine enemies wrongfully,' &c.—lxix. 4—9, 'They that hate me without a cause,' &c.—cix. 3, 'Fought against me without a cause.'—God would not execute the long-threatened wrath until he had utterly left them without excuse, until they had indeed hated him gratuitously, Is. lxv. 2, 6, 7; Mt. xxiv. 34—.7, § 86, p. 340.

26. *the Comforter—see on* ch. xiv. 16, *supra*, p. 383.

from the Father—Rom. viii. 15, 'The Spirit of adoption, whereby we cry, Abba, Father.'

the Spirit of truth—see ch. xiv. 17, p. 383.

shall testify of me—It is the special work of the Spirit to testify of Jesus; and the Spirit of God is by this to be distinguished from the spirit of error, 1 Co. xii. 3; 1 Jno. iv. 2, 3.

27. *ye also shall bear witness—see on* Lu. i. 2, § 1.

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me would not have been laid to their charge. The rejection of the Messiah was the great crowning act of rebellion which brought down the vengeance of God, and laid on their peculiar national calamities.

[Jno. xv. 24. *But now have they both seen, &c.* 'That is, But now they have seen both me working, and my Father working in me—*comp.* ch. xiv. 9—11, p. 382—and yet have hated and rejected us both; so that they are without excuse.'—*Lonsdale and Hale.*]

[25. *Written in their law. See on* ch. x. 34, § 56, p. 122. These words are taken from Ps. lxix. 4. This psalm is applied to Christ, Jno. ii. 17, § 12, p. 81; xix. 28, § 91, p. 467; to the vengeance of God against Judæa, Ac. i. 20. The psalm seems entirely prophetic of Christ. His deep *abasement* is referred to, ver. 2—5; his *prayer* for his *people* and *followers*, ver. 6; that for himself, in the *garden* of *Gethsemane*, ver. 15—.9; his *crucifixion*, ver. 20—.2; the *vengeance* of God against the *Jews*, from ver. 23—.9; the glorious manner in which he *gets out* of all his *sufferings*, ver. 30; the *abolition* of the *Mosaic rites* and *ceremonies*, ver. 31, *compared with* Is. lxvi. 3; and, finally, the *establishment* of the *gospel* through the whole world, in the 33rd and following verses. The reader will do well to consult the psalm.'—*A. C.*]

26. *The Comforter . . . . the Spirit of truth. See* NOTES on ch. xiv. 16, .7, p. 383.

[*Whom I will send unto you from the Father.* 'Our Lord, having in ch. xiv. 16, 26, pp. 383, .4, told the apostles that, at his desire, the Father would send the Holy Ghost to them here, and in xvi. 7, p. 393, declares that *he himself* "*will send*" the Holy Ghost to them "*from the Father*"—*comp.* Ac. ii. 33—thus shewing himself to be "*in the bosom of the Father*"—*comp.* Jno. i. 18, § 7, p. 46—and one in will, power, and nature, with the Father.—*See* NOTES, ch. i. 1, [§ *ib.* p. 46].'—*Lonsdale and Hale.*]

Which proceedeth from the Father. 'These words, when taken together with that which is said of the sending of the Holy Ghost "*from the Father*," and by both the Father and the Son—*see* preceding note—shew a perfect unity of nature in the Three Persons of the Trinity, the Father, the Son, and the Holy Ghost.'—*Ibid.*

[26, .7. *He shall testify . . . . and ye also shall bear witness.* 'The connection here is obscure, and has therefore been disputed. . . . . The true connection is, I apprehend, best pointed out by Calvin, as follows:—"The world will indeed persecute you; your doctrine will be mocked at by some, and be reviled by others; but no violence of men will be able to shake the firmness of your faith, when the Holy Spirit shall have been given unto you, to confirm and stablish you by his testimony."'—*Bloomf.*]

27. *From the beginning.* This qualification in their selection of one in the room of Judas, the apostles were careful to observe, Ac. i. 21—.6.

PRACTICAL REFLECTIONS.

so much of worldly things, as of the God and Father of our Lord Jesus Christ; ignorance of the message and evidence to the mission of the Son of God, the Saviour of the world. Let us seek to make persecution cease, by making the world better acquainted with the truth which it opposes, and against which we may well expect that war should be waged by the powers of darkness.]

Jno. xv. 22. *See margin.*

[23 *ver.* He who rejects the Saviour is not to be acknowledged as a worshipper of the true God, who can only be approached in Christ Jesus. The unbelieving Jews, although not like their idolatrous fathers, were yet contemplated in the second commandment, in which God threatens to visit the iniquity of the fathers upon the children unto the third and fourth generation of them that hate him.]

[24 *ver.* Let us beware of treating with indifference the seal of the Most High God. Let us not only attend to the written word of God, but behold Him in his working as foretold in the scriptures. The Jews boasted of their reverence for the words of God, but they regarded not the operation of his hands—the revelation which God was making of himself in their own day: this was their sin and their destruction. May our hearts be ever open for the living God.]

25 *ver.* Those who have the scriptures, and yet refuse to see their fulfilment, are likely to have the scriptures fulfilled in their own condemnation, to the confirmation of the true believer.

26 *ver.* May we, as being true believers, know that the Holy Ghost is the Comforter, sent by the Son, from the Father.

[27 *ver.* Although the great witness for Jesus is the Living Spirit of God; yet this is not to prevent, but encourage man in bearing testimony to the truth. The witness of the apostles with regard to what they had seen and heard during their attendance upon Christ, in his going about doing good, has been put upon record in the gospels, affording indubitable evidence to the truth that Jesus is indeed the Christ, the Son of the living God.]

[Having been with Jesus from the beginning, the disciples were especially qualified to testify of his identity when raised from the dead. And this was the subject of the united testimony of them and of the Holy Ghost, Ac. iv. 33.—*See* Ac. ii. 3, '*How shall we*,' &c.]

* [Our Lord has throughout this discourse a principal reference to the apostles; but it may be observed that—1. The spiritual union spoken of by Christ is not necessary for the primitive disciples alone, but

LET US REJOICE WITH TREMBLING WHEN WE CONTEMPLATE OUR PRIVILEGES WITH REGARD TO THE GOSPEL.

HAVE OUR UNDERSTANDINGS BEEN ENLIGHTENED BY THIS SPIRIT OF TRUTH? HAVE OUR HEARTS BEEN REJOICED BY THE COMFORTER?

No. 87 continued.—[*Lesson 89.*]—*Christ fortifieth his disciples against tribulation by the promise of the Holy Ghost, and of his resurrection and ascension: 23 their prayers made in his name acceptable to his Father. 33 Peace in Christ.*—*John* xvi.

ANALYSIS.

Jno. xvi. 1—3. Jesus forewarns his disciples that the time approaches when through ignorance their brethren will think that by putting them to death they are doing God service.

—— 4. Jesus tells them why he so forewarns them, and did not, so plainly, at the beginning.

—— 5, 6. None of the disciples now ask whither Jesus is going; sorrow having so filled them.

—— 7. It is 'THE TRUTH;' and it is also expedient for them that he go away: without this the Comforter cannot come.

—— 8. The Comforter having come, will convince the world of sin, &c.

—— 9. How convince of sin.

—— 10. How convince of righteousness.

—— 11. How convince of judgment.

—— 12, .3. The disciples cannot yet bear all that Jesus has to communicate: but the Spirit of truth, when come, will guide them into all truth.

—— 14, .5. The Spirit will glorify Jesus—shewing that what belongs to the Father, belongs also to the Son.

Jno. xvi. 16—.8. Jesus speaks enigmatically of his death and resurrection.

—— 19—22. He replies to their unexpressed desire to know the import of his words; comparing their approaching anguish and subsequent joy to those attendant upon the birth of a man child.

—— 23, .4. Jesus encourages the disciples to ask the Father in his name.

—— 25—.7. These things have been spoken in proverbs, but the time approaches when he will shew them plainly of the Father: then they will ask in his name, and will know the Father's love for them, as having loved and believed in the Son.

—— 28. He tells them of his pre-existence with the Father and his incarnation, also of his ascension and glorification.

—— 29, 30. The disciples acknowledge that now he speaks plainly; and thus speaking to their thoughts, he gives evidence of his Divine origin.

—— 31, .2. Jesus questions whether they believe; saying, that the hour is come when they will all be scattered, leaving him alone with the Father.

—— 33. These things Jesus has spoken, that in him the disciples may have peace.

JOHN xvi. 1—3.

1 These-things have-I-spoken unto-you, that ye-should-not'-be-offended. 2 They-shall-put you out-of-the-synagogues: yea, the-time cometh, that whosoever killeth you 3 will-think that-he-doeth προσφερειν God service λατρειαν. And these-things will-they-

SCRIPTURE ILLUSTRATIONS.

Jno. xvi. 1. *These things, &c.*—Jesus had forewarned his disciples of the hatred they were to meet with from the world, ch. xv. 18, .9, *supra*, p. 390—They were to be dealt with as their Lord had been, ver. 20—The guilt of their persecutors was that of ignorance, ver. 21—but it is implied that their own guilt would be greater, should they be offended in Jesus, after having so much better opportunity of hearing his words and beholding his works, ver. 22—.4, and having such promise of Divine aid, ver. 26, .7.

offended—so John the Baptist, Mt. xi. 6, [Lu. vii. 23,] § 29, p. 223—The stony ground hearer, xiii. 20, .1, § 33, p. 255, 'when tribulation or persecution ariseth because of the word, by and by he is offended.'—xxiv. 10, § 80, p. 328—*comp.* 1 Th. iii. 3, 4, 'That no man should be moved by these afflictions:' &c.—1 Pe. v. 9, 'knowing that the same afflictions are accomplished in your brethren that are in the world.'

2. *out of the synagogues*—Thus literally they had dealt with Jesus, Lu. iv. 28, .9, § 15, p. 105—The Jews had already agreed to excommunicate those who confessed him to be the Christ, Jno. ix. 22, § 55, p. 111—and they had acted accordingly, ver. 34, p. 113—xii. 42, .3, § 85, p. 310, 'Among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue: for they loved,' &c.

whosoever killeth you—This was soon fulfilled in Stephen's case, Ac. vii. 58, .9—*comp.* viii. 1; ix. 1, 2.

God service—Paul, when a religious Pharisee, verily thought with himself that he 'ought to do many things contrary to the name of Jesus,' Ac. xxvi. 9—11—He mentions it as an evidence of his zeal for the Jewish religion, that he had persecuted 'the church;' Ph. iii. 6—He was perfectly sincere, doing 'it ignorantly in unbelief,' 1 Ti. i. 13—Pr. xiv. 12, 'There is a way which seemeth right unto a man, but the end thereof *are* the ways of death.'

NOTES.

Jno. xvi. 1. *These things, &c. See* SCRIP. ILLUS.

Not be offended. See on Mt. v. 29, § 19, p. 125. ἵνα μὴ σκανδαλισθῆτε, 'that ye should not be stumbled.'

2. *They shall put you out of the synagogues.* They will *excommunicate* you, and consider you as execrable, and utterly unworthy to hold any commerce with God by religion, or with man by civil fellowship. In these excommunications they were spoiled of all their substance—*see* Ezr. x. 8; *see also* Ho. x. 34—and deprived of their character, their influence, and every necessary of life.—*See* SCRIP. ILLUS., *supra*, and NOTE, ch. ix. 22, § 55, p. 111.

[*Whosoever killeth . . . God service.* ὅδεν λατρείαν προσφέρειν ν. ϑ. 'Λατρεύειν properly signifies, "to serve any one as a slave." But in the New Test., and Sept., it is always used to denote the offering of sacrifice, or rendering worship and service of any kind. Hence λατρεία denotes *religious* service: and (especially as προσφέρειν is a sacrificial term) προσφέρειν λατρείαν will signify "to offer a sacrifice," or a religious service in general. The sense then is, "He will think he is rendering an acceptable religious service to God." Doddridge thinks there is here an allusion to such sort of deeds as the assassination of Paul, planned by the forty conspirators—*see* Ac. xxiii.

PRACTICAL REFLECTIONS.

Jno. xvi. 1. We should endeavour to become well acquainted with the forewarnings of prophecy, that so we may be prepared for those persecutions or tribulations by which we might otherwise be caused to stumble in our christian course.

2 *ver.* The Christian should be prepared to bear testimony for the truth, whatever the opposition, or however great the sacrifice.—*See margin.* It is not enough that we are sincere; let us see that our sincerity is according to truth.

also for all who would be Christians on earth, and beatified spirits in heaven.—2. The brotherly love here inculcated is the duty and interest of every christian soul on the face of the earth.—3. The necessity of adorning the christian profession, by bringing forth corresponding fruits, is the duty of all who name the name of the Lord Jesus.—4. The appointment to, and preparation for, the work of the sacred ministry, must ever be primarily with Christ: for those who have no higher authority than that which they derive from man, are never likely to be useful in christianizing the world.—5. The persecution to which the apostles were exposed, has been the common lot of Christians from the foundation of Christianity.—6. The consolations and influences of Christ's Spirit have not been the exclusive privileges of the apostles; they are the birthright of all the sons and daughters of God.]

CAUSE ME TO HEAR THY LOVINGKINDNESS IN THE MORNING; FOR IN THEE DO I TRUST:. CAUSE ME TO KNOW THE WAY WHEREIN I SHOULD WALK; FOR I LIFT UP MY SOUL UNTO THEE.—Psa. cxliii. 8.

JOHN xvi. 4—10.

4 do unto-you, because they-have-not-known the Father, nor me. But these-things
have-I-told you, that when the time shall-come, ye-may-remember that I told you of-
them. And these-things I-said not unto-you at-the-beginning, because I-was with you.
5 But now I-go-my-way to him that-sent me; and none of you asketh me, Whither goest-
6 thou? But because I-have-said these-things unto-you, sorrow hath-filled your heart.
7 Nevertheless I tell you the truth; it-is-expedient for-you that I go-away: for if I-go-
not-away, the Comforter will-not-come unto you; but if I-depart, I-will-send him
8 unto you. And when-he-is-come, he-will-reprove ελεγξει the world of sin, and of
9 righteousness, and of judgment: of sin, because they-believe not on me; 10, of righte-

SCRIPTURE ILLUSTRATIONS.

Jno. xvi 3. *have not known, &c.*—But he had said to his disciples, ch. xiv. 7, *supra*, p. 381, 'from henceforth ye know him.'—Their guilt therefore would have been greater than that of their unbelieving brethren, had they turned away 'from the holy commandment,' 2 Pe. ii. 21—The fact that men religiously do wrong, thinking it to be right, may well make 'us search and try our ways,' La. iii. 40—but it is a less awful state than that of those whose conduct is inconsistent with their convictions of right, Lu. xii. 47, .8, § 63, p 168; Ja. iv. 17.

4. *that when the time, &c.*—For the confirmation of their faith in the fulfilment of prophecy, he had already predicted his betrayal by one of the twelve, ch. xiii. 18, .9, p. 370, *supra*—and spoken of the Father's blessing them, x.v. 26—.9, p. 385, *supra*.

said not unto you, &c.—He had forewarned of persecution, Mt. v. 11, .2, § 19, p. 122—and when he sent them forth, he had faithfully pointed out the dangers of the way, x. 16—25, § 39, pp. 238—300—but he here intimates that much as he had said, they were not as yet duly impressed with the importance of the subject—*comp.* xxvi. 56, § 88. p. 421.

I was with you—Mt. ix. 15, § 36, p. 278—' Can,' &c.

5. *Whither goest thou?*—If they had rightly inquired into what our Lord had said on the subject, they would have found cause of rejoicing—ch. xiv. 28, p. 385, *supra*, 'I go unto the Father:'—xiv. 2, p. 380, *supra*, 'I go to prepare a place for you.'—Not only for their future enjoyment in glory, but also for their present enjoyment of grace—xvi. 7, *supra*, 'If I go not away, the Comforter will not come unto you;'

7. *I tell you the truth, &c.*—It was not merely a truth that it was good for the disciples Jesus should go away, as was proved when the Holy Ghost did come upon them, Ac. ii., but it was 'the truth' of the Old Testament types—The High Priest had first to enter within the vail, ere the worshippers could have the comfortable assurance of their acceptance with God, by the knowledge that He who appeared for them died not, Ex. xxviii. 35—so were the disciples to know that He who hath entered for us 'into heaven itself' ever liveth to make, &c., He. ix. 23—.8, &c.

the Comforter, &c.—He was to come forth and lead the waiting worshippers into sympathy with the intercession of our Advocate within the vail, ch. xiv. 16, .6, p. 382, *supra*; Rom. viii. 26, .7.

8. *And when he is come*—'The firstfruits of the Spirit' were given in the apostolic age, Rom. viii. 23, but the fulness of the blessing was yet to be given—*comp.* 1 Co. xiii. 9, 10, *with* Eph. iv. 12, .3.

he will reprove—or convince—the same word is used, ch. viii. 46, § 55, p.106—*see* NOTE, *infra*, ver. 8—11.

of sin—Peter convicted the Jews of their sin—the sin of rejecting their King, Ac. iii. 13—.8.

of righteousness—As the Father testified of Jesus, as being his beloved Son in whom he is well pleased, Mt. xvii. 5, § 51, p. 55, so the Spirit, by Peter, reasoned concerning 'the LORD our righteousness.'—Our great High Priest, who has been accepted in heaven, and through whom there is the blotting out of sin, Ac. iii. 19—21.

and of judgment—Peter, after convincing of sin and of righteousness, proceeded to speak of the judgment which shall fall upon those who refuse to obey 'the Holy One and the Just,' Ac. iii. 22—.4—so Paul, after having spoken 'concerning the faith in Christ,' proceeded to reason 'of righteousness, temperance, and judgment to come,' xxiv. 24, .5.

9. *because they believe not on me*—Not having faith in him who hath done so much to win our confidence, Rom. v. 7, .8, *see margin*, p. 374, is the blackest ingratitude, and one of the worst crimes; and on every one that is guilty of this crime, 'the wrath of God abideth,' Jno. iii 36, § 13, p. 91; He. x. 29.

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14, *seq.*—and in which they gloried: and certain it is that the greatest enormities recorded in Josephus were perpetrated by the *Zelotæ*, who originally were religious zealots.'—*Bloomf.*]—*See* SCRIP. ILLUS.

Jno. xvi. 3. *Because they have not known the Father. See on* ch. xv. 25, p. 391. '*Ignorance of the benevolence* of GOD, and of the *philanthropy* of CHRIST, is the grand fountain of all religious persecution.'—*A. C.*

7. *The Comforter.* The Spirit is represented as being to the church in the place of Christ, and for this reason is styled 'the Comforter,' because his proper office is to comfort the faithful with his gifts and graces until our Lord's second coming.

8. *He will reprove.* Marg. '*convince.*' 'Ελέγξει. He will *demonstrate* these matters so *clearly*, as to leave no doubt on the minds of those who are simple of heart; and so fully, as to confound and shut the mouths of those who are gainsayers.—*See* Ac. ii 1, &c.

[*Reprove.* ἐλέγξει. 'It is difficult to give in one word the deep meaning; "*convince*" approaches perhaps the nearest to it, but does not express the double sense of ἐλέγχειν, which is manifestly here intended—of a convincing unto salvation and a convicting unto condemnation: "*reprove*" is far too weak, conveying merely the idea of an objective rebuke; whereas ἐλέγξει reaches unto the heart, and works subjectively in both the above-mentioned ways. . . . The effect of the ἐλέγχος of the Divine Spirit in the world may be *to harden*; but its aim is the deliverance of the world.'—*Alford.*]

Of righteousness. Of his righteousness and innocence; of the justice of his cause, and the perfection of his obedience to the Divine will.

Of judgment. That is, Divine judgment, soon to be manifested in the punishment of an incredulous nation, and in defence of the truth.

PRACTICAL REFLECTIONS.

Jno. xvi. 3. Those who have been brought into fellowship with the Father and the Son may be expected to love and cherish the children of God, the brethren of Christ. As we desire to extinguish the fire of persecution, let us spread abroad the knowledge of redeeming love.

4 *ver.* Let us attend to what our Saviour is pleased to communicate; although it may give us present pain, it will at some future period be found useful.

[7 *ver.* How difficult it has been to communicate to man the truth of God regarding his salvation! By prophet and priest, the atonement and intercession of our Blessed Redeemer were pointed forward to from the beginning: and yet those who were the most favoured with revelation were unprepared to acknowledge a suffering Saviour. By the coming of the Holy Ghost, the Comforter, the world was given abundant evidence that Jesus was indeed the Christ, and that men are guilty in neglecting to obey the Father by putting their trust in his beloved Son.]

9 *ver.* May we see and avoid the sin of not believing in Him to whom the Law and the Prophets bear witness; and who is commended to our belief by so

JOHN xvi. 11—.3.

11 ousness, because I-go to my Father, and ye-see θεωρειτε me no more; of judgment,
12 because the prince of this world is-judged. I-have yet many-things to-say unto-you, but
13 ye-can not bear βασταζειν *them* now. Howbeit when he, the Spirit of truth, is-come,
he-will-guide you into all truth: for he-shall-not-speak of himself; but whatsoever he-

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Jno. xvi. 10. *because I go to my Father*—It is by his going away that Jesus hath brought 'in everlasting righteousness,' as predicted, Da. ix. 24—see Ke. ix. 11, .2—To this proof of the *innocence* of Jesus the apostles often refer. Ac. ii. 22—.4; xvii. 31; Rom. i. 4; 1 Ti. iii. 16—1 Co. i. 30, 'Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:'

12. *I have yet many things*—Eph. iii. 5, 'Which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit;'

ye can not bear them *now*—so even after his resurrection, he says to them, Ac. i. 7, 8, § 98, 'It is not for you to know the times . . . . But ye shall receive power, after that the Holy Ghost is come upon you:'

—so the apostle, 1 Co. iii. 2, 'I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it*.'—He. v. 11, 'We have many things to say, and hard to be uttered, seeing ye are dull of hearing.'

13. *the Spirit of truth*—so called, ch. xiv. 17, p. 383, *supra*; xv. 26, p. 391, *supra*.

will guide you into all truth—1 Co. ii. 10, 'For the Spirit searcheth all things.'—He. iv. 13, 'All things *are* naked and opened unto the eyes of him with whom we have to do.'—1 Jno. ii. 27, 'The same anointing teacheth you of all things, and is truth, and is no lie,' &c.

whatsoever he shall hear—The Father hath said of the Son, Mt. xvii. 5, § 51, p. 56. 'Hear ye him.'—And the Son hath said, Rev. iii. 7, 'He that hath an ear, let

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Jno. xvi. 10. *Because I go to my Father, &c.* 'I am going to be exalted at my Father's right hand, in testimony of his having entirely approved of and accepted me as one that has answered all his demands.'

Ye see me no more. That is, in this humble state of suffering and abasement.—*See* ch. xvii. 24, p. 404.

[8—11. *He will reprove the world, &c.* Ἐλέγξει τὸν κόσμον, &c. 'The sense of this portion, as it is not a little obscure, has been much disputed. The difficulty chiefly hinges on the expression, τὸν κόσμον; by which some understand the *world at large*; others, the *Jewish world*; i. e., the Jews only. And, according as they adopt one or the other view, they assign to the passage either a *general* or a *particular* sense. The *former* is maintained by Grotius, Hammond, and Lampe; the latter by most of the recent commentators, especially Kuinoel and Tittmau, who explain the meaning to be, that "He will shew clearly —i. The great *sin* of the Jews in disbelieving and rejecting Jesus, by the conversion of many thousands of Jews in consequence of the effusion of the Spirit; 2. He will evince the *righteousness* and *innocence* of him whom they had accused and condemned, by teaching, through the apostles, that God had received him into heaven; 3. He will shew that all the opposition of the rulers of this world to the cause of the gospel will be in vain; for the truth shall prevail, and their policy shall be judged and condemned." Thus the sense might be expressed as follows: "He will *convict* the world (meaning the Jews) of the sin of unbelief, and He will *convince* them both of my righteousness, and of the victory obtained by me over the prince of this world." And if *he* was condemned, so would his followers be, whether Jews or Gentiles, and punishment be executed on them, both in this world and in the next. Such appears to be the true meaning of the whole passage, at least in its *primary* import; but besides that, another and secondary one seems meant to be included,—and that far more important than the other,—by which the words may be referred to the general and internal operation of the Spirit on the hearts of men of every age and country. And this *esoteric* sense is ably drawn forth by Lampe and Mr. Scott. According to the former view, the term *world* must be understood of the *Jewish* world; according to the latter, the *whole* world."—*Bloomf.*]

'The faith of the gospel discovers unto us *three* different states of man: it shews him—1. Under *sin*, in which there is nothing but infidelity towards God, because there is no faith in Jesus Christ.

'2. Under *grace*, in which sin is pardoned, and righteousness acquired by faith in Christ; who is gone to the Father to carry on, by his intercession, the great work of redemption.

'3. In the *peace* and *glory of heaven*, where Christ will reign with his members; the devil, with his angels and servants, being banished into hell by the last *judgment*.

'Thus, in the christian revelation, we are made acquainted with *three* grand truths, which contain the sum and substance of all true religion.

'The *first* is the general *corruption* of human nature and the *reign* of sin.

'The *second* is the *reparation* of our nature by the Lord Jesus, and the *reign* of *righteousness* by his grace, Rom. v. 21.

'The *third* is the *condemnation* of sinners, and the total destruction of the kingdom of sin, and of all the power of the devil, by the last judgment.'—*A. C.*

'The coming of the Holy Ghost will, by virtue of my death, and in consequence of my resurrection and exaltation, carry on my cause in this lower world, demonstratively convincing both Jews and Gentiles of their sinfulness and misery, of the insufficiency of all their works to recommend them to the favour of God, of the sufficiency of my obedience and suffering to justify them in his sight; and of my judicial power to reform the world, overthrow the kingdom of Satan, and at last condemn to punishment the unbelieving and unrighteous.'—*Brown.*

12. *Ye can not bear* them *now*. Because of their prejudices in favour of their own nation, the law of Moses, &c.—*Comp.* Lu. xxiv. 25, § 94, p. —.

[Christ had many things to say, but he found that his disciples could only bear general truths; yet, in saying what he did, he sowed the *seeds* of the whole system of theological knowledge, and heavenly wisdom, which the Holy Spirit afterwards *watered* and *ripened* into a glorious *harvest* of light and salvation, by the ministry of the apostles.'—*A. C.*]

13. *He will guide you. See* on ch. xiv. 17, 26, pp. 383, .4.

Into all truth. 'All the truth,' that is, the whole of those doctrines which ye will have to preach, but of which ye are now able to receive only a part.—*See* ver. 12, *and comp.* Ac. xx. 27.

[*He shall not speak of himself, &c.* 'Our Lord repeatedly said of his own teaching, that he spoke not from himself alone, but according to what he had heard from his Father; and he here makes a similar declaration with respect to the teaching of

PRACTICAL REFLECTIONS.

many indubitable proofs, in addition to those on account of their neglecting to attend to which, the Jews were left to die in their sins, and their posterity to wander so long in darkness.

[Jno. xvi. 10 By his ascension to the Father let us be assured that the righteousness which the Son of God came to fulfil is complete, and that those who follow him are complete in him. He hath by one sacrifice for ever perfected them that are sanctified. Those

who say they see him still offered up anew in the sacrifice of the mass must be grossly deceived.]

11 *ver.* That our Lord will return to judge the world, we may be certain from the fact that the prince of this world is judged; but there is 'no *condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*' May we be found of him without spot and blameless.

[12, .3 *ver.* Let us look for a fuller revelation of

IT IS OUR PRIVILEGE TO ATTEND, NOT ONLY TO THE FULL DEVELOPMENT OF GOSPEL TRUTH, AS GIVEN IN THE EPISTLES; BUT ALSO TO THAT WONDERFUL DISCOVERY OF THINGS TO COME, WITH WHICH THE SERVANTS OF GOD ARE FAVOURED IN THE APOCALYPSE.

JOHN xvi. 14—21.

14 shall-hear, *that* shall-he-speak: and he-will-shew you things to-come. He shall-glorify
15 me: for he-shall-receive of mine, and shall-shew *it* unto-you. All-things that the
Father hath are mine: therefore said-I, that he-shall-take of mine, and shew *it* unto-
16 you. A-little-while, and ye-shall-not-see me: and again, a-little-while, and ye-shall-
see me, because I go to the Father.
17 Then said *some* of his disciples among themselves, What is this that he-saith unto-us,
A-little-while, and ye-shall-not-see me: and again, a-little-while, and ye-shall-see me:
18 and, Because I go to the Father? They-said therefore, What is this that he-saith, A
19 little-while? we-cannot tell what he-saith. Now Jesus knew that they-were-de-irous to-
ask him, and said unto-them, Do-ye-inquire among yourselves of that I-said, A-little-
20 while, and-ye-shall-not-see me: and again, a-little-while, and ye-shall-see me? Verily,
verily, I-say unto-you, That ye shall-weep and lament, but the world shall-rejoice: and
21 ye shall-be-sorrowful, but your sorrow shall-be-turned into joy. A woman when she-is-
in-travail hath sorrow, because her hour is-come: but as-soon-as she-is-delivered-of the

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him hear what the Spirit saith unto the churches;'—*see on* Mt. xvi. 17, § 50, p. 37.

Jno. xvi. 13. *shew you things to come*—Thus, by Agabus, a 'great dearth throughout all the world' was foretold, Ac. xi. 28—also Paul's imprisonment at Jerusalem, xxi. 10, .1—*see* Rev. i. 3.

14. *shall glorify me*—The Spirit glorifies Jesus as being ministered through him, Ti. iii. 5, 6—sent by him, Jno. xvi. 7, p. 393, *supra*—as testifying of him, xv. 26, p. 391, *supra*; 1 Co. xii. 3; 1 Jno. iv. 2, 3—as causing to be produced 'the fruits of righteousness,' Ph. i. 11—Ga. v. 22, 'The fruit of the Spirit'—Eph. v. 9.

receive of mine—It is the light and power of Jesus which the Spirit manifests, Mt. xxviii. 18, § 96; Rev. iii. 1; v. 6.

and shall shew, &c.—'Taught of God,' ch. vi. 45, § 43, p. 330—1 Co. ii. 10, 'God hath revealed *them* unto us by his Spirit:'

15 *are mine*—*see* the great commission, Mt. xxviii. 18—20, § 96—Eph. i. 22, Christ 'head over all *things* to the church.'—Col. ii. 9, 'In him dwelleth all the fulness of the Godhead bodily.'

16. *A little while*—An expression used by our Lord in reference to his stay upon earth, ch. vii. 34, § 55, p. 94; xii. 35, § 82, p. 269; xiii. 33, p. 373, *supra*; xiv. 19, p. 383, *supra*—The expression occurs, Ps. xxxvii. 10; Is. xxix. 17; Hag. ii. 6; He. x. 37.

because I go to the Father—His going to the Father was both to occasion his absence from earth, Ac. iii. 21; 2 Co. v. 6—8—and their seeing him more clearly as to his Divinity, Mt. xxviii. 20, § 96—He. ii. 9, 'We see Jesus.'—xii. 2, 'Looking unto Jesus the author and finisher of our faith;'

17. *What is this*—The words of the Israelites respecting the bread that came down from heaven, Ex xvi. 15—*see on* Jno. vi. 49—52, § 43, p. 331.

18. *we cannot tell, &c.*—Can we tell what is its import in other instances, as, Ps. xxxvii. 10; Is. xxix. 17; Hag. ii. 6; He. x. 37?

20. *ye shall weep and lament*—Lu. xxiii. 27, .8, § 91, p. 457; xxiv. 17, § 94, p. 484; Jno xx .., § 93, p. 490; ver. 19, § 95, p. 498.

the world shall rejoice—Lu. xxiii. 35—.7, § 91, p. 463.

turned into joy—Lu. xxiv. 52, § 99; Jno. xx. 20—.3, § 95, p. 498—1 Pe. i. 8, 'Rejoice with joy unspeakable and full of glory:'

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the Holy Spirit. For he says, that the Holy Spirit shall speak not from himself alone, but according to what he shall hear and receive from the Son, and, by consequence, from the Father; since the Father has nothing that does not belong equally to the Son.—*Comp.* ch. xvii. 10, p. 400. We have here a remarkable mention of the three persons of the Trinity as distinct from each other, and yet as united in the work of revealing the gospel to mankind.'—*Lonsdale.*]

Jno. xvi. 14. *Shall receive of mine.* Literally, 'shall take of, or from, me.' He shall receive his commission and instructions as an ambassador from me.

[' The *purpose* of these words seems to be, to shew that the Holy Spirit, in all which he shall reveal and teach, will have in view the glory of Christ. So that, in glorifying him, he shews him to the believer as the Lord of all, the object of all worship, obedience, love, and praise. On the strong attestation hence supplied of the Divinity of our Lord Jesus Christ, *see Smith's Script. Test.*, vol. ii. p. 312.'—*Bloomf.*]

16. *Shall see me.* Referring either to his resurrection, or the forty days between that and the ascension.

19. *Said unto them, &c.* Preventing their question. [*Do ye inquire?* This sentence is generally regarded as *interrogative*, but by the best expositors as *declarative*; which latter has been thought more suitable to that omniscience, by which our Lord was rendered thoroughly acquainted both with what they had been saying, and their desire for information.—*Comp.* ver. 30, p. 397.]

[20. *Verily, verily, I say, &c.* 'Our Lord did not, for the reason above mentioned, give any *explanation*. And thus his silence may be supposed to imply, "Yet it *is* so. What I have said you will find true." In order, however, to more deeply impress their minds, he points to the *circumstances* which should accompany the events in question; namely, at first the sorrow of his disciples, and the triumphant exultation of the world; then the grief of the disciples soon afterwards turned into joy.'—*Bloomf.*]

But the world shall rejoice. The chief priests, scribes, Pharisees, and persecuting Jews in general, will triumph, trusting that their bad cause is crowned with success.

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the things of Christ, by the ministration of the Spirit in the apostolic writings, than even that which was made by the personal teaching of our Lord when upon earth: but by a due improvement of this, let us prepare for being profited by the other. There is an order in Divine revelation of which we should take advantage both for ourselves and those who may come under our instructions.]

Jno. xvi. 14, .5. *See margin.*

16 *ver.* Let us endeavour to improve the present opportunity in preparing for approaching trial; and let us endure trial, knowing that it is but a little while, and the Lord will appear for our deliverance.

17, .8 *ver.* Let us not content ourselves with knowing merely the words of our Lord. Let us ponder them deeply: the dark sayings of scripture are full of important truth, which their enigmatical form may be intended the more to impress on us.

19 *ver.* Jesus has still a sympathy with the mind that earnestly inquires after the meaning of his words; and by his Spirit can as easily reveal to his disciples now, as when he was personally upon earth. ' *The Spirit searcheth all things, yea, the deep things of God,*' 1 Co. ii. 10.

20 *ver.* As truly as the disciples of Jesus were given cause to weep and lament, so truly was their sorrow turned into joy. So it has been, and will be, with all who take up their cross and follow Him.

[21 *ver.* Let us sympathize with the labours and

JOHN xvi. 22—8.

child, she-remembereth no more the anguish θλιψεως, for joy that a-man is-born into the
22 world. And ye now therefore have sorrow: but I-will-see you again, and your heart
23 shall-rejoice, and your joy no-man taketh from you. And in that day ye-shall-ask me
nothing. Verily, verily, I-say unto-you, Whatsoever ye-shall-ask the Father in my
24 name, he-will-give *it* you. Hitherto have-ye-asked nothing in my name: ask, and ye-
25 shall-receive, that your joy may-be full πεπληρωμενη. These-things have-I-spoken
unto-you in proverbs: but the-time cometh, when I-shall-no more-speak unto-you in
26 proverbs, but I-shall-shew αναγγελω you plainly παρρησια of the Father. At that day
ye-shall-ask in my name: and I-say not unto-you, that I will-pray the Father for you:
27 for the Father himself loveth you, because ye have-loved me, and have-believed that I
28 came-out from God. I-came-forth from the Father, and am-come into the world: again,
I-leave the world, and go to the Father.

SCRIPTURE ILLUSTRATIONS.

Jno. xvi. 22. *your heart shall rejoice—see on* ver. 20.

your joy no man taketh from you—The command to the believer is, Ph. iv. 4, 'Rejoice in the Lord alway: *and* again I say, Rejoice.'—1 Th. v. 16, 'Rejoice evermore.'

23 *shall ask me nothing*—2 Co. v. 16, 'Yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.'

ask the Father, &c.—ch. xv. 16, p. 389, *supra.*

24. *Hitherto, &c.*—*see* ver. 13—7, p. 394, *supra.*

that your joy, &c.—ch. xv. 11, p. 388, *supra*; 1 Jno. i. 4.

25. *in proverbs*—or parables—The things spoken in parables were to be made plain to the disciples, while they would still remain only as parables to those that are without, Lu. viii. 10, § 33, pp. 253, 4—It is looked for in the disciples that they understand all parables, Mk. iv. 13, § 18, p. 254.

26. *ask in my name*—Ga. iv. 6, 'God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.'

27. *because ye have loved me*—We are loved of the Father, as being found in the Son, Eph. i. 4, 6, 'according as he hath chosen us in him before the foundation of the world, ... to the praise of the glory of his grace, wherein he hath made us accepted,' &c.

28. *I came forth, &c.*—Mi. v. 2, 'Whose goings,' &c.

NOTES.

Jno. xvi. 22. *Your joy no man taketh from you.* Or, *shall take away.* 'Some excellent MSS. and versions read the verb in the *future* tense. Our Lord's meaning appears to have been this: that his resurrection should be so *completely demonstrated* to them, that they should never have a doubt concerning it; and consequently that their joy should be great and permanent, knowing that the atonement was made, the victory gained, and the kingdom of heaven opened to all believers. Therefore is it said, Ac. iv. 33, "*And with great power gave the apostles witness of the resurrection of the Lord Jesus:*"'—*A. C.*

23. *And in that day, &c.* And in that time of your enduring joy, ye shall make your requests known not to me, but to '*the Father in my name*': and '*Verily,*' &c.—*Comp.* ch. xiv. 13, 4, *and* NOTES there, p. 382.

Whatsoever ye shall ask the Father, &c. 'Whatsoever ye shall ask, assisted by the Spirit.'—*Guyse.*

[On the subject of *putting questions*, Christ engrafts that of *preferring requests*; and shews that, whatever *else* they might have to ask for, in his cause, whether spiritual illumination or courage in action, the Father would deny them nothing.]

[**24.** *Have ye asked nothing in my name.* 'Ye have hitherto indeed been accustomed to pray to the Father, but not "*in my name*" as ye shall hereafter pray to him. Ye have not as yet considered me as the great *Mediator* between God and man; but this is one of the truths which shall be more fully revealed to you by the Holy Spirit.'—*Lonsdale.*]

25. *In proverbs.* 'In dark sayings;' that is, words which, besides their plain, literal meaning, have another, viz., a spiritual or figurative one. I have represented heavenly things to you through the medium of earthly.

The time cometh. Namely, the interval from his resurrection to his ascension, which consisted of forty days, during which he instructed his disciples in the most sublime histories and truths of his kingdom, Ac. i. 3.

[*I shall shew you plainly of the Father.* '"Shall shew you plainly," in what relation "the Father" stands to me, and to you. This was fulfilled to the apostles, by the personal teaching of our Lord after his resurrection, Lu. xxiv. 27, 45—7, §§ 94, 8, pp. 495, 512: Ac. i. 3; and by the coming of the Holy Ghost, as promised, Jno. xvi. 13, 4.'—*Lonsdale.*]

[By περι του πατρος we may suppose to be meant 'concerning the perfections and attributes of the Father,' the way of access to him, and his counsels for the salvation of men and the establishment of the christian church. The *fulfilment* of the present promise is alluded to at Lu. xxiv. 26—44, *and* Ac. i. 3.]

26. *I say not unto you, &c.* 'I say not unto you that I will pray the Father for you, but I say more than this, viz., that the Father himself loveth you, on account of your loving me, and believing that I came out from him.'—*Lonsdale and Hale.*

27. *For the Father himself loveth you, &c.* 'For the heart of the Father himself is toward you as a God of peace, through my blood,' &c.—*Guyse.*

28. *I came forth from the Father.* With whom I existed from eternity in glory.

Am come into the world. By my incarnation.

I leave the world. By my death.

And go to the Father. By my ascension. These

PRACTICAL REFLECTIONS.

trials of those whose hearts' desire is, that Christ may be formed in the rising generation, the hope of glory; assured that their light afflictions, which are but for a moment, are working for them a far more exceeding and eternal weight of glory.—*See* 2 Co. iv. 17.]

Jno. xvi. 22. Jesus was taken from the disciples, but he nevertheless kept his promise: he did see them again, and their hearts did rejoice; and they were given the Comforter to abide with them for ever. May we also be partakers of that joy which the world can neither give nor take away.

23 *ver.* Let us come boldly unto the throne of grace, presenting our petitions unto the Father in Jesus' name.—*And see margin.*

24 *ver.* May we be given the Spirit of intercession, that in the name of Christ we may ask and receive so as to be filled with the Spirit of joy.

[**25** *ver.* Let us attentively consider the import of what Christ is pleased to speak to us in parables, waiting the time when he will shew us plainly of the Father.]

[**26** *ver.* Those who are enabled to pray in the Spirit do not require to be told that Christ will pray for them. The power to ask in his name, is itself procured by Jesus' intercession.]

27 *ver. See margin.*

28 *ver.* Let us deeply reflect upon these great subjects of revelation—the Divine origin, the incarnation, the death, and the ascension into glory of

JOHN xvi. 29—33.

29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.
30 Now are we sure that thou knowest all things, and needest not that any man should
31 ask thee: by this we believe that thou comest forth from God. Jesus answered them,
32 Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and *yet* I am not alone,
33 because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.*

SCRIPTURE ILLUSTRATIONS.

Jno. xvi. 29. *now speakest thou plainly*—That which had perplexed them was contained in ver. 16—*comp.* ver. 17—9, 'A little while, and ye shall not see me:' &c.—This he had now explained by saying, ver. 28, 'Again, I leave the world, and go to the Father.'

30. *Now are we sure*—ch. ii. 24, .5, § 12, p. 82, 'Knew what was in man.'

by this we believe, &c.—so Nathanael, upon having evidence given him of the omniscience of Jesus, made confession, ch. i. 49, § 10, p. 73, 'Thou art the Son of God; thou art the King of Israel.'

31. *Do ye now believe?*—They believed that he was the Shiloh, or the 'Sent of the Father,' ver. 27—but the faith of some of them was as yet very weak and wavering, Lu. xxiv. 21, § 94, p. 494; Jno. xx. 24, .5, § 95, p. 500.

32. *Behold, the hour cometh*—Mt. xxvi. 31, p. 406.

to his own—'Unto their own home,' ch. xx. 10, § 93, p. 490—Some of them went a fishing, xxi. 1—3, § 97, pp. 505, .6.

leave me alone—There is a time coming when he will not be alone, Rev. xiv. 1, &c.

33. *that in me ye might have peace*—It is only in Christ that we can have peace, Mt. xi. 28, .9, § 29, p. 228; Jno. xiv. 27, p. 385, *supra*; Eph. ii. 14—22, *see margin*; Ph. iv. 7; Col. i. 20; iii. 15—1 Pe. v. 14, 'Peace *be* with you all that are in Christ Jesus. Amen.'

In the world . . . . tribulation—If we would have peace, we should be as little in the world as our Master's service will allow, 1 Co. vii. 29—35; 1 Ti. vi. 8—10; 2 Ti. ii. 4—*see* the case of Lot in Sodom, Ge. xiii. 10—.3; xiv. 11, .2; xix. 14—26.

I have overcome the world—*see* the temptation, Mt. iv. 1l, § 9, p. 66—By the word he overcame, ver. 4, p. 64; ver. 7, p. 65; ver. 10, p. 66—We must follow the Captain of our salvation in using the same weapons, if we also would overcome, Eph. vi. 10—.7; 1 Jno. ii. 14—.6—We overcome through our union with Jesus—iv. 4, 'Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.'—v. 4, 'Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith,' &c.—Rom. viii. 37, 'Nay, in all these things we are more than conquerors through him that loved us.'

NOTES.

four words (*see* PRAC. REFLEC.) contain the whole economy of the gospel of man's salvation, and a consummate *abridgment* of the christian faith. This gave the disciples a *key* to the whole of our Lord's discourse; and especially to that part, ver. 16, p. 395, that had so exceedingly embarrassed them, as appears by ver. 17, .8, p. 2b.

[And it may be observed that our Lord's declarations elsewhere, and especially in these chapters, wherein he discourses concerning his death, resurrection, ascension to the Father, and the coming of the Holy Ghost, though they may to *us* seem plain, yet to the apostles, labouring, as they were, under Jewish prejudices, and loath to believe that their Lord was about to *die*—they could not but appear obscure and involved in mystery.]

Jno. xvi. 30. *Now are we sure that thou knowest all things.* By this proof of thy Divine knowledge '*we believe*' ye more firmly than before—*comp.* ver. 27—'*that thou camest forth from God.*'

[31. *Do ye now believe.* ἄρτι πιστεύετε. 'Our Lord checks their excessive confidence, and inculcates diffidence in their own strength; *q.d.*, "Do ye now really and fully believe?" The interrogation here is, as Calvin points out, ironical, and involves a delicate sarcasm; *q.d.*, "Do you boast such great things, as if you fully believed? But, alas! there will soon occur that which will discover your emptiness."'—*Bloomf.*]

This question was evidently asked to put them on a full examination of their hearts.

33. *That in me ye might have peace.* I give you this warning as another proof that I know *all things*. That through trust in me, and in the assurances which I have now given you, ye might have peace within, notwithstanding your 'tribulation' from without. The peace of God is ever to be understood as including all possible blessedness—light, strength, comfort, support, a sense of the Divine favour, unction of the Holy Spirit, purification of heart, &c., and all these to be enjoyed in *Christ*.

PRACTICAL REFLECTIONS.

our Lord Jesus Christ. By these we have the assurance that all which God hath promised, he will most surely perform.

Jno. xvi. 29, 30. Let us never neglect to strengthen our faith in the Saviour, by the consideration of the evidence we are afforded of his knowing all things, and especially of his being the Searcher of the reins and the hearts.

[31, .2 *ver.* The disciples thought that now they truly believed and knew the truth; but it is evident that much was wanting to the perfection of either their knowledge or their faith.]

[When left alone in the hour of sorrow or temptation, let us remember that our blessed Redeemer had experience of our situation, and can well sympathize with us therein.]

[33 *ver.* As we desire peace, let us seek for it in Christ; and as we would find it in him, let us treasure up his sayings, and thereby be enabled to follow him in overcoming the world. It is only the Israelite indeed who can expect to inhabit with God the new Jerusalem—where the perfection of peace is to be enjoyed by those who in and with Christ overcome.]

* 'One of the grand subjects in this chapter, the *mediation of Christ*, is but little understood by most Christians. Christ, having made an atonement for the sin of the world, has ascended to the right hand of the Father, and there he appears in the presence of God for us. In approaching the throne of grace, we keep Jesus, as our sacrificial victim, continually in view: our prayers should be directed *through* him to the Father; and, under the conviction that his passion and death have purchased every possible blessing for us, we should, with humble confidence, ask the blessings he has purchased. We may consider, also, that pleased, we should most confidently expect the blessings he has purchased. We may consider, also, that his appearance before the throne, in his sacrificial character, constitutes the great principle of mediation or intercession. He has taken our nature into heaven in *that* he appears before the throne: this, without a voice, speaks loudly for the sinful race of Adam, for whom it was assumed, and on whose account it was sacrificed. On these grounds every penitent and every believing soul may ask and receive, and their joy be complete. By the *sacrifice* of Christ we approach God; through the *mediation* of Christ God comes down to man. —A. C.

LET US NOT BE TOO EASILY SATISFIED WITH THE UNDERSTANDING WE HAVE OF THE WORDS OF CHRIST. WITH OUR BLESSED LORD, LET US EVER REMEMBER THAT WE ARE NOT ALONE, BECAUSE THE FATHER IS WITH US.

No. 87 *continued.*—(G. 91.)—[*Lesson 90.**]—*Christ prays his Father to glorify him, 6 to preserve his apostles, 11 in unity, 17 and truth, 20 to glorify them and all other believers with him.*—*John* xvii.

INTRODUCTION.

'As the Jewish high priest, on the day of *atonement*, was required to make *annual intercession* for *himself*, for his household, the *priests* and *Levites*, and for the *whole nation*. Le. xvi. 17, so our *all-sufficient* High Priest, *once for all*, He. ix. 26, .8; Rom. vi. 10, on this HIS great day of *atonement*, solemnly *interceded* with God his Father for *himself* that he might be received into *glory*, his original glory in heaven, Jno xvii. 1–5; for his *household*, the *apostles* and *disciples*, that God would preserve them in *his name*, or in the true religion, give them a spirit of *unity* and *concord*, and protect them in and from the *wicked world*, ver. 6—19; and that, finally, they might partake of his glory in heaven, and also be supported by his *love* and *presence* on earth, ver. 24—6, and also for all *future believers*, through their preaching, that they might be endued with the same spirit of unity and concord, and for the *conversion* of the whole world, ver. 20—3.—*See* Dr. Hales, Anal., vol. iii. p. 196.'—*Bloomf., introd.*

This chapter contains the easiest words and the deepest sense of any in all the scripture.

ANALYSIS.

Jno. xvii. 1. Having spoken to his disciples as recorded, ch. xiii.—vi., in which so much is said respecting the Holy Ghost, the Comforter, by whom the Son of God was to be glorified, through the instrumentality of the disciples; Jesus, raising his eyes to heaven, addresses the Father, intimating his knowledge that the hour of his departure is at hand, and praying the Father to glorify his Son, that the Son, through the instrumentality of the disciples, may glorify the Father.

Having thus adverted to the general subject of petition, Jesus proceeds, in verses 2–5, to speak of his own personal relation thereto.

—— 2. Acknowledgment by Jesus, of power over all flesh having been given him by his Father; the purpose of this gift being, that he might give eternal life to those given him of the Father.

—— 3. Life eternal consists in the knowledge of the one 'true God,' and of 'Jesus Christ,' the Sent of the Father.

—— 4. Jesus states what he has done—has glorified the Father on the earth, has finished the work which the Father gave him to do.

—— 5. Jesus asks that he may now be glorified in the Godhead, with the glory he had with the Father before the world was.

Having prayed for himself, Jesus intercedes in behalf of his more immediate followers, the twelve apostles.

—— 6–8. He declares what he has done for his disciples; and how they have profited by his instructions.

—— 9, 10. Jesus distinguishes the special objects of his present intercession, as being not the world, but his disciples—those chosen to be apostles; yet all who are Christ's are the Father's, and all who belong to the Father are Christ's: but these about to be left by him in the world are the first objects of his mediatorial care.

—— 11. Addressing God as 'Holy Father!' Jesus prays for the sanctification of the disciples, that they may be kept through the Father's own name, that so they may be one, as He and the Father are one.

—— 12. Jesus, while upon earth, has kept them in the Father's name; none of them is lost, but he who lost himself, in whose case the scripture is fulfilled.

Jno. xvii. 13. Jesus desires that the eleven may have the joy of their Lord fulfilled in themselves.

—— 14. He has given them the word of the Father; and the world hath hated them, because as he is separate from the world, so are they.

—— 15, .6. He prays, not for their removal from the world, but for separation from the evil; and repeats what he had just said, respecting their conformity to him.

—— 17. He intercedes for their sanctification, not by rites and ceremonies, but through the truth, the word of God.

—— 18. Their mission from him is the same as his from the Father.

19. He has for their sakes separated himself, that they, through the truth, may be sanctified.

—— 20. Having prayed for his own immediate followers, in whom, at the beginning, were to be exemplified the blessings of grace, desired by Christ for his people; Jesus next intercedes for those unto whom the twelve were more especially sent; and who, through the words of the apostles (not the traditions of the church), were to be led to rely upon Christ as their only Foundation.

—— 21. He prays for the oneness of the long-scattered people; that they thus united may be given success in their great mission of evangelizing the world.

—— 22, .3. They are appointed to be heirs of that glory, which in the anointing of the Holy Ghost was given Him, and whereby their oneness is effected. He prays that their unity in the Father and the Son may be perfected, that so the truth of Christ's mission and the love of the Father may be made known to all the world.

—— 24. Having prayed that his people may be perfected in Grace, he asks for their introduction into Glory.

—— 25, .6. He laments the world's ignorance of God, and recognises his disciples' preparedness for the knowledge which he will progressively communicate, to their increase in Grace, the perfection of which is Christ in them 'THE HOPE OF GLORY.'

JOHN xvii.

1 These *words* spake Jesus, and lifted-up his eyes to heaven, and said, Father, the hour
2 is-come; glorify thy Son, that thy Son also may-glorify thee: as thou-hast-given him

SCRIPTURE ILLUSTRATIONS.

Jno. xvii. 1. *lifted up his eyes, &c.*—The language of hope, Ps. cxxiii. 1, 'Unto thee lift I up mine eyes, O thou that dwellest in the heavens.'

the hour is come—so ch. xii. 23, § 82, p. 267.

glorify thy Son—When the Holy Ghost was given, the apostle said, Ac. iii. 13, that God had 'glorified his Son Jesus;'—He also says, 1 Pe. i. 21, God 'raised him up from the dead, and gave him glory; that your faith and hope might be in God.'

may glorify thee—ch. xv. 8, 'Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.'—1 Pe. iv. 14, 'If ye be reproached for the name of Christ, happy *are ye*; for the Spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.'—i. 7.

NOTES.

Jno. xvii. 1. *The hour is come.* Our Lord here speaks of the hour in which he was about to finish, by his death, the work which his Father had given him to do 'on the earth.'—*Comp.* ver. 4; ch. vii. 30; viii. 20, § 55, pp. 94, 101.

Glorify thy Son, &c. *See* SCRIP. ILLUS., *supra.*

* Lesson 90, in the '*System of Graduated Simultaneous Instruction*,' includes Mt. xxvi. 30—.5; Mk. xiv. 26—31; Lu. xxii. 39; Jno. xvii.—xviii. 1.

JOHN xvii. 3—6.

power-over all flesh, that he-should-give eternal life to-as-many as thou-hast-given him.
3 And this is life eternal, that they-might-know thee the only true God, and Jesus Christ,
4 whom thou-hast-sent. I have-glorified thee on the earth: I-have-finished ἐτελείωσα
5 the work which thou-gavest me to do ἵνα ποιήσω. And now, O-Father, glorify thou me
6 with thine-own-self with-the glory which I-had with thee before the world was. I-have-

SCRIPTURE ILLUSTRATIONS.

That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:'—2 Th. i. 10, 'When he shall come to be glorified,' &c.

Jno. xvii. 2. *power over all flesh, &c.*—Which is especially to be manifested in the bestowment of resurrection life, ch. v. 19—29, § 23, p. 177—and, even in the present life, his power is so exerted, Rom. viii. 28, 'that all things work together for good to them that love God,'—All power for christian edification belongs to him, 1 Co. iii. 21—3, 'Let no man glory in men. For all things are your's; 22, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's; 23, and ye are Christ's; and Christ *is* God's.'

***hast given him*—*see* ver. 6, 9, 24, *infra*; vi. 37, § 43, p. 329, 'All that the Father giveth me shall come to me;'**

3. *life eternal, ... know thee, &c.*—Je. ix. 24, 'Let him that glorieth glory in this, that he understandeth and knoweth me,'—This knowledge is revealed in Jesus. He. i. 3, 'the brightness of *his* [the Father's] glory, and the express image of his person,'—And it is as being taught of the Spirit, 1 Co. ii. 10—2, and 'knit together in love,' that this knowledge is made to abound in believers, Col. ii. 2—This knowledge implies fellowship with the Father and the Son, who is eternal life, 1 Jno. i. 1—3—v. 20, 'And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life.'

4. *I have glorified thee*—By the works of mercy performed through his Divine power, he had led multitudes to glorify God, Mt. ix. 8, § 22, p. 167; xv. 31, § 46, p. 25; Lu. xviii. 43, § 78, p. 240; Jno. xi. 4, 40, § 58, pp. 127, 31.

***finished the work, &c.*—ch. iv. 34, § 13, p. 95, 'My meat is to do the will of him that sent me, and to finish his work.'—v. 36, § 23, p. 179, 'The works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.'—*See also* his last words upon the cross, xix. 30, § 91, p. 468—Ph. ii. 8, 'Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.'**

***had with thee, &c.*—The pre-existence of the Son, and his oneness with the Father, is frequently intimated in scripture, as ch. i. 1, 2, § 7, p. 46; viii. 58, § 55, p. 108; Ph. ii. 6; Col. i. 15—17; He. i. 3—10.**

6. *I have manifested, &c.*—Ps. xxii. 22—He. ii. 12,

NOTES.

[Jno. xvii. 3. *This is life eternal.* A life *never to end*; hence called αἰώνιος ζωή, *life ever living*; from αἰ, *always*, and ὤν, *being* or *existence*. And indeed no words can more forcibly convey the idea of *eternity* than these. It is called ἡ αἰώνιος ζωή, THAT *eternal life*, by way of eminence. There may be an *eternal existence* without *blessedness*; but this is that eternal life with which *infinite happiness* is inseparably connected.]

[*Might know thee.* The word *know* here, as in other places, expresses more than a mere speculative acquaintance with the character and perfections of God. *It includes all the impressions on the mind and life which a just view of God and his Saviour is fitted to produce.* It includes of course love, reverence, obedience, honour, gratitude, supreme affection. To *know God as he is*, is to know and regard him as a lawgiver, a sovereign, a parent, a friend. It is to yield the whole soul to him, and strive to obey his law.]

1—3. 'O Father, the time fixed in thy eternal counsel for completing my course of obedience on earth is now come. Own and support me as thy Son under my sufferings, that, in finishing all righteousness, triumphing over sin, Satan, and death, and in ascending to heaven, I may manifest and spread the honour of all thy perfections in the world; that in the exercise of that mediatorial authority over all mankind which thou hast allotted me as the reward of my obedience, I may freely and effectually bestow the great blessing of eternal life upon all those whom thou hast, in thy great love, committed to me as my peculiar property, trust, and treasure. And the way to, the beginning, earnest, and evidence of right to, this eternal life, and even the complete enjoyment of it, is by an approving and fiducial knowledge of thee as the only true and faithful God, in opposition to all idols; and of me as the anointed Saviour and the only Mediator, in opposition to all others.'—*Brown.*

***The only true God.* Jesus is so called by John, in 1 Ep. v. 20.**

4. *I have glorified thee.* τὸ ἔργον—τοῦδε. Not the work of *teaching* only, but also that of *atonement by his death and passion*, which was then near commencing.

[5. *Glorify thou me.* δόξασόν με σύ, &c. Here again our Lord sets forth his Divine majesty as the Son of God. 1. He professes that he had δόξαν (Heb. כָּבוֹד), *i.e.*, the Divine majesty, embracing the whole compass of the Divine nature, attributes, counsels, and works. . . . . 2. He makes the asseveration, "I had this glory, παρὰ σοί, i.e., with God in heaven." Therefore he *was in* heaven before he came into the world, or *was in the bosom of the Father*, ch. i. 18, § 7, p. 48. 3. He professes that he had glory with the Father *before he came to the earth*; nay, before the world was; or, as St. John expresses it, ἐν ἀρχῇ, i.e., *from eternity*. 4. He prays that the glory and majesty which, as *Son of God*, he enjoyed from all eternity, the Father would now invest him with, as *Son of man*, and *Saviour of the human race*. What is meant by this glorifying of Christ by the Divine Father, is well shewn in vol. ii. p. 141, of Dr. Pye Smith's Scrip. Test. It may be briefly explained (with him) the *manifestation of his name*, the unveiling of *the same* moral and spiritual excellence, the same absolutes and infinite perfection, in the person and character of the Son of God, to be effected by the extension and success of the christian religion.'—*Bloomf.*]

6. *I have manifested thy name.* All thy attributes; and in particular, thy paternal relation to believers; *to the men whom thou hast given me*—the apostles. And so ver. 12, p. 401. *They were thine*—by creation and by descent from Abraham. *And thou hast given*

PRACTICAL REFLECTIONS.

[Jno. xvii. 2. As the great purpose for which Christ exerts his wonder-working power is that he may give eternal life to those whom the Father hath given him, may we earnestly seek to derive spiritual good from all that he does, as well as from all that he says.]

3 *ver.* May we enjoy that assured pledge of the life everlasting which indeed will constitute the joy of eternity, the knowledge of '*the only true God, and Jesus Christ*,' in whom and by whom the Father is revealed.

4 *ver.* Let us be earnest in our endeavours to glorify God upon the earth, as well as desirous of enjoying his glory in heaven; and let us not seek to escape from the work unto which we are appointed until, with our Lord, we can say, '*I have finished*,' &c.

[5 *ver.* The Son of God did not begin to exist when he became the Son of the Virgin. He enjoyed the glory of the Father before the world was. Our Instructor knows both time and eternity, the lowest condition upon earth, and the highest in heaven.]

EVERY TRUE DISCIPLE OF CHRIST IS DEVOTED UNTO GOD, AND BY EVERY TRUE WORSHIPPER OF THE FATHER THE SON IS GLORIFIED.

WHILE WE CONTEMPLATE THE GRACE OF GOD IN OUR LORD JESUS CHRIST, LET US NEVER FORGET THAT THE LORD OUR GOD IS HOLY.

JOHN xvii. 7—10.

manifested thy name unto-the men which thou-gavest me out-of the world: thine they-
7 were, and thou-gavest them me; and they-have-kept thy word. Now they-have-known
8 that all-things whatsoever thou-hast-given me are of thee. For I-have-given unto-them
the words which thou-gavest me; and they have-received *them*, and have-known surely
9 that I-came-out from thee, and they-have-believed that thou didst-send me. I pray
ερωτω for them: I-pray not for the world, but for them-which thou-hast-given me; for
10 they-are thine. And all mine are thine, and thine *are* mine; and I-am-glorified in

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'I will declare thy name unto my brethren.'—Jno. i. 18, § 7, p. 48. 'The only begotten Son, which is in the bosom of the Father, he hath declared *him*.'

Jno. xvii 6. *thy name*—The name of the Father, which the Son especially manifested, was Love—1 Jno. iv. 8—10. 'He that loveth not knoweth not God; for God is love. 9, In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. 10. Herein is love,' &c.—This love Jesus had manifested to those who were constantly with him, and that in circumstances the most discouraging: as when he washed his disciples' feet, Jno. xiii. 1—5, p. 365, *supra*—Ac. x. 38, He 'went about doing good.'

gavest me out of the world—see on ver. 2, p. 399, *supra*; x. 29, § 56, p. 122; xv. 19, p. 390—Although we are to do good unto all as we have opportunity, and especially unto those who are of the household of faith; yet, in the providence of God, there are those given to each of us who have special claims upon our attention, 1 Ti. v. 8—who are to be received as gifts from God; and by kindness to whom we are to express the gratitude we feel towards our Great Benefactor, Mt. xviii. 2, 5, § 53, p. 82.

kept thy word—The word, which by the gospel is preached, is that which teaches the brethren to love one another with pure hearts fervently, 1 Pe. i. 22, .5.

7. *are of thee*—From God, as a Father manifesting his love, should we receive all things, through the Son of his love, and thus 'in every thing give thanks,' Eph. v. 20; 1 Th. v. 18.

8. *words which thou gavest me*—The words promised, De. xviii. 18, .9; Jno. xv. 15, p. 389, *supra*.

known surely—so Peter confessed, ch. vi. 69, § 43, p. 334, 'We believe and are sure that thou art that Christ, the Son of the living God.'—Mt. xvi. 16, § 50, p. 38.

9. *I pray for them*—Here Jesus is praying for the disciples who had accompanied him in his public ministry and private walk; and unto whom more particularly he had performed the duties of some of the more intimate relations of life, ch. xiii. 13, 4, p. 367, *supra*—and especially that for which the father of the faithful was distinguished, Ge. xviii. 19—*comp with* Jno. xvii. 6—12—Afterwards Jesus prays for others beside these, ver. 20, p. 403, *infra*.

not for the world—Although Jesus does not here pray for the world, yet he afterwards does so—when he prays that his people may, in love, be brought into the manifestation of the truth, so that the world may believe that Jesus is the Sent of God, ver. 21, *infra*—*see* the purpose for which he was sent, ch. iii. 16, .7, § 12, p. 86, 'God sent not his Son into the world to condemn the world; but that the world through him might be saved.'

hast given me—see on 'gavest me,' &c., ver. 6, *supra*.

for they are thine—Jesus said of them, ver. 6, 'Thine they were.' He now speaks of them as having been kept in the name of the Father, and says, 'They are thine.'

10. *And all mine are thine*—It is as being made Christ's, and as being conformed to his image, that we truly fulfil the purpose of our first creation, which was to glorify God, Ps. cxlv. 10; 2 Co. iii. 18; Col. iii. 10; Rev. i. 5, 6; iv. 11; v. 9, 10.

and thine are mine—Jesus has a claim, not merely upon the obedience of a few, but upon the homage of the whole creation—Ph. ii. 10, .1, 'At the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; and *that* every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.'—*Comp.* Rev. v. 13, .4.

and I am glorified in them—It was through the word ministered by the apostles, as sanctified unto

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them me—by giving them faith in what I have spoken. So ver. 8, *supra*.

Jno. xvii. 6. *I have manifested thy name.* ἐφανέρωσα, 'I have brought it into light, and caused it to shine in itself and to illuminate others.' Nature showed a little in creation—the Mosaic dispensation more in revelation; but the full manifestation of God, his nature, and attributes, came only by Christ.

[*Thine they were.* σοὶ ἦσαν. Thine, 1, by right of creation and preservation; and 2, by the bond of sincere attachment to thee.

[*Have kept thy word.* Τὸν λόγον σου τετ. means the *doctrine of the gospel*, delivered to them through Christ by God the Father.']

7. *That all things*, &c. 'That is, as appears from the next verse, that all "*the words*" [the doctrines] whatsoever thou hast commissioned me to speak, are indeed from thee. There is nothing in the original answering to the word *things*.'—*Lowndale and Hale.*

[8. *That I came out from thee.* 'Here (observes Tittman) we must be careful to distinguish the *proceeding* of Jesus *from God*, ch. xvi. 28, p. 397, and coming to the earth, ver. 3, from his being *sent by God* as the Messiah. It should, however, seem that ἐξῆλθον here includes *both* these particulars; one referring to his *Divine nature*, as SON OF GOD, the other to his *office* of Messiah, or Son of man, as commissioned from the Father, and sent to redeem mankind. The best comment on this passage is ch. viii. 42, ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἥκω (scil. εἰς τὸν κόσμον).'—*Bloomf.*]

9. *I pray not for the world*, &c. Not at present.

For they are thine. ὅτι σοί εἰσιν. Here is added a *reason* why God should protect them; 'for they are *thine*;' i.e., *now* by *adoption* (*see* 1 Jno. iii. 2), as heretofore by *creation*, &c.—*See* NOTE, *supra*, ver. 6. This special prayer of Christ for his disciples is continued to the end of ver. 19.

10. *All mine are thine, and thine are mine.* These are very high and strong expressions too grand for

PRACTICAL REFLECTIONS.

[Jno. xvii. 6. How much ought we to be above the common motives of worldly men! We were, in our fathers, separated from among the nations, to be unto the Lord 'a *peculiar people*' above all the nations of the earth; and having thus been chosen of the Father, we have been given by Him to the Son of his love.]

[Let us never forget that the purpose for which the disciples were given unto the Son was that he might manifest unto them the name of the Father—and that it is as keeping his word that we are profited by this manifestation. Soon may the ministry of our High Priest be effectual, in his pouring upon the children of Israel the name of the Lord.]

7 *ver.* May we know that all things are of God, who hath reconciled us unto himself by Christ Jesus our Lord.

[8 *ver.* It is not enough that the words of God are given unto us, we must also receive them. Soon may Jesus be practically acknowledged by his people as 'THAT PROPHET' of whom the Father spoke by Moses, De. xviii. 18, .9.]

9 *ver.* Jesus, our great High Priest, hath given us

JOHN xvii. 11—*3.*

11 them. And *now* I-am no more in the world, but these are in the world, and I come to
thee. Holy Father, keep through thine-own name those-whom thou-hast-given me,
12 that they-may-be one, as we *are*. While I-was with them in the world, I kept them in
thy name: those-that thou-gavest me I-have-kept, and none of them is-lost, but the son
13 of perdition; that the scripture might-be-fulfilled. And now come-I to thee; and these-

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their great work by the Holy Spirit, that Jesus was to be glorified on the earth—they were the media through which the blessing was to be universally diffused—on which account they were the first and special objects of the Redeemer's intercession—*see on* ver. 1, p. 398, *supra*—When the word, sent forth through them, hath resulted in the promised harvest, they will doubtless come again with rejoicing, bringing their sheaves with them, Ps. cxxvi. 5, 6—and they will be given to 'sit upon twelve thrones, judging the twelve tribes of Israel, Mt. xix. 28, § 75, p. 228.

Jno. xvii. 11. *And* now, *&c.*—He had just before spoken to the disciples of his departure out of this world, ch. xiii. 1, p. 385, *supra*; xvi. 28, p. 396, *supra*.

but these are in the world—The purpose for which Jesus had come into the world was now to be carried forward through their instrumentality—*comp.* ch. viii. 12, § 55, p. 100. *with* Mt. v. 14, § 19, p. 122; Jno. xx. 21—3, § 95, p. 498.

Holy Father, keep, &c.—Jesus now prays more especially for the sanctification of his disciples, 11—3.

keep through thine own name—see on '*thy name*,' ver. 6, p. 400, *supra*—It is only through love, through that wondrous manifestation of Divine love, which is given in the gospel, that we can be preserved, and be given the victory, 1 Jno. iv. 10, 1; v. 1—4—Jude, ver. 21, 'Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.'

that they may be one—This prayer seems to have been answered in the case of the disciples, more especially after Jesus' resurrection, and preparatory to the pentecostal anointing—Ac. ii. 1, 'They were all with one accord in one place.'—And thereafter, iv. 32, 'the multitude of them that believed were of one heart and of one soul:'—And that their oneness, as bound together by love, might continue—There are

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any mere creature to use; as implying that all things whatsoever, inclusive of the Divine nature, perfections, and operations, are the common property of the Father and the Son. And this is the original ground of that peculiar property, which both the Father and the Son have in the persons given to Christ as Mediator.

[Jno. xvii. 10. *And I am glorified in them.* '*καὶ δεδόξασμαι ἐν αὐτοῖς*. These words seem meant to express something *beyond* the preceding; *q.d.*, "they are not only mine, but I am glorified in and through them; therefore they are *effectively* mine." But the present, in an action of *continued progression*, like the spreading of the gospel, is so *intermingled* with the future, that the future may also be included. Thus the full sense is:—"I have been, am being, and am to be, glorified."'—*Bloomf.*]

11. *Keep through thine own name.* '*Τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου*, 'preserve them in thy name.' When mention is made in scripture of making God's name known to the heathen, it means his nature and attributes; but by manifesting his name to those who enjoyed the old dispensation, the communication of clearer light, and of those truths which peculiarly characterize the new dispensation.

[*May be one.* 'One body, united by one spirit to me their living Head.'—*See* Note, ch. xiv. 18—20, p. 383. The whole passage should be read thus:—'*Holy Father, keep them through thy own name* WHICH *thou hast given, that they may be one*,' &c.]

12. *That the scripture might be fulfilled. See* the words of Peter, Ac. i. 20, from which we gather that our Lord here refers to Ps. lxix. 25; cix. 8.

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an example both of order and of particularity in prayer.—*See margin.*

Jno. xvii. 11. Are not these words of our Saviour a direct contradiction to the blasphemous assumption of the Romish priesthood, who say that by the words of consecration, in the mass, the wafer is transubstantiated into the body, blood, soul, and divinity of our Lord Jesus Christ? If on every Romish altar, all over the world, Christ is to be met with whole and entire, in what sense could he have said that he is no more in the world?—*See margin*, p. 400.

[Not through the force or the artifice of man, but by God's own name, can the disciples of Christ be preserved. Let us, in dependence upon Divine power, manifest continually the truth and love of God, and God will be our defence.]

[12 *ver.* The whole teaching of Jesus, and equally his acting toward his disciples, was calculated to keep them in the Father's name, his new best name many exhortations by the apostles—Rom. xii. 16, '*Be* of the same mind one toward another.'—xv. 5, 'The God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:'—1 Co. i. 10, 'I beseech you, brethren, by the name of our Lord Jesus Christ, ... *that* ye be perfectly joined together in the same mind,' &c.—*see also* 2 Co. xiii. 11; Eph. iv. 1—3; Ph. i. 27; ii. 2; iii. 15, 16; iv. 2; 1 Pe. iii. 8.

12. *I kept them in thy name—see on* '*thy name*,' ver. 6, p. 400—and '*thine own name*,' ver. 11, *supra*—Read his lessons of love designed to keep them from falling into malice and envy, when they began to strive for the mastery, Mt. xviii., § 53, p. 82; xx. 20—8, § 77, pp. 237—..9; Lu. xxii. 24—30, p. 375, *supra*; Jno. xiii. 1—17, p. 385—..7, *supra*.

those that thou gavest me—see on ver. 6, 9, p. 400—Is. viii. 18, 'Behold, I and the children whom the LORD hath given me *are* for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion.'—He. ii. 13.

none of them—none of the twelve—*see before on* ver. 9, p. 400.

but the son of perdition—see on ch. xiii. 18—30, pp. 370—..2, *supra*—The same name is given to the man of sin, 2 Th. ii. 3—10, who should in after times betray 'the Son of man with a kiss,' as did Judas. Lu. xxii. 48, § 88, p. 419—2 Co. xi. 13—..5, 'Such *are* false apostles,' &c.—2 Ti. iii. 5—9, 'Having a form of godliness, but denying the power thereof:' &c.

13. *And now come I to thee*—He. vi. 20, 'Whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec.'—*See also* vii. 24—8; ix. 24—xii. 1, 2, 'Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him,' &c.

AS HE WHICH HATH CALLED YOU IS HOLY, SO BE YE HOLY IN ALL MANNER OF CONVERSATION.—1 Pet. i. 15.

AS NEWBORN BABES, DESIRE THE SINCERE MILK OF THE WORD, THAT YE MAY GROW THEREBY.—1 Pet. ii. 2.

John xvii. 14—.9.

14 things I-speak in the world, that they-might-have my joy fulfilled in themselves. I have-given them thy word; and the world hath-hated them, because they-are not of the 15 world, even-as I am not of the world. I-pray not that thou-shouldest-take them out-of 16 the world, but that thou-shouldest-keep them from the evil τον πονηρον. They-are not 17 of the world, even-as I am not of the world. Sanctify them thr ough εν thy truth: thy 18 word is truth. As thou-hast-sent me into the world, even-so have-I also -sent them into 19 the world. And for their-sakes I sanctify myself, that they also might-be sanctified

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Jno. xvii. 13. *my joy*—1 Th. ii. 19, 20, 'What *is* our hope, or joy, or crown of rejoicing? *Are* not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy.'—2 Th. iv. 7, 8 —*comp.* Phil. ver. 20.

14. *given them thy word—see on* ver. 8, p. 400—The joy of the man of God is in 'the word'—Ps. i. 2, 'His delight *is* in the law of the LORD; and in his law doth he meditate day and night.'—Je. xv. 16, 'Thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts.'

the world hath hated them—Another cause of rejoicing. Mt. v. 11, 2, § 19, p. 122, 'Blessed are ye, when *men* shall revile you, and persecute *you* . . . . Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you.'

15. *I pray not, &c.*—It is not by going out of the world (as the monks pretended to do), 1 Co. v. 10, but by going into the world, as Christ was in the world, that Christians fulfil their mission, ver. 18, *supra* —1 Ti. vi. 12, 'Fight the good fight of faith, lay hold on eternal life,'—With patience we are to wait for the promised reward, Rom. viii. 25.

keep them from the evil—as in the sixth petition of the Lord's prayer, Mt. vi. 13, § 19, p. 133—Ga. i. 4, 'From this present evil world,'—2 Th. iii. 3, 'Keep *you* from evil.'—Ja. i. 27, 'Unspotted from the world.' —1 Jno. v. 18, 'He that is begotten of God keepeth himself, and that wicked one toucheth him not.'

16. *not of the world—see* ver. 14, &c.; xv. 19, p. 390,

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Jno. xvii. 13. *That they might have my joy, &c. See on* ch. xv. 11, p. 389.

14. *Thy word.* τὸν λόγον σου, 'thy doctrine;' so John often uses λογος, 'word.'

15. *From the evil.* The evil one; the temptations which surround them.

[I do not plead that Thou, to deliver them from their troubles, shouldst deprive this world of their holy example and useful ministrations; but that thou wouldst preserve them from the temptations of Satan and their own remaining corruptions; and support them under, sanctify to them, and carry them through all the persecutions which they may meet with before they have finished their work.]

[17. *Sanctify them.* 'Αγιασον, from *a, negative,* and γη, *the earth.* This word has *two* meanings—1. It signifies to *consecrate,* to *separate* from *earth* and *common use,* and to *devote* or dedicate to God and his service. 2. It signifies to *make holy* or *pure.* The prayer of Christ may be understood in *both* these senses. He prayed—1. That they might be

supra; 1 Pe. ii. 21—5; iv. 3—6—so as regards principles of action, Mt. vi. 31—4, § 19, p. 135—*comp with* Jno. iv. 34, § 13, p. 95—and reward, Mt. xix. 28, 9, § 75, p. 228; 1 Jno. ii. 17.

17. *Sanctify, &c.*—Ps. cxix. 9, 'Wherewithal shall a young man cleanse his way? by taking heed *thereto* according to thy word.'—Jno. xv. 3, p. 387, *supra,* 'Clean through the word,' &c.—Ac. xv. 9, 'Purifying their hearts by faith.'—Eph. v. 26, 'With the washing of water by the word,'—2 Th. ii. 13, 'Through sanctification of the Spirit and belief of the truth:'—1 Pe. i. 22, 'Purified your souls in obeying the truth'—*see* the power which God exerts by the knowledge of the truth—in separating from evil, 2 Pe. i. 4, and producing good, ver. 5—8.

thy word is truth—Mt. xiii. 16—9, §§ 32, 3, pp. 246, 54, 'The word of the kingdom,' &c.—Eph. i. 13, 'The word of truth, the gospel of your salvation:' —The word respecting the kingdom is not a cunningly devised fable, but witnessed to by God the Father, 2 Pe. i. 16—8—and 'by the Holy Ghost,' ver. 19—21—1 Jno. v. 9—11, 'If we receive the witness of men, the witness of God is greater:' &c.

18. *sent them—see on* Mt. x. 5—8, 16, 40, § 39, pp. 295, 298, 302—Jno. xx. 21, § 96, 'As my Father hath sent me, even so send I you.'

19. *I sanctify myself*—Jesus separated himself for us. He. ii. 11—8, unto the accursed 'death of the cross,' Ph. ii. 8; Ga. iii. 13; He. xiii. 12, 3—In willingly yielding himself, he claimed exemption for his disciples, Jno. xviii. 8, § 88, p. 418—He 'suffered for us, leaving us an example,' &c., 1 Pe. ii. 21—4.

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18. *As thou hast sent me . . . so have I also sent them.* The apostles had the same commission which Christ had, considered as *men*—they were endued with the same Spirit, and his word through them was accompanied with even the same success.

19. *I sanctify myself.* I devote myself as a victim, to be sacrificed. There seems to be here an allusion to the *entering* of the high priest into the Holy of Holies, when, having offered the sacrifice, he sprinkled the blood before the ark of the covenant So Jesus entered into the holiest of all by his own blood, in order to obtain everlasting redemption for men.—*See* He. ix. 11—.3.

Meaning, not only that they should have in Christ an *example* of this devoted service, but that they should be sanctified and consecrated thereto by the effect of Christ sanctifying himself.

PRACTICAL REFLECTIONS.

[Jno. xvii. 13. As truly as the scripture was fulfilled in the case of '*the son of perdition,*' who perished in the bitterness of remorse—so truly may the joy of the Lord be fulfilled in us, by our being given repentance unto life; and so bringing forth the fruits of righteousness, which are through Jesus Christ unto the praise and glory of God.]

14 *ver.* Let us highly prize the word of God which Christ hath committed to our keeping, and whereby we may be enabled to bring forth fruit unto God. But let us also count the cost, and be content to be as Christ was in the world.

15 *ver.* It is from the evil which is in the world the disciples of Christ should separate and endeavour to keep themselves clear.—*See margin.*

16 *ver.* The separation from the world which the disciples of Christ are to seek after, is that which

fully *consecrated* to the work of the ministry, and *separated* from all *worldly* concerns. 2. That they might be *holy,* and *patterns* of all holiness to those to whom they announced the salvation of God.]

18. *As thou hast sent me . . . so have I also sent them.* The apostles had the same commission which Christ had, considered as *men*—they were endued with the same Spirit, and his word through them was accompanied with even the same success.

19. *I sanctify myself.* I devote myself as a victim, to be sacrificed. There seems to be here an allusion to the *entering* of the high priest into the Holy of Holies, when, having offered the sacrifice, he sprinkled the blood before the ark of the covenant So Jesus entered into the holiest of all by his own blood, in order to obtain everlasting redemption for men.—*See* He. ix. 11—.3.

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PRACTICAL REFLECTIONS.

was exemplified in our Lord, who went about doing good; before all, and in every place testifying to the truth.

[17 *ver.* As without holiness no man can see the Lord, so only by the cleansing word of God can this holiness be wrought within us. Not by any beggarly elements of human consecration, but by the cleansing word of God, can we be sanctified unto the holy service of God.]

18 *ver.* The mission of Christ was to be carried forward by the apostles, whose true successors those are who, being called by the grace of God, act as if they were sent into the world, not to do their own will but the will of Him who sent them.

[19 *ver.* Christ separated himself unto the work of our redemption, that we might be sanctified by

JOHN xvii. 20—.2.

20 through the-truth. Neither pray-I for these alone, but for them also which-shall-believe
21 on me through their word; that they-all-may-be one; as thou, Father, *art* in me, and-I
in thee, that they also may-be one in us: that the world may-believe that thou hast-sent
22 me. And the glory which thou-gavest me I have-given them; that they-may-be one,

SCRIPTURE ILLUSTRATIONS.

Jno. xvii. 20. *these*—the first disciples, more especially the apostles, to whom were fulfilled the immediately preceding petitions—*see on* ver. 6, 9, 11, .2, p. 400.

for them also, &c.—ch. x. 16, § 55, p. 116, 'Other sheep I have,' &c.—xi. 52, § 58, p. 133, 'The children of God that were scattered abroad.'

through their word—Those unto whom the apostles were especially sent, were 'the lost sheep of the house of Israel,' Mt. x. 6, § 39, p. 295—The ultimate destination of the apostle of the Gentiles was to 'the children of Israel,' Ac. ix. 15; unto whom, as having come to the glorious consummation of the christian dispensation, is the epistle to the Hebrews, xii. 22—.9; and unto them in their scattered condition, those of James and Peter are sent, Ja. i. 1; 1 Pe. i. 1—so also the Apocalypse, Rev. vii. 2—4—The word, 'which at the first began to be spoken by the Lord,' He. ii. 3, was not to return 'void,' Is. lv. 11—The word was to find them in the 'islands,' and 'the ends of the earth,' xli. 1, 5, 9; xlii. 10; xlv 22—.5; Je. xxxi. 10; and they are, from all quarters, to flow together, Is. xlix. 18; lx. 4, 8, 9; Je. xxxi. 10—4—ver. 12, 'They shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD,'—The good Shepherd, Eze. xxxvii. 21, .2, 'will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:'

21. *That they all may be one*—Ge. xlix. 10, 'Unto him [Shiloh, the Sent of God] *shall* the gathering of the people *be*.'—Ps. xlvii. 9, 'The people of the God of Abraham:'—spoken of, Ge. xlviii. 14—.9—Zec. ix. 16, '*They shall be as* the stones of a crown, lifted up as an ensign upon his land.'—Je. xxxii. 38—40, 'They shall be my people, and I will be their God: 39, and I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: 40, and I will make an everlasting covenant with them,' &c.

as thou, Father, &c.—*see* as to the unity of the Father and the Son, ch. x. 38, § 56, p. 123; xiv. 11, p. 382.

one in us—Zec. viii. 23, 'Ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him [Christ, Ge. xlix. 8, 10] that is a Jew, saying, We will go with you: for we have heard *that* God *is* with you.'—*Comp.* Mt. i. 23, § 2, p. 14; xxviii. 20, § 96—It is as being joined to the Lord in an everlasting covenant, that the tribes 'scattered abroad' are to be gathered into oneness, Je. xxxi. 31—.4; xxxii. 40—.2—After the utter desolation of the land, this union is to be realized, 1. 3—5—this oneness in Christ is the consummation of the christian ministry, which is, Eph. iv. 11—.6—ver. 13, 'till we all come in [marg. *into*] the unity of the faith, and of the knowledge of the Son of God,.... 16, from whom the whole body fitly joined together and compacted by that which every joint suppleth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.'

that the world, &c.—It is when the gathering of the election of Israel hath taken place, Is. xlii. 5—7, that all the nations will indeed be called upon to acknowledge the truth of the gospel testimony, 8, 9, &c.

22. *the glory which thou gavest me*—2 Pe. i. 17, 'He received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son,' &c.—Jno. i. 12, § 7, p. 47, 'As many as received him, to them gave he power to become the sons of God,'

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[Jno. xvii. 20. *But for them also, &c.* Not only for the first believers, who were together with one accord, and one mind, at Jerusalem, and who were chiefly of the Jewish fold; but for the other sheep, especially the lost sheep of the house of Israel, unto whom the word spoken by the apostles was to go forth, and who were ultimately to be gathered into such oneness, as to convince the world that Jesus is indeed the Sent of the Father.]

21. *That they all may be one.* One in every desire to glorify thee by faith in me; loving as brethren; united in soul and spirit, to serve thee with all their heart, with all their mind, and with all their strength. *See* ver. 11, *supra*, p. 401.

As thou, Father, art in me. This also is to be understood in a way of similitude, and not of sameness or equality.

That the world may believe. 'Here Christ prays for the world. Observe the sum of his whole prayer—1. Receive me into thy own and my glory. 2. Let my apostles share therein. 3. And all other believers. 4. And let all the world believe.'—*Wesley.*

20, .1, may be paraphrased—'Nor do I only pray for such preserving, supporting, sanctifying, and comforting influenes to my apostles; but to all who, in this and the following ages, shall be brought to a saving faith in me by means of their publication of the gospel; that the whole number of believers in all generations may be joined together as one body, in faith and love, worship and obedience, by one Spirit, in as near a resemblance as possible to that union which we have by our mutual in-being; and that, in their measure, they may be united to us; that others, beholding the powerful effects of the gospel on them, may be induced to believe in me as the promised Messiah.'—*Brown.*

[22. *And the glory, &c.* The sense appears to be, And I have given to them a portion of that glorious Spirit, which thou gavest me.—*See* ch. iii. 34, § 13, p. 91; 2 Co. iii. 18. Christ here, as in ver. 18, speaks of that which he would surely do, as if it were already done.]

May be one, even as we are one. Evincing, as the Father and the Son had always done, the same

PRACTICAL REFLECTIONS.

the truth: the truth of those shadowy rites and sacrifices of which he was himself the substance. He put an end to the typical priesthood, that he might make his disciples '*a royal priesthood*,' who should offer up spiritual sacrifices—the sacrifice of prayer and praise, acceptable unto God through Jesus Christ.]

[Jno. xvii. 20. In praying for others besides his immediate followers, Jesus prays for them as those who are his, not according to the word of the fathers, the councils, or the popes. It was through the words of the apostles, as contained in the New Testament, that we came to a knowledge of the truth as it is in Jesus. Blessed be God, we are so far in the very condition of those for whom more especially intercession is made by our one Mediator. He does not pray for those who believe in his blessed mother, or in holy mother church, or in the bishop of Rome: but for those who are simply believers in Christ, who claim a right to receive instruction immediately from the apostolic writings, and who hold the great Protestant doctrine of justification by faith—who, in opposition to the church of Rome, weakened, and our enemies laugh among themselves. Our wants are known to the Saviour—He prays that our contentions may cease, that we all may be one—He prays for a unity of which Rome cannot boast. Our Exemplar is Divine, '*as thou, Father, art in me, and I in thee, that they also may be one in us:*']

[The unity for which our Redeemer prays is desirable, not for its own sake alone, but on account

JOHN xvii. 23—6.

23 even-as we are one: I in them, and thou in me, that they-may-be made-perfect τετελειωμενοι in one εις ἑν; and that the world may-know that thou hast-sent me, and hast-
24 loved them, as thou-hast-loved me. Father, I-will θελω that they-also, whom thou-hast-given me, be with me where I am; that they-may-behold θεωρωσι my glory, which thou-
25 hast-given me: for thou-lovedst me before the-foundation of-the-world. O-righteous Father, the world hath-not-known thee: but I have-known thee, and these have-
26 known that thou hast-sent me. And I-have-declared unto-them thy name, and will-

SCRIPTURE ILLUSTRATIONS.

Jno. xvii. 22. *one, even as we are one—see on* ver. 11 p. 401.

23. *I in them, and thou in me*—Col. i. 27, 'Christ in you, the hope of glory:'—The Son of man, in whom, ii. 9, 'dwelleth all the fulness of the Godhead bodily.' —Mt. xvi. 27, § 50, p. 43, 'Shall come in the glory of his Father'—and fully manifest power in raising from the dead. &c., Jno. v. 25—.9, § 23, p. 178.

perfect in one—Eph. i. 10, 'That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth: *even* in him:'—Ph. iii. 20, 21, 'For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.'—He. xi. 40, 'God having provided [marg. *foreseen*] some better thing for us, that they *(the Old Testament saints)* without us should not be made perfect.'—xii. 23, 'The spirits of just men made perfect,'

that the world may know—Ps. cvii. 42, 'The righteous shall see it, and rejoice: and all iniquity shall stop her mouth.'—Is. xlix. 26, 'All flesh shall know that I the LORD *am* thy Saviour and thy Redeemer, the mighty One of Jacob.'—Mt. xxv. 31—46, § 86, pp. 351—.4, 'When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them,' &c.

and hast loved them, &c.—1 Jno. iii. 1, 2, 'Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.'

24. *be with me where I am*—ch. xii. 26, § 82, p. 327, 'If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour.'—xiv. 2, 3, p. 380, *supra*, 'In my Father's house are many mansions:.... I go to prepare a place for you.... I will come again, and receive you unto myself: that where I am, *there* ye may be also.'—Mt. xxv. 34, § 86, p. 352, 'Then shall the King say unto them on his right hand, Come, ye blessed of my Father,' &c.—1 Th. iv. 17, 'And so shall we ever be with the Lord.'

behold my glory—Rev. xxi. 10, .1, 'And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God:' &c.—1 Co. ii. 7—10, 'We speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory:' &c.

before the foundation of the world—'Before the world was,' ver. 5, p. 399, *supra*.

25. *righteous Father*—Jesus Christ hath been, Rom. iii. 24—.6, 'set forth' to declare the Father's righteousness, 'that he might be just, and the justifier of him which believeth in Jesus.'

but I have known thee—ch. i. 18, § 7, p. 48, 'No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.'—*Comp.* iii. 11, .3, § 12, p. 84.

and these have known, &c.—*see* the prayer for this knowledge, Eph. i. 15—23—the supplanting power of the knowledge of Christ, iv. 17—32—in directing us in our general conduct through life, v. 1—21—in teaching us how to act in the different relations of life, 22—33; vi. 1—9, &c.—The apostle counted all as nothing—yea, as less than nothing, in comparison of 'the excellency of the knowledge of Christ,' which he was still most earnestly seeking to obtain, Ph. iii. 8—15—2 Pe. i. 3, 'All things that *pertain* unto life and godliness, [are given unto us] through the knowledge of him that hath called us to glory and virtue:'

26. *have declared unto them thy name*—*ver.* 6, 11, .2, pp. 399, 401, *supra*—*see* the name, 1 Jno. iv. 8, 'God is love,' Mt. v. 44—.8, § 19, p. 128, 'Love your enemies, bless them that curse you, do good to them that hate you'.... That ye may be the children

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great aim and plan, not pursuing different interests, or counteracting each other's purposes, or forming parties, but seeking the same ends, by the same means. This is the union between the Father and the Son. Always in the creation, preservation, and redemption of the world, they have sought the same object. And this is to be the model on which Christians should act.

Jno. xvii. 23. *That the world may know, &c.* When they shall see the concord and agreement of the saints in doctrine, worship, and affection at the latter day.

24. *Behold.* The word 'behold' implies more than simply *seeing*. It means also to *participate*, to *enjoy*.

25. *Righteous Father.* The admission of believers to God through Christ, flows even from the justice of God.

26. *I have declared unto them thy name.* Thy new, best name of LOVE.

PRACTICAL REFLECTIONS.

of the advantage that is thence to accrue to the world at large, with all parts of which we have so remarkably been brought into connection; and that as seeking to make all the races of mankind acquainted with the truth of the gospel of the grace of God. It remains that we concentrate and unite our efforts, and that our testimony be accompanied by that long-promised miracle, the scattered tribes of Israel gathered into that oneness for which our Saviour prays.]

[We cannot expect the apostleship of Christ to be acknowledged by the world, until it is effectual in the case of those unto whom He was more especially sent, '*the lost sheep of the house of Israel*'—'*the twelve tribes scattered abroad.*' When in their case is seen the fulfilment of Old Testament prophecy, and the design of God in sending the gospel so directly north-westward; when the unity of the Divine purpose, as expressed in creation, providence, and revelation, is seen in the redemption of Israel; then will the world be indeed given evidence that Jesus is the Christ.]

Jno. xvii. 22. *See margin.*

23 *ver.* Oh, that Christ may dwell within us, and the Father in Christ put forth his almighty power, that the disciples of Christ may be made perfect in one! So will the truth of Jesus' Divine mission and of God's love for his people be made manifest in all the earth.

24 *ver.* It is when we have glorified God upon the earth that we may expect to enjoy the New Jerusalem, our Father's house eternal in the heavens.

[25 *ver.* The world cannot teach us the knowledge of God—nor can we ourselves in our present imperfect state receive the fulness of this knowledge; but it is all treasured up in Christ our glorious Head, and will be dispensed to the members of his body according as we are able to bear it.]

JOHN xvii. 26.

declare *it:* that the love wherewith thou-hast-loved me may-be in them, and-I in them.

(G. 92.)—*Jesus departs from the supper chamber to the mount of Olives; he foretells a third time that Peter should thrice deny him; he promises to appear to the disciples in Galilee after his resurrection.* Jerusalem.*

MATT. xxvi. 30—.5. (Ver. 29, p. 379.)	MARK xiv. 26—31. (Ver. 25, p. *ib.*)	LUKE xxii. 39. (Ver. 38, p. 377.)	JOHN xviii. 1.
			[a] When-Jesus-had- I spoken these *words*,[b]
30 And when-they-had-sung-an-hymn, they-went-out	26 [b] And when-they-had-sung-an-hymn,[c] they-went-out	And 39	
		[c] he-came-out, and-went, as he was-wont, to the mount of Olives; and his disciples also followed him.[d] (Ver. 40, p. 418.)	he-went-forth
into the mount of Olives.	into the mount of Olives.		with his disciples
			[d] over the brook Cedron,[e]

[*For remainder of ver.* 1, *see p.* 412.]

SCRIPTURE ILLUSTRATIONS.

of your Father which is in heaven: ... Be ye therefore perfect [perfect in love], even as your Father which is in heaven is perfect'—Jno. iii. 16, § 12, p. 86, 'For God so loved the world, that he gave his only begotten Son,' &c.

Jno. xvii. 26. *that the love, &c.*—1 Pe. i. 22, 'Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that* ye love one another with a pure heart fervently:'—This love, as contrasted with that of the flesh, is unfading, ver. 23—.5—*and comp. with* 1 Jno. ii. 15—7.

and I in them—Ga. ii. 20, 'Not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.'—*See* Jno. xv. 1—4, p. 387, *supra.*

Mt. xxvi. 30. *And when they had sung an hymn*—Probably before leaving the apartment in which they had celebrated the passover, and thus at the close of the address, Jno. xiv., p. 386, *supra*—If the hymn were the fourth of the six (Ps cxiii.—cxviii.) usually sung at the passover, it was both appropriate to the preceding discourse—*comp.* ver. xiv. 31, p. 386, *supra*, 'I love the Father,' &c., *with* Ps. cxvi., 'I love the LORD:'—and it was also a fit introduction to the scene in the garden—*comp.* ver 3, 4, *with* Mt. xxvi. 38, 39, § 88, p. 413 — Hymns are referred to, Eph. v. 19; Col. iii. 16.

Lu. xxii. 39. *as he was wont*—*see* Jno. viii. 1, § 55, p. 97; Mt. xxiv. 3, § 86, p. 324.

mount of Olives — where, while the multitude rejoiced, ch. xix. 37, § 82, p. 263, Jesus 'beheld the city, and wept over it,' ver. 41— 4, § *ib*, p. 264.

Jno. xviii. 1. *over the brook Cedron*—'The brook Kidron,' 2 Sa. xv. 23; 1 Ki. xv. 13; 2 Ki. xxiii. 6, 12; Je. xxxi. 40, &c.

NOTES.

Jno. xvii. 25, .6, may be paraphrased—And as, according to my commission, I have fully declared to them whatever was proper, and have savingly enlightened them in the knowledge of thyself, I will, after my resurrection, by personal visits; and after my ascension by the effusion of my Spirit, more clearly and fully acquaint them with thy glorious perfections and will, that the infinite love with which thou hast from eternity loved me, may extend to, and manifest itself in them; and that I may dwell in their hearts by faith, till they arrive at that perfection of eternal blessedness which, in thy distinguishing love, thou hast prepared for them.

Mt. xxvi. 30 *Sung an hymn.* The Jews usually sung, after their repasts, verses or pious songs. The psalms which our Saviour and his disciples sung or recited, immediately before their departure to the mount of Olives, were probably the cxv., cxvi., cxvii., and cxviii. The hymn, or *Hallel*, which was usually sung or recited at the passover, consisted of the six psalms from the cxiii., to cxviii., inclusive. The first two were recited at an early part of the supper, the remaining four were recited at the conclusion.

Lu. xxii. 39. *As he was wont. Comp.* ch. xxi. 37, § 86, p. 357.

Jno. xviii. 1. *Over the brook Cedron.* This brook had its name probably from קדר, *Kadar*, he was black; it being the place into which the blood of the sacrifices, and other filth of the city, ran. It was rather, says Lightfoot, the sink, or the common sewer, of the city, than a brook. Some copyists, mistaking Κέδρων for Greek, have changed τῶν into τῶν, and thus have written τῶν Κέδρων, *of cedars*, instead of τοῦ Κέδρου, the brook of Cedron: but this last is undoubtedly the genuine reading.—*See* GROT. NOTICE, p. 407.

PRACTICAL REFLECTIONS.

[Jno. xvii 26. The knowledge of God is increasingly revealed, not for our mere intellectual gratification, but that we may be more and more formed after the Divine image—that we may be able to say, 'I live; *yet not I, but Christ liveth in me:*' (Ga. ii. 20). Oh, that the prayer of Jesus may be answered in us!]

Mt. xxvi 30. In that night Jesus had much to say, to do, and to suffer—but still he found opportunity to join in the customary hymn with his disciples. In this also, his ready obedience to his Father's will, let us follow his example; and rejoice in being counted worthy to suffer with him.

* 'Our Lord would set out for the mount of Olives in the last hour of the second watch of the night, or between our eleven and twelve o'clock. The period of the year was the vernal equinox, and the day of the month about two days before the full of the moon: in which case the moon would be now not very far past her meridian, and the night would be enlightened until a late hour towards the morning. The suburbs of Jerusalem were full of gardens (Jos. B. Jud. v. iii. 2, vi. i. 1), and Gethsemane, as the name implies (denoting the place of the wine-presse-), was one of these, or in the vicinity of one of these, to the east of Jerusalem, and five or six stades remote from the walls of the city, across the valley or torrent of Cedron.'—*Greswell.*

MATT. xxvi. 31—5.

31 'Then saith Jesus unto-them,
All ye shall-be-offended because-of
me εν εμοι this night: for it-is-written,
I-will-smite the shepherd, and the sheep
of-the flock shall-be-scattered-abroad
32 But after I am-risen-again, I-will-go
-before προαξω you into Galilee.
33 Peter answered and-said unto-him,
Though all *men* shall-be-offended
because-of thee, *yet* will-I never-be-offended.ƒ
34 Jesus said unto-him, Verily I-say
unto-thee, That this night,
before the-cock crow,
thou-shalt-deny me thrice.
35 Peter said unto-him,

Though I should die with thee,
yet will-I-not-deny thee.
ε Likewise also said all the disciples.
(Ver. 36, § 88, p. 412.)

MARK xiv. 27—31.

And Jesus saith unto-them, 27
All ye-shall-be-offended because-of
me εν εμοι this night: for it-is-written,
I-will-smite the shepherd, and the sheep
shall-be-scattered.
But after that I am-risen, I-will-go- 28
before προαξω you into Galilee.
But Peter said unto-him, 29
Although all shall-be-offended,
yet *will* not I.
ƒ And Jesus saith unto-him, Verily I-say 30
unto-thee, That this-day, *even* in this night,
before the-cock crow
twice, thou-shalt-deny me thrice.
But he-spake the- 31
more vehemently εκ περισσου,
If I should die-with thee,
I-will-not-deny thee in-any-wise.ε
Likewise also said-they all.
(Ver. 32, § *ibid.*)

SCRIPTURE ILLUSTRATIONS.

Mt. xxvi. 31. *offended*—ch. xi. 6, § 29, p. 223, 'Blessed is *he*, whosoever shall not be offended in me.'—It is as remembering and knowing in truth the words of Jesus, that the disciples are kept from being offended, Jno. xvi. 1, p. 392, *supra*.

it is written, I will smite, &c.—Zec. xiii. 7, 'Awake, O sword, against my shepherd, and against the man *that is* my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered:' &c.

32. *after I am risen again, &c.*—These words would naturally lead the minds of the disciples back to the mountain on which the transfiguration had taken place, Mk. ix. 9, 10, § 51, p. 57—It was immediately before that event, viii. 31, § 50, p. 40, and after it, ix. 31, § 52, p. 71, that he most pointedly predicted his death and resurrection.

into Galilee—see Lu. xxiv. 6, 7, § 93, p. 488.

33. *Though all* men *shall be offended, &c.—see* the warning to all the disciples, ver. 31, *supra*—Peter had before been particularly warned, Jno. xiii. 36—8, p. 374, *supra*; Lu. xxii. 31—4, p. 376.

Mk. xiv. 31. *vehemently*—As vehemently does he appear to have expressed his third denial, ch. xiv. 71, § 89, p. 432.

Mt. xxvi. 35. *Likewise also said all the disciples*—And yet very shortly after, even that very night, ver. 56, § 88, p. 421, 'All the disciples forsook him, and fled.' —1 Co. x. 12, 'Let him that thinketh he standeth take heed lest he fall.'—Mk. xiii. 37, § 86, p. 342, 'And what I say unto you I say unto all, Watch.'

NOTES.

Mt. xxvi. 32. *Will go before, &c.* προαξω υμας εις τ. Γ. Here there is a continuation of the *pastoral* metaphor of the preceding verse; and the force of the figure becomes clear by bearing in mind the oriental custom of the shepherd not following but preceding and *leading* the sheep.—*See* Jno. x. 4, § 55, p. 114.

33. *Peter answered... Though all, &c.* The word *men* is improperly inserted here by the translators. Peter meant only to affirm this of *the disciples*. Though *all* the disciples, &c. This confidence of Peter was entirely characteristic. He was ardent, sincere, and really attached to his Master. This declaration was made evidently—1. From true love to Jesus. 2. From too much reliance on his own strength. 3. From ignorance of himself, and of the trials which he was soon to pass through. And it most impressively teaches us—1. That no strength of attachment to Jesus can justify such confident promises of fidelity, made without dependence on him. 2. That all promises to adhere to him, should be made relying on him for aid. 3. That we little know how feeble we are, till we are tried.

34. *Before the cock crow.* During the time of our Saviour, the night was divided into four watches, a fourth watch having been introduced among the Jews from the Romans, who derived it from the Greeks. The *second* and *third* watches are mentioned Lu. xii 38, § 63, p. 167; the *fourth* in Mt. xiv. 25, § 41, p. 319; and the four are all distinctly mentioned in Mk. xiii. 35, § 86, p. 342, '*Watch ye therefore: for ye know not when the master of the house cometh, at even* (οψε, or the late watch), *or at midnight* (μεσονυκτιον), *or at the cockcrowing* (αλεκτοροφωνιας), *or in the morning* (πρωι, the early watch).' Here the *first* watch was at even, and continued from six till nine; the *second* commenced at nine and ended at twelve, or midnight; the *third* watch, called by the Romans *gallicinium*, lasted from twelve to three; and the *morning watch* closed at six.

[It has been thought a contradiction, that Mk. xiv 30, says, πριν ἢ δις φωνησαι. But there will be none, if it be considered that the heathens reckoned *two* cock crowings; of which the *second* (about daybreak) was the more remarkable, and was that called, κατ' ἐξοχην, the cock-crowing: thus the sense will be, "before that time of night, or early morn, which is especially called *the* cock-crowing, thou shalt deny me thrice." In Mark (who relates the thing more circumstantially, but with no real discrepancy,) the expression και ἀλεκτωρ ἐφωνησε may be rendered, "and it was cock-crowing time;" in Luke and John, οὐ μη ἀλεκτωρ φωνησει, "it shall not be cock-crowing time." '—*Bloomf.*]

PRACTICAL REFLECTIONS.

[Mt. xxvi. 31. It is well to be forewarned of the dangers that lie before us—the evil may not thereby be altogether prevented; but it is something if we are convinced of our own weakness, and are led into a fuller view of the truthfulness of God. We know that we are in the circumstances contemplated by the Redeemer of Israel, and out of which he hath promised to redeem; and that He will gather together into one the children of God that were scattered abroad.]

[That man is not to be regarded as an outcast who is severely and even frequently rebuked by his Lord. Peter, after being fully convinced of his own need of forgiveness, was soon to have the honour of being the most zealous and successful in proclaiming the grace of God to others.]

35 *ver.* Let us beware of vowing, in our own strength; but let us pray earnestly that we may not be allowed by our Lord to deny him in any wise. His warnings are invitatious to seek in Him all we need.

GEOGRAPHICAL NOTICE.

CEDRON—KIDRON.—John xviii. 1, p. 405.

'KIDRON (קִדְרוֹן), the turbid; Sept., κέδρων), the brook or winter torrent, which flows through the valley of Jehoshaphat (as it is now called), on the east side of Jerusalem. "The brook Kidron" is the only name by which "the valley" itself is known in scripture; for it is by no means certain, nor even probable, that the name "valley of Jehoshaphat," in Joel iii. 12, was intended to apply to this valley. The word rendered "brook," 2 Sa. xv. 23; 1 Ki. ii. 37, &c., is נַחַל, *nachal*, which may be taken as equivalent to the Arabic, *wady*, meaning a stream, *and* its bed or valley, or properly the valley of a stream, even when the stream is dry. The Septuagint, Josephus, and the evangelist, Jno. xviii. 1, designate it χειμάρρους, a storm brook, or winter torrent.

'The BROOK KIDRON derives all its importance from its vicinity to the holy city, being nothing more than the dry bed of a winter torrent, bearing marks of being occasionally swept over by a large volume of water. No stream flows through it, except during the heavy rains of winter, when the waters descend into it from the neighbouring hills. But even in winter there is no constant flow, and the resident missionaries assured Dr. Robinson that they had not, during several years, seen a stream running through the valley. The ravine in which the stream is collected takes its origin above a mile to the north-east of the city. This ravine deepens as it proceeds, and forms an angle opposite the temple. It then takes a south-east direction, and passing between the village of Siloam and the city, runs off in the direction of the Dead Sea, through a singularly wild gorge, the course of which few travellers have traced (*Pictorial Palestine*, Introd. p. cxciv.) It is in this ravine that the celebrated monastery of Santa Saba is situated.'—*Kitto's Cyclopædia of Biblical Literature.*

In '*A Narrative of Journeyings in the Land of Israel*,' by Robert Willan, Feb. 1843, the author says, 'From thence (the pool of Siloam) I descended to the bottom of the hill, and turned up the road leading northward to the valley of Jehoshaphat. This is marked in many maps as a stream of water—the BROOK KIDRON; but the road in which I walked was in the very centre of the valley, and there were no traces of water having run over it. As a great quantity of rain had previously fallen, I had expected to see some traces of the "wintry torrent," spoken of by Dr. Robinson, but saw none. On my right, frightful high rocks rose precipitously; above which, on the very edge of the precipice, was the village of Siloam. A considerable quantity of rain fell after this, during my stay at Jerusalem, but never sufficient to cause any flow down the valley.'—Pp. 106, 7.

In '*A Pastor's Memorial of . . . . Jerusalem*,' &c.,* the author, in describing his journey to the Dead Sea, says, p. 238, after leaving Jerusalem, 'The route lay south-east between a rapid succession of hills of a beautiful form and considerable magnitude, some of them partially covered with short grass and other herbage, and the others rugged and bare. The fantastically winding course of the brook Kidron was at our feet on the right; and beyond it, at about an hour and a half distant from Jerusalem, we found a rather large Arab encampment under the brow of a hill, and near it numerous flocks of sheep and goats grazing. We were too distant to exchange salutations with the shepherds. An Arab encampment is unlike what many would suppose. The tents are very low, not sufficiently high to admit of an adult person standing upright in them. They are pitched together in rows, and made of camel's hair, stained or dyed black. Altogether they are as unpicturesque as their inhabitants are the reverse.

'The bridle ways in these mountain passes not being wide enough for even two persons to ride abreast, except now and then for a few yards, we continued our route in lengthened procession, entertaining it as we might by snatches of conversation. Every part of the scene was extremely wild and beautiful; and it was quite surprising to see how our little compact Arab palfreys climbed and scrambled over the most difficult places which lay in our way, more like cats or monkeys than anything else. Let them but have their heads, and take their own course, and they carry you through wonderfully. But if you try to shew yourself wiser than your horse, it is ten to one but he may chance to stumble with you. I have tried the experiment.

'After about three hours, the bed of the Kidron assumes a remarkably bold and peculiar aspect. It is, in fact, a vast and terrible chasm. I cannot venture to compute its depth. It appears as if ocean streams had once forced their wilful way through it, and made the stubborn rocks submissive. It winds rapidly and abruptly, and presents the appearance of a vast amphitheatre at every bend, in which the seats, or rather rows of seats, lying along in the greatest regularity, consist of the natural, horizontal strata of the dark rocks. In the thousands of fissures on either side, numberless birds had their nests, and were skimming about in the depth below. It is impossible to describe the grandeur and stupendous magnificence of this ravine, at the very edge of which lay our narrow path—the path trodden for ages—the only path. It looks like a scene of tremendous natural convulsions.

'While riveted to the enjoyment of this extraordinary picture (upon about a mile of which I could look back as already passed), I gazed eagerly forward towards a new turn in the road, and immediately before us—built up from the very bed of the ravine, and ascending to the level on which we were passing, stood the most wonderful structure of its kind I have ever seen—a place of immense strength, castellated, and unassailable except by a heavy cannonade. It was the convent of Mar Saba, to the superior of which we had obtained a letter of recommendation from the Greek convent of Jerusalem, Mar Saba itself belonging to the same community. Here we had resolved to make a claim of hospitality, and to pass the night.'

'Mr. Madden, who went through the valley to the Dead Sea, thus speaks of the character which it assumes as it approaches the monastery:—"After traversing for the last hour a wild ravine, formed by two rugged perpendicular mountains, the sides of which contained innumerable caverns, which once formed a sort of troglodyte city, in which the early Christians resided, the sight of the convent in this desolate place was like a glimpse of paradise." On leaving the convent the next day, he says that he 'marched through the bed of the KIDRON, along the horrible ravine which he entered the day before; but he gives no account of its outlet into the Dead Sea. This defect is supplied by Dr. Robinson (*Biblical Researches*, Vol. II. p. 249), who, on passing along the western borders of the lake, came "to the deep and almost impassable ravine of the KIDRON, running down by Mar Saba, and thence called Wady-er-Rahib, 'Monk's Valley,' but here also bearing the name of Wady-en-Nar, 'Fire Valley.' At this place it was running E.S.E., in a deep narrow channel, between perpendicular walls of rock, as if worn away by the rushing waters between these desolate chalky hills. There was, however, no water in it now; nor had there apparently been any for a long time."'—*Kitto's Cyclopædia of Biblical Literature.*

* 'Most travellers who take this journey from Jerusalem, proceed direct to Jericho on the first day, and pitch their tents for the night. On the following morning they visit the northern shore of the Dead Sea, which is somewhere about two hours distant in a direct route; then the river Jordan, distant about an hour and a half from the Dead Sea, and return to their tents worn and exhausted by the almost intolerable heat. On the third day they commonly return to Jerusalem by the way they came, or by way of Mar Saba; in which latter case they visit the Jordan first, and then the Dead Sea. We made our journey in a manner quite the reverse of this, and though it was performed on the thirtieth of June, and the two first days of July, yet we suffered no real inconvenience. Indeed, the severity of the heat was in a great degree avoided. Having made the experiment so successfully, I would strongly recommend all travellers to do as we did, and make a condition about it while bargaining with their shiekh for the escort.'—*Ibid.*

CAST AWAY FROM YOU ALL YOUR TRANSGRESSIONS, WHEREBY YE HAVE TRANSGRESSED; AND MAKE YOU A NEW HEART AND A NEW SPIRIT: FOR WHY WILL YE DIE, O HOUSE OF ISRAEL?—Ezek. xviii. 31.

ADDENDA.

ON THE TIME OF THE CELEBRATION OF THE LAST SUPPER.

See Greswell, Vol. III. Diss. xli. pp. 133—.72, and Diss. xlii. pp. 173—.83.

'That the supper, which our Lord celebrated with the apostles the night before he suffered, is called and is to be considered, in some sense, as a *Passover*, appears indisputably from Mt. xxvi. 17—30; Mk. xiv. 12—.7, and Lu. xxii. 7—14 (p. 362): but especially from Lu. xxii. 15 (p. 364), when the celebration was actually begun. That this was the same supper as that which begins to be related Jno. xvii. 1 (p. 365), and continues to be related until ch. xviii. 1 (p. 405), is equally certain both from many common circumstances belonging to each, and because the event of the supper was the same in each; viz., that Jesus, the same night and after the celebration of this supper, was betrayed.

'Yet this supper, at the very commencement of the thirteenth chapter, is declared to be πρὸ τῆς ἑορτῆς τοῦ πάσχα: during its celebration the feast is supposed to be still to come, ch. xviii. 28, p. 376: the morning after the supper is called the παρασκευὴ τοῦ πάσχα, ch. xix. 14, § 90 (p. 445); the Jews, who brought our Lord that morning to Pilate, would not enter the prætorium, lest they should be defiled, but ἵνα φάγωσι τὸ πάσχα, ch. xviii. 28, § 86. (p. 440); and in the course of the deliberations, respecting the disposal of Jesus, Pilate speaks of the passover as either at hand or only just begun that morning, but not yet past, ver. 39, § 86. (p. 443).

'The import of all these testimonies is clearly to establish the conclusion that, at the time of the supper the night before, the feast of the passover was not yet come: and to this effect the first of the number, perhaps, is the most important, and the most decisive of any. It is possible to distinguish between the paschal sacrifice as such, and the feast of unleavened bread. The proper name of the former is τὸ πάσχα—the proper name of the latter τὰ ἄζυμα; the proper time of the former was the fourteenth of the month Nisan—the proper time of the latter from the fifteenth to the twenty-first inclusive. The sacrifice, however, of the passover was so intimately the prelude to the feast of unleavened bread, and the absence of leaven was so essential a condition to the ceremonial of the passover itself, that neither the phrase τὰ ἄζυμα, or ἡ ἑορτὴ τῶν ἀζύμων, can be employed ἁπλῶς, without including the paschal supper, nor the phrase τὸ πάσχα, or ἡ ἑορτὴ τοῦ πάσχα, without including the feast of unleavened bread. Much less is it possible that the phrase, ἡ ἑορτὴ τοῦ πάσχα, should be so employed for the feast of unleavened bread in the complex, and not include the feast of the paschal sacrifice in particular. Such at least is not the usage of St. John, nor of any other of the writers of the New Testament; for examples, *see* p. 136, Vol. III.

'We have no option except to assume that our Lord in particular antedated, by one day, the true time of the passover: and if it can be made to appear that he had special reasons for so doing—reasons, which rendered it absolutely impossible that he could keep the passover at the usual time on the occasion before he suffered—the truth of the alternative may be considered as sufficiently established.

'I take it for granted that the legal period, at which only the passover could be duly celebrated, was the fourteenth of the month Abib, Nisan, or Xanthicus, κατὰ σελήνην (Ex. xii. ; xiii. 4—8; xxiii. 15; xxxiv. 18; Le. xxiii. 5—8; Nu. ix. 2, 3; xxviii. 16—25; xxxiii. 3; De. xvi. 1—8; Jos. v. 10, 11; 2 Chr. xxix. ; xxx. 1—3, 15, 21; xxxv. 1—19; Ezra vi. 19)—and consequently, that the question is, whether our Lord celebrated it on this day or on the day before it; on the fourteenth, or on the thirteenth, of the month prescribed. As to the day of the week there can be no uncertainty. It was the day before he suffered: and that day was Friday: *his* passover therefore was kept on the night of the Thursday.

'In St. Matthew's account of our Saviour's message to the man in the city, the particular stress which is laid upon the circumstance ὁ καιρός μου ἐγγύς ἐστιν, ch. xxvi. 18, may justly be considered to imply that the passover, about to be celebrated, was something out of course. The man, to whom the message was sent, was probably a believer in Christ; or our Saviour would not address him in such terms as *the Master* saith. Now the injunction of the law, and the invariable practice of the Jews, both required that the passover should be kept *within* Jerusalem; and our Lord manifestly complies with each so far as to send his disciples to make ready for him *in* the city. But when it is considered that the resort of strangers, at the seasons of the feasts and in peaceful times, was such as many times to double its ordinary population, it will be evident that, for the accommodation of so great an influx of visitors, the houses of the regular inhabitants must all have been thrown open to their reception. Μέρισι γαρ ἀπὸ μυρίων δεων πλέων, οἱ μὲν διὰ γῆς οἱ δὲ διὰ θαλάττης, ἐξ ἁπανταχῆς καὶ ὀδοιπορίας, καὶ ἔμπορος καὶ μισηθρίας, καθ' ἑκάστην ἑορτὴν εἰς τὸ ἱερὸν συνάγονται (Philo. Jud. ii. 223, l. 15—8, De Monar. ii.). And that this is no exaggerated description appears from the numbers assembled at the passovers U.C. 819, and U.C. 823, respectively. *Vide Appendix.* The former of which amounted to two or three millions, and the latter to more than one million. It was an ὄχλος πάμπολυς, says Josephus, b. iv. iii. 3, to receive into Jerusalem, καὶ τὸ ἀμφθαλὲς ἀναχαρτήσαι. Nor was even this facility of admission, at such times as those of the passovers, sufficient for the reception and entertainment of all parties, without the further necessity of forming themselves into ἑταιρίας, sodalitia, companies, or households; varying from ten to twenty in number.

'The message of our Lord, then, though sent to an householder in Jerusalem, announcing in his own name, and in that of his twelve disciples, that he meant to keep the passover at his house, if sent at the regular time, would have been nothing extraordinary. It was what any one, under such circumstances, might have undertaken to send; the right of admission into some house within the city belonged, at every season, whether from Judea, from Galilee, or from abroad, who came up to attend the feast. What necessity, then, for an *especial* reason—or even for any reason at all—in claiming it now? and why should not the simple notification of our Lord's wish, if made at the regular season and in the regular manner, have been sufficient, particularly for a disciple? . . .

'If we are to believe the testimony of Philo Judæus, the master of every household, or some one of person in the name and on the behalf of a particular paschal company, which in the present instance would be Peter and John, without having recourse to the ministry of the regular priesthood, was empowered to act as his own priest: and consequently, as we may presume, at home, not in the temple, for the immolation of their peculiar paschal victim. . . .

'The circumstances of the first passover, Ex. xii. 6, must evidently have been such as Philo describes; and if we consider the vast multitude of victims which were required to be sacrificed on such occasions, a multitude which Josephus computed at 256,500, and the short space of time within which they must all have been sacrificed, which he states likewise at merely *two* hours, ἀπὸ δυοῖν ὡρῶν, μάλιστ' ἐνδεκάτην, it is utterly impossible that so many could have been offered within such a time, unless all had been offered at once, that is, unless every master of a family was sacrificing and preparing his own victim at the same moment with another. I have been the more diffuse on this subject, with a view to anticipate a possible objection; viz., how our Lord could have celebrated *his* paschal supper, out of the usual course, without attracting any particular notice.

'Though the sanhedrim, in their consultation on the evening of Wednesday, Mt. xxvi. 3—5; Mk xiv. 1, 2 (p. 355), came to the resolution indeed of putting Jesus to death, yet they had concluded also not to effect the resolution, at least during the feast; ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ. The feast, as it would be useless to deny, must have been begun when the passover day was arrived and past: hence if Jesus was apprehended on the day after that, he must have been apprehended in the midst of the feast. Where, however, is the proof of any change in the

REPENT, AND TURN . . . . FROM ALL YOUR TRANSGRESSIONS; SO INIQUITY SHALL NOT BE YOUR RUIN.—Ezek. xviii. 30.
I HAVE NO PLEASURE IN THE DEATH OF HIM THAT DIETH, SAITH THE LORD GOD:—Ezek. xviii. 32.

WHOSOEVER SHALL EAT THIS BREAD, AND DRINK THIS CUP OF THE LORD, UNWORTHILY, SHALL BE GUILTY OF THE BODY AND BLOOD OF THE LORD.—1 Cor. xi. 27.

resolution of the sanhedrim, which had come to a contrary conclusion? It cannot be said that the overture of Judas, though made directly afterwards, must have produced it; for that overture would rather confirm than alter the pre-existing determination. The object of the sanhedrim was twofold; to get possession of Jesus ἄδλῳ first, and to put him to death afterwards; and what they were at a loss about for a time was the first of these two things. The proposal of Judas, being the offer of a confidential disciple to betray his master, clearly removed the difficulty upon this head: but they must still have stipulated with him that he should effect his engagement as secretly as possible, or St. Matthew, St. Mark, and especially St. Luke, would not say that, after concluding it, ἐζήτει εὐκαιρίαν τοῦ παραδοῦναι αὐτὸν αὐτοῖς ἄτερ ὄχλου, ch. xxii. 6 (μ. 357): which means, without trouble, tumult, or disturbance; and not, without a multitude, much less *the* multitude.

'The original precaution, then, of not attempting the apprehension of Jesus during the feast, or in the open day before the people, was not abandoned even at last; as the very circumstances of the apprehension itself prove. And this would still be in unison with the event, if our Lord was arrested on the night of the Thursday, and put to death on the morning of the Friday; before the feast was yet begun.....

'The Divine Providence might so order it, that the proposal of Judas should be made to the sanhedrim *before* the feast, and neither during it nor after it; and the same Providence might likewise so order it, that the necessary opportunity for effecting his purpose should occur the very night before the feast, and neither earlier nor later. Now when he went out, as we shall see hereafter, upon receiving the sop, the night was somewhat advanced, but the paschal ceremony was far from being over: and he went out, as the rest of the company supposed, to buy what was wanted against the feast. He would go, then, as they supposed, to the shops, or where such things were to be procured. If so, neither could it have been late in the evening on any day, nor could it have been the evening of the passover on that day in particular. After sunset, on the evening of the passover, both because of the sabbath which would then have begun, and because of the celebration of the passover which would be going on, no shop would be open in Jerusalem, nor any dealings of buying or selling any longer practicable: all persons, both old and young, both male and female, both the inhabitants and the stranger, would then be simultaneously engaged until midnight at least.....

'It is certain, however, that Judas must have gone straight to the sanhedrim, expecting to have access to it; and as he received from the sanhedrim the force with which he accomplished his purpose, it is certain also that he must have had access to it. The members of that council, therefore, were either assembled at the time of his arrival, or easily got together afterwards; which renders it exceedingly improbable that they were previously engaged on their respective pursuits. The same thing is true of the band; all of whom, the cohort, the captains, and the servants, we may take it for granted, consisted of Jews; the former, of those who had the custody of the temple, the latter, of officers of the sanhedrim. If so, these too would have been bound to keep the passover that year; and unless it had been already kept, or unless they had been purposely disturbed while keeping it, they could not have come on such an errand as this that night: it is not even probable that they would have been sent upon it. ...

'If our arrangement of the preceding days of the week be correct, the course of particulars closed with the evening of Wednesday, and with the prophecy on the mount. At the end of that prophecy the following words were subjoined, Mt. xxvi. 1, 2—And it came to pass, when Jesus had made an end of all these sayings, that he said to his disciples, Ye know that after two days the passover taketh place, and the Son of man is to be delivered up to be crucified. Now *two* days from the evening of Wednesday cannot possibly denote a less time than the day but one after; that is, the Friday following. Unless, then, it can be shewn that we are wrong in supposing these words, ver. 1, 2, to have been spoken on the Wednesday, that is, in supposing the day of our Lord's procession to have been the Monday, the argument deducible from the authority of this passage, that the passover would take place *on* the Friday, and consequently that the Friday would be the fourteenth of Nisan, amounts to a demonstration.

'The strictness with which, at this period of their history, and indeed at every period before, when the law possessed its due force, the Jews observed the sabbath, must be among the strongest presumptive disproofs, amounting to a moral impossibility, that any one of the numerous particulars, connected with the apprehension, the examination, the judgment, and the execution, of our Lord, could have taken place on that day. It is well known that for a time they would not defend their lives on the sabbath day, nor afterwards, except in case of an attack. On more than one occasion the capture of Jerusalem was mainly due to this single cause; and the folly of the Jews, in that respect, as it was considered by the Gentiles, appeared most unaccountable, and exposed them to constant sarcasm and reproach, Ant. Jud. xii. ii.

'Both the arrival and the expiration of the sabbatic rest were formerly notified to the people by the sound of a trumpet; that they might know when to suspend and when to resume their ordinary employments, Bell. iv. ix. 12. ....

'The people, who could consider such forbearances as these to be points of conscience upon the sabbath were not likely to be parties in that profanation of its sanctity, which every circumstance in our Lord's passion must otherwise have produced. Now if our Lord kept his passover at the usual time, on the night after the fourteenth of Nisan, he was apprehended, tried, and crucified, on the fifteenth: and the fifteenth, being the first of the seven days ἄζυμων, as well as the twenty-first which was the last, by express appointment was an extraordinary sabbath; possessing, if possible, whensoever it might fall, greater holiness, and certainly not less, than the ordinary.

'Or though this should be conceded with respect to our Lord, why, at the same juncture and on the same occasion, it may yet be demanded, were two common malefactors, in whose case there was clearly nothing more than ordinary, put to death along with him? What urgent necessity or special reason made *these*, as well as our Saviour, to be executed on a *sabbath*? It appears to me that the crucifixion of the two thieves along with Christ, besides its subserviency to the fulfilment of prophecy, which was the final end proposed by Providence in permitting it, proves that the feast was just at hand, but not yet come. They had not been executed before it, and they could not be executed during it; the case of St. Peter, in the twelfth chapter of the Acts, must be a clear proof that, while the great legal solemnities were going on, no criminal nor prisoner, for whatever offence, or however obnoxious to the people themselves, was wont to be put to death. ....

'The piety of some of our Lord's disciples would not allow them to prepare the spices for his embalmment on the sabbath: would the same motive have allowed Nicodemus and Joseph to take down reverently from the cross—to handle it—to lift it up—to carry it about—to embalm it as well as the time would permit—to deposit it in the sepulchre—to roll away, and to roll to, the stone at the mouth of the cave—all which were *opera servilia*, and unquestionably forbidden on the sabbath? The Jews of the time had obtained a concession from the Roman government, extending the sanctity of the sabbath even to the three hours' Parasceue before it, Ant. Jud. xvi. vi. 2, so far at least as not to be compelled to attend to any civil business from the beginning of that time to the first hour of the ensuing week. It was a regard to the holiness of the sabbath which made the sanhedrim request of Pilate that the deaths of the crucified parties might be prematurely accelerated; a request which, it is obvious, must have coincided as nearly as possible with the *ninth* hour, or the beginning of the Parasceue itself: and that this was no unusual custom, on the *eve* of great solemnities, is attested by Philo, adv. Flaccum. Oper. ii. 529. l. 17—20. It is not likely then, that they would have suffered those persons to be executed on the sabbath, whose bodies they would not suffer to con-

tinue hanging upon the cross on the sabbath. Nor do I think that the Divine Providence would permit our Saviour to be crucified on the sabbath, though it might ordain that he should expire and be buried critically before the sabbath; that so his body might *rest* in the grave *during* the sabbath.

'The sabbath which followed the day of the crucifixion, and which there is no doubt was the ordinary seventh day of the week, is called a *great* day, Jno. xix. 31, § 92, p. 473: The day of that sabbath was a great day: for which peculiar greatness, distinct from the sanctity of the ordinary sabbath, there is no mode of accounting satisfactorily, but one; an *extraordinary* and an *ordinary* sabbath, the fifteenth of Nisan and the seventh day of the week, coincided together; and being each of them a sabbath, produced by this coincidence a *double* sabbath, a sabbath of double sanctity, solemnized by peculiar offerings, Nu. xxviii 19–23, both those of the ordinary sabbath, in themselves twice as costly as the offerings on any other day of the week, ver. 3—10, Ant. Jud. iii. x. 1, and those appointed for the first of the days of unleavened bread; on the morrow after which, too, the first-fruits of barley-harvest were to be consecrated in the wave-sheaf, and the computation of the fifty days until the next feast, the feast of Pentecost, was also to begin. This was enough to render that sabbath-day an *high* day....

'But, the strongest argument that, if our Saviour celebrated any passover, upon this occasion, he celebrated it out of course, is deducible from the necessity of fulfilling, in two most important respects, the legal equity; which could not otherwise be fulfilled. And this argument, though in my opinion it is sufficient of itself to decide the present controversy, commentators, both those who maintain and those who impugn the supposition at issue, have by a strange fatality attended to the least of any....

'Now if the sacrifice of the Jewish passover was thus typical of the sacrifice of the death of Christ, then the circumstances of *time* and *place* become of paramount importance to the sacrifice of the death of Christ, because they were of paramount importance to the sacrifice of the Jewish passover. This sacrifice was limited from the first, in point of *time*, to *one* day in the whole year, the *fourteenth* of Abib, or Nisan; and in point of *place*, to that particular quarter, out of all possible situations, which God should select to fix his name there—De. xii. 5—14; xvi. 2, 5, 6; Josh. ix. 27;—which quarter, before the building of the temple, might be variable, and according to Maimonides, De ædificio Templi, i. 2, either Gilgal, or Shiloh, or Nob, or Gibeah, or Jerusalem; in all which places the tabernacle was successively erected: but after the building of the temple became permanently fixed to Jerusalem, Josh. v. 10; xviii. 1; 1 Sa. i. 3; vii. 2; xxi. 1; xxii. 19; 2 Sa. vi. 3, 12; 1 Ki. xi. 32; 1 Chr. xxi. 29....

'The circumstances of the Passion, so far as they are related, are all such as to coincide with this view of its secret character, or typical designation. Not to mention that most significant particular, expressly specified by St. John, ch. xix. 36, to shew the fulfilment of a well-known condition to the integrity of the paschal victim, Ex. xii. 46; Ps. xxxiv. 20, "*A bone of him shall not be broken*"—the place where our Lord suffered was unquestionably Jerusalem; that is, one of the two essential requisites to the sacrifice of the passover, propriety of place, was visibly true of his death: and if he suffered on the fourteenth of Nisan, as St. John clearly implies, the other, propriety of time, was so too. But the analogy goes further than this. At the ninth hour of the day when he suffered our Lord expired; and in his expiration, that is, in the separation of his soul from his body, in the rendering up his life to God, not in his previous attachment to, or suspension from, the cross, must the article of his sacrifice properly be made to consist. At the ninth hour, on the proper day, Josephus informed us, b. vi. ix. 3, the sacrifices of the Jewish passover began to be offered, continuing to be offered until the eleventh.

'The ninth hour, then, according to the usage of the Jews, which is necessarily the best interpreter of the written precepts of their law, was understood to be the time prescribed for the purpose, in the terms, Between the evenings.

'According to Maimonides, De sacrificiis jugibus, it was considered evening as soon as the shadows began visibly to lengthen; that is, about half-past twelve at noon; and the evening sacrifice, beginning at half-past two, was generally over at half-past three. The morning sacrifice, also though commonly begun before the sun was risen, might yet not be completed before the fourth hour of the day, *vide* Mishn. i. 13, 4. Our Saviour, therefore, who was attached to the cross at the third hour, might answer even to that.

'But the same authority informs us that, on the passover day, all the usual evening service was antedated, so as to be over before the ninth hour when the paschal service was to begin. Si vespera paschalis, says the Mishna, ii. 150, .5, incideret in sabbathum (which would be the case when the fourteenth of Nisan coincided with the Friday) mactabatur (sacrificium juge) sexta et media; et offerebatur septima et media; et deinde pascha. At this particular time, then, the evening sacrifice was completed an hour sooner than usual, beginning soon after the sixth hour, and being over before the ninth: wherein also we may perceive a remarkable coincidence. The miraculous darkness which commenced about the sixth hour, and continued until the ninth, on the day of the crucifixion, would continue during the whole of the daily evening service in the temple; and, for aught we know, it might have a specific relation to it: it might be intended to shew that, while the great sacrifice was accomplished or accomplishing on the cross, the temple and the temple service were obscured for a time, and ready to be superseded for ever.

'Again, as the paschal sacrifice was a lively type of the death of Christ, so was the offering of the wave-sheaf of his resurrection: and in allusion to the former as St. Paul styles him our passover, so in allusion to the latter he calls him the first-fruits of them that slept, 1 Co. xv. 20. To the fulfilment of the legal equity, then, it was just as necessary that the time of the resurrection should coincide with the time of the presentation of the first fruits, as that the time of the passion should coincide with the time of the passover. That presentation was fixed to the hour of πρωΐ on the morning of the second day of the Azyma, that is, of the sixteenth of Nisan; which if Christ suffered on the fourteenth of Nisan was actually the time of his rising again. For if he suffered the day before the sabbath, and rose again the day after it—if the Friday when he suffered was the fourteenth, the Sunday when he rose again was the sixteenth: and as to the hour when he rose, according to St. Mark it was the prescribed hour, the hour of πρωΐ itself: Ἀναστὰς δὲ, he rose, πρωΐ, xvi. 9. So exactly on this one supposition that our Lord suffered on the Jewish passover day, does every circumstance in the legal symbol, both as concerns his death and as concerns his resurrection, harmonize with the symbolized verity; and so ill, *per contra*, on any other. For if Christ kept the Jewish passover on the fourteenth—he must have suffered on the fifteenth; he must have lain in the grave all the sixteenth; and he could not have risen again until the seventeenth: in which case not one of the above circumstances could have anything to do with his passion....

'It ought always to be remembered that the *last* Jewish passover was the *first* christian supper; it was not more a passover than an eucharist; and to convert the legal into the evangelical ceremony was doubtless one great cause of that anxious desire to celebrate the passover for that time with his disciples, before he suffered, which our Lord expressed, Lu. xxii. 15 (p. 364). Now the christian supper, as an institution, expressly and formally commemorative of the death of Christ, if it was established at this time was proleptically established; for the death of Christ was not yet transacted. And the circumstance that it was so instituted is among the other arguments both that the passover in general, out of which ceremony it arose, was typical of the death of Christ in general, and that this passover in particular, at which it was proleptically instituted, was proleptically celebrated also.

'St. Matthew's τῇ δὲ πρώτῃ τῶν ἀζύμων, ch. xxvi. 17—St. Mark's, Τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων, ch. xiv. 12—St. Luke's, ἦλθε δὲ ἡ ἡμέρα τῶν ἀζύμων, ἐν ᾗ ἔδει θύεσθαι τὸ πάσχα, ch. xxii. 7—all which are intended

to designate the day when the apostles came to our Lord to inquire about preparing the passover, understood on the principle laid down by Maimonides, De sacris solemn. ii. 5, that the proper beginning of any feast day was reckoned from the *night* which preceded it, may all be intended to designate the night of the thirteenth of Nisan, the beginning of the Jewish fourteenth. The whole of this νυχθήμερον from sunset on Thursday to sunset on Friday, was considered and might be called the *first* day of unleavened bread. Josephus himself makes the paschal octave an octave of *days*, reckoning the fourteenth of Nisan as the first of the number. And it might be truly so reckoned; for the putting away of all leaven and of everything leavened, began with the evening of the thirteenth, Mishn. ii. 134. 1.

'We have but to suppose that the disciples came with their inquiry at sunset on Thursday, and were sent at that time accordingly; and the assertion would be strictly correct. The circumstance that, on entering the city, they were to meet a man returning home with a pitcher of water, is a presumptive proof that they entered it in the evening, at one of the times when water was wont to be fetched. The room, too, which they were to find ready ἐστρωμένον, must have been set out for that evening's repast; which would consequently be for supper.

'I prefer his mode of construing these phrases because it applies to each of the three cases alike; and because, by this means, if the passover was actually got ready on the Jewish fourteenth of Nisan, though not at the legitimate time, which was the end rather than the beginning of that day, still it would be as nearly regular, and as close to the proper time, as the nature of the case would permit. The ordinary supper time, as we saw from Josephus, was probably so late as the first or second hour of the night; and with a view to such a repast as the passover we may take it for granted it would be for the passover was always to be killed on the *fourteenth* and eaten on the *fifteenth*: in which case the actual business of eating it could not begin until after sunset on that day at least.'—Vol. III. Diss. xli. pp. 133—72.

'The institution of the christian sacrament is altogether omitted by St. John; and for an obvious reason, *he* could not be expected to record it. With regard to St. Matthew, St. Mark, and St. Luke, they all agree in representing the institution of the bread as prior to that of the cup, and they all agree in placing the institution of the bread during, not after, the supper; the two former expressly, in the words, ἐσθιόντων αὐτῶν—the latter by implication, where, speaking of the appointment of the cup as μετὰ τὸ δειπνῆσαι, he virtually recognises the ordinance of the bread as ἐν τῷ δειπνεῖν. Beyond this there is some disagreement. St. Luke, confirmed by St. Paul in the well-known passage, 1 Cor. xi. 25, places the institution of the cup *after* the supper, and consequently, at a different time from the institution of the bread, which was during it: St. Matthew and St. Mark record them both in conjunction, and, therefore, apparently at least place them both at the same time.

'In order to explain this difference we must look at the final end proposed by these two evangelists more particularly, in their account of the proceedings within the upper chamber: which end was manifestly this—out of a great variety of circumstances or discourses, which then occurred, to notice nothing distinctly except what related directly to *two* points—the consummation of the treachery of Judas, and the sacramental ordinance. With regard to the first of these, they had given an account of the original formation, and of the first overt act in the execution of his design: nothing then, remained but to relate the completion; which the event proved was to ensue that same night, and after that very supper. Now that Judas had fixed upon this night, *before* the supper, does not appear; that Satan entered into his heart, in consequence of something which happened at the supper, and urged him to perpetrate his scheme that night, does appear. The connection, therefore, between the circumstances of the last supper and the design, the prosecution, and the effect of the treachery of Judas, becomes decided; and as each of the evangelists had given an account of the first two of these things, it was but natural that they should also specify the last.

'Without the previous and significant allusion to his approaching betrayal, and by such a means as the instrumental agency of this disciple, which made part of the history of the supper just before; their account of our Lord's ultimate apprehension in the garden, by a band under the guidance of Judas, would have been an inexplicable effect. . . .

'Nor was the allusion in question, even in St. Matthew or in St. Mark, so altogether minute as to leave no room for the supply of a very important particular by St. John. From the comparison of *their* accounts *before* and *at* the time of our Lord's apprehension, respectively, it is evident that they have left to conjecture an essential step in the progress of events; the departure of Judas from the upper chamber, where he was present at the commencement of the supper, before the setting out to the garden, whither he could not possibly have accompanied the rest. This omission is exactly supplied by St. John; who distinctly specifies both *when* he went out, and *why*.

'With regard to the second point—or to the sacramental institution; it was the institution of *one* integral ceremony, but with *two* significant parts. Hence if the evangelists desired to record the whole as such, though each of the parts might have been separately and individually appointed, they would record them both in conjunction. The example of St. Luke proves the necessity of so doing. As giving an account of the same entire ceremony, he connects the respective institution of each of its parts; yet gives at the same time a clear intimation that the time of the one was, in reality, somewhat later than that of the other; that the bread was ordained *during* the supper, the cup was prescribed *after* it.

'It follows, then, that the history of the christian sacrament, considered as *one* whole made up of two component parts, coinciding with the proper time of the institution of either, must so far have antedated or postponed the proper time of the institution of the other; and yet, as an account of one and the same ceremony, to the perfection of which the part antedated or postponed was as necessary and as essential as the other, it could not in either case be regarded strictly as an anticipation, or as a trajection. This is the distinction which holds good in the several evangelists, with reference to the present question: and this is the principle on which we may satisfactorily explain it. St. Luke records the institution of the bread at its proper time, and, therefore, anticipates that of the cup; St. Matthew and St. Mark record the institution of the cup at its proper time, and, therefore, postpone that of the bread. In either case this is done respectively with the one purely for the sake of the other. If both could not be recorded in their own time and place as one *pair* (which in the nature of things was impossible), one must be recorded out of its place, though the other might not; and if both were to be recorded together, though the one might be regular where it stood, the other would be so far irregular. As to which of the two should be selected to give the law of narration to the other, this would be indifferent: historical precision might require it to be the account of the bread—the integrity of the whole ceremony might require it to be that of the cup. The sacrament began to be instituted when the use of the former was prescribed; but it was not complete until the latter had been prescribed also. St. Luke's scrupulous exactness determined him to pitch upon the former; the design of St. Matthew and St. Mark, which was to place on record the institution of the ceremony as such, made them prefer the latter. Yet St. Luke shews clearly that the account of the consecration of the cup, which he subjoins to the account of that of the bread, is subjoined entirely as a *parenthesis*; and St. Matthew or St. Mark by no means implies that the institution of the bread immediately preceded, though it is related before, the institution of the cup.

'It will follow, therefore, that the continuation of what was actually said or done along with the institution of the bread is carried on in St. Luke from xxii. 19, to 21, 2: xxii. 20, is entirely parenthetic.'—Vol. III. Diss. xlii. pp. 173—83; *and for continuation, see foot notes*, p. 370, *et seq.*, *of* 'Ivens. Harm.'

SECTION 88.—(G. 93, .4.)—[*Lesson* 91.]—PARTICULARS OF THE TRANSACTIONS IN THE GARDEN OF GETHSEMANE, BETWEEN THE TIME OF THE ARRIVAL OF JESUS THERE, AND THE APPROACH OF JUDAS, WITH THE BAND, TO APPREHEND HIM. —Matt. xxvi. 36—56. Mark xiv. 32—52. Luke xxii. 40—53. John xviii. 1—11.

INTRODUCTION AND ANALYSIS.

Mt. xxvi. 36. Mk. xiv. 32. Lu. xxii. 40. Jno. xviii. 1.
Jesus having with his disciples come to Gethsemane, he bids them pray that they enter not into temptation, and to sit near the entrance whilst he removes further for the purpose of prayer.

— xxvi. 37, .8. — xiv. 33, .4. —
He takes with him the three disciples who had witnessed his transfiguration, and who now behold him so overwhelmed with sorrow and affliction, that he exclaims, '*My soul is exceeding sorrowful, even unto death:*'

— xxvi. 38, .9. — xiv. 34, .5. — xxii. 41. —
Having bid the three to stay here and watch, Jesus removes still farther off, and falling on the ground, prays that, if it be possible, the hour may pass from him.

— xxvi. 39. — xiv. 36. — xxii. 42. —
He earnestly beseeches the Father, with whom all things are possible, that if willing he would remove from him this cup, but he is entirely submissive to the will of the Father.

— — — xxii. 43, .4. —
An angel from heaven is seen strengthening Jesus, whose agony is so great, that his sweat is as great drops of blood falling to the ground.

— xxvi. 40, .1. — xiv. 37, .8. —
Jesus comes to his disciples; and finding them asleep, he reproaches Peter, and repeats the injunction to watch and pray: they are exposed to temptation which in their own strength they are unable to resist.

— xxvi. 42. — xiv. 39. —
Jesus goes away a second time, and prays as before.

— xxvi. 43. — xiv. 40. —
Having returned to his disciples, he again finds them sleeping: their eyes are heavy, and they are unable to answer him.

— xxvi. 44. —
Jesus leaves his disciples, and a third time prays as in the two former instances.

— xxvi. 45, .6. — xiv. 41, .2. —
He comes the third time to his disciples, and remarks that they sleep on now, and take their rest, when their Master is betrayed into the hands of sinners. He bids them rise and be going, for the betrayer is at hand.

— — — xxii. 45, .6. —
Having come to the other disciples, he finds them sleeping for sorrow, and asks, '*Why sleep ye? rise and pray, lest ye enter into temptation.*'

— xxvi. 47. — xiv. 43. — xxii. 47. — xviii. 2, .3.
This garden being the place to which Jesus has been accustomed to resort, is known to Judas, one of the twelve, who having procured from the chief priests officers and an armed force, approaches '*with lanterns and torches and weapons.*'

Mt. xxvi. — Mk. xiv. — Lu. xxii. — Jno. xviii. 4, .5.
Jesus goes forth to meet them; when, in reply to his inquiry, they say they have come to apprehend '*Jesus of Nazareth.*'

— — — — xviii. 5, .6.
Jesus says, '*I am.*' They go backward, and fall to the ground.

— — — — xviii. 7-9.
Again he asks, '*Whom seek ye?*' and receives the same answer. He again declares himself, adding, '*if therefore ye seek me, let these go their way:*' (the disciples are as yet unprepared to accompany their Lord unto suffering and death).

— xxvi. 48, .9. — xiv. 44, .5. — xxii. 47. —
Judas, like his successor, '*the son of perdition,*' betrays his Master with a kiss.

— xxvi. 50. — — xxii. 48. —
Jesus intimates his knowledge of Judas' treachery, saying, '*Friend, wherefore art thou come?*'

— xxvi. 50. — xiv. 46. —
Those who have come out with Judas lay hold upon Jesus.

— — — xxii. 49. —
The disciples, seeing their Master about to be made prisoner, ask, '*Lord, shall we smite with the sword?*'

— xxvi. 51. — xiv. 47. — xxii. 50. — xviii. 10.
Not waiting for Jesus' reply, Peter draws a sword, and therewith wounds Malchus, the servant of the high priest, cutting off his right ear.

— — — — xxii. 51. —
In reply to the question of the disciples, ver. 49, Jesus says, '*Suffer ye thus far.*' He heals the wounded servant of the high priest.

— xxvi. 52, .4. — — — xviii. 11.
Jesus tells Peter to sheath his sword, adding, '*all they that take the sword shall perish with the sword;*' suggesting, in an interrogative form, three several reasons for submission.

— xxvi. 55. — xiv. 48, .9. — xxii. 52. —
Jesus asks the priests, &c., if they are come '*as against a thief with swords and staves*' to take him? and reminds them that he was daily with them in the temple publicly exercising his ministry, when, had they been careful to act openly, they had opportunity of apprehending him, but that now is their '*hour, and the power of darkness.*'

— xxvi. 56. — xiv. 49. Fulfilment of scripture.

— xxvi. 56. — xiv. 50. —
The disciples seek safety in flight.

— — — xiv. 51, .2. — —
A young man follows Jesus, '*having a linen cloth cast about his naked body; the young men lay hold on him:*' he leaves the linen cloth in their hands and escapes '*from them naked.*'

(G. 93.)—No. 88.—*Jesus' agony. Gethsemane.*

MATT. xxvi. 36—.9.

36 [a]Then cometh Jesus with them unto a place called Gethsemane,[b]

MARK xiv. 32—.6.

32 And they came to a place which was named Gethsemane:

LUKE xxii. 40—.4. (Ver. 39, § 87, p. 405.)

JOHN xviii. 1.*

[*For previous part of ver.* 1, *see* § 87, p. 405.]

[b]where was a garden, into the which he entered, and his disciples.[c] (Ver. 2, p. 417.)

SCRIPTURE ILLUSTRATIONS.

Mt. xxvi. 36. *Gethsemane*—or 'oil valley,' at the foot of the mount of Olives, to which Jesus had gone, Lu. xxii. 39, 'over the brook Cedron,' or 'mourning,' Jno. xviii. 1—it was said to Moses, Ex. xxvii. 20, 'Command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always,' &c.—And it is worthy of remark, that He through whom the 'oil of joy' doth come,

* 'Of the agony, St. John, though he brings our Saviour to the garden *before* it, and makes him to be apprehended in the garden *after* it, gives no account; and clearly because the other evangelists had given a

MATT. xxvi. 37, .8.	MARK xiv. 33—.4.	LUKE xxii. 40, .1.	JOHN.
and saith unto the disciples,	and he-saith to his disciples,	[a]And when-he was at the place, he-said unto them, Pray that-ye-enter not into temptation. [a]	40
[a] Sit-ye here, while I-go and-pray yonder.[a]	Sit-ye here, while I-shall-pray.		
		[b]And he was-withdrawn ἀπεσπάσθη from them about a-stone's cast,[b]	41
37 [f]And he-took-with *him* Peter and the two sons of-Zebedee, [g] [h]and-began to-be-sorrowful λυπεῖσθαι and very-heavy ἀδημονεῖν.	33 And he-taketh with him Peter and [g]James and John, [h] and began to-be-sore-amazed ἐκθαμβεῖσθαι, and to-be-very-heavy ἀδημονεῖν;		
38 Then saith-he unto-them, My soul is exceeding-sorrowful, even-unto death: tarry-ye here, and watch with me.	34 and saith unto-them, My soul is exceeding-sorrowful unto death: tarry-ye here, and watch.		

SCRIPTURE ILLUSTRATIONS.

Is. lxi. 3, was bruised for us, liii. 4, 5; Lu. xxii. 44, in this very place, which was 'over against the temple.' Mk. xiii. 3, § 86, p. 324—In that building was the symbol, Ex. xxvii. 21, of the ministration of the Spirit, Rev. iv. 5, which was to be obtained through the sufferings of Christ, Jno. xvi. 7, § 87, p. 393, and which testifies 'the sufferings of Christ, and the glory that should follow,' 1 Pe. i. 10—.2.

Lu. xxii. 40. *Pray that ye enter not, &c.*—Jesus had come to the place of his agonizing conflict with the prince of this world; but it was in obedience to the Father's commandment, Jno. xiv. 30, .1, § 87, p. 386—and even then he prayed that, if it were possible, the cup might pass from him. Mt. xxvi. 39, p. 414, as also before, vi. 13, § 19, p. 133—Jesus had already warned them of this peculiar temptation to which they were now to be exposed, xxvi. 31—.5, § 87, p. 406.

Mt. xxvi. 37. *Peter and the two sons, &c.*—At the transfiguration, the same three were chosen to be with Jesus, ch. xvii. 1, 2, § 51, p. 52—Peter styles himself, 1 Ep. v. 1, 'A witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:'

38. *My soul is exceeding, &c.*—so upon coming to Jerusalem this time, Jno. xii. 27, § 82, p. 267, 'Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.'—Is. liii. 3, 'A man of sorrows,'—4, 'Surely he hath borne our griefs, and carried our sorrows:'—12, 'He hath poured out his soul unto death:'

and watch with me—1 Pe. iv. 7, Watch unto prayer.'—Eph. vi. 18, 'Watching thereunto with all perseverance and supplication for all saints;'—Rev. xvi. 15, 'Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.'

NOTES.

Mt. xxvi. 36. *A place called Gethsemane.* Γεθσημανῆ, Heb. גַּת שְׁמָנִא, 'place of oil-presses;' situated at the foot of the mount of Olives. Not, what some have supposed, the *village* in which the produce of the mount of Olives was prepared for use. There are still several ancient olive trees in the place; as ancient, indeed, that *Lamartine, Pilgrim.*, vol. i. p. 78, thinks they are coeval with the age of Christ.—*See* GEOG. NOTICE, p. 422.

Sit ye here. At the entrance.

Mk. xiv. 33. *Sore amazed.* 'The original word imports the most shocking amazement mingled with grief: and that word in the next verse which we render *sorrowful*, intimates, that he was *surrounded with sorrow* on every side, breaking in upon him with such violence, as was ready to separate his soul from his body.'—*Wesley.*

Mt. xxvi. 37. *Began to be sorrowful.* Ἀνπεισθαι, from λυω, *to dissolve*—exquisite sorrow, such as *dissolves* the natural vigour, and threatens to *separate* soul and body.

And very heavy. Overwhelmed with anguish, ἀδημονεῖν. This word is used by the Greeks to denote the *most extreme anguish* which the soul can feel—*excruciating anxiety and torture of spirit.*

'In λυπεῖσθαι καὶ ἀδημονεῖν there is a sort of climax; for the latter is a much stronger term than the former, and signifies to be so overwhelmed, as to become insensible, Jno. xii. 27, § 82, p. 267.'—*Bloomf.*

[38. *Exceeding sorrowful, even unto death.* 'These words do not express a sorrow proceeding from a fear of death, or such as would continue till death, but the utmost degree of sorrow; such as of itself might be sufficient to cause death. Similar forms of expression occur, in Jn. xvi. 16; Ps. cxvii. 3; Jonah iv. 9.'—*Lonsdale and Hale.*]

And watch with me. Be vigilant in prayer with me; sympathize in my suffering.

PRACTICAL REFLECTIONS.

[Lu. xxii. 40. Presumptuous must those be who, without the call of God, are found in the place of temptation; or who, when there, neglect to pray, as our Lord directs, and has given us example.]

Mt. xxvi. 37. Those who, like Peter, James, and John, have been given the brightest views of the glory, ought more especially to prepare for being partakers of the sufferings of Christ.

38 *ver.* Let us not sink in despair even though we should experience sorrow the most severe; the Saviour himself was, '*sorrowful, even unto death.*'

full account. Yet Paley has observed that in our Lord's allusion to his *cup*, ch. xviii. 11, there is, even in St. John, a tacit reference to the thoughts and the expressions of the agony itself; such as might naturally ensue on so recent an event.'—*Grotwell*, Vol. III. Diss. xiii. p. 194.

WATCH YE, STAND FAST IN THE FAITH, QUIT YOU LIKE MEN, BE STRONG.—1 Cor. xvi. 13. WATCH THOU IN ALL THINGS, ENDURE AFFLICTIONS, DO THE WORK OF AN EVANGELIST,—2 Tim. iv. 5.

Matt. xxvi. 39.	Mark xiv. 35, .6.	Luke xxii. 42—.4.	John.
39 And he-went a-little-farther, [t]	35 And he-went-forward a-little,	[t] and kneeled down, [t]	
[t] and-fell on his face, [t]	and-fell [t] on the ground,		
and prayed, saying,	and prayed that, if it-were possible, the hour might-pass from him.	and-prayed, saying, 42	
	36 And he-said, Abba, Father, all-things *are* possible unto-thee; [*]		
O-my Father, if it-be possible, [*]		Father,	
let-this cup-pass from me: nevertheless, not as I will, but as thou *wilt*.	take-away this cup from me: nevertheless not what I will, but what thou *wilt*.	[*] if thou-be-willing, remove this cup from me: nevertheless not my will, but thine, be-done.	

And there-appeared an-angel 43 * unto-him from heaven, strengthening ενισχυων him. And being 44 in an-agony he-prayed more-earnestly εκτενεστερον: and his sweat was as-it-were great-drops θρομβοι of-blood falling-down καταβαινοντες to the ground.

[Ver. 45, p. 416.]

SCRIPTURE ILLUSTRATIONS.

Mt. xxvi. 39. *fell on his face, &c.*—The posture of humble and earnest supplication, Nu. xvi. 22; Ne. viii. 6 — Believers are exhorted, 1 Pe. v. 6, 'Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:'

Mk. xiv. 36. *all things . . . possible, &c.*—*see* Lu. i. 37, § 2, p. 10; xviii. 27, § 75, p. 227.

this cup, &c.—*see* Mt. xx. 22, § 77, p. 237.

Lu. xxii. 42. *not my will, &c.*—so are we directed to pray, Mt. vi. 10, § 19, p. 132, 'Thy will be done,' &c.—*see on* Jno. xx. 18, § 93, p. 492—v. 30, § 23, p. 178, 'I seek not mine own will, but the will of the Father which hath sent me.'

43. *an angel*—so after his temptations in the wilderness, Mt. iv. 11, § 9, p. 66, 'Angels came and ministered unto him.'—He. i. 14, 'Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?'

44. *being in an agony, &c.*—He. v. 7, 'Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him,' &c.—*see on* Jno. xviii. 6, *infra*, p. 418.

NOTES.

Mt. xxvi. 39. *Fell on his face.* *See* the Note on Lu. xxii. 44, *next col.* This was the ordinary posture of the supplicant when the favour asked was great, and deep humiliation required. The head was put between the knees, and the forehead brought to touch the earth; this was not only a humiliating, but a very *painful* posture also.—*See* Scrip. Illus.

Prayed, &c. Jesus prayed that he might not sink under his sufferings previous to his being offered up upon the cross. He poured out strong crying and tears to Him who was able to save him from death, and was heard in that he feared.

[t] et this cup, &c. There may be an allusion in this passage to a very ancient method of punishing criminals. A cup of poison was put into their hands, which they were obliged to drink. Socrates was put to death in this manner.—*See* He. ii. 9, which is probably an allusion to this kind of death.

[*Not as I will, &c.* Here θελω in the Hebrew idiom, which has no potential or optative mood, is put for θελοιμι, *vellem quidem; but be it, not as I might wish, but as Thou wilt.* Thus, contrary to the natural love of life, his will became the same as the Divine, Ac. xxi. 13; Rev. xii. 11.

The former part of our Lord's petition, '*If it be possible,*' &c., is the voice of human nature, yielding to those feelings which God, who planted them in man, cannot disapprove when duly regulated. The latter part is the voice of the same human nature according to that principle of reason and duty which sets bounds to our desires, checks and controls our passions and inclinations, and represents it as a becoming and necessary act of obedience, to resign ourselves entirely to the merciful providence of God.]

Lu. xxii. 43. *There appeared an angel . . . . from heaven.* It was necessary that the fullest evidence should be given, not only of our Lord's *divinity*, but also of his *humanity*: his miracles sufficiently attested the former; his hunger, weariness, and agony in the garden, as well as his death and burial, were proofs of the latter. As *man*, he needs the assistance of an angel to support his body, worn down by fatigue and suffering.—*See* at the end of ver. 44.

44. *Prayed more earnestly.* With greater *emphasis* and *earnestness* than usual, '*with strong crying and tears,*' He. v. 7; the reason given for which is, that he was in an *agony*.—*See* the Note on Mt. xxvi. 38.

Drops of blood. * Some have thought that the

PRACTICAL REFLECTIONS.

Mt. xxvi. 39. He, who was innocence itself, prayed to be delivered from afflictions, shame, and bodily sufferings; and we, without any reflection on our virtue, may do the same. But we must always remember to do so, with that limitation and reserve, of which our blessed Lord has left us so admirable a pattern.

Lu. xxii. 43. The Son of God hath given us example, not only of meek resignation in suffering, but of submitting to receive assistance by such agency as our heavenly Father is pleased to appoint.

44 *ver. See margin.* How wonderful that the Son of God should so suffer for us! O that we may give evidence of having some sense of the value of that precious blood which flowed in Gethsemane, even before it was shed upon Calvary!

* 'St. Luke records no part of the agony except what plainly relates to the first trial, and the first prayer; and so far his account may appear more succinct than that of St. Matthew or of St. Mark. But, even in

Jesus cometh to his disciples.

MATT. xxvi. 40, .1.	MARK xiv. 37, .5.	
40 [c]And he-cometh unto the disciples, and findeth them asleep, and saith unto Peter,[b]	And he-cometh, and findeth them sleeping, and saith unto Peter, [b]Simon, sleepest-thou?[c]	37
[c]What, could-ye not watch with me one hour?	couldest-not-thou watch one hour?	
41 Watch and pray, that ye-enter not into temptation: the spirit indeed *is* willing προθυμον, but the flesh *is* weak.	Watch-ye and pray, lest ye-enter into temptation. The spirit truly *is* ready προθυμον, but the flesh *is* weak.	38

Jesus goeth away, and prayeth a second time.

MATT. xxvi. 42.	MARK xiv. 39.	
42 [c]He-went-away again the-second-time, and-prayed,[b]	And again he-went-away, and-prayed,	39
[c]saying, O-my Father, if this cup may not pass-away from me, except I-drink it, thy will be-done.	[b]and-spake the same words.[c]	

SCRIPTURE ILLUSTRATIONS.

Mt. xxvi. 40. *asleep*—so at the transfiguration, Lu. ix. 32, § 51, p. 54, 'Peter and they that were with him were heavy with sleep:'

Mk. xiv. 37. *Simon, sleepest thou?*—This conduct was peculiarly unbecoming in Peter, considering the terms in which he had boasted, and the manner in which he had been forewarned, Lu. xxii. 31—.4, § 87, p. 376—Peter remembered the lesson afterwards, 1 Pe. iv. 7, 'Watch unto prayer.'—.7, 8, 'Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:'

Mt. xxvi. 41. *the spirit, &c.*—Ga. v. 17, 'The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.'—24, .5, 'And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit.'—Peter afterwards remembered the lesson he was thus taught, 1 Pe. ii. 11; iv. 1, 6—*see margin.*

42. *if this cup . . . . thy will be done*—Jesus had come to do the will of God, for the redemption of man, Ps. xl. 7, 8—He. x. 10, 'By the which will we are sanctified through the offering of the body of Jesus Christ once,' &c.

NOTES.

Mt. xxvi. 40. *Findeth them asleep.* Dr. Rush says, 'There is another symptom of grief which is not often noticed, and that is *profound sleep.* I have often witnessed it even in mothers, immediately after the death of a child. Criminals, we are told by Mr. Akerman, the keeper of Newgate in London, often sleep soundly the night before their execution. The son of General Custine slept nine hours the night before he was led to the guillotine in Paris.'—*Diseases of the Mind*, p. 319.

41. *Watch and pray, that ye enter not into temptation.* 'In the christian warfare, the two great defensives against temptation are *watching* and *prayer.*

Mk. xiv. 37. *Simon, sleepest thou?*—Jesus had before said, 'Blessed are they that mourn, for they shall be comforted.'—Mt. v. 4. Now he is grieved at their want of sympathy with him in his sorrow. He had also pointed out the need of their seeking help from above.

42. *if this cup . . . . thy will be done*—Jesus had come to do the will of God, for the redemption of man, Ps. xl. 7, 8—He. x. 10, 'By the which will we are sanctified through the offering of the body of Jesus Christ once,' &c.

meaning of the words is, that the sweat was so profuse, that every drop *was as large as a drop of blood*, not that the *sweat* was *blood* itself: but this does not appear likely. There have been cases in which persons in a debilitated state of body, or through horror of soul, have had their sweat tinged with blood. Dr. Mead from Galen observes, "Cases sometimes happen in which, through *mental pressure*, the pores may be so dilated that the blood may issue from them; so that there may be a bloody sweat." And Bishop Pearce gives an instance from *Thuanus* (De Thou) of an Italian gentleman being so distressed with the fear of death, that his body was covered with a bloody sweat.'—*A. C.*

Mt. xxvi. 40. *Findeth them asleep.* Dr. Rush says, 'There is another symptom of grief which is not often noticed, and that is *profound sleep.* I have often witnessed it even in mothers, immediately after the death of a child. Criminals, we are told by Mr. Akerman, the keeper of Newgate in London, often sleep soundly the night before their execution. The son of General Custine slept nine hours the night before he was led to the guillotine in Paris.'—*Diseases of the Mind*, p. 319.

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A celebrated preacher says—1. That *watching* implies, in the first place, a sense of the greatness of the evil we contend against; 2ndly, a diligent survey of the power of the enemy, compared with the weakness and treachery of our own hearts; 3rdly, a consideration of the ways by which temptation has prevailed on ourselves or others; 4thly, a continual *attention* to the danger, in opposition to *remissness*; 5thly, a constant and rigid temperance. II. That *prayer* is rendered effectual, 1st, by fervency or importunity; 2ndly, by constancy or perseverance. III. That *watching* and *prayer* must be always *united*; the first without the last being but *presumption*; the last without the first a *mockery.*'—*South.*

[*That ye enter, &c.* εισελθητε. Εισερχεσθαι is here used, like ημιτιτειν in 1 Ti. vi. 9, in the sense to *fall under*, meaning to *succumb.* Our Lord does not direct them to pray to God that no temptation might befal them; but that they might not be *overcome* by the temptations in which they must be involved; and to pray for extraordinary spiritual assistance under them.]

The spirit indeed is willing, &c. This was a gentle rebuke and kind apology; especially at a time when our Lord's own mind was so weighed down with sorrow. It also pointed out the need of their seeking help from above.

PRACTICAL REFLECTIONS.

Mt. xxvi. 40, .1. Let us endeavour to watch with prayer, lest we enter into temptation; and let us pray with watching, seeing that through the flesh we are so weak and ready to be overcome.

[**Mk. xiv. 39.** Vain repetitions in prayer are to be avoided, as Mt. vi. 7, § 19, but not the repeated expression from the heart, of submission to the will of our heavenly Father.]

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relation to this, he records certain particulars distinctly from them, which shew that he had it in view to supply their omissions here as well as elsewhere; viz., the appearance of the angel who strengthened Christ; and that most expressive token of the intensity of the agony, the bloody sweat.

'Independently of these additions, his account, compared with theirs, is studiedly concise. On the second and the third repetition of the prayer in question, the violence of our Lord's emotion previously was sensibly diminished, and his mind was recovering its wonted composure. These, therefore, he omits altogether. And as to the rest, it seems to me that he proposed to supply a further deficiency in St. Matthew and St. Mark; viz., the account of what passed *personally* between Jesus and the EIGHT disciples, in contradistinction to what passed between Jesus and the THREE, before and after the agony, respectively. They had sufficiently, or rather exclusively, specified the latter, but had said nothing of the former.'—*See* Lu. xxii. 45, .6, p. 416.—*Greswell*, Vol. III. Diss. xiii. p. 196.

Jesus cometh to his disciples a second time.

MATT. xxvi. 43.	MARK xiv. 40.
43 And he-came and-found them asleep again: for their eyes were heavy	40 [a]And when-he-returned, he-found them asleep again, (for their eyes were heavy,) neither wist-they what to-answer him.

Jesus prayeth a third time.

MATT. xxvi. 44.
44 And he-left them, and-went-away again, and-prayed the-third-time, saying the same words.

Jesus cometh to his disciples a third time.[*]

MATT. xxvi. 45, 46.	MARK xiv. 41, 42.
45 Then cometh-he [b]to his disciples, and saith unto-them, Sleep-on now τὸ λοιπὸν, and take-*your*-rest:[c]	41 [a]And he-cometh the third-time,[b] and saith unto-them, Sleep-on now τὸ λοιπὸν, and take-*your*-rest: [c]it-is-enough *away*![d]
[d]behold, the hour is-at-hand, and the Son of man is-betrayed into the-hands of-sinners.	the hour is-come; behold, the Son of man is-betrayed into the hands of sinners.
46 Rise, let-us-be-going: behold, he-is-at-hand that-doth-betray me.	Rise-up, let-us-go; lo, 42 he that-betrayeth me is-at-hand.

Jesus goeth to the eight.—Luke xxii. 45, 46.—[Ver. 44, p. 414.]†

45 And when-he-rose-up from prayer, and-was-come to his disciples, he-found them 46 sleeping for sorrow, and said unto-them, Why sleep-ye? rise and-pray, lest ye-enter into temptation.

SCRIPTURE ILLUSTRATIONS.

Mk. xiv. 40. *—neither wist they, &c.*—so at the transfiguration, ch. ix. 6, § 51, p. 55. Peter 'wist not what to say; for they were sore afraid.'

Mt. xxvi. 45. *Sleep on now, and take . . . . rest—comp. with* Mk. and Lu.; in the former, xiv. 41, the expression, 'it is enough,' implies that the time was gone by for taking rest; and in the latter, xxii. 46, the question is accordingly put, 'Why sleep ye?'

the hour—His hour was near that he should depart out of this world unto the Father, Jno. xiii. 1, § 87, p. 285.—He had several times adverted to his departure as being near, xiv. 19; xvi. 5, 16; xvii. 1, § 4b., pp. 383, 393, 395, 398.

into the hands of sinners—This he had before predicted, ch. xx. 19, § 77, p. 235, 'And shall deliver him to the Gentiles'—The term *sinners* is even by the apostle of the Gentiles applied to the Gentiles as opposed to the Jews—*see* Ga. ii. 15, '*We who are* Jews by nature, and not sinners of the Gentiles,'—The Jews were not less guilty as transgressors of the law of God—but they were not like the Gentiles, living without any regard whatever to the law, the case of those who were emphatically denominated sinners—both are involved in the judgment denounced, Is. i. 28—and to both the same salvation is presented, Rom. ii. 28, 9.

he is at hand, &c.—The betrayal of their Lord by one of their own number was a third reason for wakefulness—The case of Judas was in fulfilment of their Lord's prediction, Mk. xiv. 20, § 87, p. 371, and was full of warning to them all, Mt. xxvi. 31, § 4b., p. 406.

NOTES.

Mk. xiv. 40. *Wist they.* Knew they.

Mt. xxvi. 44. *Saying the same words.* Praying to the same effect.

46. *Rise, let us be going.* Not to attempt an escape, but rather let us meet them, giving thereby proof that I know their designs, and might have by flight, or otherwise, provided for my own safety; but I go willingly to meet that death which their malice designs for me, and through death provide for the life of the world.

PRACTICAL REFLECTION.

Mt. xxvi. 45. Do we sleep on, and endeavour to find rest in the world, when the Son of man, either in his cause or his people, '*is betrayed into the hands of sinners*?'

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[a] 'It is evident from the testimony of St. John, that as the agony took place in the garden, so before the agony our Lord, and his eleven disciples, all entered into the garden; and after the agony, that Jesus at the head of, or apart from, the same disciples, went out from the garden to meet the approaching band of Judas. Hence, if all the eleven, before and after the agony, were in the garden, though the three in particular might have been nearer spectators of the scene, yet the eight also must have been partially witnesses of it: and though, before the agony, Jesus withdrew himself with the three to some distance from the eight, yet, after the agony, and before the arrival of the band of Judas, he must have rejoined the eight. St. Luke's definition of the distance, ἀπὸ λίθου βολῆς, to which he withdrew himself from those whom he supposes him afterwards to address, accords better to the case of the eight, left by themselves at the entrance of the garden, than to the case of the three whom he took with him farther on into it: for, from *these*, according to St. Mark, he went but a *little way off* before he began to pray; whereas λίθου βολὴ implies the distance of a stone's cast from a sling; which could not be properly called a little way off, and would be much greater than could have permitted that clear view, especially in the night time, of his mental and his bodily distress, with which these three in particular were favoured.'—*Ibid.*

[b] 'The concluding sentence of our Lord's address to his disciples in St. Matthew and St. Mark, καθεύδετε τὸ λοιπὸν, καὶ ἀναπαύεσθε, which most commentators have so inexplicably mistaken for ironical (and what could irony have to do with so solemn and so serious an occasion as this, or with the frame of the speaker's mind at the time?), is to be interrogatively understood, like each of the preceding addresses: Sleep ye on still, and take ye your rest? Are ye sleeping, even for the little time which remains? It is enough; let it suffice you to have slept thus long; the hour is come, and the Son of man is delivered up into the hands of sinners. This sense of τὸ λοιπὸν is the most common imaginable.'—*Ibid.*, p. 194.

† 'Jesus, after addressing his last admonition to these three, as recorded by St. Matthew and St. Mark, may be supposed to have gone on to the rest, left probably at the entrance of the garden: and if he found *them* asleep also, it would not be more surprising than that he should have found the three others, thrice successively

'THE HEALTH AND VIGOUR OF THE TRUE GOSPEL PRINCIPLE, THOUGH PLANTED IN FAITH, AND ROOTED IN LOVE, MUST YET BE MAINTAINED, EVEN IN THE BEST DISPOSITIONS, BY THE FEEDING AND WATERING OF THE GRACE OF GOD.'—*Greswell.*

(G. 94.)—*Particulars of the transactions between the time of the arrival of Judas, with the band, and the apprehension of Jesus.*[a] *Gethsemane.*

MATT. xxvi. 47—56. MARK xiv. 43—52. LUKE xxii. 47—53. JOHN xviii. 2—11.

[Ver. 1, p. 412.]

[a]And Judas also, which betrayed 2 him, knew the place: for Jesus oft-times resorted thither with his disciples. Judas then, having-received 3 a band *of men* and officers from the chief-priests and Pharisees, cometh thither with lanterns and torches and weapons.[b]

47 And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief-priests and elders [c]of the people.[d]	43 [b]And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief-priests and the scribes and the elders.[c]	And 47 while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them.

[d]Jesus therefore, knowing all 4 things that should come upon him, went forth, and said unto-

SCRIPTURE ILLUSTRATIONS.

Jno. xviii. 3. *band*—Prediction, Ps. ii. 1, 2; xxii. 12.

weapons—those referred to were probably no other than *clubs*, *staves*, and instruments of that kind, as we may gather from Mt. xxvi. 55; Mk. xiv. 48; Lu. xxii. 52, p. 421. The *swords* mentioned by the other evangelists were probably those of the *Roman soldiers*; the *clubs* and *staves* belonged to the chief priest's officers.

4. *knowing all things, &c.*—Jesus knew that his hour was come, ch. xiii. 1, § 87, p. 365—xix. 28, § 91, p. 467, 'Knowing that all things were now accomplished,'

knowing all things that should come upon him. According to the original, 'All the things that were coming.'—*Comp.* ch. xiii. 1, 3, § 87, p. 365; *and see* § 77, p. 235. Jesus' predictions of his sufferings, where we have proof, both that he had an exact foreknowledge of all which was about to happen to him, and that his submission to it was altogether voluntary.

NOTES.

Jno. xviii. 2. *Jesus oftimes resorted thither.* We are not told much of the private habits of Jesus, but we are permitted to know so much of him as to be assured that he was accustomed to seek for a place of retirement; and during the great feasts of the Jews, the mount of Olives was the place which he chose, Lu. xxi. 37, § 85, p. 357; Mt. xxi. 17, § 82, p. 269; Jno. viii. 1, § 55, p. 97.

3. *A band.* This band was probably those *Roman soldiers* given by the governor for the defence of the temple; and the *officers* were those who belonged to the sanhedrim.—*See on* Lu. xxii. 4, § 86, p. 366, *and* ver. 52, p. 421, *infra*.

With lanterns and torches. With these they had intended to search the corners and caverns, provided Christ had hidden himself; for they could not have needed them for any other purpose, it being now the fourteenth day of the moon's age, in the month Nisan, and consequently she appeared *full* and *bright*.

Mt. xxvi. 47. *One of the twelve.* 'One of the twelve apostles. These words at once mark the wickedness of the traitor, and the honesty of the evangelist, in recording that one of our Lord's chosen friends was the betrayer. Judas is so designated, ver. 14.—*Comp.* Jno. vi. 71, § 43, p. 334; *also* xii. 4, § 81, p. 254.'—*Lonsdale and Hale.*

Chief priests. *See* ch. ii. 4, § 5, p. 32.

Elders of the people. *See* ch. xvi. 21, § 50, p. 40.

PRACTICAL REFLECTIONS.

Jno. xviii. 2. It is good for those who follow the example of Jesus in his public ministry to be also frequent in private devotion.

[Mt. xxvi. 47; Mk. xiv. 43; Lu. xxii. 47. It is remarkable that here three of the evangelists call Judas '*One of the twelve*,' as if warning against treachery to Christ, even in those who are peculiarly his. It is not safe to follow unreservedly 'apostolical succession,' any more than it was to follow '*One of the twelve*,' in delivering up Jesus into the hands of the priests.]

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sively, in the same situation before. Yet for *their* being found asleep St. Luke has assigned a reason, which might indeed have applied to the three, but is specified solely of the eight. They were asleep from grief and dejection of spirit; affections which the course of events hitherto, the many ominous declarations of their Master respecting himself and them, the ingratitude and perfidy of Judas, by this time perhaps only too reasonably suspected, the power and agency of evil spirits, now permitted to molest and disturb them in some manner more than usual; but above all, sympathy with their Master, in the spectacle of mental and of corporeal anguish, so recently exhibited, however imperfectly to their observation, were well calculated to have excited, to which we may add the natural effect of the lateness of the hour itself.'—*Ibid.*, p. 196.

'We may conclude that the duration of the agony was probably a little more than *one* hour. The first, and by far the most intense of its paroxysms, seems to have occupied, proportionably, the greatest part of the time; and the duration of that, as we may infer from the words addressed to Peter on the first return, Simon, sleepest thou? hast thou not been able to wake *one hour*? was nearly an hour. Both the others, we may presume, would be transacted in half the same time; whence, if our Lord arrived in the garden a little before, or not later than midnight, the whole would be over soon after one in the morning, or the first hour of the third watch.'—*Ibid.*, p. 197.

[a] 'With regard to the subsequent events, the supplementary character of St. John's gospel enables us to arrange them as follows. *First*, upon the approach of the band, our Lord issued from the garden for the

MATT. xxvi. 48, .9. MARK xiv. 44, .5. LUKE xxii. 47. JOHN xviii. 5—9.

them, Whom seek-ye? They-answered 5
him, Jesus of-Nazareth. Jesus saith
unto-them, I am *he*. And Judas also,
which betrayed him, stood with them.
As-soon-as-he-had-said unto-them, 6
I am *he*, they-went backward, and fell
to-the-ground. Then asked-he them 7
again, Whom seek-ye? And they said,
Jesus of-Nazareth. Jesus answered, I- 8
have-told you that I am *he*: if therefore
ye-seek me, let these go-their-way: that
the saying might-be-fulfilled, which he-
spake, Of them which thou-gavest me 9
have-I-lost none.*

48 *Now he that betrayed him, gave them a-sign, saying, Whomsoever I-shall-kiss, that-same is *he*: hold-him-fast κρατησατε.†

*44 And he that-betrayed him, had-given them a-token, saying, Whomsoever I-shall-kiss, that-same is *he*: take him κρατησατε αυτον, †and lead-*him*-away safely ασφαλως.

49 And forthwith he-came to-Jesus,

45 And as-soon-as-he-was-come, he-goeth straightway ‡ to-him,

‡ and drew-near unto-Jesus

SCRIPTURE ILLUSTRATIONS.

Jno. xviii. 5. *I am*—*see* Ex. iii. 14; Jno. viii. 58, p. 108.

6. *went backward, &c.*—Prediction, Ps. xxvii. 2, 3—This was in proof of what he had stated in the commencement of his intercessory prayer, Jno. xvii. 2, § 87, p. 398—He. v. 7, he 'was heard in that he feared;' (marg. *for his piety*)—*see* his piety or submission to the Father's will, Mt. xxvi. 42, p. 415.

8. *let these go their way*—ch. xvii. 19, § 87, p. 402, 'For their sakes I sanctify [or, separate] myself.'

9. *that the saying might be fulfilled, &c.*—What he had expressed in the prayer for the disciples, ch. xvii. 11—.9, § 87, p. 401.

Mt. xxvi. 48. *Whomsoever I shall kiss*—This shews how near, in outward form, 'the son of perdition' may go to the letter of the requirement, and yet fall short of true obedience to the command of the Father—Ps. ii. 12, 'Kiss the Son, lest he be angry, and ye perish *from* the way.'

NOTES.

Jno. xviii. 6. *Went backward, and fell.* Our Lord must have spoken with majesty, and exerted his power to produce such an effect; and by this he shewed that he could have escaped had it been his intention to do so. Thus by the *blast* of God they might have perished, and by the *breath* of his nostrils they might have been consumed, Job iv. 9. In persevering after this, they resisted the convictions of conscience, and hardened their hearts against the astonishing proof they had felt of the Divine power of the Saviour.

Let these go. That is, the eleven apostles. These words are rather words of *authority* than *entreaty*. I will not exert my power in my own behalf, for I will lay down my life for the sheep; but I will not permit you to injure the least of these.

Mt. xxvi. 48. *Gave them a sign.* 'Had before given them.'—*Comp.* Mk. xiv. 44. How *coolly deliberate* is this dire apostate! The man *whom I shall kiss*—how deeply *hypocritical!* That is he, *seize him, hold him fast*—how diabolically *malicious!*

PRACTICAL REFLECTIONS.

Jno. viii. 8, 9. Jesus is the Good Shepherd; he exposes himself to bonds, that his people may go free.

[Mt. xxvi. 48, .9. The forerunner of the anti-Christ, who is emphatically called a liar, betrayed his Master with a kiss, and an acknowledgment of discipleship; let us, therefore, not be deceived by the plea of the 'man of sin,' 'the son of perdition,' who says that he professes Christianity and cannot therefore be anti-Christ: to be like Judas, it is necessary that he should acknowledge Jesus in word, but deny him in deed; seeking to make merchandise of the Lord of Glory.]

purpose specified by that evangelist; and those particulars ensued, including the prostration of the band, which are recorded, Jno. xviii. 3—9. The provision of lamps and torches, which is mentioned by St. John alone, might be no excess of precaution even in a moonlight night, especially two days before the full, but due to various conceivable reasons, which it is not necessary to specify.

'*Secondly*, the supernatural impression produced, both upon the band and on their conductor, by the appearance and the address of Jesus, being now removed, the accounts of the other evangelists may come in to fill up a perceptible hiatus in St. John's. For it is clear that at this moment, though he does not mention the fact, our Lord must have been arrested, or some attempt made to arrest him, if Simon Peter now drew his sword (a fact which he does mention), and began to offer resistance. At this point of time, then, the preconcerted signal, by which Jesus was to be recognised, might take place in Judas' stepping up to and kissing him; and if our Lord's address to him, in consequence of this act, is differently represented in St. Matthew and in St. Luke respectively, the difference may be accounted for by supposing it to have been made up of both: 'Ἰούδα, φιλεῖς; ἀφ' ᾧ πάρει; φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως. The recognition of Jesus would be followed directly by the seizure of his person; and the seizure of his person by the attempted resistance of Peter, whose possession of a μαχαίρα, or sword, is critically explained by Luke xxii. 8, and 38; the owner of the other sword being probably St. John.'—*Ibid.*, p. 198.

Matt. xxvi. 50, .1.	Mark xiv. 46, .7.	Luke xxii. 48—50.	John xviii. 10.
and-said, [d] Hail, [e] master; and kissed him.	[d] and-saith, [e] [f] Master, master; and kissed him.	to-kiss him.	
50 [g] And Jesus said unto-him, Friend, wherefore art-thou-come? [m]		But Jesus said unto-him, Judas, [m] betrayest-thou the Son of man with-a-kiss? [n]	46
[n] Then came-they, and-laid hands on Jesus, and took εκρατησαν him. [o]	46 And they laid their hands on him, and took εκρατησαν him	[o] When-they *which were* about him saw what would-follow, they-said unto-him, Lord, shall-we smite with the-sword? [p]	49
51 And, behold, one of-them *which were* [q] with Jesus stretched-	47 [r] And one of-them that-stood-by [q]	And one of them	50 Then Simon Peter having a-sword 10

SCRIPTURE ILLUSTRATIONS.

Mk. xiv. 45. *Master, master*—Mt. vii. 21, § 19, p. 140, 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.'

Mt. xxvi. 50. *Friend, &c.*—Ps. xxxv. 14, 'I behaved myself as though *he had been* my friend *or* brother:' —xli. 9, 'Yea, mine own familiar friend, in whom I trusted, which did eat of my bread,' &c.—lv. 13, .4, 'Thou, a man mine equal, my guide,' &c. — *comp. with* Jno. xiii. 1—5, 20—30, § 87, pp. 365, .70, .2.

wherefore art thou come?—Ezc. xxxiii. 31, 'They come unto thee as the people cometh, ... with their mouth they shew much love, *but* their heart goeth after their covetousness.'

Lu. xxii. 48. *betrayest thou, &c.*—Betrayers, such as Judas, rather than open enemies, are the most dangerous foes of the truth, Ps. lv. 12—.4—2 Th. ii. 8, 'Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:'—Well may we pray that God may soon accomplish his promise, Ezc. xx. 38, 'I will purge out from among you the rebels,'—that it may be as it was, Ac. v 13, when 'of the rest durst no man join himself to them:'

50. *one of them*—The three former gospels do not mention the disciple by name; but John, who wrote after the death of that disciple, states that it was Simon Peter, Jno. xviii. 10.

NOTES.

Mt. xxvi. 49. *Hail.* Χαῖρε, peace. *Hail!* does not seem at all proper as a term of *familiarity*. The above interpretation preserves the customary *Hebrew* salutation, *salem*.

Mk. xiv. 45. *Master, master.* As if expressing great joy that he had found him again.

Kissed him. 'A kiss was an ordinary mode of salutation among the ancient Jews, as appears from Lu. vii. 45 (§ 29, p. 231). But the original word here used (which is used also in Lu. vii. 45; xv. 20 (§ 68, p. 133); Ac. xx. 37, denotes that Judas kissed his Master with a more than ordinary shew of earnestness and affection [he kissed him *again* and *again*]; doing this to prevent any mistake about the sign by which he had agreed to point out the person of Jesus. —*Comp.* 2 Sa. xx. 9, 10, where a similar instance of treachery is recorded.'—*Lonsdale and Hale.*

Mt. xxvi. 50. *Friend.* In the Greek there are two words which our translators have rendered *friend*; one implying *affection* and *regard*, the other not. One is properly rendered *friend*; the other expresses more nearly what we mean by *companion*. It is this *latter* word which is given to the disaffected labourer in the vineyard—'*Friend, I do thee no wrong*,' Mt. xx. 13, § 76, p. 233; to the guest who had not on the wedding garment, in the parable of the marriage feast, Mt. xxii. 12, § 84, p. 293; and to *Judas*, in this place. It was a common form of address, but marking courteous distance and strangeness.

Wherefore art thou come? These are not words of inquiry, but an appeal to the conscience of Judas, as to the purpose for which he was come.—*See* Lu. xxii. 48.

Our Saviour seems to have put this question to the traitor, not as desiring a reply, but to strike him with a deeper conviction of his guilt. How must these words have cut the very soul of Judas, if he had had any sensibility left! Surely, thou who hast been my companion, art not come against *me*, thy Lord, Teacher, and Friend? What is the human heart not capable of, when abandoned by God, and influenced by Satan and the love of money!

Lu. xxii. 48. *Betrayest thou the Son of man with a kiss?* 'φιλήματι τὸν Υἱὸν τοῦ ἀνθρώπου παραδίδως. The three terms contained in this assertion are all emphatical, and there is a sort of climax; *q.d.*, "Betrayest thou thy Master, and him the Son of man, and that with a kiss?"'—*Bloomf.*

[The heroic behaviour of the blessed Jesus, in the whole period of his sufferings, will be observed by every attentive eye, and felt by every pious heart; although the sacred historians, according to their usual but wonderful simplicity, make no encomiums upon it. With what composure does he go forth to meet the traitor! With what calmness receive that malignant kiss! With what dignity does he deliver himself into the hands of his enemies! Yet plainly shewing his superiority over them, and even then leading, as it were, captivity captive.]

Mt. xxvi. 51. *One of them* which were *with Jesus.* John informs us that this was *Peter*.

Jno. xviii. 10. *Simon Peter.* The apostles were not commonly armed. On this occasion they were provided with two swords, Lu. xxii. 38, § 86, p. 377. They were under a necessity of providing means of defend-

PRACTICAL REFLECTIONS.—Mt. xxvi. 50. *See margin.*

[r] The suppression of the name of Peter, in the three former accounts, may be attributed to the circumstance of his being alive when they were written; which would be an argument that none of these gospels was later than the *eleventh* of Nero, which was probably the time when he suffered: and its mention by St. John we may attribute to the circumstance of his being dead when St. John's gospel was written; a conclusion which is suggested also by Jno. xxi. 19, § 97, p. 509. The name of the wounded servant, likewise omitted by them, is similarly supplied by him; but in return he omits, what they had mentioned, the fact of

Matt. xxvi. 52, 3.	Mark xiv. 47.	Luke xxii. 51.	John xviii. 11.
out *his* hand, and drew his sword, and struck a servant of the high-priest's, and smote off his ear.	drew a sword, and smote a servant of the high-priest, and cut off his ear.	smote the servant of the high-priest, and cut off his right ear.	drew it, and smote the high-priest's servant, and cut off his right ear. The servant's name was Malchus.
		'And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.' 51	
52 Then said Jesus unto him, Put up again thy sword into his place: "for all they that take the sword shall perish with the sword."			'Then said Jesus unto Peter, Put up thy sword into the sheath:"
			"the cup which *my* Father hath given me, shall I not drink it?". (Ver. 12, § 89, p. 425.)
53 "Thinkest thou that I can not now pray to my Father, and he shall presently give παρασησει			

SCRIPTURE ILLUSTRATIONS.

Lu. xxii. 51. *Suffer ye thus far*—which was farther than could be borne, if this kind of sword were at all to be used for the advancement of his kingdom—*see* Jno. xviii. 36, § 90, p. 441—*comp.* Lu. xxii. 38, § 87, 'It is enough.'

Jno. xviii. 11. *Put up thy sword*—*see on* Lu. xxii. 36—8, § 87, p. 377.

Mt xxvi 52. *shall perish with the sword*—The Jews, who used the Roman sword against Jesus, miserably perished by the sword of the Romans, ch. xxiv. 6, 7, § 86, p. 325; Lu. xix. 41—4, § 82, p. 264—The Jews and Romans, who were now united in taking Jesus, were afterwards given up to kill one another, as predicted by the symbol of a great sword, on the opening of the second seal, Rev. vi. 4—And with regard to his enemy, the pretended successor of Peter, it is said, Rev. xiii. 10, 'He that killeth with the sword must be killed with the sword.'—As to the last grand conflict, just before the millennium, Rev. xix. 21, 'And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth:'

Jno. xviii. 11. *cup*—*see* Mk. xiv. 36, p. 414.

Mt. xxvi. 53. *pray to my Father, &c.*—He had prayed for the escape of his disciples, and that was given him—*see on* Jno. xviii. 9, p. 418—And the power of the 'I am,' whereby these were allowed to go their way, had also been made manifest, ver. 5—8, *ib.*

NOTES.

ing themselves against the robbers that infested the country. Josephus informs us, the people were accustomed to carry swords under their garments, as they went up to *Jerusalem*.

[Lu. xxii. 51. *Suffer ye thus far.* 'It appears best to understand the word as an answer to the question of the apostles in ver. 49, and as a command to them to cease from their resistance. The sense will be, "Suffer these men to proceed to execute their purpose." This interpretation seems preferable, both because in Mt. xxvi. 52—4; Jno. xviii. 11, we find our Lord on this occasion reproving Peter for the use of his sword and commanding him to sheath it; and, also, because in ver. 52, St. Luke appears plainly to distinguish the address of our Lord to "the chief priests" and their followers, from his words in ver. 51.'—*Lonsdale and Hale.*]

[Mt. xxvi. 52. *Shall perish with the sword.* 'A prediction of the approaching ruin of the Jews and of the Romans. The words most naturally refer to Peter, who was reproved for using force, by the general principle laid down, that all who took the sword, meaning as he took it, should perish by it. Our Lord manifestly designed to teach that injuries for the sake of religion are not to be repelled by retaliative violence, but submitted to with patience; and that his cause was not to be maintained or promoted by the strifes of an earthly warfare, or by civil coercion.'—*R. Watson.*]

[Jno. xviii. 11. *Shall I not drink it? See on* Mt. xxvi. 39, 54, pp. 414, 21. The interrogation, accompanied with a double negation, involves a strong affirmation, and the whole is expressive of perfect acquiescence in the will of his Father.]

PRACTICAL REFLECTIONS.

Lu. xxii. 49—51; Jno. xviii. 10, 1. When we ask counsel of the Lord, let us wait for his reply, and not act from the promptings of our own minds, as did Peter when he smote with the sword.

[If the disciples of Christ were to endure thus far, surely they are altogether left without a warrant for using the sword in behalf of that kingdom which is not of this world.]

[Mt. xxvi. 52. Let us be warned by this saying of our Lord, so abundantly confirmed in the experience of mankind, but so utterly neglected by him who is said to occupy St. Peter's chair (rather the seat of the dragon, Rev. xiii. 2), and of whom it is pointedly said, '*He that killeth with the sword must be killed with the sword*, Rev. xiii. 10.

53 *ver.* The cause of the disciple, like that of his

his immediate cure: a miracle, which proved so strikingly the prudence and composure of our Lord on this trying occasion. The rest of the narrative of the present transaction; comprehending what Jesus said to Peter and to the multitude, *before* the cure of Malchus, what to the members of the sanhedrim, or their confidential officers, who conducted the band, down to the time of the desertion and the dispersion of all the apostles, except Peter and John, who still followed him afar off: is easily to be reconciled together, as the Harmony will shew. The last fact in particular, as having been distinctly recorded by St. Matthew and by St. Mark, and yet as not creditable to the disciples themselves, St. Luke, with a becoming regard to their honour, does not unnecessarily repeat: and the anecdote, over and above all this, concerning the young man whose seizure and escape are next mentioned by St. Mark, are peculiar to his gospel."—*And see on* Mk. xiv. 51, p. 422, *infra.*—*Ibid.*, p. 199.

MATT. xxvi. 54—6.	MARK xiv. 48—50.	LUKE xxii. 52, 3.	JOHN
me more than twelve legions of angels?			
54 But-how then shall the scriptures be-fulfilled, that thus it-must be?			
55 In that-same hour said Jesus to-the multitudes,	48 And Jesus answered and said unto-them,	Then 52 Jesus said unto the chief-priests, and captains of-the temple, and the-elders, which were come to him,	
Are-ye-come-out as against a-thief, with swords and staves for-to-take me? I-sat daily with you teaching in the temple, and ye-laid-no-hold-on me.	Are-ye-come-out, as against a-thief, with swords and *with* staves to-take me? 49 I-was daily with you in the temple teaching, and ye-took me not;	Be-ye-come-out, as against a-thief, with swords and staves? When-I-was daily 53 with you in the temple, ye-stretched-forth no hands against me:	
56 But all this was-done, that the scriptures of-the prophets might-be-fulfilled. Then all the disciples forsook *αὐτὸν* him, and-fled.	but the scriptures must-be-fulfilled. 50 And they-all forsook *αὐτὸν* him, and-fled.	but this is your hour, and the power of darkness.	

SCRIPTURE ILLUSTRATIONS.

Mt. xxvi. 53. *twelve legions*—Not merely two swords among twelve disciples, Lu. xxii. 38, § 87, p. 377, nor only one angel to strengthen, ver. 43, p. 414, but a legion of angels to each of his twelve followers; as to Elisha, 2 Ki. vi. 17—The angels are spoken of as the hosts or armies of God, Ge. xxxii. 2; Job xxv. 3; Ps. lxviii. 17; Da. iv. 35; Lu. ii. 13, § 4, p. 21—The name legion is applied to evil spirits, Mk. v. 9, 15, [Lu. viii. 30,] § 35, p. 271.

the scriptures—such as Ps. xxii.; lxix.; Is. liii.; Da. ix. 24—6—and the law of sacrifices, of which Christ is the end 'for righteousness,' Rom. x. 4.

Lu. xxii. 53. *power of darkness—comp.* Mt. xxvi. 18, § 87, p. 362; Eph. vi. 12; Col. i. 13—Is. lx. 2, 'Behold, the darkness shall cover the earth, and gross darkness the people:'—Mr. vi. 23, § 19, p. 134, 'If therefore the light that is in thee be darkness, how great *is* that darkness!'—2 Co. iii. 14, 'Their minds were blinded: for until this day remaineth the same vail untaken away,' &c.—iv. 4, 'The god of *this* world hath blinded the minds of them which believe not, Eph. vi. 12, 'We wrestle . . . . against the rulers of the darkness of this world,'—Col. i. 12, 3, 'The Father, ... hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son:' (or, the Son of his love)—Rev. xii. 10, 'Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down,'

Mt. xxvi. 56. *might be fulfilled*—as, for instance, relative to Judas, Ps. xli. 9—relative to Christ being treated as a transgressor, Is. liii. 12—relative to the desertion of the disciples, Zec. xiii. 7.

Mk. xiv. 50. *all forsook him*—*see* Mt. xxvi. 31, § 87, p. 406—Their escape was at the Redeemer's request—*comp.* Jno. xviii. 12—9, § 87, p. 401, *with* xviii. 8, 9.

NOTES.

Mt. xxvi. 53. *Twelve legions.* The word 'legion' was a military term, with which the conquest of Judæa by the Romans had made the Jews familiar; the Roman legion consisted of 6,000 soldiers. . . . . In several places of scripture, the angels are spoken of as the host, or army of God.—*See* SCRIP. ILLUS.

54. *How then, &c.* In this assertion of his power to deliver himself from death, our Lord shewed the perfect willingness of his submission to it.—*See* ver. 39, 42, pp. 414, .5; *and comp.* Jno. x. 18, § 55, p. 117.

[Lu. xxii. 52. *Captains of the temple.* 'That these were Jewish and not Roman officers, appears from their being in these two places (*see* ver. 4, p. 356) found with "the chief priests" "and the elders."'—*Comp.* Ac. iv. 1; v. 21—7; from the latter of which passages we learn that "the captain of the temple," the chief of these officers, was a member of the great council of the Jewish nation; we learn, also, from Josephus, that there was a constant nightly watch in the temple, which was under the command of these captains.'—*Lonsdale and Hale. And see on* Lu. xxii. 4, § 86, p. 4.]

A thief. The original word properly means, 'a robber,' one who plunders by open violence.

Mt. xxvi. 55. *I sat daily, &c.* Our Lord appears to refer more particularly to his last teaching in the temple, for several days together.

[Lu. xxii. 53. *This is your hour.* 'The sense appears to be, this hour of the night (*see* Jno. xiii. 30, § 87, p. 372) is the hour suited to you whose deeds cannot bear the light of day; and this power which ye are permitted to exercise over me, is the power of the prince of darkness, and is therefore fitly exercised in the time of darkness.'—*See* NOTE, ch. iv. 13, § 9, p. 66.]

Mt. xxvi. 56. *All this was done.* 'Rather, "all this has been done." That these are the words of Christ, and not of St. Matthew, is clear from comparing St. Mark xiv. 49.'—*Lonsdale.*

All the disciples forsook him, and fled. 'Thus at

PRACTICAL REFLECTIONS.

Lord, is in the hands of our heavenly Father, who, if he see meet, can send abundant help from above. And we have for our intercessor Him whom the Father heareth alway.

Mt. xxvi. 54. *See margin.*

[56 *ver.* How distinct, how altogether apart, is that 'ONE FOUNDATION' upon which only our hopes for eternity can be built! Notwithstanding all their

MATT.	MARK xiv. 51, 52.	LUKE.	JOHN.
	51 [b] And there-followed him a certain young-man, having-a-linen-cloth-cast-about *his* naked *body;* and the young-men laid-hold-on him: 52 and he left the linen-cloth, and-fled from them naked.		

SCRIPTURE ILLUSTRATION.

Mk. xiv. 52. *naked*—Rev. xvi. 15, 'Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.'

NOTES.

once verifying our Lord's prediction, ver. 31, § 87, p. 406, and shewing on how weak a foundation their professions of faithfulness, ver. 35, *ib.*, had been built. This statement of the desertion of Jesus by "all the disciples," is one of the most remarkable instances of that honesty which led the evangelists to record facts, though to their own dishonour.'

[Mk. xiv. 51. *A certain young man.* Mr. Greswell says, 'I conjecture the young man alluded to was St. Mark the evangelist; though not yet a convert to the gospel. For on no principle except that of the personal connection of this anecdote with the history of the writer, can we conceive a reason sufficient to have caused its introduction into the body of a narrative, with which it would otherwise have absolutely nothing to do. . . . He calls this individual οἰς τις νεανίσκος: a term which implies that he was under thirty, but more than twenty years of age: and so, five-and-twenty years, or more, before the first epistle of St. Peter was written, St. Mark, we might reasonably suppose, would be.'—Vol. I. Diss. ii. p. 99.]

Having a linen cloth cast about, &c. σινδόνα. *See* Mt. xxvii. 59, § 92, p. 470 'The sense is here somewhat different. For as the word primarily denoted a web of cloth, so it came to mean a *wrapper*, denoting properly a kind of cloak, like the Scotch plaid, and still in use in the East, but also an upper *gown*, such as was used for a *night-vest:* and this is doubtless the sense *here*, Mk. xiv.'—*Bloomf.*

The young men. The Roman soldiers. They were called young men, because they were originally made up chiefly of youth. This was a Jewish mode of speaking.—*See* Ge. xiv. 24; 2 Sa. ii. 14; Is. xiii. 18.

53. *Naked.* 'This does not always in scripture mean literally so, but without the upper garment.' —*R. Watson.*

In the East the natives can suddenly disengage themselves from their loose clothing. When two Hindoos are struggling, and one seizes the clothing of the other, often the latter will leave his clothes in the hands of his opponent, and *flee away naked.*

PRACTICAL REFLECTION.

boastings, not one of the apostles is with Jesus when led away as a sacrifice. Surely they are altogether inexcusable, who would join others with Christ, in making atonement for our sins. Those who were most near to him, more so than mother, or sister, or brother, '*all forsook him, and fled.*' He was alone in his agony in the garden; and alone he was thence '*led as a sheep to the slaughter.*']

GEOGRAPHICAL NOTICE.

GETHSEMANE, p. 412.

"Gethsemane, can I forget?
Or there thy conflict see,
Thine agony, and bloody sweat,—
And not remember thee?"

'GETHSEMANE (Γεθσημανῆ, seemingly from the Hebrew גַּת, *press*, and שֶׁמֶן, *oil*, i.e., *oil-press*), the name of a small field, or garden, just out of Jerusalem, over the brook Kidron, and at the foot of the mount of Olives.'—*A Pastor's Memorial*, p. 251.

'Passing out of St. Stephen's gate, on the eastern side of the city, the eye rests upon the mount of Olives, that object of deep and endearing interest, with its white chalky soil. Here a path winds down from the gate on a course south-east by east, and crosses the valley of Jehoshaphat, the brook Kidron of the scriptures (*see* KIDRON, p. 407), by a bridge over the dry water course. The path and bridge are on a causeway, or rather terrace, built up across the valley, perpendicular on the south side, the earth being filled in on the northern side up to the level of the bridge. The bridge itself consists of an arch, open on the south side, and seventeen feet high from the bed of the channel below; but the north side is built up, with two subterranean drains entering it from above, one of which comes from the sunken court of the Virgin's tomb, and the other from the fields further in the north-west. (This bridge is ascribed to Helena.) The breadth of the valley at this point will appear from the measurements—

	Geog. ft.
1. From St. Stephen's gate to the brow of the descent, level	135
2. Bottom of the slope, the angle of the descent being sixteen and a half degrees	415
3. Bridge, level	140
4. North-west corner of Gethsemane, slight rise	145
5. North-east corner of Gethsemane, slight rise	150

'The three last numbers give the breadth of the proper bottom of the valley at this spot, viz., 435 feet, or 145 yards.

'Having crossed the bridge, on the left is the half subterranean church of the Virgin Mary, with an excavated grotto, or chapel, called her tomb.'—*Robinson's Bib. Res.*, Vol. I. pp. 345, 346.

'Mary, however, did not die at Jerusalem, but, as the most enlightened critics have shewn, at Ephesus. The monks easily get over this, and say that she was miraculously transported, and buried at Gethsemane by the apostles. Still, she did not remain even there long; for "St. Thomas having caused the coffin to be opened, nothing was found in it but a virgin's robe, the simple and mean garment of that queen of glory, whom the angels had conveyed to heaven." The Romanists annually celebrate the assumption.

'The vault or cave which they shew is very spacious, and must have been hewn out of the hard limestone rock with great labour. Whoever was originally buried there must have been a person of some consequence. And it is not likely that the early Christians could have had it in their power to bury Mary in so splendid a manner. The sepulchre of the Virgin lies in the bottom of a large excavation in the rock, to which there is a descent of forty steps. On the sides of the passages, about half way down, are two small recesses, called chapels, in which are shewn the tombs of Joachim and Anna, the father and mother of Mary, and that of Joseph, her hus-

band. The different christian sects have their altars, where they say she was buried.'—*Bible in Palestine*, p. 343 *

'From the bridge three paths lead up to the summit of the mount of Olives. One, a mere footpath, strikes up in a direct course along a steep, projecting part of the hill, which leads to the church of the Ascension; a *second* passes up more circuitously to the left, where the hill retires a little, and has a more gradual slope; and the *third* winds up along the face further south. Near the bridge and church, on the right, is the place fixed on by early tradition as the site of the garden of Gethsemane. It is a plat of ground nearly square, enclosed by an ordinary stone wall. The north-west corner is 145 feet distant from the bridge. The west side measures 150 feet. The spot was not improbably fixed upon during the visit of Helena to Jerusalem, A.D. 326, when the places of the crucifixion, &c., were supposed to be identified. Before that time no such tradition is alluded to. Eusebius, writing apparently a few years afterwards, says Gethsemane was at the mount of Olives, and was then a place of prayer for the faithful. Sixty years or more afterwards, Jerome places it at the foot of the mountain, and says that it had been built over it, which is also mentioned by Theophanes, as existing near the end of the seventeenth century. The garden was likewise spoken of by Antoninus Martyr, at the end of the sixth century, by Adamnanus, and by writers of the time of the crusades. There would seem, therefore, little reason to doubt that the present site is the same to which Eusebius alludes; whether it is the true site is perhaps a matter of more question.'—*Robinson's Bib. Res.*, Vol. I. p. 346.

'The inspired records of the agony and bloody sweat of our blessed Redeemer, must be understood and felt in its mysterious bearing upon the eternal prospects of our souls, before we can tread the dust of Gethsemane with a fitting impression of its sanctity. We must have a due sense of the marvellous nature of that Almighty Being, from whose flesh there was drawn forth the embittered avowal, "My soul is exceeding sorrowful, even unto death:" we must have some acquaintance with the cause of that deep and unutterable anguish of soul which forced from his lips the reiterated petition, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou *wilt*." And we must feel, too, that calm and fixed determination of heart and of purpose with which he stood forth as the Captain of our salvation to be made "perfect through sufferings," for the purpose of "bringing many sons unto glory;" nor must we forget how omnipotence gave way, for power to lay its malignant and deadly hand upon him—though we cannot enter into the mystery of such submission. And when we have done all this, and got our minds imbued with the deep and awful pathos of the narrative, we have gone but little way if we cannot add to it the appropriating assurance of faith, and say, "All this was for me, a lost sinner, and for my redemption."

'Are you thus prepared?—Then come to Gethsemane; weep, and be humbled there; and thence let faith go upward on her saving mission to the mercy-seat. Tears of blood were there shed for you: and faith more than human was there exercised for you; and fidelity unparalleled was there displayed on your behalf. Come, as a sinner should who knows that the Father "spared not" his only Son, "but delivered him up"—on that very spot—"for us all," into the hands of cruel and wicked men. Alas! for the cause and the need.

'At the base of the mount of Olives, just over the brook Kidron, where the road to Jericho joins that to Bethany, on your right hand, lies a bare and sterile plat of ground surrounded by a wall of unhewn stone. It is shaded by eight aged and gnarled olive trees, upon which the suns of many centuries have risen and set. It is a place of loneliness and seclusion, overhung by the mount of Olives on the one side, and the western heights of the valley of Jehoshaphat and the embattled walls of Jerusalem on the other. It is just such a spot as a soul desiring to be alone with God would choose, when the shades of evening were gathered over it. Such is Gethsemane. I have gazed down upon it from the heights on either side. I have traversed again and again its length and breadth. I have mused and meditated and prayed beneath its venerable shade; and in my mind's eye possesses a charm beyond all other scenes in the world; for I cannot doubt—none I believe have ever doubted—of its identity. And to think that to that very spot Jesus oftimes resorted with his disciples; that there God incarnate walked, and wept, and agonized, and prayed, and submitted!

'That the olive trees now growing in Gethsemane have sprung from the roots of those existing in our Lord's time, is, I think, very probable. Their size, apparent age, and general character, indicate it. It is likely that the original trees were standing when, in preparation for his siege, Titus cut down all the timber around the city; but there is no reason for supposing that he would be at the labour and cost of removing the roots of trees felled for such a purpose. It is well known that the bole of the olive tree, when its trunk has been felled, will in due time send forth shoots or suckers in great numbers, which grow up intertwined, so as to form one compacted stem. Upon a careful examination of some of these venerable trees, such is their appearance. They bear upon them the proof of having grown in the manner I have described. Their roots, which are very large and wide spreading, are, in many parts, far above the surface of the soil. They are protected by earth and stones heaped up against them. At the south-eastern corner is a small space fenced off, which tradition has marked as the scene of Judas' act of treachery. It is called "terra damnata." Near that spot is a ledge of rock on which it is said the disciples reclined when "their eyes were heavy." But I needed not this attempt at minute identification, while I knew that somewhere within the compass of that small plat of ground the Saviour awaited the consummation of treachery, and uttered the mild remonstrance, "Judas, betrayest thou the Son of man with a kiss?"'—*A Pastor's Memorial*, pp. 267—9.

* 'We arose, and perceiving the door of the Virgin's sepulchre open, we went in, and having descended about fifty steps in the dark, during which time I sometimes lost sight of Nicalo, we arrived at the bottom. Here we were favoured with a magnificent sight: from the roof of a large room or cave exquisitely fitted up as a chapel, were suspended some hundreds of silver lamps, about one tenth of which were lighted; while around the walls were suspended a great number of rich and beautiful paintings of the Prophets, Apostles, and Martyrs.

'The glimmering light of the lamps, the representation of so many of the ancient worthies, with all the other instruments of religious service, had an imposing appearance, and produced that feeling of sacred awe, which monastics and sentimentalists frequently put in the room of spiritual devotion and self-abasement, before the mercy-seat of the King of kings. We then stooped down to get through a hole, to where, it is said, the Virgin's body is laid: the place is so small that it will hold no more than six or seven persons, standing as close as they can. Silver lamps and splendid paintings also adorn this little recess, or room. There were two females within engaged in devotion, a chief part of which consisted in kissing the marble slab, which, they say, covers the Virgin's remains; having concluded, they laid some money on a tray, placed there for the purpose, and departed, apparently much affected, and wiping the tears from their eyes. My servant, who was a person easily operated upon by such things, next took their place; so kneeling down, he kissed the marble slab, and then did not forget to tell me that I must pay some money; in compliance with his wish, and the *pious custom* of the place, I laid down a piaster and came away.'—*Lowthian's Palestine*, p. 61

WHO IS AS THE WISE MAN? AND WHO KNOWETH THE INTERPRETATION OF A THING? A MAN'S WISDOM MAKETH HIS FACE TO SHINE, AND THE BOLDNESS OF HIS FACE SHALL BE CHANGED.—Eccles. viii. 1.

SECTION 89.—(G. 95—7.)—[*Lesson* 92.]—JESUS IS TAKEN TO ANNAS, AND AFTERWARDS TO CAIAPHAS. PETER FOLLOWETH AFAR OFF. PARTICULARS OF THE TRANSACTIONS IN THE PALACE OF CAIAPHAS: JESUS BEING EXAMINED ONCE AND AGAIN; AND, AS HE HAD FORETOLD, THRICE DENIED BY PETER; IS EXAMINED A THIRD TIME, AND LED AWAY TO PILATE. JUDAS REPENTS.—Matt. xxvi. 57—xxvii. 10. Mark xiv. 53—xv. 1. Luke xxii. 54—xxiii. 1. John xviii. 12—28.

INTRODUCTION AND ANALYSIS.

Jno. xviii. 12—4. Jesus having been apprehended in the garden, is led away bound to Annas, father-in-law to Caiaphas the high priest, who before, ch. xi. 47—53. § 58, p. 132, counselled the Jewish rulers to sacrifice Jesus to expediency.

Mt. xxvi. 57. Mk. xiv. 53. Lu. xxii. 54. Jno. xviii. 24. Jesus is by Annas sent to Caiaphas.

— — — —

(No. 89.)—*Jesus is led to Annas and Caiaphas.* Jerusalem.*

Matt. xxvi. 57.	Mark xiv. 53.	Luke xxii. 54.	John xviii. 12—4. (Ver. 11, ‖ lxxxviii. p. 420.)
			"Then the band and the captain 12 and officers of the Jews took Jesus, and bound him, and led him 13 away to Annas first; for he was father-in-law to Caiaphas, which was the high-priest that same year. Now Caiaphas was he, which gave 14 counsel to the Jews, that it was expedient that one man should die ἀπολεσθαι for the people."
57 "And they that had laid hold on Jesus led *him* away to Caiaphas the high-priest,"	53 And they led Jesus away to the high-priest:	Then took they him, and led *him*,	54 "and brought him into the high-priest's house.

Peter followeth afar off.—John xviii. 15, .6.

15 And Simon Peter followed Jesus and *so did* another disciple: that disciple was known unto the high-priest, and went in with Jesus into the palace of the high-priest. 16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high-priest, and spake unto her that kept the door, and brought in Peter. [Ver. 17, .8, p. 430.]

SCRIPTURE ILLUSTRATIONS.

Jno. xviii. 12. *band*—who had come to take Jesus—*see on* ch. xviii. 3, § 88, p. 417

bound—This had been represented in the types, Ge. xxii. 9; Ps. cxviii. 27.

13. *Annas*—He and Caiaphas were high priests when the word of God came to John the son of Zacharias in the wilderness, Lu. iii. 2, Note, § 7, p. 49—He is again mentioned with Caiaphas, as having Peter and John brought before him, Ac. iv. 6.

14. *Caiaphas*—By him Jesus had been already appointed to death, upon the principle of expediency, Caiaphas interpreting according to the liking of his own darkened mind, the Divine utterance through himself, ch. xi. 47—53, § 86, p. 132.

Lu. xxii. 54. *brought him into the high priest's*—Is. liii. 7, 'He is brought as a lamb to the slaughter,' &c.

Jno. xviii. 15. *Simon Peter . . . . . and . . another disciple*—Beside James, who was an early martyr for the truth, Ac. xii. 2, Peter and John had been chosen to behold Christ in his kingly glory, Mt. xvii. 1, 2, § 51, p. 52—and also to be with him during his agony in the garden, xxvi. 37, § 88, p. 413—Peter and John appear to have been witnesses of his sufferings throughout; and, after the women, were the first at the sepulchre, Jno. xx. 2—4, § 93, p. 469—and they were afterwards the most forward in declaring the truth respecting the crucified and ascended Redeemer, Ac. ii., iii., iv.—*see also* their epistles.

NOTES.

Jno. xviii. 13. *The captain.* The original word, translated 'high captains,' Mk. vi. 21, § 40, p. 306, and in several places of the Acts, 'chief captains,' properly means 'a commander of a thousand men.' It answers to our term 'colonel.' The Romans called them military tribunes.

13. *To Annas first.* He had been himself a long time high priest; he had had five sons who successively enjoyed the office of high priest; and that office was now filled by his son-in-law. It was of importance, therefore, to obtain his sanction and counsel in their work of evil.—*Ver.* 24 *comes in properly after ver.* 13.

14. *Now Caiaphas was he, &c. See on* ch. xi. 49, § 86, p. 132, *and on* Mt. xxvi. 3, § 86, p. 356.

Mt. xxvi. 57. *Led* him *away to Caiaphas.* 'Ἀπήγαγον πρὸς Κ., *i.e.*, 'after having been *first* taken to Annas,' as we learn from Jno. xviii. 13, in order, it should seem, to do him honour, and while the sanhedrim was collecting. 'Απήγαγον is a term appropriate to leading any one to trial or execution.'—*Bloomf.*

Jno. xviii. 15. *Another disciple.* This disciple has generally been considered to have been John himself. *Adam Clarke* quotes Grotius, that most likely it was the person at whose house Jesus had supped.

Palace. Rather, 'the hall.'—*Lonsdale.*

16. *Her that kept the door.* τῇ θυρωρῷ. This office, though it was among the Greeks and Romans confined to *men*, was, in the greater simplicity of Jewish manners, chiefly exercised by maidservants.

PRACTICAL REFLECTIONS.

Jno. xviii. 12, .3. Let us ever admire the gracious condescension of our Saviour in giving himself up into the hands of wicked men: the Lamb of God suffered himself to be bound that we might go free.

[14 *ver.* How dangerous it is to interpret prophecy according to the will of man!—to give counsel upon the words of the Spirit of grace, without the counsellor being himself possessed of a gracious spirit!]

* 'The first thing done with our Lord, as we learn from St. John, was to conduct him to the house of Annas; partly, perhaps, because in proceeding to the palace of the high priest, it might be necessary to pass by the house of Annas: for that palace, being somewhere contiguous to the temple, would probably be situated in the northern division of the city; whereas the mount of Olives lay to the east; (the exact site of the temple, according to Josephus' account, b. v., iv. 3, and v., seems to have been the north-eastern angle of the city wall, standing in that situation opposite to the Psephine tower on the north-west. The palace of the high priest was most probably somewhere in the same division between these two; though the modern delineations of Jerusalem exhibit it in a much different situation, viz., in the quarter called mount Sion, to the south-west;) partly because he was the father-in-law of the high priest himself: and partly and principally because he was also his vicar, the next in dignity to him, and the vice-president of the sanhedrim. In doing this, however, from whatsoever motive, it seems certain that the band acted of their own accord, and not in obedience to any orders before received: for, according to Jno. xviii. 24 (a notice parenthetically inserted, and to be taken in conjunction with ver. 13, in order to explain what follows from

O MY GOD, I TRUST IN THEE: LET ME NOT BE ASHAMED, LET NOT MINE ENEMIES TRIUMPH OVER ME.—Psa. xxv. 2. YEA, LET NONE THAT WAIT ON THEE BE ASHAMED: LET THEM BE ASHAMED WHICH TRANSGRESS WITHOUT CAUSE.—Psa. xxv. 3.

Jesus before Caiaphas.—John xviii. 19—24.

19 The high-priest then asked Jesus of his disciples, and of his doctrine. 20, Jesus answered him, I spake openly to-the world; I ever taught in the synagogue, and in the 21 temple, whither the Jews always resort; and in secret have-I-said nothing. Why askest-thou me? ask them which-heard *me*, what I-have-said unto-them: behold, they 22 know what I said. And when-he'-had-thus'-spoken, one of-the officers which-stood-by struck Jesus with-the-palm-of-his-hand *εδωκε ραπισμα*, saying, Answerest-thou the 23 high-priest so? Jesus answered him, If I-have-spoken evil, bear-witness of the evil: 24 but if well, why smitest-thou me? Now Annas had-sent him bound unto Caiaphas the high-priest. [Ver. 25, p. 431.]

Matt. xxvi. 57, .8	Mark xiv. 53, .4.	Luke xxii. 54, .5.
where the scribes and the elders were-assembled.	"and with-'him' were-assembled all the chief-priests and the elders and the scribes.	
58 But Peter followed him afar off	54 And Peter followed him afar-off,	And Peter followed afar-off.

SCRIPTURE ILLUSTRATIONS.

Jno. xviii. 20. *openly to the world*—so he had commanded his apostles, Mt. x. 27, § 39, p. 300, 'What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops.'

I ever taught in the synagogue—Lu. iv. 16, § 15, p. 102, 'As his custom was, he went into the synagogue on the sabbath day,'—Mt. iv. 23, § 18, p. 115, 'Teaching in their synagogues,'

and in the temple—ch. viii. 2, § 55, p. 99, 'And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.'—Mt. xxvi. 55, § 88, p. 421 'I sat daily with you teaching in the temple,'

in secret—He had said much to his disciples privately, in explanation of his public teaching, Mk. iv. 34, § 32, p. 249, but nothing that he did not wish made public (*see above on 'openly'*), nothing inconsistent with his public teaching, nothing to disturb the public peace, but rather the better to prepare his followers for patient continuance in well-doing—*see* Jno. xiii.—xvii., § 87, pp. 365—405.

21. *ask them which heard*—*see* Paul's defence before Felix, Ac. xxiv. 12, .3.

23. *struck Jesus*—This was a preparation for that farther smiting the Teacher and Judge of Israel, which had been predicted, Is. l. 6; Mi. v. 1—Pashur smote Jeremiah the prophet, Je. xx. 2—The like affliction was afterward accomplished in Paul, by order of the high priest Ananias, Ac. xxiii. 2.

Answerest thou, &c.—Ac. xxiii. 4, 'Revilest thou God's high priest?'

23. *If I have spoken evil, &c.*—2 Co. x. 1, 'The meekness and gentleness of Christ.'—1 Pe. ii. 22, .3, 'who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again;'

but if well, &c.—He had spoken well according to the law, which required that every word should be established, De. xvii. 6, 'At the mouth of two witnesses, or three witnesses,'—xix. 15; 2 Co. xiii. 1.

24. *Annas had sent*—Jesus had been first taken to Annas, ver. 13, *supra*.

NOTES.

Jno. xviii. 19. *Of his disciples.* The charge on which they wished to arraign him was that of sedition, or of rebellion against Cæsar.

And of his doctrine. 'He probably asked him by what authority, or in virtue of what right, he collected disciples, formed a different sect, preached a new doctrine, and set himself up for a public reformer? As religion was interested in these things, the high priest was considered as being the proper judge.'—*A. C.*

20. *I spake openly*—as to the manner; *continually*—as to the time; *in the synagogue and in the temple*—as to the place; *in secret have I said nothing*—no point of doctrine which I have not taught in public. Whatsoever I have taught has been with all openness, plainness, and freedom, to all sorts of people, in the most public places, and on the most solemn occasions. Nor did I ever teach aught in private that I did not teach openly. Let then my hearers, whether friends or foes, be examined as to what they heard me deliver.

23. *If I have spoken evil.* That is, if I have spoken to the high priest in a way that deserves punishment, shew in what respect I have so spoken.

24. The proper place for this verse is immediately after ver. 13.—*See* p. 425.

Mt. xxvi. 57. *The scribes and the elders.* The men composing the great council of the nation or sanhedrim.—*See on* ver. 3, § 86, p. 355.

PRACTICAL REFLECTIONS.

[Jno. xviii. 19—23. A prisoner should not be required to witness against himself. Whatever our suspicions, his trial should proceed upon the fair report of his conduct as witnessed to by others. What thanks do we owe the Saviour for even the civil liberty the poorest among us enjoy! The claim for just judgment made by the Judge of all, when standing in the place of the oppressed, has even in a temporal respect been for the salvation of many.]

20, .1 *ver. See margin.*

Our Saviour occupied the place of a poor and friendless man, when brought before human judges: a warning to these to deal out justice to all, and especially to those for whom no man seems to care, and an encouragement to the oppressed to commit their cause into the hands of Him who judgeth righteously, and who has himself had experience of their case.

ver. 15, where the scene is evidently placed in the palace of Caiaphas itself), our Lord was directly consigned, still bound and without any examination, to the high priest as the proper authority before whom his trial was to take place. With the arrival at the palace of the high priest St. John's account begins to be so far joined by the rest; but the history of our Lord's examinations is still distinct in each: and if St. Matthew's and St. Mark's be both reckoned on account of one and the same examination, there are *three* such examinations on record in all.

'The first was an examination before Caiaphas, and Caiaphas alone, when Jesus was first brought in, and the assembling of any part of the sanhedrim besides had not yet taken place; and is peculiar to St. John: . . probably not later than two in the morning: . . . our Lord answers the questions of the high priest *now*, but declines to answer them on the next occasion; which may justly imply that he knew himself not to be put *formally* on his trial now, as he certainly was then. This examination was purely preliminary, turning upon *two* points only, our Lord's doctrine and his disciples. . . . In this part of the narrative, nothing is recorded in detail by John which had not been passed over by the other evangelists. The insult also now offered to our Saviour, as related at ver. 22, though it might be the first of its kind, was yet a different incident from anything like it which transpired afterwards.'—*Greswell*, Vol. III. Diss. xlii. p. 390.

FOR THE INDULGENCE OF CURIOSITY, OR EVEN FROM A BETTER MOTIVE, IT IS DANGEROUS TO VENTURE INTO TEMPTATION IN OUR OWN STRENGTH, OR WITHOUT A DIVINE WARRANT.

MATT. xxvi. 58.	MARK xiv. 54.	LUKE xxii. 55.
unto the high-priest's palace, and went in.	even into the palace of-the high-priest: [b]	[b] And when-they-had-kindled 55 a-fire in the-midst of-the hall, and were-set-down-together, Peter sat-down among [c]
and-sat with the servants,	and he-sat with [a] the servants,	them.
[d] to-see the end.	and warmed-himself at the fire. [d]	(Ver 56, p. 430.)

*Jesus is examined by the Sanhedrim.**

MATT. xxvi. 59—68.	MARK xiv. 55—65.	LUKE.
59 [e] Now the chief-priests, and elders, and all the council, sought false-witness against Jesus, to put-him'-to-death;	55 And the chief-priests and all the council sought-for witness against Jesus to put-him'-to-death,	
60 but found none: yea, though-many false-witnesses'-came, *yet* found-they none. [b]	and found none. 56 For many bare-false-witness against him, but [b] their witness agreed not together. [c]	
[e] At-the-last came two false-witnesses, [d]	57 And there-arose certain, [d] and-bare-false-witness against him,	
61 and-said, This *fellow* said, [e] I-am-able to-destroy the temple of God, [f]	saying, 58 We heard him say, [e] I will-destroy this temple	

SCRIPTURE ILLUSTRATIONS.

Mt. xxvi. 58. *the servants.* των ὑπηρετων, *officers.* The word means servants of the public, or official servants of those in authority of a judicatory; and is translated officers in ch. v. 25, § 19, p. 125, and in Jno. vii. 32, 45, 46, § 55, pp. 94, 96; xviii. 3, § 88, p. 417; ver. 12, 8, pp. 425, 31; in the last of which verses the '*officers*' are distinguished from the '*servants.*'

59. *sought false witness, &c.*—By such means did Jezebel procure the death of Naboth, in order to get possession of his vineyard, 1 Ki. xxi. 9—16, *which comp. with* Mt. xxi. 38, § 84, p. 289—Ps. lxiv. 5, 6, 'They commune of laying snares privily; they say, Who shall see them? . . . they accomplish a diligent search: both the inward *thought* of every one *of them*, and the heart, *is* deep.'

60. *many false, &c.*—Ps. xxvii. 12, 'False witnesses are risen up against me, and such as breathe out cruelty.'—xxxv. 11, 'False witnesses did rise up; they laid to my charge *things* that I knew not.'

two—*see* De. xvii. 6; xix. 15.

[61. *This* fellow *said, I am able to destroy the temple, &c.* 'The saying of our Lord to which these witnesses referred is recorded in Jno. ii. 19—21 [§ 12, p. 82], but they were false in their report of it; for he had not said, "I am able to destroy the temple of God," or (as it is in Mk. xiv. 58), "I will destroy this temple that is made with hands," but "destroy this temple;" which words did not express any purpose, on his part, of destroying the temple of Jerusalem. They were, in fact, spoken figuratively, and related, as we learn from Jno. ii. 21, to *the Jews'* purpose of destroying "the temple of *his body*." The object of these false witnesses was to fasten upon Jesus the guilt of intending to destroy the temple; and with this we find him afterwards reproached, while he hung upon the cross, Mt. xxvii. 40, § 91. In like manner, when false witnesses appeared against Stephen, Ac. vi. 13, 14, their first charge was, that he had "spoken blasphemous words" against the temple, saying that Jesus of Nazareth would destroy this place.'—*Lonsdale and Hale.*]

destroy the temple, &c.—Jesus had predicted that in the event of their destroying the temple of his body, he would in three days raise it up, Jno. ii. 19—21, § 12, p. 82; which prediction, although thus perversely applied, appears to have been somewhat understood by the priests, Mt. xxvii. 62—4, § 92, p. 477.

NOTES.

Mt. xxvi. 58. *Palace.* αυλην signifies an open court.—*See on* Jno. xviii. 15, p. 425. From ver. 69, *infra*, as well as from what we are told in the other gospels, it is evident that Peter was only in the court without, which, though enclosed on all sides, was open above; nor was it at all extraordinary that a fire should be kindled in such a place, Lu. xxii. 55.

Mk. xiv. 54. *At the fire.* Προς το φως, literally, *at the light*, i.e., a fire that cast considerable light, in consequence of which, the maidservant was the better able to distinguish him.—*See* ver. 67, p. 430.

Mt. xxvi. 60. *Found none.* No evidence on which they could put Jesus to death, no two agreeing in testimony, without which the law forbade them to put any man to death.

Mk. xiv. 56. *Their witness agreed not together.* 'The original means, "Their testimonies were not sufficient for the purpose for which they were brought forward; were not enough to form the ground of a sentence of death against Jesus."—*Comp.* ver. 63, p. 429. It was on account of this want of evidence, that the high priest bethought himself of the expedient of putting a question to Jesus, which might lead him to criminate himself.'—*Lonsdale and Hale.*

Mt. xxvi. 61. *I am able.* δυναμαι—αυτον. 'This was (as appears from Mk. xiv. 58, and Jno. ii. 19) in effect a falsity, by the suppression of some *words* of Christ, together with the *action* which explained them, and adding others. Hence the witnesses are justly termed ψευδομαρτυρες. By *this temple* our Lord plainly meant his body.'—*Bloomf.*

PRACTICAL REFLECTION.—Mt. xxvi. 58. *See margin.*

* 'This was a second examination, about one hour, if not somewhat more, later than the former, recorded by St. Matthew and St. Mark; whose account of it is in every circumstance the same. This was an examination before the sanhedrim; as might be inferred even from the circumstance that it is the only

MATT. xxvi. 62, .3.	MARK xiv. 59—61.	LUKE.
and to-build it in three days.	*that* is-made-with-hands, and within three days I-will-build another made-without-hands.	
	59 But neither so did their witness agree-together.	
62 And the high-priest arose,	60 And the high-priest stood-up in the midst,	
and-said unto-him, Answerest-thou nothing? what *is it which* these witness- against thee?	and-asked Jesus, saying, Answerest-thou nothing? what *is it which* these witness- against thee?	
63 But Jesus held-his-peace.	61 But he held-his-peace, and answered nothing.	
And the high-priest answered and-said unto-him, [a] I-adjure thee by the living God, that thou-tell us whether thou be the Christ, the Son of God.[A]	Again the high-priest asked him, and said unto-him,[c] Art thou the Christ, [A] the Son-of-the Blessed?[d]	

SCRIPTURE ILLUSTRATIONS.

Mk. xiv. 58. *without hands*—**Ac. vii. 48.** 'The most High dwelleth not in temples made with hands:'—**2 Co. v. 1,** 'A building of God, an house not made with hands, eternal in the heavens.'

60. *Answerest thou nothing?*—He had before been struck when he did answer, **Jno. xviii. 22, p. 426,** *supra.*

61. *held his peace*—**Ps. xxxviii. 13,** 'As a dumb man *that* openeth not his mouth.'—**Is. liii. 7,** 'He was oppressed, and he was afflicted, yet he opened not his mouth:' &c.—**1 Pe. ii. 23.**

Mt. xxvi. 63. *I adjure thee*—The prophet Micaiah was adjured by the wicked king Ahab, **1 Ki. xxii. 16, 7.**

the Christ, the Son of God—acknowledged by the Father, at Jesus' baptism, ch. iii. 17, § 8, p. 60, and on the holy mount, **2 Pe. i. 17, 8**—Confessed by devils, at the commencement of our Lord's ministry, **Lu. iv. 41, § 17, p. 112**—The importance of this confession, as made by Peter, recognised by our Lord, **Mt. xvi. 16, 7, § 50, p. 36.**

Mk. xiv. 61. *Son of the Blessed*—The Son so much spoken of in the Psalms of David; each of the five books of which concludes with a psalm making distinct reference to the Son; while each of these psalms ends with declaring the Lord God of Israel 'blessed,'

NOTES.

[**Mt. xxvi. 62.** *What* is it which *these.* Τί is sometimes put for διατί, 'why,' as ch. viii. 26, § 34, p. 256; **Lu. ii. 48, § 6, p. 41; Jno. i. 25, § 10, p. 68; Mk. ii. 16, § 22, p. 168.** Then the sense may be—Why do these witness against thee, if it were not true? Or, it is perhaps a very probable conjecture, if we suppose the passage to be elliptical. The high priest finding our Saviour make no reply to the accusations brought against him, might address him as follows—Hearest thou what it is which these, &c.]

63. *I adjure thee.* In thus addressing our Lord, the high priest acted according to the provisions of the Jewish law, which required oaths to be put to accused persons and witnesses in certain cases.

[' This seems to have been the most solemn form of administering an oath. Ὁρκίζειν and Ἅπαξ. are used in the LXX to express the Heb. הִשְׁבִּיעַ, *to make to swear, to swear in, to put to one's oath.* The syntax is an accus. of the person sworn (whether witness or criminal), and a genit. with ἐκ, or sometimes an accus., without a preposition, of the deity sworn by. The ἵνα denotes the *exaction* of the oath; and ἐκ has reference to the stretching of the hand upon or towards the person or object sworn by. As this *oath of adjuration* brought an obligation, under *the curse of the law*, it imperatively claimed a reply, when the adjuration accompanied an interrogation; and the answer thus returned was regarded as an answer on oath; in which case falsity was accounted perjury. Thus, our Lord, who had before disdained to reply to an unfounded, and even absurd charge (especially before judges who had predetermined to find him guilty), now thought himself bound to answer, as an example to others of reverence towards so solemn a form.'—*Bloomf.*]

The living God. 'God is called in scripture the *living* God, both that he may be thus distinguished from the lifeless idols of the heathen, and also because he alone, of all beings, hath life in himself (*see* **Jno. v. 26, § 23, p. 178; vi. 57, § 43, p. 283**), without beginning and without end.—*See* SCRIP. ILLUS., **Mt. xvi. 16, § 50, p. 37.** Hence the expression so often met with in the Old Testament, "*As I live, saith the Lord,*" and "*As the* LORD *liveth.*"'—*Lonsdale and Hale.*

[*The Christ, the Son of God.* 'Among the Hebrews it was customary to consecrate kings, priests, and prophets to their offices by anointing their heads.

PRACTICAL REFLECTIONS.

[**Mk. xiv. 58.** We may cease to wonder at such a perversion of the words of the Redeemer, when we think of the manner in which many who call themselves his disciples, have perverted such expressions of his, as that recorded, **Mt. xvi. 18, § 50, p. 38,** '*Upon this rock I will build my church.*' There can be little doubt but that the infatuated blindness of multitudes professing Christianity is even greater than that of these Jews. The more so, when we consider that following out the same system of interpretation, upon the words, '*This is my body,*' they have exalted into the place of worship, the veriest creature of man's formation, a wafer! a little piece of biscuit! and which is no sooner worshipped, than it is swallowed by the worshipper!]

[**59, 60** *ver.* Let us be thankful that we are not under the power of rulers bound to obey the doctrine practically held by these Jewish priests, and still more openly avowed in the church of Rome that the end justifies the means.]

examination which these two evangelists record, before the delivery up of our Saviour to Pilate: for our law, say the Jews to the high priest Hyrcanus, Jos. Ant. Jud. xiv. ix. 3. forbids even a malefactor to be put to death, who has not been previously condemned by the sanhedrim. Some examination, then, of our Lord by the sanhedrim, before his condemnation and much more his execution, was necessarily to be expected: which examination, as far as regards St. Matthew or St. Mark, must be either this present one or none. It is strongly implied by Mark xiv. 53, that the council had been convoked and come together posterior to the arrival of Jesus; and the place in which they assembled was certainly the palace of the high priest, whither Jesus had been first conducted. Nor is this at variance with Mt. xxvi. 57: for though they were not actually collected when our Lord first came in, the assertion would still be true if they were got together before the ensuing examination itself. The interval of an hour, or somewhat more, would be abundantly sufficient for that purpose....

WHOSO KEEPETH HIS MOUTH AND HIS TONGUE KEEPETH HIS SOUL FROM TROUBLES.—Prov. xxi. 23.

PROUD AND HAUGHTY SCORNER IS HIS NAME, WHO DEALETH IN PROUD WRATH.—Prov. xxi. 24.

MATT. xxvi. 64—.6.	MARK xiv. 62—.4.	LUKE xxii. 63.
64 'Jesus saith unto-him, Thou hast-said: nevertheless I-say unto-you, Hereafter *ap'* *arti* shall-ye-see the Son of man sitting on the-right-hand of power, and coming in *epi* the clouds of heaven.	62 And Jesus said, I am: and ye-shall-see the Son of man sitting on the-right-hand of power, and coming in *meta* the clouds of heaven.	
65 Then the high-priest rent his clothes, saying, He-hath-spoken blasphemy; what further need have-we of witnesses? behold, now ye-have-heard his blasphemy.	63 Then the high-priest rent his clothes, and-saith, What need-we any-further witnesses?	
66 What think ye? [b] They answered and-said, He-is guilty of-death.	64 Ye-have-heard the blasphemy what think ye? [b] And they all condemned him to-be guilty of-death.[1]	

(Ver. 62, p. 433.)

[1] 'And the men that held Jesus*63 mocked him, and-smote *him*.'*

SCRIPTURE ILLUSTRATIONS.

Ps. xli. 13; lxxii. 18, .9; lxxxix. 52; cvi. 48; cxlv. 21—He is, Rom. i. 25, 'the Creator, who is blessed for ever.'—2 Co. xi. 31, 'The God and Father of our Lord Jesus Christ, which is blessed for evermore,'—1 Ti. i. 11, 'The blessed God.'

Mt. xxvi. 64. *Thou hast said*—Caiaphas had already said what Jesus was now to be, a propitiatory sacrifice; one appointed unto death, that the whole nation perish not, Jno. xi. 49—5., § 58, pp. 132, .3.

nevertheless, &c.—as if contrasting his present appearance before an unjust judge with his glorious appearing as the Judge of all, ch. xvi. 27, § 50, p. 42—when before him shall be gathered all nations, xxv. 31, .2, § 86, p. 351—Rom. xiv. 10, 'We shall all stand before the judgment seat of Christ.'

Hereafter shall ye see, &c.—There were then present some who had already been given to see the Son of man coming in his kingdom, ch. xvi. 28; xvii. 1—5, § 50, .1, pp. 44, 51—.6—and who were of those unto whom his coming hereafter is matter of promise. 1 Th. v. 1—10—He. ix. 28, 'Unto them that look for him shall he appear the second time without sin unto salvation.'

65. *blasphemy*—An Israelitish woman's son blasphemed the name of the Lord, on account of which he was condemned to be stoned, Le. xxiv. 11—.6—This punishment inflicted on Naboth, in consequence of a false accusation of blasphemy, 1 Ki. xxi. 9, 10, .4— The king of Assyria was accused of this crime by Him that judgeth righteously, 2 Ki. xix. 6—also the fathers of these self-righteous Jews, who inherited the guilt of their fathers, Is. lxv. 5, 7—Jesus had been before accused of blasphemy, on account of his forgiving sins, Mt. ix. 2, 3, § 22, p. 164—They would before have stoned him, because he said he was the 'Son of God,' Jno. x. 33, .6, § 56, pp. 122, .3.

Mk. xiv. 64. *condemned him*—This he had himself foretold upon his last approach to Jerusalem, Mt. xx. 18, § 77, p. 235.

Lu. xxii. 63. *mocked him*—predicted, Ps. xxii. 6, 7, 13; Is. xlix. 7; liii.—He had himself foretold that he should suffer many things of the chief priests, Mt. xvi. 21, § 50, p. 40—He gave us an example of patiently bearing reproach and shame, He. xii. 2; 1 Pe. ii. 23.

smote—Jno. xviii. 22, *supra*, 'One of the officers, &c.

NOTES.

Hence the name of Christ, or Messiah, that is, the Anointed One, was eminently applicable to the Saviour, who, in the eternal counsels of the Godhead, was consecrated to be a king, a priest, and a prophet to his people.'—*Lonsdale and Hale.*]

Mt. xxvi. 64. *Thou hast said.* The meaning of this answer is plain from the parallel passage of Mk. xiv. 62, where instead of '*Thou hast said,*' the answer is, '*I am.*' The force of the expression is to answer a question in the affirmative.—*See* ver. 25, § 87, p. 372.

Nevertheless. πλην, 'moreover.'

The right hand of power. This expression denotes the highest place of glory in the presence of God.—*See* Lu. xxii. 69, p. 434, *infra.*

65. *Rent his clothes.* It was a custom among the ancients to express the more violent passions, especially *grief* and *indignation*, by rending the garments, either partly, or from top to bottom, but sometimes from bottom to top. 'In some cases this was forbidden to the high priest, Le. x. 6; xxi. 10. Caiaphas here shewed his horror at hearing so mean a person claim the sovereignty over Israel, and a seat at the right hand of God, and this when adjured upon oath.'

In place of investigating the righteousness of his claim to be the Messiah, who had not only been predicted to appear in humiliation as now, but hereafter in glory, they condemn him as guilty of death, for confessing the truth, when required, by the highest recognised authority to do so upon oath.

66. *Guilty of death.* That is, the crime of which we here adjudge him to be guilty, subjects him, by the law of Moses, to the punishment of death.

PRACTICAL REFLECTIONS.

Mt. xxvi. 63, .4. Jesus was at no pains to defend himself against frivolous and unjust charges, but he was careful to maintain the truth, to bear witness to which he had come into the world.

[This is the Rock, '*Christ, the Son of the living God,*' the Foundation Stone which had been confessed by Peter; and which was here set at nought by the Jewish builders—the same is made the head of the corner. From the depth of his humiliation Christ points to his glorious exaltation; just as on the mount of Transfiguration, and immediately before and after, he conversed about the decease which he should accomplish at Jerusalem.]

Let us learn to moderate the influence of present circumstances, by having a due regard to what God has been pleased to make known to us of the future.

65 *ver. See margin.*

Well would it have been for the high priest had he been obedient to the admonition, '*Rend your heart and not your garments,*'—had he confessed before God his own guilt, in place of affecting such indignant surprise at the confession of Jesus.

* 'Of this examination, Luke records no more than the fact of the injurious and insulting usage which was heaped upon our Lord at its close.—*See* ch. xxii. 63—.5, *supra.*

'Ver. 64 is a critical proof that Jesus was now, and had been before, formally put upon his trial. To have endured this particular kind of affront, he must have been bare-headed; and to remove the covering of the head from an accused person when brought to trial, especially in cases of a more aggravated description, was a practice among the Jews.'—*Greswell*, Vol. III. Diss. xiii. p. 202.

HE THAT ACCUSES OTHERS OF BLASPHEMY, IS NOT UNFREQUENTLY HIMSELF THE GREATEST BLASPHEMER.
A WICKED MAN HARDENETH HIS FACE: BUT AS FOR THE UPRIGHT, HE DIRECTETH HIS WAY.—PROV. xxi. 29.

Matt. xxvi. 67, .8.	Mark xiv. 65.	Luke xxii. 64, .5.
67 Then did-they-spit in his face, and buffeted him;	65 [m]And some began to-spit on-him, and to-cover his face, and to-buffet him,[n]	[n]And when-they-had-blindfolded him, they-struck him-on the face,[o]
[o]and others smote-*him*-with-the-palms-of-their-hands,		
68 saying, Prophesy unto-us, *thou* Christ, Who is he that-smote thee?[p]	and to-say unto-him, Prophesy: and the servants did -strike him with-the-palms-of-their-hands.	and asked him, saying, Prophesy, who is-it that smote thee?
		[r]And many other-things blasphem-ously spake-they against him. (Ver. 66, p. 434.)

*Peter denies Christ.**

Matt. xxvi. 69, 70.	Mark xiv. 66—.8.	Luke xxii. 56, .7 (Ver. 55, p. 427.)	John xviii. 17.
69 Now Peter sat without in the palace: and a damsel came-unto him,	66 [s]And as-Peter-was beneath in the palace, there-cometh one of-the maids of-the high-priest:[t]	But a-certain 56 maid	(Ver. 16, p. 425.) Then saith 17 [t]the damsel that kept-the-door[v] unto Peter,
67 [o]and			

SCRIPTURE ILLUSTRATIONS.

Mk. xiv. 65. *spit*—**Is. l. 6,** 'I hid not my face from shame and spitting.'

Mt. xxvi. 68. *Prophesy*—This was in fulfilment both of the old prophets, and of what Jesus had himself predicted—*see on* Lu. xxii. 63—They had been forewarned, Is. xxviii. 22, 'Now therefore be ye not mockers, lest your bands be made strong:' &c.—They did mock, and so have been left deaf to the words of prophecy, and blind to the working of God, in accomplishment of the prophetic word; and in the open view of the world, they have been left a derision unto all nations—The fulfilment of the prophecies in their case, has been among the most popular confirmations to the truth of Divine revelation, Exe. xiv. 21—.3.

Mk. xiv. 66. *one of the maids*—**Jno. xviii. 17,** 'The damsel that kept the door'

NOTES.

Mt. xxvi. 67. *They.* That is, not the members of the council (ver. 59, p. 427), who had just pronounced Jesus '*guilty of death*,' but '*the men that held Jesus*.' —*Comp.* Lu. xxii. 63; Mk. xiv. 65.—*See on* ver. 68, *inf.*

Spit in his face. A mark of extreme contempt and abhorrence. Even to spit on the ground before a person is still a bitter disgrace in the East.

And buffeted him. According to Theophylact, κολαφίζω signifies to beat with the hand, *the fingers being clenched.*

[*Smote* him *with the palms of their hands.* 'Paπίζω is by some rendered ῥάβδος, a rod or wand; hence ῥαπίσαι, to strike with a rod. But most commentators explain it by *expalmo, alapo, to strike with the open hand.* Thus the Saviour of the world was treated with indignity in all its various and vexatious forms.]

[68. *Prophesy.* Rather, 'divine to us.' The English verb, to prophesy, denotes to foretel what is future; here a declaration is required concerning what is past. The word *divine* is applicable to either, as it denotes simply to declare any truth not discoverable by the natural powers of man. From the evangelists, Mark and Luke, it appears that our Lord was at this time blindfolded. Criminals, immediately after sentence of condemnation, had their faces covered or hooded, as if unworthy to enjoy the benefit of the light any longer. In cases of treason, the Roman law (according to which our Lord was executed) ran thus:—'If the sentence be confirmed, let the criminal's hands be bound, let him be veiled or hoodwinked, and hanged on a cursed tree, after having been scourged either within or without the Pomerium.'—*See* Livy, i. 27. The custom of veiling condemned criminals was observed likewise among the eastern nations. Est. vii. 8, '*As the word went out of the king's mouth, they covered Haman's face.*']

Lu. xxii. 64. *Prophesy, &c.* This usage of Christ refers to that sport so ordinary among children, called μυῖνδα, in which it is the manner first to blindfold, then to strike (ver. 63), then to ask who gave the blow, and not to let the person go till he name the one who struck him. It was used on this occasion to reproach our blessed Lord, and to expose him to ridicule.—*See* Mt. xxvi. 68, *supra.*

[Mt. xxvi. 69. *Peter sat without in the palace.* This passage would be more accurately translated, *Peter sat without in the court.*]

Without. Ἔξω, *i.e.*, outside of the place where Jesus was examined by the council; which was the *vestibule*, called, ver. 71, πύλων, but by Mark, xiv. 68, προαύλιον. We may suppose, therefore, that he was in the lower part of the hall. He might, however, be so placed that he could both see and be seen by Je-us.

A damsel. '*That kept the door*' of the high priest's house, and had admitted Peter.—*See* Jno. xviii. 16, p. 425, *and* ver. 17, *supra.*

PRACTICAL REFLECTIONS.

Mt. xxvi. 67. Let us be willing to suffer for Christ's sake. He suffered much for us.—*See* Isa. l. 6.

68 *ver.* Let us beware of making a jest of prophecy.

* *See foot-note*, p. 433, *on Peter's denials of Christ.*

MATT. xxvi. 70.	MARK xiv. 68.	LUKE xxii. 57.	JOHN xviii. 17
	when-she-saw Peter [d] [e]warming-himself, she-looked upon-him, and-said, And thou *also* wast with Jesus of Nazareth. [f]	beheld him [d] as-he-sat by the fire, [e] and earnestly-looked-upon him, and-said, This *man* was also with him.	
saying, Thou also wast with Jesus of Galilee.			[f] Art not thou also *one* of this man's disciples? [g]
70 [g] But he denied before *them* all, saying, [h]	68 But he denied, saying,	And he 57 denied him, saying, [h] Woman,	He saith,
I-know not what thou-sayest.	I-know not, [i] neither understand-I what thou sayest. And he-went out into the porch; and the-cock crew.	I-know him not. [i]	I-am not.

Peter denies Christ a second time

MATT. xxvi. 71, 72.	MARK xiv. 69, 70	LUKE xxii. 58.	JOHN xviii. 18, 25.
		[a] And the servants and officers 18 stood *there*, who had-made a-fire-of-coals; for it was cold: and they-warmed-themselves: and Peter stood with them, and warmed-himself. [b] (Ver. 19—24, p. 426.)	
		[b] And after 58 a-little-while [c]	
71 [c] And when he was gone out into the porch,			
			And Simon Peter 25 stood and warmed-himself.
another *maid* saw him, and said unto-them *that were* there; [d]	69 And a maid saw him again, and began to say to them that stood by,	another saw him, and said,	

SCRIPTURE ILLUSTRATIONS.

Lu. xxii. 56. *by the fire*—Jno. xviii. 18, *supra*, 'The servants and officers stood there, who had made a fire of coals; for it was cold:'

Mk. xiv. 67. *warming himself*—Jno. xviii. 18, *supra*, 'And Peter stood with them, and warmed himself.'

looked upon him—Lu. xxii. 56, 'Earnestly looked upon him,'—She may have recognised him as having been introduced by the other disciple, Jno. xviii. 16, *supra*, p. 425.

68. *But he denied*—Peter's first denial appears to have been before all [Mt. xxvi. 70], but especially to the woman who had charged him with being a disciple of Jesus [Lu. xxii. 57].

NOTES.

Mt. xxvi. 70. *But he denied before* them *all.* So the evil principle gained ground. Before, he followed at a distance; now he denies. This is the second gradation in his fall.

Mk. xiv. 68. *The cock crew.* 'The words of our Lord's warning to Peter, as recorded by Mark (*see* ver. 30, § 87, p. 406), are "*before the cock crow twice.*" In the other evangelists the words are "*before the cock crow.*" St. Mark, therefore, alone records this *first* crowing of the cock.'—*Lonsdale and Hale.*

Jno. xviii. 18. *Officers. See on* ver. 3, § 88, p. 417.

Mt. xxvi. 71. *The porch.* The entrance, or the small apartment between the outer door and the large hall in the centre of the building. Peter was embarrassed and confused by the question, and went away from the fire into the porch, where he expected to be unobserved; yet in vain. By the very movement to avoid detection he came into contact with another who knew him, and repeated the charge. How clearly does it prove that our Lord was omniscient, that all these things were foreseen.

[*Another* maid *saw him.* "Αλλη; in St. Luke, ἕτερος. Where the person is uncertain, the masculine ἕτερος may be used; of which Grotius brings many examples. But St. Luke fixes it by the reply of Peter, "*Man, I am not.*" Therefore, rather say, the maid spoke to the standers-by, on which one of the men accosts Peter himself, saying, Σύ, 'Thou art also of them.'—*Wasse.*]

['There is a similar variation, without any contradiction, between St. Luke on the one hand, and St. Matthew and St. Mark on the other, in their accounts of Peter's *third* denial. St. Luke, ver. 59, asserting, respecting one particular person, that which the two other evangelists (Mt. xxvi. 73; Mk. xiv. 70), assert respecting the by-standers generally.' —*Lonsdale and Hale.*]

[**Lu. xxii. 58.** *Another saw him, and said.* 'Observe here, in order to reconcile the four evangelists, that divers persons concurred in charging Peter with belonging to Christ. 1. The maid that let him in, afterwards seeing him at the fire, first put the ques-

PRACTICAL REFLECTIONS.

Mt. xxvi. 69, 70. *See margin.*
Jno. xviii. 18. Let us beware of seeking comfort in the society of the wicked. Let us take heed that what is in itself innocent, does not become a snare to us.

MATT. xxvi. 72.	MARK xiv. 70.	LUKE xxii. 59.	JOHN xviii. 25.
'This *fellow* was also with Jesus of Nazareth.'	'This is *one* of them.'	Thou art also of them.	
			'They said therefore unto him, Art not thou also *one* of his disciples?' He denied *it*, and said,
72 'And again he denied with an oath, I do not know the man.	70 And he denied *it* again.	And Peter said, Man, I am not.	I am not.

Peter denies Christ the third time.

MATT. xxvi. 73—75.	MARK xiv. 70—72.	LUKE xxii. 59—62.	JOHN xviii. 26, 27.
73 And after a while came unto *him* they that stood by, and said to Peter, Surely thou also art *one* of them; for thy speech bewrayeth thee.	'they that stood by said again to Peter, Surely thou art *one* of them: for thou art a Galilæan, and thy speech agreeth *thereto*.'	'And about the space of one hour after, another confidently affirmed, saying, Of a truth this *fellow* also was with him: for he is a Galilæan.	'One of the servants of the high priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?'
74 Then began he to curse and to swear,	71 'But he began to curse and to swear,		

SCRIPTURE ILLUSTRATIONS.

Mt. xxvi. 72. *again he denied*—This second denial appears to have been in another place, ver. 71, and occasioned by another maid telling to this other company, that Peter was one of Jesus' disciples, Mk. xiv. 69—That company, and particularly one of them, spoke to him accordingly, when a second and still stronger denial was given by Peter; which denial is not said to be given to the woman who raised the report, but to the man who directly made the charge, and who probably saw in Peter's appearance something that justified the report, Lu. xxii. 58—*comp. with* Mt. xxvi. 71, .2; Mk. xiv. 69, 70; Jno. xviii. 25.

Mk. xiv. 71. *he began to curse, &c.*—Peter appears to have been making himself familiar with those that stood by; in doing so, his provincial accent tended to confirm the suspicion, that he had indeed been a follower of the Galilæan, Mt. xxvi. 73; [Mk. xiv. 70; Lu. xxii. 59]—The charge might now be the more annoying to Peter, as being made by a kinsman of Malchus, whose ear Peter had cut off, and who, it would seem, recollected seeing him in the place where that act was committed, Jno. xviii. 26, *supra*, and on account of which he might now feel that he was in danger—*see* Mt. xxvi. 52, § 88, p. 420.

NOTES.

tion to him, and then positively affirmed that he was with Christ. 2. Another maid accused him to the standers-by, and gave occasion to the man here mentioned to renew the charge against him, which caused the second denial. 3. Others of the company took notice of his being a Galilæan, and were seconded by the kinsman of Malchus, who affirmed he had seen him in the garden. And this drew on the third denial.'—*Wesley.*]

Mt. xxvi. 71. *Unto them* that were *there*. Instead of λέγει τοῖς ἐκεῖ, *καὶ*, many MSS., amongst which are some of the most ancient and of the first authority, read λέγει αὐτοῖς ἐκεῖ *καὶ οὗτος ἦν*, '*said to them, this man too was there.*' No doubt that is the genuine reading of the passage. Griesbach and many other learned commentators approve of this reading.

73. And again he denied with an oath. This is a *third* gradation of his iniquity. He has told a *lie*, and he *swears* to support it. A liar has always some suspicion that his testimony is not credited, for he is conscious to his own falsity, and is therefore naturally led to support his assertions by oaths.

73. And after a while. That is, about an hour after. Peter, by this time, had returned into the palace or hall, and stood warming himself by the fire, Jno. xviii. 25.

Thy speech bewrayeth thee. 'ἡ λαλιά σου δῆλόν σε ποιεῖ, "thy dialect bewrayeth thee." Different provinces of the same country have usually their distinct idioms, accent, &c., which in the remoter parts are more strongly marked. That this was the case with Galilee, we learn from the Rabbinical writers, who tell us that the speech of the Galilæans was broad and rustic.'—*Bloomf.*

74. Then began he to curse and to swear. 'The progress of Peter from one degree of guilt to another is distinctly marked out in its several steps by the faithful evangelist. He first denied, then added an oath to strengthen his denial, and at last, repeating his oath, accompanied it with curses upon himself, if he were swearing falsely.'—*Lonsdale.*

PRACTICAL REFLECTION.

Mt. xxvi. 72—4. How fully was it made manifest that Peter was but a stone liable to be moved about, and that Jesus, who was left alone in his testimony is alone the Rock!

WHOSO DIGGETH A PIT SHALL FALL THEREIN: AND HE THAT ROLLETH A STONE, IT WILL RETURN UPON HIM.—*Prov. xxvi. 27.*
A LIAR DOTH HATE THOSE WHOM HE HURTETH BY FLATTERING MOUTH WORKETH RUIN. *Prov. xxvi. 28.*

MATT. xxvi. 75.	MARK xiv. 72.	LUKE xxii. 60—2.	JOHN xviii. 27.
saying,	*saying,*	And Peter said, 60	Peter 27
I-know not the man.	I-know not this man of-whom ye-speak.[e]	Man, I-know not what thou-sayest.	then denied again:
And immediately	72 And [f] the-second-time[g]	[f] And immediately,	and immediately
		[g] while-he yet-spake,	
the-cock crew.	the-cock crew.	the cock crew.	the-cock crew.
		And the Lord 61 turned, and-looked-upon Peter	(Ver. 28, p. 435.)
75 And Peter remembered the word of Jesus, which-	And Peter called-to-mind the word that Jesus	And Peter remembered the word of-the Lord, how he-had-	
said unto-him,	said unto-him,	said unto-him,[e]	
Before the-cock crow,	[h] Before the-cock crow twice,	Before the-cock crow,	
thou-shalt-deny me thrice.	thou-shalt-deny me thrice.	thou-shalt-deny me thrice.	
And	And when-he-thought-thereon,[i]		
[i] he-went out, and-wept bitterly* πικρως.	he-wept.	And Peter 62 went out, and wept bitterly πικρως.	
(Ch. xxvii. 1, p. 434.)	(Ch. xv. 1, *ib.*)	(Ver. 63, p. 429.)	

SCRIPTURE ILLUSTRATIONS.

Lu. xxii. 61. *looked upon Peter, &c.*—It was well that Peter was at length convinced of his weakness, and that, although at the expense of feeling his own deep debasement, his Lord's truthfulness was at last brought to mind—*see* our Lord's prediction, ver. 33, .4, § 87, pp. 376, .7.

62. *wept bitterly*—Je. ii. 19, 'Know therefore and see that *it is* an evil *thing* and bitter, that thou hast forsaken the LORD thy God.'—Ps. xxxviii. 18, 'I will be sorry for my sin.'—2 Co. vii. 10, 'Godly sorrow worketh repentance to salvation not to be repented of:'

NOTES.

Mt. xxvi. 74, .5. *Immediately the cock crew.* Lu. xxii. 60, '*Immediately, while he yet spake.*' The crowing of the cock (*see on* Mt. xxvi. 34, § 87, p. 406), to which his attention was called by the Lord's turning and looking upon him (*comp.* Lu. xxii. 61) at once brought to his remembrance the saying of Jesus, which had forewarned him of his fall.

Lu. xxii. 61. *The Lord turned, and looked, &c.* 'The delicacy of this reproof was great. Peter must be reproved and alarmed. Christ is in bonds, and cannot go and speak to him; if he call aloud, the disciple is discovered, and falls a victim to Jewish malice and Roman jealousy: he therefore does the whole by a look.'—*A. C.*

PRACTICAL REFLECTIONS.

Mt. xxvi. 75. 'When abandoned of God, the *smallest* thing may become the occasion of a *fall;* and, when in the hand of God, the smallest matter may become the instrument of our *restoration.* Let us never think lightly of what are termed *little sins:* the smallest one has the seed of eternal ruin in it. Let us never think contemptibly of the *feeblest* means of grace: each may have the seed of eternal salvation in it. Let us ever remember that the great apostle Peter fell through *fear* of a *servant maid,* and rose through the *crowing* of a cock.'

Jesus shews that it is he who judgeth the heart, and yet he submits to the unjust judgment of men: He is fully prepared for suffering, being mindful also of the joy set before him.

* 'The reflections that crowd upon the mind from this most affecting incident of Peter's denial of his Master, are various and important. This event should first be well remarked, as it affords a clear and striking accomplishment of our Lord's prediction, that before crowing of the cock, Peter should deny him thrice: and next, as it affords a melancholy proof of the infirmity of human nature, the weakness of our best resolutions when we are left to ourselves, and the extreme danger of confiding in our own strength. That Peter was most warmly attached to Jesus, that his intentions were upright, and his professions at the moment sincere, there can be no doubt. But his temper was too hot, and his confidence in himself too great. When our blessed Lord told him and all the other apostles, that they would desert him that night, Peter was the first to say, '*Though all* men *should be offended because of thee,* yet *will I never be offended.*' And when Jesus again assured him, that before the cock crew he should deny him thrice, St. Peter insisted with still greater vehemence on his unshaken fidelity, and declared, that *though he should die with him, yet would he not deny him.* Yet deny him he did, with execrations and oaths; and left a memorable lesson, even to the best of men, not to entertain too high an opinion of their own constancy and firmness in the hour of temptation.—(*See* 1 Cor. x. 12.) Hence we see the wisdom and necessity of looking beyond ourselves, of looking up to heaven for the support and assistance of which we always stand in need in the discharge of our duty.

'There can scarcely be a stronger proof of the candour and humility of the sacred writers, than is afforded by the manner in which they speak of their own characters, and their own faults and weaknesses. The crime of Peter in denying his Lord, and that of Paul in his bitter persecution of the church, are not suppressed, though their reputation must have been deemed so essential to the christian cause, and though their transitory but great offences, were followed by a whole life of repentance. Throughout every part of their writings all is open and undisguised; no secret is made of the names, the errors, or the transgressions of any of the apostles; the slowness of their understandings, their prejudices and their bigotry, their temporal views and contentions for power, their desertions of their Divine Master in the hour of his distress, the accidental differences which occurred among them in the course of their ministry, are all fully and plainly related.'

(G. 96.)—*On the morning of the sixth day of the week, Friday, the fourteenth of Nisan, Jesus is again examined in the usual council chamber of the Jewish council.**—*Luke* xxii. 66—71. *In the temple.*

[Ch. xxii. 65, p. 430.]

66 And as-soon-as it-was day, the elders το πρεσβυτεριον of-the people and the-chief-
67 priests and the-scribes came-together, and led him into their council, saying, Art thou
68 the Christ? tell us. And he-said unto-them, If I-tell you, ye-will-not-believe: and if
69 I-also-ask *you*, ye-will-not-answer me, nor let-*me*-go. Hereafter απο του νυν shall the
70 Son of man sit εσται καθημενος on the-right-hand of-the power of God. Then said-they
71 all, Art thou then the Son of God? And he said unto them, Ye say that I am. And
they said, What need-we any-further witness? for we-ourselves-have-heard of his-
own mouth.

(G. 97.)—*Jesus being condemned is taken from the council to Pontius Pilate. Judas Iscariot repents.*

MATT. xxvii. 1, 2. (Ver. 75, p. 433.)	MARK xv. 1. (Ch. xiv. 72, *ib.*)	LUKE xxiii. 1.	JOHN xviii. 28. (Ver. 27, *ib.*)
1 [b]When the morning was come, all the chief-priests[c] and elders [d]of the people[d] took counsel	1 [a]And straightway[b] in the morning the chief-priests [c]held a consultation with the elders[d]		

SCRIPTURE ILLUSTRATIONS.

Lu. xxii. 66. *the elders, &c. — see on* Mt. xxvii. 7, *infra; and comp.* Ps. ii. 2; Je. xix. 7.

67. *ye will not believe*—Thus did our Lord in effect pronounce sentence upon his judges, by recognising them as being in that state, which was the declared ripeness for the fulness of judgment predicted, Je. xix. 8, 9—ver. 15, 'They have hardened their necks, that they might not hear my words.'

68. *will not answer*—Is. l. 2, 'Wherefore, when I came, *was there* no man? when I called, *was there* none to answer?'—lxvi. 4, 'I also will choose their delusions, ... because when I called, none did answer; when I spake, they did not hear:'

69. *Hereafter, &c.—see* Mt. xxvi. 64, *supra*, p. 429.

70. *the Son of God*—*see* Mt. xxvi. 63, *supra*, p. 428.

Ye say that I am—Mt. xxvi. 64, p. 429, 'Thou hast said:'—Jno. xviii. 8, 'I am'

71. *What need, &c.*—Mt. xxvi. 65, p. 429, 'What further need,' &c.

we ourselves have heard, &c.—They had heard him testify to the truth respecting himself, ver. 69, 70—and for this he was adjudged worthy of death, Mk. xiv. 64, p. 429—All he had said and done since his appearance among men, abundantly bore witness to the truth of what he had now finally declared to themselves upon oath—*see* Jno. xv. 22—5, § 87, p. 390.

Mt. xxvii. 1. *When the morning was come*—Mk. xv. 1, 'And straightway in the morning'—Lu. xxii. 66, *supra*, 'As soon as it was day,'—Jno. xviii. 28, p. 435, 'And it was early;'

Mk. xv. 1. *held a consultation*—When they had prejudged his case, and agreed upon his sentence, then, for form's sake, he was brought before them for judgment, as described, Lu. xxii. 66—71, *supra*.

NOTES.

[Lu. xxii. 67. *Art thou the Christ?* 'These words admit of being rendered in three different ways:—1. '*Art thou the Christ? tell us.*' 2. 'If thou be the Christ, tell us [so].' 3. 'Tell us whether thou be the Christ [or not].' The first mode has far less to recommend it than the second and third, of which the latter seems, on account of its greater suitableness to the occasion and the context (especially the words of the answer), to be entitled to the preference.'—*Bloomf.*]

67, 8. *If I tell you, &c.* The sense, then, may be thus expressed:—'If I simply *tell* you [that I am the Christ], ye will not believe me; and if I *propose questions in argument* [to support my claim], ye will not answer me, nor, though convinced, will you release me.'

69. *Hereafter, &c. See on* Mt. xxvi. 64, p. 429.

70. *Art thou then the Son of God?* Both these, the Son of God, and the Son of man, were known titles of the Messiah, the one taken from his Divine, and the other from his human nature.

Ye say that I am. The sense is, 'I am he of whom ye speak.'—*Comp.* Mt. xxvi. 64, p. 429.—*See* NOTE.

71. *We ourselves have heard, &c. Comp.* Mt. xxvi. 65; Mk. xiv. 63, .4, p. 429.

Mt. xxvii. 1. *When the morning was come.* From ch. xxvi. 59, p. 427, it is evident that they had begun this consultation the preceding evening. But as it was contrary to all forms of law, and expressly forbidden in their own canons, to spend the night in judging of a capital cause, or to proceed against a person's life by *night*, they seem to have separated for a few hours, and then, at the break of day, to have come together again, pretending to conduct the business according to the forms of law.

Took counsel. 'Their objects were, to obtain the confirmation of their sentence from Pilate; and by charges of sedition, to engage the Roman governor to carry into effect the Roman method of execution by crucifixion.'—So *R. Watson.*

PRACTICAL REFLECTIONS.

[Lu. xxii. 66—70. Peter fell, but our Foundation standeth sure. Jesus had before the high priest acknowledged himself to be '*the Christ, the Son of the living God.*' He here again makes the same confession, and essentially the same he afterwards makes to Pilate—so that as often as Peter denies his Lord, Jesus affirms that truth on account of his confessing which Peter had before been pronounced blessed. But how comforting it is that *our* blessedness does not depend upon Peter, but upon the Rock, THE CHRIST, THE SON OF THE LIVING GOD!]

71 *ver.* It was from a perverted application of a prophetic utterance through the high priest that these Jewish rulers had resolved upon their present evil course — and now the words of Christ himself afford them, as they suppose, sufficient ground for carrying their purpose into effect.

* 'The second examination having been finished soon after three, it would begin to be day, as St. Luke expresses it, soon after four; and the third having been speedily completed, our Lord might be taken to Pilate soon after five; a time which St. John would naturally describe by πρωΐ, because earlier than sunrise, or πρωΐ, though much later than the dawn of day.'—*Greswell*, Vol. III. Diss. xlii. p. 216.

THE DAY OF THE LORD OF HOSTS SHALL BE UPON EVERY ONE THAT IS PROUD AND LOFTY, AND UPON EVERY ONE THAT IS LIFTED UP; AND HE SHALL BE BROUGHT LOW:—Isa. ii. 12.

MATT. xxvii. 2.	MARK xv. 1.	LUKE xxiii. 1.	JOHN xviii. 28.
	and scribes and the whole council, *f*		
f against Jesus to put him to death,			
2 and when they had bound him, *g*	and bound Jesus,	And	Then 28
		g the whole multitude of them arose, and led him *h*	
they led *him* away *i*	and carried *him* away,		led they Jesus *i* from Caiaphas unto the hall of judgment: *k*
k and delivered him to Pontius Pilate the governor. *l* *	and delivered *him* to Pilate. (Ver. 2, § xc. p. 445.)	unto Pilate. (Ver. 2, *ibid.*)	*l* and it was early;

[For remainder of ver. 28, *see* § 90, p. 440.]

Judas repents.—Matt. xxvii. 3—10. *In the temple.*

3 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself μεταμεληθεις, and brought again the thirty pieces of silver to the chief priests
4 and elders, saying, I have sinned in that I have betrayed the innocent blood. And
5 they said, What *is that* to us? see thou *to that*. And he cast down the pieces of silver

SCRIPTURE ILLUSTRATIONS.

Mt. xxvii. 2. *delivered him to, &c.*—Jesus had forewarned his disciples that the chief priests, after condemning him to death, would deliver him to the Gentiles, to mock, and to scourge, and to crucify, Mt. xx. 18, .9, § 77, p. 235.

Pontius Pilate—He was likely to take a willing part in a work of this kind—He had already mingled the blood of Galilæans with their sacrifices, Lu. xiii. 1, § 64, p. 173.

3. *repented himself*—Esau, after selling his birthright, found no place of repentance, though he sought it carefully with tears, Ge. xxv. 33, .4; xxvii. 30—.8; He. xii. 15—.7.

4. *I have sinned*—*see* the confession of the brethren of Joseph, Ge. xlii. 21—Many have made such an acknowledgment of sin, whose repentance we do not know to have been unto life, as Pharaoh, Ex. ix. 27; x. 16, .7—Saul, 1 Sa. xv. 24—Ahab, 1 Ki. xxi. 27—The guilt of Judas, as well as of the chief priests, &c., is charged upon the unbelieving Jews, Ac. vii. 52.

innocent blood—Jerusalem already stood charged with the shedding of innocent blood, 2 Ki. xxiv. 4—Je. xix. 4, 'Blood of innocents;'

5. *cast down the pieces, &c.*—Zec. xi. 13, 'And I took the thirty *pieces* of silver, and cast them to the potter in the house of the LORD.'

NOTES.

Mt. xxvii. 1. *To put him to death.* To devise some way by which he might be put to death under the authority of the Roman governor.

2. *When they had bound him.* Jesus had been before bound, for security, by the officers who apprehended him, *see* Jno. xviii. 12, p. 425; he was now bound as a condemned malefactor.

Lu. xxiii. 1. *The whole multitude of them.* 'The whole of the elders, chief priests, and scribes, mentioned in ch. xxii. 66, p. 434, as composing the council.—*See* Ac. xv. 12; xxiii. 7, where, as in this place, the word "multitude" is applied not to a crowd of the common people, but to a deliberative assembly consisting of many persons in authority.'—*L. & H.*

Mt. xxvii. 2. *Pontius Pilate. See* § 7, ADD., p. 55.

2. *The governor.* ἡγεμων. 'This title belonged to the proconsular or propretorian governors of the Roman provinces; because, though only procurator of Judæa, which was an inferior dignity, he had the proconsular power of life and death, which was not unusual in the lesser provinces.'—*R. Watson.*

Properly there was but one *president* in Syria, of which Judea was a part, and he who had the superintendency of this part was styled *imperatoris procurator*. Pilate was a man of impetuous and obstinate temper, he disturbed the peace of Judea, and gave occasion to the troubles and revolt that followed. Philo, the Jew, describes Pilate as a judge accustomed to sell justice; and for money to pronounce any sentence that was desired. He mentions his rapines, his murders, the torments he inflicted on the innocent, the persons he put to death without form or process, and affirms that he was a man who exercised excessive cruelty during his government.

Jno. xviii. 28. *The hall of judgment.* τὸ πραιτωριον, "The prætorium," the governor's palace. Properly speaking, the prætorium was that part of the palace where the soldiers kept guard, Mk. xv. 16, § 91, but in common language it was applied to the palace in general.'—*Beza.*

Mt. xxvii. 3. *Repented himself.* St. Matthew expresses by this word the remorse which Judas had on account of his crime; but it was not a true repentance, since it was followed by despair; whereas true repentance is never without confidence in the mercy of God, because it is never without faith and love. Judas began to be terrified in his conscience, but he had not a heart to beg forgiveness, nor to apply to Christ for a remedy.

['The original word, μεταμεληθεις, is not the same with μετανοησας, translated "repent," in ch. iii. 2, § 7, p. 50, and in other similar places in the New Testament.'—*Lonsdale and Hale.*]

The thirty pieces of silver. See on ch. xxvi. 15, § 86, p. 357.

4. *In that I have betrayed the innocent blood.* That is, in betraying an innocent being to death. *Blood* is put here for *life*, or for the *man*. The meaning is, that he knew and felt that Jesus *was* innocent.—A Hebrew idiom.

5. *Cast down the ..... silver in the temple.* Ναὸς, properly signifies the sanctuary or temple, round which

PRACTICAL REFLECTION.

[Mt. xxvii. 3, 4. It is not enough that, like Judas, we be convinced of sin, and of the innocence of Jesus; if we would have repentance unto life, and not like him unto death, we must regard that blood as making atonement for our guilt. It is a dangerous matter to think of making worldly gain by Christ. The gain which is made by the betrayal of Christ will be found to be but loss and ruin.]

* 'The abduction of Jesus to Pilate was not that he might be condemned afresh, but the necessary consequence of his being condemned already. The judgment of the council had pronounced him *worthy* of death, which, in the absence of the power of life and death, was the utmost it could do. But to give effect to the judgment, it was necessary to resort to the civil governor. The abduction to Pilate, therefore, might be justly considered the sign and seal of our Saviour's death.'—*Ibid.*, p. 217.

BECAUSE TO EVERY PURPOSE THERE IS TIME AND JUDGMENT, THEREFORE THE MISERY OF MAN IS GREAT UPON HIM.—Eccles. viii. 6
FOR HE KNOWETH NOT THAT WHICH SHALL BE: FOR WHO CAN TELL HIM WHEN IT SHALL BE?—Eccles. viii. 7.

MATT. xxvii. 6—8.

6 in the temple, and departed, and went and hanged himself. And the chief priests took
the silver-pieces, and said, It is not lawful for to put them into the treasury, because it
7 is the price of blood. And they took counsel, and bought with them the potter's field,
8 to bury strangers in. Wherefore that field was called, The field of blood, unto this

SCRIPTURE ILLUSTRATIONS.

Mt. xxvii. 5. *hanged himself*—**Ac. i. 18,** 'Falling headlong, he burst asunder in the midst, and all his bowels gushed out.'—His manner of death seems to have shadowed forth the miserable end of the Jews, who took upon them the responsibility of shedding the innocent blood, Mt. xxvii. 25, § 90, p. 453—The death of that generation was most suicidal, and multitudes of them had their bowels laid open and searched by the Roman soldiers for pieces of gold they were supposed to have concealed by swallowing: so literally was fulfilled in them the case of the hypocrite, Job xx. 15, 'He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly.'

6. *it is the price of blood*—**Zec. xi. 13,** 'The LORD said unto me, Cast it unto the potter: a goodly price that I was prised at of them.'

7. *took counsel*—They who took counsel were the chief priests, ver. 6, with whom appear to have been the elders of the people, ver. 1, *supra*—The two parties of whom Jeremiah was to take witnesses, to his declaring that the Lord would, Je. xix. 7, 'make void the counsel of Judah and Jerusalem in this place;'

potter's field—Jeremiah, in the case above mentioned, was to take with him a potter's earthen vessel, Je. xix. 1, to a place in that neighbourhood, if not to the very spot afterwards called the potter's field, which was near the valley of the son of Hinnom, over against the sun-gate, and a little way up the hill of evil counsel: there the prophet was to break the bottle, ver. 10, and say, ver. 11, 'Thus saith the LORD of hosts; Even so will I break this people and this city, as *one* breaketh a potter's vessel, that cannot be made whole again:'—*comp.* Ps. ii. 9; Is. xxx. 14.

to bury strangers in—The valley of the son of Hinnom, or Tophet, being the place where dead bodies were cast, that had none to bury them, and that being near the dwelling of the priests, they may in their counsel have entertained the idea of freeing themselves from such a nuisance; but their evil counsel was not to stand—Je. xix. 11, 3, 'They shall bury *them* in Tophet, till *there be* no place to bury. Thus will I do unto this place, saith the LORD, and to the inhabitants thereof, and *even* make this city as Tophet:'—So far from their counsel being successful, as to that use of the price of the innocent blood, the case of Tophet was to be aggravated, so that it would be called 'the valley of slaughter;' and the city itself was to be made as that place of unburied dead bodies, where also fires were continually kept for consuming them, and from which are derived the name (Gehenna), and the description of the place of the reprobate, 'Where their worm dieth not, and the fire is not quenched;'—*comp.* ver. 11—5, *with* Is. xxx. 33; lxvi. 24; Mk. v. 22, § 19, p. 124; Mk. ix. 43—9, § 52, p. 77.

8. *The field of blood—see on* ver. 4—7, *supra*.

NOTES.

the courts were built; a place into which Judas, not being a priest, could not enter. The words *ἐν τῷ ναῷ*, must therefore either signify, *near the temple*, by the temple door, where the boxes stood to receive the free-will offerings of the people, for the support and repairs of the sacred edifice; or, that part of the temple where the sanhedrim assembled, and where it was at that time. Josephus uses the word *ναός*, as in this passage, to signify one of the *courts* of the temple.

Mt. xxvii. 6. *The treasury.* The place whither the people brought their free-will offerings for the service of the temple. According to Josephus, there were several chests fixed in the courts of the temple to receive the gifts of the people. The unlawfulness of putting the thirty shekels into these repositories, arose from the circumstance, that they contained the treasure consecrated to God, and that they were prohibited by the law to deposit in the sacred treasury any money arising from base or unlawful gains; so they interpreted the precept.—*See* De. xxiii. 18, *and* Talmud, 112. It is true, that there it is only forbidden for the *pretium supri* to be put into the sacred treasury; but in the Jewish law, idolatry, fornication, and murder, are crimes usually classed together. By so doing, however, they condemned themselves, since they execrated that in the *seller*, of which they were themselves the *buyers*.

The treasury. In the original this place is called 'corbanas,' a gift of the kind just mentioned being called 'corban.'—*See* NOTE, ch. xv. 5, § 44, p. 6; *and comp.* Lu. xxi. 1, § 85, p. 308. Judas, by throwing down the thirty shekels in the temple among the priests, meant it to be corban, and thus in some measure expiate his atrocity.

7. *The potter's field.* This plot of ground, which probably had been the site of a pottery, lay without the wall of the city, on the south-east corner, about a mile from the temple. The price may seem small; but this may be accounted for by supposing that the soil had been so entirely exhausted by the potters, as to render it unfit for the purposes of husbandry.

Modern travellers inform us, that this piece of ground is to this day distinctly marked out, that it is about thirty yards long, and fifteen broad; one half of which is taken up by a fabric, built for a charnel house, which is twelve yards in height. Into this building, dead bodies are let down from the top, there being five holes left open for that purpose, through which they may be seen under several degrees of decay. From the veneration this piece of land has obtained among Christians, it is called the Holy Field.

[*To bury strangers in.* It has been supposed that these strangers were Jews, who came from other parts of the world to attend the great feasts at Jerusalem. This, however, may be called into question. Mr. Wilde, in his interesting narrative, has (vol. ii. pp. 337—57) given a description of what he supposes to be the place of burial here adverted to. He gives engravings of specimens of the skulls found in the three compartments of it, the dissimilarity of which to each other, and to the Jewish head, would seem to indicate that they were strangers not merely as to place, but also as to race, and that they were of the various families descended from the three sons of Noah, but none of them of that improved race of which are the Jews and the modern Europeans. Having described the different forms of the skulls found in the cave, he says, 'Now none of these curious heads belonged to the Jewish race, for not one single European or well-marked Caucasian head could I find among the numbers scattered in the chambers; and as all who did not belong to that family must have been strangers in Jerusalem, and as these heads belonged to races of mankind that we know did not inhabit Judæa for the last two thousand years, they must have been foreigners; and this

PRACTICAL REFLECTIONS.

Mt. xxvii. 4, 5. Here is one of the most striking examples, if not the only example, which we find in scripture, of confession to the priests! but, although accompanied, to appearance, with all willingness to make restitution and do penance, we do not find that it was productive of the least advantage. Can we believe that if he had made confession to Jesus, and sought his forgiveness, the end of Judas would have been so miserable?

[6, 7 *ver.* It is worthy of remark that the priests were extremely scrupulous in avoiding what they called unlawful—as to putting into the treasury; at the same time their conduct was in direct opposition to the whole spirit of the law, and even to the very letter.

MATT. xxvii. 9, 10.

9 day. Then was-fulfilled that which-was-spoken by Jeremy the prophet, saying, And they took the thirty pieces-of-silver, the price of-him that-was-valued, whom *they* of the-10 children of-Israel did-value; and gave them for the potter's field, as the-Lord appointed me. [Ch. xxvii. 11, &c. p. 445.]

SCRIPTURE ILLUSTRATIONS.

Mt. xxvii. 9. *Jeremy*—Although so intimately connected with the prophecy in Je. xix., the words following are not found among the writings of Jeremiah: it does not, however, follow that they were not spoken by him; for certainly we have not in writing all that the prophets spoke — Similar words, however, are recorded by Zechariah, xi. 12, .3.

the children of Israel—This sentence might more literally be rendered, *whom they valued after the children of Israel*, of whom Jesus, as being the promised Messiah, claimed to be King—Ten of the tribes were now lost, and were declared to be, in their estranged condition, like bones spread in the open valley, very many and very dry, Eze. xxvii. 1, 2—It may have been in ridicule of his being the King of such a people, that the thirty, the three times ten pieces of silver, were at first given as his price by the representatives of the three tribes, Judah, Benjamin, and Levi; and now in their profanity, they may have thought it appropriate to purchase with the price of their King, a burying place for his subjects, the estranged ten tribes, unto whom the inhabitants of Jerusalem had said, xi. 15, 'Get you far from the LORD:' &c., and who were, according to prophecy, lying in an unburied state, xxxvii. 11—That the tribes scattered abroad were really called strangers, *comp.* Ja. i. 1, *with* 1 Pe. i. 1; ii. 9—11—That the Jewish priests, &c., really made his being the King of Israel a matter of jest, *see* Mt. xxvii. 41, 2, § 91, p. 463—When the Jews do in truth begin to consider the prophetic word, so as to see its fulfilment in their own destroyed condition, then will it be found that Jesus did not say in vain, he was especially sent to the lost sheep of the house of Israel—Je. xxxi. 1, 'At the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people.'

NOTES.

has led me to conjecture that this tomb, which is situated in the acknowledged field of blood, may be one of those sepulchres of the actual Aceldama that was purchased by the priests to bury strangers in.' As accounting for the identification of the European head with the Jewish, above alluded to by Mr. Wilde, *see Wilson on our Israelitish Origin, Pole's Remarks on the Destiny of the Ten Tribes, &c.*]

Mt. xxvii. 8. *The field of blood.* The field purchased by the price of blood. The name by which this field was called was *Aceldama*, Ac. i. 19.

[9. *Jeremy the prophet.* The words here quoted are not found in Jeremiah, but in Zec. xi. 12. Among the various conjectures which have been formed upon this subject, it has been supposed that we ought either to admit that a trivial error had crept into the text (for a change of a *single letter*, according to the abbreviated manner in which names are written in the old MSS., would suffice to occasion the mistake); or, that the evangelist wrote only *the prophet*, without naming him, and that some person at an early period inserted, by mistake, in his manuscript, the name of Jeremiah instead of Zechariah, which mistake was afterward generally inserted in the text.—*See* SCRIP. ILLUS., *supra.*]

[*They took the thirty pieces, &c.* The manner in which the ingenious Knatchbull translates this passage, gives more perspicuity to it, than the common version conveys. It is as follows:—'*I took the thirty shekels (the price of him that was valued, whom they valued*) *from the sons of Israel (and they gave them for the potter's field) as the Lord appointed me.*']

10. *As the Lord appointed me.* To write, to record. [*As the Lord appointed me.* 'That is, *commanded* me. The meaning of the place in Zechariah is this: He was directed to go to the Jews as a prophet—a pastor of the people. They treated him, as they had done others, with great contempt. He asks them to give him *his price—i. e.*, the price which they thought he and his pastoral labours were worth, or to show *their* estimate of his office. If they thought it of value, they were to pay him accordingly; if not, they were to "forbear"—that is, to give nothing. To show their *great contempt* of him and his office, and of God who had sent him, they gave him thirty pieces of silver, *the price of a slave.* This God commanded, or *appointed him* to give to the potter, or to throw into the pottery—to throw away. So in the time of Jesus the same thing was substantially repeated. Jesus came as the Messiah. They hated and rejected him. To shew their contempt of him and his cause, they *valued* him *at the price of a slave.* This was thrown down in the temple, taken by the priests, and appropriated to the purchase of a field owned by a *potter*, worn out, and of little or no value; *all* shewing at how low a price, through the whole transaction, the Son of God was estimated. Though the *words* quoted here are not *precisely* like those in Zechariah, yet the *sense* and *general structure* are the same.'—*Barnes.*]—*But see supra.*

PRACTICAL REFLECTION.

There was a pretence of piety, but it is likely there was selfishness in their counsel. The priests lived in the neighbourhood of Tophet, where unburied bodies were cast, and by the measure proposed they may have expected to free themselves from a nuisance; but their wickedness caused the city itself to be made as Tophet, Jer. xix. It is possible also that by this use of the money they may have expected to connect with the last remembrance of Jesus the ideas of loathsomeness, and contempt. Soon were they to be themselves reduced to the utmost depths of degradation—and so in a great measure they have remained. Well had it been for them had they listened to the warning voice, Is. xxviii. 22, '*Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord* GOD *of hosts a consumption, even determined upon the whole earth.*'—Or, land.]

ADDENDA.

OF THE TIMES OF THE DENIALS OF PETER, pp. 430—.3.

With regard to the times of the denials of Peter, they synchronized with the first and the second of the above examinations of our Lord; that is, the first denial happened a little before the first examination, and the third a little before the close of the second. The second, therefore, came between the two.

'For St. John informs us that when Jesus was first conducted to the hall of the high priest, which must have been from the house of Annas, Peter and himself followed him thither; and the other evangelists, so far as regards the attendance of Peter, unanimously confirm St. John. He informs us, also, that being personally known to the high priest, and consequently to the keeper of his door, in this instance one of his female servants; nor was the practice of having female doorkeepers unusual among the Jews, but on the contrary of great antiquity, Μετα την Θυρωρον διαγωνιαν, Ant. Jud. vii., ii. 1; being a statement of Josephus' with reference to

the time of David, he spoke to her in behalf of Peter, who had not yet ventured to come in; and so brought him into the palace also. At this time, as each of the accounts attests, it was early in the morning; and, it being likewise the spring-time of the year, the night, always cold in Judæa, was perhaps more so than usual: and consequently a fire had been lighted in the lower part of the hall to warm the parties present: down by which Peter sat with the rest, to observe, as we are told, the event.

'Hereupon, as we are informed by St. Matthew, St. Mark, and St. Luke (and it is by no means inconsistent with the account of the same thing by St. John), the female who kept the door, and had recently let him in, and whose suspicions of the fact had perhaps been raised by the very circumstance of John's speaking to her *in* his behalf, challenged him as a disciple of Jesus. It is implied by her words that she knew John to be such a disciple; and, therefore, she would conclude that one of *his* friends must be so too. Or, at least, as Peter was obviously a stranger, and did not belong to the house, it was a natural inference that he would not have ventured to come in if he had not been, in some way or other, connected with Jesus; who had been recently brought thither, and who was still there.

'As to any difference in the terms of her address to him, this is of no moment in the harmony of the several accounts. The main fact is implied substantially under all its forms; and the simplicity of the gospels, prefers to convey the plainest matter of fact, relating to any person's conduct, in the shape of something said directly by him: which must yet be considered equivalent to indirect narration. The first denial now took place; and to judge from the course of circumstances, as it took place so soon after the arrival in the hall, it might be prior, but it could not be posterior, to the first examination.

'With regard to the second and the third denials, if there is any difficulty, it arises out of the conciseness of the several accounts. On each of these occasions, more parties than one simultaneously taxed Peter with his relation to Jesus; to whom, however, he made answer, in general terms, at once.

'After being challenged by the maiden, he withdrew from the centre of the hall to the προαύλιον, where however, as St. John implies, he would not be altogether out of the reach of the fire. Here, according to St. Mark, the same maiden, whose proper station was also the porch; and according to St. Matthew another maiden, most probably one of her companions; and according to St. Luke and St. John others in general, whose curiosity, or whose suspicions, might have been excited by what had passed already; repeated the challenge, and the second denial took place.

'After this, and perhaps to avoid the vicinity of the woman who had recognised him twice, and whom he might leave at her post in the porch; or to support the character of a stranger with so much the more confidence; he must have returned to his former station near the fire, and even mixed in the conversation passing around him; for which, as St. Luke shews, there would be ample time; until some of the company, remarking the peculiarity of his dialect, which was Galilæan, according to the united testimony of the three evangelists taxed him on that very account with being a follower of the Galilæan; and one of them in particular, a kinsman of Malchus, charged him, according to St. John, with having seen him in the garden. If this man had witnessed the violence experienced by his relative, and that at the hands of Peter, his recognising him now was exceedingly natural and probable. To these general attacks Peter returned the most positive and the most aggravated denial of all: and now it was, that the look of Jesus, who was still present at the upper end of the hall, turning about critically at this moment, and steadily fixed upon Peter, recalled him to a pungent sense of his misconduct; reviving the recollection of his Master's predictions, and overwhelming him with the consciousness of his own fulfilment of them. There is no circumstance in our Lord's examinations more picturesque than this, or by its moral beauty more calculated to illustrate the benignity of his own disposition, and the instinctive force of conscience. We are indebted for it exclusively to St. Luke; and it shews that Jesus' second examination was now going on, and, to judge from what follows, almost arrived at a close. St. Mark, however, specifies in the liveliest manner the impression produced by the glance —ἐπιβαλὼν ἔκλαιεν—he drew his mantle over his head, so should the word be rendered (before, or while, doing which he must immediately have gone out), and wept.

'The account of these denials, then, is clearly interposed between the first and the second examination of Jesus: the times of the denials will consequently be the times of those examinations, or nearly so: and these times are ascertained by the crowing of the cock. Directly after the first, the cock crew for the first time, and directly after the third, for the second. The second denial, too, followed sooner after the first, than the third after the second; which we have seen was otherwise a probable effect: for between the second and the third, Lu. xxii. 59, compared with Mk. xiv. 70, shews there was something less than *one* hour; which Lu. xxii. 58, alone must prove could not have been the case between the second and the first.

'Now, if Jno. xiii. 38, § 87, p. 375: Mt. xxvi. 34, 75, §§ 87, 9, pp. 406, 33; Lu. xxii. 34, 61, §§ *ib.*, pp. 377, 433; be all compared with Mk. xiv. 30, 72, §§ *ib.*, pp. 406, 33; it will appear that whereas, in predicting these denials, our Lord actually said, Before the cock crow *twice* thou shalt deny me *thrice*, which the event also proves to have been the case, but St. Mark only specifies accurately; the other three say simply, Before the cock *crow* thou shalt deny me thrice. It follows, therefore, that they mean the *second* of the above cock-crowings, and by that *second*, the period of the night ordinarily known by the name of cock-crow; for none else could be specified either as a limit of time under any circumstances, or ἅπαξ in particular instance, but that. They imply, then, that whensoever the three denials might begin they would be all over before the time of cock-crow ἅπαξ, which was a definite time of the night.

'The night being divided into four watches, of three hours each, beginning at sunset in the evening and ending at sunrise in the morning; a fact which is too notorious to require any proof; this time coincides with the end of the third, and the beginning of the fourth, watch of the night; or about the time of the vernal equinox with our three in the morning. Hence the propriety of the following divisions of time in St. Mk. xiii. 35, § 86, p. 342:—ὀψέ, which stands for the close of the first watch; μεσονύκτιον (midnight), which stands for the close of the second; ἀλεκτοροφωνίας (or cock-crow), which denotes the end of the third; and πρωΐ, which is sunrise in the morning, and therefore the end of the fourth. At the equinox, the last cock-crow would, it may be supposed, be about four in the morning: and consequently the first about two, and the second about three: for experience shews that between two successive cock-crows, as such, the interval is commonly one hour: from which natural effect, too, the division of time itself, as founded upon it, must have been originally taken. The observation of experience would be confirmed by what happened in the present instance. Between the second and the third of Peter's denials, which means in fact between the first and the second of the cock-crowings in question, there was this interval.'—*Greswell*, Vol. III. Diss. xiii. pp. 207—11, 16.

JUDAS' REPENTANCE.—Mt. xxvii. 3—10, p. 435.

'The repentance followed by the death of Judas is recorded by St. Matthew only.... That condemnation of our Lord, which is said to have produced this change of mind, is clearly referred by St. Matthew, xxvii. 3, [§ 89, p. 435,] to the condemnation by the sanhedrim, xxvi. 66, [§ *ib.* p. 429,] before: it can have nothing to do with the condemnation by Pilate; first, because no such condemnation had yet taken place; and secondly, because that was not a distinct condemnation, independent of this, but merely the execution of the sentence of the sanhedrim in this.'—*See foot-note*, p. 435.

'If all this was known to Judas, that is, if he had been present, during the course of proceedings from the time of the seizure of the person of Jesus, until

now, or in any situation to have been subsequently a spectator of the event (which supposition there is no reason to call in question), then, if his repentance at the issue of his perfidy ever took place, it would most naturally occur at this critical moment, when the fate of his Master seemed to have been decided upon. With the motives of his repentance, which were probably connected with the motives of his perfidy, we have nothing to do. It is possible that he might not wish, or at least might not expect, such a result as ensued. He might suppose that our Lord would deliver himself at last by miracle; or that the violence of his enemies would not be allowed to proceed so far against him as ultimately to put him to death. Or, if he expected and even desired the result beforehand, still his conduct subsequently might be the simple effect of remorse; when it had come to pass.

'If, however, the transaction between him and the sanhedrim occurred at this point of time, viz., just after the abduction of our Lord to Pilate, then the scene where it happened, and the time of the day, are implicitly an argument that this abduction ensued upon such a third examination, and at such a time, as St. Luke gave us reason to suppose. For the scene was certainly the temple, and the temple was the regular place for holding the assemblies of the council; the time was πρωΐα, a period earlier than πρωΐ, and, therefore, coincident with the time when preparations usually began for the morning sacrifice, which was to be offered a little before πρωΐ. Mane etiam, says Josephus, Contra Apion. ii. 7, p. 244, aperto templo, oportebat facientes traditas hostias introire, et meredie rursus, dum clauderetur templum.

'At this time, then, the sanhedrim, or most of their body, would be in the temple of course; and it is clear that Judas was there too, a spectator, as it would seem, of the result: and if *he* was there in any such capacity, our Lord must have been there also. Consequently he had been removed from the palace of the high priest thither. Had not this been the case, the transaction between Judas and the council, which ended in his throwing down the pieces of silver, would have taken place in the palace of the high priest, not in the temple: for there is no reason to suppose he made choice of the latter intentionally. Our Lord's final examination, then, and his ultimate abduction to Pilate, took place in and from the temple. Nor do I think that the providence of God, with a view to the preservation of the typical character in which he was to suffer, would allow them to take place in and from any other quarter.

'The sequel of the history of the repentance of Judas, excepting his death which might have happened immediately afterwards, from 6—10 in St. Matthew's account, is manifestly somewhat prolepticl. The purchase of the potter's field with the money returned by him must, in the nature of things, have been a later occurrence; which is specified now merely to make an end of the account. The allusion to the name of this field, as still current in the time of the writer, is one among other internal evidences that St. Matthew's gospel was written early, and among the Jews, or on the spot.'—*Greswell*, Vol. III. Diss. xiii. pp. 217—.9.

SECTION 90.—(G. 98, .9.)—[*Lesson* 93.*]—PARTICULARS OF THE PROCEEDINGS BEFORE PILATE, FROM THE TIME JESUS IS BROUGHT BEFORE HIM, UNTIL HE SITS DOWN ON THE JUDGMENT SEAT, AND JESUS IS OFFICIALLY ARRAIGNED. ALSO FROM THE TIME PILATE SENDS HIM TO HEROD, UNTIL HE IS DELIVERED TO BE CRUCIFIED.—Matt. xxvii. 11—26. Mark xv. 2—15. Luke xxiii. 2—25. John xviii. 28—xix. 16.†

INTRODUCTION AND ANALYSIS.

Jno. xviii. 28. The sanhedrim having brought Jesus to deliver him up to Pilate, enter not into the judgment hall themselves, being afraid of ceremonial defilement, at the very time they are imbruing their hands in the blood of the innocent.

—— 29. Pilate, accommodating himself to their scruples, comes out to them, and asks what charge they have against '*this man?*'

—— 30. They wish it to be taken for granted that the prisoner must be a malefactor from the mere fact of their delivering him up to the governor.

—— 31, .2. Upon Pilate telling them to take and judge Jesus according to their law, they reply that it is not lawful for them to inflict capital punishment. Jesus before intimated that his death would be by crucifixion—not by stoning, as among the Jews.

—— 33. Pilate returns to the judgment hall, and calling Jesus, asks whether he be '*the King of the Jews?*'

—— 34. This not having been mentioned in the public communications of the Jews with Pilate, it appears that they had been privately representing his case to the governor: Jesus accordingly asks Pilate how he came to put such a question?

—— 35. Pilate asks, '*Am I a Jew?*' and tells Jesus that his own nation, and the chief priests, have given him in charge: '*What hast thou done?*'

Jno. xviii. 36. Jesus explains that his kingdom is not of this world, otherwise his servants would have endeavoured to defend him against the Jews.

—— 37. Pilate asks, '*Art thou a king then?*' Jesus acknowledges that he is a king, but the object of his present coming into the world is to bear witness to the truth; all who are of the truth listen to his voice.

—— 38. Pilate asks, '*What is truth?*' but waits not for Jesus' reply. He goes out again to the Jews, and declares to them that he finds nothing against Jesus on account of which he should be reckoned a malefactor.

—— 39. Reminding them of their custom of having a prisoner released at the passover, he asks whether he should release to them '*the King of the Jews?*'

—— 40. They prefer one Barubbas, a robber!

—— xix. 1—3. Pilate scourges Jesus; and in mockery of his being King of the Jews, the soldiers put on him a crown of thorns and a purple robe, and, saluting him, strike him with their hands.

—— 4, 5. Pilate having declared that he finds no fault in Jesus, brings him forth arrayed in mock royalty, and says unto them, '*Behold the man!*'

* Section xc. includes Lessons 93, .4, in the '*Graduated Simultaneous System.*' Lesson 93 embraces Mt. xxvii. 11—.4; Mk. xv. 2—5; Lu. xxiii. 2—5; Jno. xviii. 28—xix. 14.

† 'Our business in this part of the Gospel Harmony is not to reduce the details of St. John to an agreement with those of the rest, as if all were the account of the *same* things; but to determine, if possible, the precise point of time where his narrative will terminate, and theirs will begin: in other words, after *what* part of St. John's account we ought to insert theirs, or before *what* part of theirs we ought to place St. John's.... There was a determinate period in the course of the proceedings before Pilate, after our Lord was brought to him, until which he was not examined in public, or *pro tribunali*; but after which he was: and that the circumstantial part of the narrative of St. John belongs entirely to the time before that point; the circumstantial part of the narrative of the rest belongs entirely to the time after it.'—*Greswell*, Vol. III. Diss. xiii. p. 222.

THE EYES OF THE LORD ARE UPON THE RIGHTEOUS, AND HIS EARS ARE OPEN UNTO THEIR CRY.—Psa. xxxiv. 15.
THE LORD IS NIGH UNTO THEM THAT ARE OF A BROKEN HEART; AND SAVETH SUCH AS BE OF A CONTRITE SPIRIT.—Psa. xxxiv. 18.

Jno. xix. 6. The chief priests, &c., cry out, '*Crucify* him, *crucify* him.' Pilate tells them they must take the whole responsibility of such an act; for that he must pronounce Jesus altogether guiltless.

—— 7. The Jews say, that, according to their law, Jesus ought to die, because of his calling '*himself the Son of God.*'

—— 8, 9. Pilate, upon hearing this, is rather afraid; and again entering into the judgment hall, asks Jesus with regard to his origin.

—— 10. Jesus gives no reply. Pilate expresses surprise, and asks if Jesus is not aware that he (the governor) can either adjudge him to the severest punishment or set him at liberty?

—— 11. Jesus answers that Pilate could have no power against him except by the Divine appointment, and intimates the fact of his possessing this power increases the guilt of the man who delivered him up to him.

—— 12. From this time Pilate seeks to release Jesus; but the Jews cry out that if he let this man go, they will charge him with disloyalty to Cæsar.

—— 13, 14. Pilate having heard such a charge insinuated against himself, brings Jesus forth from the judgment hall, and taking his seat in the place called '*the Pavement*,' prepares for a formal hearing of the case, it being now the '*sixth hour*.'—*See* NOTE, p. 445.

Mt. xxvii. 11. Jesus stands before the governor.

———— ———— Lu. xxiii. 2. They accuse Jesus of '*perverting the nation, . . . forbidding to give tribute to Cæsar*,' and of representing himself as '*Christ a King*.'

— xxvii. 11. Mk. xv. 2. — xxiii. 3. The governor now puts the same question in public which before he had put to Jesus in private, '*Art thou the King of the Jews?*' Jesus enters not now into any explanation, but simply replies, '*Thou sayest*.'

— xxvii. 12. — xv. 3. ———— The chief priests accuse Jesus, but he answers nothing.

— xxvii. 13, 14. — xv. 4, 5. ———— Pilate is greatly surprised that Jesus should remain entirely silent under such accusations from the chief priests.

———— ———— — xxiii. 4, 5. Pilate declares he can find no fault in this man; but they accuse him the more fiercely, saying that from Galilee to this place he stirreth up the people.

No. 90.—(G. 98.)—*Pilate comes out to the Sanhedrim.*—John* xviii. 28—32.

[For former part of ver. 28, *see* § 89, p. 435.]

and they-themselves went not into the judgment-hall, lest they-should-be-defiled; but
29 that they-might-eat the passover. Pilate then went-out unto them, and said, What
30 accusation bring-ye against this man? They answered and said unto-him, If he were
31 not a-malefactor, we would not have delivered him up unto thee. Then said Pilate
unto them, Take ye him, and judge him according to your law. The Jews therefore

SCRIPTURE ILLUSTRATIONS.

Jno. xviii. 28. *lest . . . defiled—see* Ac. x. 28; xi. 3, &c. —*comp.* Pr. xxx. 12—4—Although they were clean in their own sight, their sacrifices were loathsome in the sight of the Lord, Is. lxvi. 3, 4—They were bringing upon their city the curse of Tophet, Je. xix. 12—5 —*see on* Mt. xxiii. 33, § 85, p. 319.

29. *What accusation, &c.*—They had not yet publicly made a definite charge against Jesus to Pilate; but from what is recorded, ver. 33, 4, *infra*, it would appear that they had been privately endeavouring to injure Jesus in the eyes of the governor, by representing him as seeking to become king of the Jews.

30. *If he were not, &c.*—Although the Jews had been deprived by the Romans of the power of putting to death, yet they seem to have taken it for granted, that in order to procure the execution of their sentence, they had only to deliver Jesus to Pilate. Judas seems to have taken the same view of the matter, Mt. xxvii. 3—5, § 89, p. 435.

31. *Take ye him, and judge, &c.*—Pilate may have been aware that they had prejudged the case, Mk. xiv. 64, § *ib.*, although they had failed to procure witnesses for substantiating any reasonable charge before him, ver. 55—9, § *ib.*, p. 427—He knew that it was for envy they had delivered up Jesus, xv. 10, p. 450 —and he may have been unwilling to make himself the mere instrument of their malice, which he afterwards allowed himself to become, Lu. xxiii. 23—5, p. 452, *infra*.

NOTES.

Jno. xviii. 28. *Lest they should be defiled.* The prætor's hall was full of Roman soldiers; and a legal pollution was contracted by the Jews, by their being present among Gentiles, especially on occasions of peculiar purity, as was the passover.

[*That they might eat the passover.* This defilement produced by contact with a Gentile, they considered as equivalent to that of the contact of a dead body, &c., Le. xxii. 4—6; Nu. v. 1, 2; and as disqualifying them from taking the passover in a proper manner; which proves that the Jewish passover was not yet celebrated. Our Lord being allowed to celebrate the passover previously, was in answer to a special request which he had made for the comfort of his disciples, as we learn, Lu. xxii. 15, '*With desire I have desired to eat this passover with you before I suffer*.']

29. *Pilate. See* § 7, ADDENDA, p. 55.

Pilate then went out unto them. 'Pilate *therefore* went unto them;' that is, *because* their fear of contracting uncleanness prevented them from going into his judgment hall.

30. *If he were not a malefactor.* So they did not want to make Pilate the judge, but the executor of the sentence which they had already illegally passed.

PRACTICAL REFLECTIONS.

[Jno. xviii. 28. It is possible for men to be pure in their own eyes, and careful to avoid ceremonial defilement, whilst they are all the while perpetrating the greatest wickedness, and are abominable in the sight of God.]

[Men may be anxious to partake of religious ordinances, and yet know nothing of the truths they imply; and so be as unprofited by them as the Jews were in eating their typical passover with hands that before God were stained with the innocent blood.]

[30 *ver.* The highest ecclesiastical power is not to be implicitly depended upon so far as to prevent men from exercising their own judgments upon their decisions. Here the leaders of the Lord's chosen people were altogether in error, and it became the duty of even a heathen to interpose for the rescue of the Holy and the Just, from being according to their sentence put to death as one of the vilest malefactors.]

31 *ver.* Pilate's pride seems to have been hurt at the idea of being made merely the executioner of the

* 'When Jesus was first brought to Pilate, the Jews, we are told, for the reason specified in the text, entered not into the prætorium; and, consequently, Pilate came out to them. Hence it is evident that, as yet, neither they nor Jesus had entered the prætorium: and while our Lord was still without, the conversation ensued which is recorded ver. 29—32.'—*Ibid.*

JOHN xviii. 32.

32 said unto-him, It-is-not-lawful for-us to-put-any-man-to-death: that the saying of Jesus might-be-fulfilled, which he-spake, signifying what death he-should die.

Pilate converses with Jesus in private.—John* xviii. 33—.8.

33 Then Pilate entered into the judgment-hall again, and called Jesus, and said unto-
34 him, Art thou the King of-the Jews? Jesus answered him, Sayest thou this-thing of
35 thyself, or did-others-tell *it* thee of me? Pilate answered, Am I a-Jew? Thine-own
36 nation and the chief-priests have-delivered thee unto-me: what hast-thou-done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then-would my servants fight ἠγωνίζοντο, that I-should-not-be-delivered to-the Jews:

SCRIPTURE ILLUSTRATIONS.

Jno. xviii. 31. *not lawful, &c.*—The sceptre was departed—In rejecting Jesus as their king, the Jews themselves had to acknowledge, ch. xix. 15, p. 448, *infra*, '*We have no king but Cæsar*:'—a further proof that Jesus was the Shiloh, the Sent of God, Ge. xlix. 10.

32. *what death, &c.*—Had Jesus been put to death for the crime of which the priests had falsely accused him, Mt. xxvi. 65, § 89, p. 429, he would have been stoned, Le. xxiv. 14—6; but it was to be fulfilled of him as of the paschal lamb, 'A bone of him shall not be broken:'—*comp.* Ex. xii. 46; Jno. xix. 36, 7, § 93, p. 473—He was to be lifted up, iii. 14, § 12, p. 85; viii. 28, § 55, p. 103; xii. 32, .3, § 82, p. 268—The being hanged upon a tree was an accursed death, De. xxi. 22, .3—He was 'made a curse for us,' Ga. iii. 13.

33. *King of the Jews*—The title given to Christ by the wise men from the East, Mt. ii. 2, § 5, p. 31—It is not likely that Pilate would of himself have interpreted the title 'Christ' by that of 'King of the Jews,' unless he had been prompted by the haters of our Lord, as Jno. xix. 12, p. 444, *infra*.

34. *did others tell, &c.*—This was a searching question, if the enemies of Jesus had been attempting to prejudice the mind of Pilate against him in a secret manner, in order to prepare him for carrying their sentence into execution, without the case coming before him in open trial—Ps. lxiv. 4, 5, 'That they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not. They encourage themselves *in* an evil matter: they commune of laying snares privily; they say, Who shall see them?'

36. *not of this world, &c.*—In opposition to the principles which too often regulate the governments of this world, the law of his kingdom is love, Ja. ii. 8—His kingdom is, Rom. xiv. 17, 'righteousness, and peace, and joy in the Holy Ghost.'—It is not of this world, but of God the Father, who, Col. i. 12, .3, 'hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son:'—Paul, having exhorted Timothy against worldliness, and unto heavenly mindedness, 1 Ti. vi. 3—12, saith, ver. 13, 'I give thee charge in the sight of God, who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good confession;' &c.

not be delivered to the Jews—intimating that he regarded the Jews not as his faithful subjects, but his bitterest enemies—*comp.* Lu. xix. 12, .4, 27, § 80, pp. 248, .50.

NOTES.

Jno. xviii. 31. *It is not lawful.* It is supposed that the power of life and death was taken from the Jews when, on the banishment of Archelaus, Judæa was reduced to a Roman province, and a Roman governor was placed over its inhabitants, under the title of procurator, subordinate to the governor of Syria. Thus our Lord foretold they would condemn him, and deliver him to the Gentiles. They *could* adjudge a man guilty; the Roman governor *alone* could inflict capital punishment.

[34. *Sayest thou, &c.* 'Ἀφ' ἑαυτοῦ, "proprio motu;" meaning, "from thy own knowledge or suspicion of my having been concerned in seditious practices, or from the suggestion of others," as was really the case. —*See* Lu. xxiii. 2, p. 445.'—*Bloomf.*]

[35. *Am I a Jew?* μήτι ἐγὼ Ἰουδαῖος, &c. 'The full sense is well expressed by Kuinoel in the following paraphrase: "No; I have not asked thee of my own thought: I have found nothing hitherto in thee which would afford any colour to such a charge as thine enemies advance; but it does not hence follow that thou art innocent. Of thee and thy case I know nothing. I am not a Jew, to know or care about such things. It is on the representations of thy countrymen and the chief priests that I examine thee. What hast thou done to afford ground for this accusation?"'—*Bloomf.*]

[36. *My kingdom, &c.* He here substantially admits that he did claim to be a king, but not in the sense in which the Jews understood it. Jesus says that his

PRACTICAL REFLECTIONS.

sentence pronounced by Jewish judges, and he may have been desirous of making them feel their weakness—and his own importance: but the issue proved that pride is but a poor substitute for probity.

[Their own confession, that the sceptre had departed from Judah, and a lawgiver from between his feet, so that they had no longer the power of carrying their own sentence into effect, ought to have led the Jewish priests to question the truth of their sentence, seeing that it had been predicted such would not take place until Messiah should come. Let us beware lest prophecy be fulfilled in our case also, without our being profited thereby.]

Jno. xviii. 32. Our Passover was to be slain, as had been foreshadowed and foretold; his hands and feet were to be pierced—but a bone of him was not to be broken; and so he must die, not by Jewish *stoning*, but by Roman *crucifixion*. How truthful is the word of prophecy! How truthful our Redeemer in fulfilling that word!

[33, .4 *ver.* Let none endeavour to prejudice the mind of a judge by secret *ex-parte* representations. The Jewish priests appear to have been endeavouring to prepare the mind of Pilate for their purpose by insinuating that Jesus pretended to be King of the Jews. Hence Pilate's question, and our Saviour's answer.]

[35 *ver.* Pilate seems to smart under the mild rebuke of Jesus: *he* is not a Jew that he should deal in such treacherous practices—although, indeed, he might reasonably be expected to listen to the report of those holding the highest and most sacred offices belonging to the nation.]

36 *ver.* The Jews had doubtless reported Jesus to Pilate as aspiring to be their King. Jesus condescends to explain to the Roman governor his actual position as the Christ—contradistinguished from a king of the Jews according to the conception of a Roman.

[The kingdom of Christ is not to be advanced by maxims of worldly policy. Men are not to look to the power of the sword, as to that which is to give it an establishment in the world.]

Although Christ's kingdom was not to be then fully developed, yet we know that it will at length cover the whole earth: for this let us labour and pray, for then all nations will be blessed in Him and call Him Blessed.

* 'After this Pilate returned into the prætorium, and called Jesus in to him; leaving the Jews his accusers, for the same reason as before, still without: and while he and Jesus were within by themselves; consequently while they were alone and in private, the conversation takes place between them, ver. 33—.8, far as οὐ νῦν βασιλεία.'—*Ibid.*

REJOICE IN THE LORD, O YE RIGHTEOUS: FOR PRAISE IS COMELY FOR THE UPRIGHT.—Psa. xxxiii. 1.
MY SOUL SHALL BE JOYFUL IN THE LORD: IT SHALL REJOICE IN HIS SALVATION.—Psa. xxxv. 9.

JOHN xviii. 37, .8.

37 but now is my kingdom not from-hence ἐντεῦθεν. Pilate therefore said unto-him, Art thou
a-king then? Jesus answered, Thou sayest that I am a-king. To this *end* was-I-born,
and for this *cause* came-I into the world, that I-should-bear-witness unto-the truth.
38 Every-one that is of the truth heareth my voice. Pilate saith unto-him, What is truth?

Pilate's first *intercession for Jesus' release.*—John* xviii. 38—40.

And when-he-had-said this, he-went-out again unto the Jews, and saith unto-them, I
39 find in him no-'fault'-at-all. But ye have a-custom, that I-should-release unto-you one

SCRIPTURE ILLUSTRATIONS.

Jno. xviii. 36. *but now, &c.*—Now was the Son of David to be received up, to sit upon the right hand of his Father in heaven, until his enemies should be made his footstool, Ps. cx. 1—*comp.* Mt. xxii. 44, § 85, p. 307; Ac. ii. 34, .5. Although Christ's kingdom is not of this world, yet hath he a right to reign over the kingdoms of this world—*see on* ver. 37.—The right of Christ to the kingdoms of this world will yet be vindicated, Da. ii. 44; vii. 14; Re. v. 9, 10; xi. 15—.8; xix. 16; xx. 4.

37. *Art thou a king then?*—The answer of Jesus, ver. 36, had been clearly a denial that he regarded the Jews as constituting his kingdom, but rather as being enemies; yet still he spoke of a kingdom being his, but in a sense which probably Pilate did not understand, and therefore the present inquiry.

I am a king—ch. v. 22, .7, § 23, pp. 177, ..8, 'The Father . . . . hath committed all judgment unto the Son: . . . . and hath given him authority to execute judgment also, because he is the Son of man.'

To this end was I born—Is. ix. 6, 'For unto us a child is born,' &c.—Confirmation, Lu. ii. 11, § 4, p. 21, 'Unto you is born this day in the city of David a Saviour, which is Christ the Lord.'

came I into the world—He came down from heaven to do the will of the Father, ch. vi. 38, § 43, p. 329; xiv. 31, § 87, p. 386—Rom. viii. 3, 4, 'For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.'

bear witness unto the truth—Jesus is 'the true Light,' ch. i. 9, § 7, p. 47—The truth of what had been typified by the law, ver. 17, § *ib.*, p. 48, 'For the law was given by Moses, *but* grace and truth came by Jesus Christ.'—Rev. i. 5, 'The faithful witness,'—iii. 14, 'The Amen, the faithful and true witness,'—xix. 11, 'Faithful and True,'

of the truth, &c.—ch. viii. 47, § 55, p. 106, 'He that is of God heareth God's words:'—Every one who in truth believes in Christ as having fulfilled the law, and brought in everlasting righteousness, is brought to obey the kingdom's law, which is love—x. 27, § 55, p. 121, 'My sheep hear my voice, and I know them, and they follow me:'—1 Jno. iii. 18, .9, 'Let us not love in word, neither in tongue; but in deed and in truth,' &c.—Let us obey the decree, Mt. xvii. 5, § 51, p. 55, 'Hear ye him.'—1 Pe. i. 22, 'Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently:'—He. xii. 25—.8, 'See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not we escape*, if we turn away from him that *speaketh* from heaven: 26, whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. 27, And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. 28, Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:'

38. *What is truth?*—Jesus had already answered the question to those who patiently waited for his word, ch. xiv. 6, § 87, p. 381, 'I am the way, the truth, and the life:'

no fault—comp. ch. xix. 4, 6, p. 443; Mt. xxvii. 4, § 89, p. 435; Lu. xxiii. 4, p. 446.

NOTES.

'*kingdom is not of this world.*' Not that the kingdoms of this world are not at any time to become the kingdom of our Lord and of his Christ, but *now* is my kingdom not from hence. It is to be in the '*world to come*,' whereof so much is said both in the prophets and by the apostles, when the saints have been prepared to share the kingdom with him, under the whole heaven; for this they must both be renewed in spirit, and be given glorified bodies, for '*flesh and blood cannot inherit the kingdom of God.*']

[Jno. xviii. 37. *Thou sayest, &c.* 'That is, "thou truly sayest that I am a king; it is very true: I am a king." Σὺ λέγεις signifies *it is so*;' a phrase of modest assent and affirmation. Our Lord now proceeds to shew the *nature* of his kingdom, and in what sense he is a king.'—*Bloomf.*]

That I should bear witness unto the truth. By his word, and in his death and resurrection, prove his power over the grave, and the certainty of the resurrection of his saints, to whom shall be given the dominion under the whole heaven in his kingdom of glory.

[38. *What is truth?* It should rather seem that by this question, '*What is truth?*' he meant to say (with a reference to the endless disputations of philosophers on the subject), 'Ay, but what *is* truth? Define it; that is the great point.' That Pilate was indifferent about the answer which our Lord might give to this question, may be inferred from his going out immediately afterwards, and not waiting to hear what our Lord would say. And it may be observed, that by thus neglecting to listen to the truth, Pilate passed sentence upon himself according to the judgment just delivered, ver. 37, last clause.]

39, 40. *But ye have a custom. See on* Mt. xxvii. 15—.7, p. 449.

PRACTICAL REFLECTIONS.

Jno. xviii. 37. He who came to '*bear witness unto the truth*,' and who sealed the testimony with his blood, will assuredly come in the glory of his kingdom, and realize all that has been promised by God. —*See margin.*

[The falsity of those who, like the Jewish priests, occupy a prominent place in the religious world, is apt to give encouragement in others to a sceptical disregard of everything sacred: those who, like Pilate, are careless about the restraints of conscience, are prone to seize upon such opportunities of sneering at all pretensions to truth.]—*Ver.* 38, .9, *see margin*, p. 443.

* 'Pilate, without waiting for the answer to his question, issued a second time from the pretorium; by himself, and leaving Jesus *alone* within; to speak to his accusers without: and the conversation recorded ver. 38, from καὶ τοῦτο εἰπὼν, to the end of the chapter, now took place. In this was included the *first* express declaration of his conviction of the innocence of Jesus, and the first express proposal, in deference to the privilege of the feast, that he should be released, followed by the *first* express demand for the liberation of Barabbas in his stead. All this time, it must be evident that Jesus himself was still in the pretorium, apart from Pilate, from his accusers, and from the multitude, who were all without.'—*Ibid.*

EVERY ONE WHO TRUSTS IN THE ONE ATONEMENT AND ALL-POWERFUL INTERCESSION OF CHRIST, WILL ALSO HEAR HIM AS HIS PROPHET, AND OBEY HIM AS HIS KING.

JOHN xviii. 40.

40 at the passover: will-ye therefore that-I-release unto-you the King of-the Jews? Then cried-they all again, saying, Not this-man, but Barabbas. Now Barabbas was a-robber.

Jesus is scourged.—John* xix. 1—3.

1 Then Pilate therefore took Jesus, and scourged *him*. 2 And the soldiers platted a-
3 crown of thorns, and-put-*it*-on his head, and they-put-on him a-purple robe, and said, Hail, King of-the Jews! and they-smote him with-their-hands ἐδίδουν ῥαπίσματα.

Pilate's second *intercession, and Jesus presented to the people.†—John* xix. 4—8.

4 Pilate therefore went forth again, and saith unto-them, Behold, I-bring him forth to-
5 you, that ye-may-know that I-find no fault in him. Then came Jesus forth, wearing the crown of-thorns, and the purple robe And *Pilate* saith unto-them, Behold the
6 man! When the chief-priests therefore and officers saw him, they-cried-out, saying, Crucify *him*, crucify *him*. Pilate saith unto-them, Take ye him, and crucify *him*: for
7 I find no fault in him. The Jews answered him, We have a-law, and by our law he-

SCRIPTURE ILLUSTRATIONS.

Jno. xviii. 39. *the King of the Jews*—Notwithstanding the implied denial of Jesus, ver. 36, Pilate, perhaps in ridicule of the Jews, whom he seems to have heartily despised, calls Jesus their king—The title as thus given meant a king despised and rejected—This may be one of the reasons that Jesus afterwards submits to be so called by Pilate, Mt. xxvii. 11, p. 445, *infra*, p. 446.

40. *a robber*—Is. l. 23, 'Thy princes *are* rebellious, and companions of thieves:' &c.

Ch. xix. 1. *scourged*—Ps. cxxix. 3, 'The plowers plowed upon my back: they made long their furrows.'—Is. liii. 5, 'The chastisement of our peace *was* upon him; and with his stripes we are healed.'—This scourging foretold by Jesus, Mt. xx. 19, § 77, p. 235—The apostles were so used, Ac. xvi. 22, 3—Paul, as being a Roman citizen, claimed exemption from this punishment, xxii. 24, 5; yet, of the Jews, he 'five times received . . forty *stripes* save one,' 2 Co. xi. 24.

7. *We have a law, &c.*—Jesus was accused of blasphemy, the punishment for which crime under the law was stoning, Le. xxiv. 16—Death was appointed for those who falsely pretended to a Divine mission, De. xviii. 20.

NOTES.

'*Scarlet robe.*'—*And see on* Lu. xxiii. 11, p. 448, '*A gorgeous robe.*'

4. *That ye may know.* By this my declaration in his and your presence.

6. *Take ye him, and crucify* him. 'These words are not to be taken as an actual permission to the Jews to crucify Jesus, which Pilate did not give till afterwards—*see* ver. 16, p. 453; but only as a strong mode of expressing Pilate's sense of the injustice of their clamour for his death; as though he had said, Ye may take and crucify him if ye please; I will be no party to such a proceeding, "*for I find no fault in him.*"—*See* Lu. xxiii. 4, p. 446.'—*Lonsdale and Hale.*

PRACTICAL REFLECTIONS.

[Jno. xviii. 40. Let us not, like the Jewish priesthood, give our suffrages in favour of evil-doers to the rejection of those who are as Christ was in the world: but this we do, if we bestow upon convicted criminals that kindness which we deny to our innocent poor. He who pleads for the release of the murderer, does in effect deliver up the innocent to death.]

[xix. 1—3. Pilate has now fully committed himself to an unrighteous course—whether to shew his despite of the Jews, by making a mockery of their King—whether in defiance of this popular tumult in his behalf of which the chief priests seem to have been at first afraid—or whether to prove to them that their accusations were altogether groundless, and that therefore Jesus ought to be released—the course he entered upon is altogether unjust, and one from which he will not be able to extricate himself. The proud oppressor will in this instance make himself a most ignoble slave, the executioner of a most unrighteous sentence, at the mere will of a people he despises. Unlike Pilate, let us seriously inquire, WHAT IS TRUTH? and abide therein.]

The governor having made a mockery of the kingship of Christ, and shewn a disregard of common justice by punishing an innocent person, it is no wonder that those under him were encouraged to indulge their vulgar and cruel sport in derision of the 'Man of sorrows.'

4—6 *ver.* 'BEHOLD THE MAN!' This is indeed He! the 'Man of sorrows, and acquainted with grief'—the despised and rejected of men. Will the Jewish priesthood see in him '*the end of the Law for righteousness*'—the long-promised Saviour bearing our griefs? Ah, no! They know him not—they are the first to cry out '*Crucify* him, *crucify* him.' How true it is that the very truth of prophecy may be before the eyes of those who have the best opportunity of knowing it, and yet they remain altogether blind to its fulfilment!

6 *ver.* Pilate proceeds in his evil course. It is true he knows that if the Jews were to put Jesus to death, they would exceed the limits allowed them by their masters the Romans—but why does he propose to stand by, and allow them to shed innocent blood if they dare? Should he not rather at once rid the righteous out of the hand of the wicked?

* 'His proposal, for the relief of Jesus, having been thus received, Pilate, ... again left the people outside, and returned into the prætorium a second time; where Jesus was: and, apparently with the hope of mitigating the people by the infliction of some chastisement upon him, caused him, for the *first* time to be scourged by the soldiers of his guard, and arrayed out of mockery in purple.'—*Ibid.*, p. 223.

† 'After this, we are told expressly, ch. xix. 4, that he *came out again*, whence it is clear that meanwhile he must have gone in; which will be the *third* time of his coming forth. But he came out alone; for he informed the people that he was going to bring out Jesus unto them; that so they might be convinced, from the manner in which he had decorated him, that he found no fault in him; he considered the charge of affected royalty as nothing serious or dangerous. Accordingly, Jesus did come forth, for the *first* time since his entering in, wearing the purple robe and the crown of thorns with which the soldiers had invested him. These particulars are all recorded, ver. 1—5.

'While Jesus was still in public, exposed, and in such a dress, to the gaze of the people, the conversation ensued which is related ver. 6—8, including a *second* attempt of Pilate to procure his liberation.'—*Ibid.*

IT IS A DANGEROUS THING FOR A JUDGE TO TRIFLE WITH JUSTICE, TO TRUCKLE TO EXPEDIENCY, AND PRETEND TO GIVE AS A BOON THAT WHICH IS DEMANDED BY SIMPLE JUSTICE.

JOHN xix. 8.

8 ought to-die, because he-made himself the-Son of God. When Pilate therefore heard that saying, he-was-the-more-afraid;

Pilate goes in again.—John* xix. 9—11.

9 and went again into the judgment-hall, and saith unto Jesus, Whence art thou? But
10 Jesus gave him no answer. Then saith Pilate unto-him, Speakest-thou not unto-me? knowest-thou not that I-have power to-crucify thee, and have power to-release thee?
11 Jesus answered, Thou-couldest-have no power at-all against me, except it-were given thee from-above: therefore he that-delivered me unto-thee hath the-greater sin.

Pilate intercedes a third *time for Jesus' release.†—John* xix. 12.

12 And from thenceforth Pilate sought to-release him: but the Jews cried-out, saying, If thou-let-this-man-go, thou-art not Cæsar's friend: whosoever maketh himself a-king speaketh-against Cæsar.

SCRIPTURE ILLUSTRATIONS.

Jno. xix. 7. *Son of God—see* the adjuration of the high priest, Mt. xxvi. 63, § 89, p. 428—Now they bring the accusation in a form different from that in which it was at first presented to Pilate, Jno. xviii. 33, p. 441, *supra*, and with which accusation he had made himself merry, ver. 39, 40; xix. 1—5, pp. 442, ..3, *supra*.

8. *the more afraid*—The word here translated 'more' should be 'rather,' as in Mt. xxv. 9, § 86, p. 347; He. xii. 13—It does not appear that Pilate had before this manifested any appearance of fear, but rather disregard of either truth, justice, or mercy.

11. *except it were given thee, &c.*—It was according to the purpose, the determinate counsel of God, Ac. ii. 23, as pre-figured by the sacrifices under the law, and last of all expressed through Caiaphas the high priest, Jno. xi. 49—52, § 58, p. 132.

from above—comp. ch. iii. 31, § 13, p. 90; Ja. i. 17, 'Every good,' &c.

12. *If thou let this man go, &c.* The Jews, finding that Pilate would not condemn Jesus for a crime committed against the law of Moses—*see* ver. 7—here return to the charge which they had brought against him of assuming the title of King.—*See* ch. xviii. 33—7, p. 441; *and on* Mt. xxvii. 11, p. 445.

NOTES.

Jno. xix. 7. *He ought to die.* That is, he has sinned, and ought to pay the penalty of death.—*See on* Mt. xxvi. 65, .6, § 89, p. 429.

He made himself the Son of God. This was the testimony of those who sought his death. By this they meant he made himself the Messiah, and claimed equality with God, which they accounted blasphemy.

[9. *Whence art thou? πόθεν εἶ σύ.* 'This cannot mean, as some commentators imagine, "Of what country art thou?" for Pilate knew him to be a Galilæan; but, as others interpret, "What is thy origin, descent, and parentage?" So 2 Sa. i. 13, *πόθεν εἶ σύ*; Jos. ix. 8, *πόθεν ἦτε*; for Pilate now knew that Jesus claimed to be of celestial origin, Υἱὸς Θεοῦ.'—*Bloomf.*]

11. *From above.* 'This penetrating insight into his thoughts, and candid judgment of his conduct, seems to have much affected Pilate for the moment, and hence (*ἐκ τούτου*) he made another effort to save Jesus.'—*Ibid.*

12. *If thou let this man go, &c.* 'The Jews, however, perceiving that Pilate was studying every method of releasing Jesus, and that he paid little attention to their second charge of blasphemy—as not falling under his cognizance—now return to their *first* alleged crime, which especially belonged to the procurator, namely, that of *sedition*, and *treason against Cæsar*.'—*Ibid.*

Not Cæsar's friend. This was a powerful appeal to Pilate; for Tiberius Cæsar, the Roman emperor, was jealous of any opposition to his government, and punished with death all political crimes.

PRACTICAL REFLECTIONS.

Jno. xix. 7. Let us beware lest when we think we are doing God service we are persecuting those who fulfil his commandments, and in our own wilful ignorance of his word are opposing his truth.

9 *ver.* Jesus makes no endeavour to obtain from Pilate his release upon the ground of his being the 'SON OF GOD.' He occupies the place of the poor and needy—and will take his portion with the oppressed; and if justice is not accorded to him on the ground of innocence, he will claim it on no other.

10 *ver.* The judge here speaks to his own condemnation. If he has the power of which he boasts, why does he not release the prisoner in whom he declares he can find no fault at all?—*See margin.*

[In rejecting Jesus the Jews denied the truth of their own prophecies.—*See on* ch. xviii. 31, *supra*. They shut their eyes against the clearest evidence presented them in the very act in which they were engaged. This should have arrested them in their race to perdition—but it did not; they aggravated their guilt, they had the greater sin by refusing to attend to the signs of their time.]

Let us be warned, and whilst we take our guidance from the plain precepts of scripture—let us also seek to profit by the word of prophecy.

[12 *ver.* The Jews have weakened rather than strengthened their cause, by bringing forward their second charge; and now they revert to the first—and artfully attempt to turn the fear of the governor into another channel. The charge of disloyalty to the civil government ought not to be too readily listened to, especially when brought by a corrupted priesthood against those who have exposed their corruptions.]

* 'After this, however, it is evident that Pilate entered the prætorium for the *third* time, and either took Jesus back with him, or caused him to be summoned to his presence thither a *second* time, in order that the conversation between them, ver. 9—11, may take place as before, within the prætorium, and apart from the people.'—*Ibid.*, p. 224.

† 'When this was over, it is also manifest that Pilate must have come out again by himself, for the *fourth* time, leaving Jesus, as before, alone and within; or that *third* intercession with the people, which is recorded at ver. 12, could not have taken place without.'—*Ibid.*

'Hitherto there is no proof of any formal examination of our Lord at all, or of none which had been transacted in public: whatever had passed, which might be construed into an examination, had passed between himself and Pilate, within the prætorium, apart from and unobserved by the people. Twice only, in the course of proceedings, as far as they had yet extended, had Jesus been visible without; once, when he was first brought to the governor (xviii. 29, p. 440), and again, when he was produced to the people, arrayed in the mockery of a kingly dress (xix. 5, p. 443). But he had been speedily removed within; and at this very time it must be evident that he was still within.'—*Ibid.*

'In consequence, however, of that last declaration of the people, If thou let this man go, thou art not Cæsar's friend—every one who maketh himself a king speaketh against Cæsar; which implied a resolution,

POWER, AS BRINGING WITH IT CORRESPONDENT RESPONSIBILITY, IS MORE PROPERLY A CAUSE OF HUMILITY THAN OF PRIDE.

IF ANY OF YOU LACK WISDOM, LET HIM ASK OF GOD, THAT GIVETH TO ALL MEN LIBERALLY, AND UPBRAIDETH NOT;—Jas. i. 5.

Pilate sits down on the judgment seat.—John xix. 13, 14

13 When-·Pilate therefore·heard that saying, he·brought Jesus forth, and sat-down in the judgment-seat in a-place that-is-called the-Pavement, but in-the-Hebrew, Gabbatha.
14 And it-was the-preparation of-the passover, and about the-sixth hour· (*see* p. 448).

(G. 99.)—PARTICULARS OF THE PROCEEDINGS AT THE TRIAL OF JESUS, FROM THE TIME PILATE SAT DOWN ON THE JUDGMENT SEAT, UNTIL JESUS IS DELIVERED TO BE CRUCIFIED.

Christ before Pilate, officially arraigned.

MATT. xxvii. 11—4. (Ver. 10, ‖ lxxxix. p. 437.)	MARK xv. 2—5. (Ver. 1, ‖ *ib.*, p. 435.)	LUKE xxiii. 2, 3 (Ver. 1, *ib.*)	JOHN.
11 "And Jesus stood before the governor: [b]			
	[b] And they-began to-accuse him, say-ing, We-found this *fellow* perverting διαστρέφοντα the nation, and forbid-ding to-give tribute to-Cæsar, saying that-he-himself is Christ a-King.		
and 2	And Pilate	And Pilate [c]	3

SCRIPTURE ILLUSTRATIONS.

Lu. xxiii. 2. *perverting the nation*—Ahab to Elijah, 1 Ki. xviii. 17, '*Art* thou he that troubleth Israel?'—so Jeremiah was accused, xxxviii. 4; and Amos, vii. 10; and afterwards the apostles, Ac. xvi. 20, .1; xvii. 6—8; xxiv. 5.

forbidding, &c.—Ps. xxxv. 11, 'They laid to my charge *things* that I knew not.'—*See* his answer to the Herodians, when the Pharisees sought to entangle him in his talk, Mt. xxii. 17—21, § 84, p. 296—*comp.* the apostles' doctrine on paying tribute, &c., Rom. xiii. 6, 7; 1 Pe. ii. 13—.7.

Christ a King—They seem now to have been ashamed to speak of Jesus as even pretending to be King of the Jews, and revert to that which to Pilate would be a very indefinite charge, and against which there was no law whereby Pilate could justly con-

NOTES.

Jno. xix. 13. *Sat down.* ἐκάθισεν. A forensic term, signifying, *sat for judgment.*

In the judgment seat. An elevated seat or throne erected in the open air, in a place called '*the Pavement,*' adjoining to the judgment hall in which Pilate had examined Jesus.

['Ἀπὸ λιθόστρωτον, *Pavement*, supply ἔδαφος, which is expressed in 2 Chr. vii. 3. This was a pavement formed of pieces of marble or stone of various colours; such as were called *vermiculata*, and *tessellata*. A sort of luxury which had arisen in the time of Sylla, and had extended even to the most remote provinces. Julius Cæsar (as we learn from Sueton., Vit. 46) carried about with him in his expeditions such pieces of sawn marble and variegated stone with which to adorn his prætorium, on which the βῆμα was placed. The fashion seems to have been brought from the East at the Roman conquests in Asia. It had probably long been in use there. So Aristeas, ap. Euseb. Præp. Evang. p. 453, says of the temple at Jerusalem, τὸ δὲ πᾶν ἔδαφος λιθόστρωτον καθέστηκε.'—*Bloomf.*]

A place . . . . called the Pavement, ... Gabbatha. 'The word "*Gabbatha*" means "a raised place."' Thus it appears that the Jews named the place upon which the judgment seat stood, from the elevation of the ground; the Romans, from the pavement with which it was adorned.'—*Alford.*

14. *It was the preparation of the passover.* For this reason both the Jews and Pilate were desirous to bring the matter to a conclusion. Every Friday was called the preparation (namely, for the sabbath). And as often as the passover fell on a Friday, that day was called the preparation of the passover.

About the sixth hour.—*See foot-note.*

[Lu. xxiii. 2. *Perverting the nation.* 'This charge was intended to represent the result of their previous judgment, ἐφέρσαν (*we found*); whereas in fact no such matter had been before them: but they falsely allege it before Pilate, knowing that it was the point on which his judgment was likely to be most severe. The words themselves which they use are not so false as the spirit and impression which they convey. The πολλοστὸν σ. θ. διά was, however, false entirely, and is just one of those instances where those who are determined to effect their purpose by falsehood do so, in spite of the fact having been precisely the contrary to that which they assert.'—*Alford.*]

Christ a King. See ch. xix. 38, § 82, p. 263; Jno. i. 49, § 10, p. 73.—*And see on* Lu. i. 32, § 2, p. 10.

did he refuse any longer to comply with their wish, to accuse him to Tiberius, or at least was to put the question upon a *new* footing, directly affecting his duty as the lieutenant of Cæsar; he brought out Jesus we are told, (which clearly demonstrates that before he was within,) and consequently for the *third* time of his appearing in public—and sat down himself ἐπὶ τοῦ βήματος, εἰς τόπον λεγόμενον λιθόστρωτον, ver. 13.

'Now what Pilate was thus doing, it is manifest he was doing in public: and what he was thus doing in public *now*, it is also manifest he could not have done in public *before*. But from the very terms of the account itself, from the mention of the βῆμα, as the seat on which he proceeded to sit, and from the name given to the place where that βῆμα was fixed λιθόστρωτον, it must be evident that he was preparing to try our Saviour in a new capacity; he was sitting down *pro tribunali*, in his judicial or official character; in the ordinary place, and on the ordinary seat, where, as the deputy of Cæsar, as the civil magistrate, as the administrator of justice and the arbiter of life and death, he was accustomed to hear, and to decide upon, all causes brought before his cognizance.' . . . .—*Ibid.*, p. 225.

'We have, then, the clearest evidence that, at this moment, Pilate was preparing to do something which he had not done yet; viz., to judge our Lord in good earnest, sitting officially and *pro tribunali*: which being the case, whatever had preceded this point of time, that is, the whole of the previous account, was either *extra-judicial*, either no examination at all, or an examination entirely preliminary and private. This point of time the narrative specifies in a manner which might be strictly applicable; for we have seen that our Lord would first be brought before Pilate about τρισὶν, that is, soon after five in the morning; and if we assign the space of time to the intermediate events, we assign what is abundantly sufficient for them, down to the time of this sitting *pro tribunali*; which would consequently be soon after six. And the evangelist so defines it accordingly—Ἦν δὲ παρασκευὴ τοῦ πάσχα ὥρα ὡς ἕκτη, ver. 14. There is no authority for changing this reading into τρίτη.'—*Ibid.*, pp. 228, .9.

'This point, then, being presumptively established, we may arrange the order of events from that time forward, in conformity to it, as follows:

'1. Pilate being seated *pro tribunali*, and Jesus officially arraigned before him, the accusation of the chief priests and of the rest of the sanhedrim, as recorded by St. Luke: the nature of which was such as evidently to concern the jurisdiction of the lieutenant of Cæsar.

RENDER THEREFORE TO ALL THEIR DUES: TRIBUTE TO WHOM TRIBUTE IS DUE; CUSTOM TO WHOM CUSTOM; FEAR TO WHOM FEAR; HONOUR TO WHOM HONOUR.—Rom. xiii. 7.

MATT. xxvii. 12—4.	MARK xv. 3—5	LUKE xxiii. 3.	JOHN.
[c] the governor * asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. [d]	asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest *it*.	asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest *it*	
	3 [d] And the chief-priests † accused him of many things. *		
12 [e] And when he was accused of the chief-priests and elders, he answered nothing. [f]	but he answered nothing.		
13 Then said Pilate unto him,	4 [f] And Pilate asked him again, saying, Answerest thou nothing? [g] behold		
[g] Hearest thou not how many things they witness against thee?	how many things they witness against thee.		
14 And he answered him to never a word; insomuch that the governor marvelled greatly.	5 But Jesus yet answered nothing; so that Pilate marvelled.		

[For Matt. xxvii. 15; Mark xv. 6, *see* p. 449.]

Pilate intercedes a fourth *time for the release of Jesus.* ‡—*Luke* xxiii. 4, 5.

4 Then said Pilate to the chief-priests and *to* the people, I find no fault in this man.
5 And they were the more fierce ἐνίσχυον, saying, He stirreth up ἀνασείει the people, teaching throughout all Jewry, beginning from Galilee to this place.

SCRIPTURE ILLUSTRATIONS.

demn, which is acknowledged, Lu. xxiii. 4, *infra*—Jesus was indeed 'the Christ,' Mt. xvi. 16, § 50, p. 37—But this he was not forward to say of himself, ver. 20, p. 39—It was revealed of the Father, ver. 17, § *ib.*, p. 37; xvii. 5, § 51, p. 55—When the people would have taken him by force to make him a king, he avoided their importunity, Jno. vi. 15, § 41, p. 318—Upon his last approach to Jerusalem he had been saluted as 'the King that cometh in the name of the Lord,' Lu. xix. 38, § 82, p. 263.

Mt. xxvii. 11. *Art thou, &c.*—Pilate reverts to the more palpable charge which Jesus had in effect denied, Jno. xviii. 36, p. 441, *supra*.

Thou sayest—He who thus allowed himself to be despised as being called the King of the Jews, is the King of Nations, Je. x. 7—Rev. xix. 16, 'KING OF KINGS, AND LORD OF LORDS.'—Unto whom, Ph. ii. 10, 11, 'every knee should bow, ... every tongue . . confess'—as anticipated in the blessing of Judah, Ge. xlix. 8—Judah means 'praise,' or 'confession'—and of a people believingly confessing his truth, and worshipping God in spirit and in truth, Jesus is Christ, the King—In this sense the term Jew may be given to the faithful subjects of our blessed and only Potentate—Rom. ii. 29, 'He *is* a Jew, ... whose praise *is* not of men, but of God.'—Rev. ii. 9; iii. 9.

12. *answered nothing*—He had already made answer, according to truth, to the high priest, ch. xxvi. 64, .5, § 89, p. 429; and to Pilate, Jno. xviii. 34—7, p. 441, *supra*—He was now in the place of the poor and needy, giving the Jews an opportunity of fulfilling the terms required, Ps. lxxxii. 3, 'Defend the poor and fatherless: do justice to the afflicted and needy.' —*See also* Is. i. 17—20—On account of their disobedience, the pleasant land was laid desolate, Zec. vii. 8—14.

Lu. xxiii. 5. *from Galilee*—*see on* Mt. ix. 35, § 33, p. 293—*comp.* xiii. 1, § 64, p. 173.

NOTES.

Mt. xxvii. 12. *When he was accused . . . he answered nothing.* To the direct question of Pilate whether he were a king, Jesus answered in the affirmative, as he had before answered the high priest's question, whether he were '*the Christ, the Son of God*,' ch. xxvi. 63, .4, § 89, p. 428. But as he had returned no answer to the false accusations brought against him before the high priest, ver. 62, .3, *ib.*, so now he returned none to those brought against him before Pilate.

Lu. xxiii. 4. *I find no fault in this man. Comp.* ver. 14, .5, 22, pp. 449, .52. I do not find that he either asserts or attempts anything injurious to Cæsar.

5. *Jewry.* Judæa. The original word is the same with that which is translated 'Judæa' throughout the New Testament except here and in Jno. vii. 1.

Beginning from Galilee. It was in Galilee the first opposition to the payment of tribute to the Romans was raised by Judas.

PRACTICAL REFLECTIONS.

[Lu. xxiii. 3. Those who had the name, and who abounded in the form of Judaism, did not in truth praise the Lord, they did not '*confess that Jesus Christ* is *Lord, to the glory of God the Father*,' Phil. ii 11. O that we may be lovingly obedient to our King—confessors of the truth, who '*worship God in the spirit, and rejoice in Christ Jesus*,' &c., iii. 3.]

[Mt. xxvii. 12. Let us make no endeavour to obtain our object by clamour. God's witnesses, after having stated the truth, may in answer to the manifestly false accusations of their enemies, remain like their Lord in silence, '*who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed* himself *to him that*,' &c., 1 Pe. ii. 23.]

* † II. The question of Pilate addressed to Jesus, antecedently by it; Art thou the King of the Jews? that *good confession*, witnessed before Pilate, referred to, 1 Ti. vi. 13), founded upon the previous accusation, and explained with the answer of Jesus in the affirmative (which is recorded alike by all the three.

† ‡ III. The continuance, in the next place, of what may be considered the reiterated accusations of the Scribes and Pharisees, as attested by St. Matthew and St. Mark and the silence of Jesus against them all—a silence which excited the surprise of Pilate, and produced the repetition of his questioning him.

‡ IV. The address of Pilate to the leading men and to the multitude present, according to St. Luke—declaring his conviction of the innocence of Jesus, as founded upon the preceding examination; which, if it

SIN IS LIKE A RIVER WHICH BEGINS IN A QUIET SPRING, BUT ENDS IN A TUMULTUOUS SEA.
HARDEN NOT YOUR HEARTS, AS IN THE PROVOCATION, IN THE DAY OF TEMPTATION IN THE WILDERNESS.—Heb. iii. 8.

[*Lesson* 94.] — PARTICULARS AT THE TRIAL OF JESUS, FROM THE TIME WHEN PILATE SENDS HIM TO HEROD, UNTIL HE IS DELIVERED TO BE CRUCIFIED.—Matt. xxvii. 15—26. Mark xv. 6—15. Luke xxiii. 6—25. John xix. 14—.6.

ANALYSIS.

Lu. xxiii. 6, 7. Pilate, on being told that Jesus is a Galilæan, sends him to Herod, Galilee being under the jurisdiction of the latter, who is also at this time in Jerusalem.

—— 8, 9. Herod is glad to see Jesus, expecting that he will display his miraculous power before him; he makes many efforts to draw him into conversation, but Jesus answers him nothing.

—— 10. The chief priests and scribes vehemently accuse him to Herod.

—— 11. Herod, with his men of war, affect to despise Jesus; in mockery they array him in a robe such as eastern monarchs are accustomed to wear, and return him again to Pilate.

—— 12. Pilate and Herod having thus complimented each other, are reconciled.

Jno. xix. 14, .5. Pilate presents Jesus to the Jews, saying, '*Behold your King!*' They cry, '*Away with* him, ... *crucify him.*' Pilate asks whether he shall crucify their King? The priests reply that they '*have no king but Cæsar.*'

Lu. xxiii. 13—.6. Pilate expostulates with the chief priests, rulers, and people, saying, that after examination before them, he can find no fault in the man they have accused of perverting the nation, &c. Neither has Herod found anything worthy of death in him. Pilate, in conclusion, proposes to chastise Jesus and let him go.

Mt. xxvii. 15—.8. Mk. xv. 6. Lu. xxiii. 17. At the passover, Pilate is accustomed to release to them a prisoner, whomsoever they will; he asks whether they will have '*Barabbas* (a rebel and murderer), *or Jesus which is called Christ?*' Pilate thus appeals to the people, knowing that through envy Jesus has been delivered up to him by the chief priests.

Mt. xxvii. 19. Mk. xv. — Lu. xxiii. — Whilst on the judgment seat, Pilate receives a message from his wife, begging him to do nothing against this just person, she having suffered much in a dream because of him.

— xxvii. 20. ——— ——— The chief priests and elders persuade the people to ask Barabbas rather than Jesus.

——— ——— — xxiii. 18, .9. They all at once cry out in rejection of Jesus, and for the release of Barabbas.

— xxvii. 21, .2. — xv. 12, .3. — xxiii. 20, .1. The governor, willing to release Jesus, puts the question again to them; and when they again prefer Barabbas, he asks what they would have done with Jesus? They all, true to the promptings of the priests, cry out, '*Crucify* him.'

— xxvii. 23. — xv. 14. — xxiii. 22, .3. Pilate, asks them what evidence they have to justify such a sentence? The poor priest-led people have nothing to produce in the way of argument, but they cry out the more vociferously, '*Crucify him.*'

— xxvii. 24. ——— ——— Pilate, feeling that he cannot prevail, makes a shew of being in a manner coerced. He takes water, and washes his hands before the people, declaring himself clear *of the blood of this just person:*'

— xxvii. 25. ——— ——— The whole people take upon themselves and their posterity the guilt of shedding the blood of Jesus.

——— ——— — xxiii. 23. The voices of the people and of their priests prevail.

— xxvii. 26. — xv. 15. — xxiii. 24, .5. Jn. xix. 16. Pilate, willing to content the people, releases Barabbas; and having scourged Jesus, delivers him up according to their desire to be crucified.

No. 90, *continued.* *Jesus is sent to Herod.*—*Luke* xxiii. 6, 7.*

6 When-'Pilate'-heard-of Galilee, he-asked whether the man were a-Galilæan. 7 And as-soon-as-he-knew that he-belonged unto Herod's jurisdiction, he sent him to Herod, who-himself also was at Jerusalem at that time.

Jesus before Herod; is sent back to Pilate.—*Ver.* xxiii. 8—12.

8 And when-'Herod'-saw Jesus, he-was-'exceeding'-glad: for he-was desirous to-see him of a-long *season,* because he-had-heard many-things of him; and he-hoped to-have-

SCRIPTURE ILLUSTRATIONS.

Lu. xxiii. 6. *When Pilate heard, &c.*—The effect of the last accusation appears to have been different from what the Jews expected, ver. 7—It occasioned the innocence of Jesus to be more fully acknowledged, ver. 15, p. 419, *infra.*

7. *Herod*—ch. iii. 1, § 7, p. 49, 'Tetrarch of Galilee,' —Had been reproved by John, ver. 19, p. 55—Had laid hold on John, and beheaded him, Mt. xiv. 3—12.

8. *desirous to see him*—Herod had heard of all that Jesus had done, ch. ix. 7—9, § 40, pp. 304, .5, 'And he desired to see him.'—Jesus had sent to say to Herod, that only by coming to him within three days could he see Jesus perform miracles, xiii. 32, § 66, p. 176.

because he had heard, &c.—Mt. xiv. 1, [Mk. vi. 14,] § 40, p. 304.

NOTES.

Lu. xxiii. 7. *Belonged unto Herod's jurisdiction.* As being an inhabitant of Galilee, of which Herod was tetrarch. This was Herod Antipas, who had put John the Baptist to death, and was the son of Herod the Great, who attempted to destroy the infant Jesus.

Sent him to Herod. Pilate, conscious that he must either do the duty of an upright judge and offend the Jews, or sacrifice his duty to his popularity, attempts to get rid of the matter altogether by sending his prisoner to Herod.

PRACTICAL REFLECTIONS.

Lu. xxiii. 6, 7. Let us not, like Pilate, seek to shift the responsibility of wrongfully treating the righteous: rather let us embrace whatever opportunity Providence may give us of befriending him.

8, 9 *ver.* Christ did not display his power for the amusement of the great, but exercised it for the relief of the poor: not to gratify the curious, but to glorify God.

was an attempt to procure his liberation, was the *first* such attempt in the course of *this* examination, but the *fourth* which had occurred in all: then, their renewed accusations, denying his innocence; and from the mention of Galilee, arising out of those accusations, Pilate's inquiry if Jesus were a Galilæan; and, upon finding that to be the case (according to the common opinion that our Lord was born at Nazareth), his sending him forthwith to Herod Antipas, the Tetrarch of Galilee (who was present himself in Jerusalem at the same occasion of the passover), as to his proper master.

* 'This mission, we may presume, would take place about the end of the first hour of the day, or our seven in the morning; but not later. Of its probable motive—of the quarrel pre-existing between Herod and

SUBMIT YOURSELVES TO EVERY ORDINANCE OF MAN FOR THE LORD'S SAKE: WHETHER IT BE TO THE KING, AS SUPREME; OR UNTO GOVERNORS, AS UNTO THEM THAT ARE SENT BY HIM FOR THE PUNISHMENT OF EVILDOERS, AND FOR THE PRAISE OF THEM THAT DO WELL.—1 Pet. ii. 13, .4.

LUKE xxiii. 9—12.

9 seen some miracle done by him. Then he-questioned-with him in many words; but he
10 answered him nothing. And the chief-priests and scribes stood and-vehemently εὐτόνως
11 accused him. And Herod with his men-of-war set-'him'-at-nought, and mocked *him*, and-arrayed him *in* a-gorgeous robe, and-sent-'him'-again to Pilate.
12 And the same day Pilate and Herod were-made friends together: for before they-were at enmity between themselves.

Jesus is again presented to the people.—John* xix. 14, .5.—(Ver. 14, p. 445.)

15 and he-saith unto-the Jews, Behold your King! But they cried-out, Away-with *him*, away-with *him* Αρον, αρον; crucify him. Pilate saith unto-them, Shall-I-crucify your King? The chief-priests answered, We-have no king but Cæsar. [Ver. 16, p. 453.]

SCRIPTURE ILLUSTRATIONS.

Lu. xxiii. 9. *answered him nothing—see also* to the high priest, Mk. xiv. 60, § 89, p. 428, and to Pilate, Mt. xxvii. 12—4, p. 446, *supra*—as predicted, Ps. xxxviii. 13, .4; Is. liii. 7—Herod, as having heard of all that was done by Jesus, Lu. ix. 7, § 40, p. 304, needed not to make inquiry regarding his innocence, xxiii. 15, p. 449—and Jesus, although standing in the place of the poor and needy, gave an example of the meek dignity becoming the sons of God, as walking worthy of the vocation wherewith they are called, Eph. iv. 1—Ps. xv. 4, 'In whose eyes a vile person is contemned; but he honoureth them that fear the LORD.'

10. *vehemently accused him*—Ps. xxii. 13, 'They gaped upon me *with* their mouths, *as* a ravening and a roaring lion.'

11. *set him at nought*—This had been predicted of Esau (and Herod was of Esau), to whom it was said, in reference to Jacob, Ge. xxvii. 40, 'It shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.'—Ps. ii. 2, 3, 'The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, *saying*, Let us break their bands asunder, and cast away their cords from us.'—They set at nought the common principles of justice and mercy, thinking that with regard to the poor and needy they might do so with impunity; but not so—*see* ver. 4, 5 —These predictions are noticed, Ac. iv. 25—.8—and hereafter is to be their fuller accomplishment, Rev. xix. 19—21.

mocked—see Is. xlix. 7; liii. 3—*see* similar mockery by the soldiers under Pilate, Jno. xix. 1—5, p. 443.

12. *made friends together*—Pilate seems, in a former instance, to have invaded Herod's jurisdiction, ch. xiii. 1, (*see* NOTE, § 64, p. 173)—now they compliment each other, as treating Jesus with indignity and contempt, ver. 7, 11, p. 447, *supra*.

Jno. xix. 14. *Behold your King!*—Pilate had before presented him to them, with 'Behold the man!' ver. 5, p. 443, *supra*.

15. *Away with* him—so of Paul, Ac. xxii. 22, 'Away with such a *fellow* from the earth:'

crucify—The former demand of the chief priests, ver. 6, p. 443, *supra*.

We have no king, &c.—Their choice of the desolating Roman eagle, in place of Him who would have

NOTES.

Lu. xxiii. 10. *Vehemently accused him.* The accusations of worldly kingship and of blasphemy would probably be here united, as Herod was a Jew, and able to appreciate the latter.

11. *A gorgeous robe.* ἐσθῆτα λαμπράν. The word λαμπρος was used for 'white;' the application of it by *Polybius* to the *toga* worn by the candidates for offices at Rome, if there were no other evidence, would be sufficient. Such white and splendid robes were worn in the East by sovereigns. Herod caused our Lord to be dressed in such a garment, not, probably, to signify the opinion he had of his innocence, but in derision of his pretensions to royalty. The Roman princes wore *purple* robes, and *Pilate* therefore put such a robe on Jesus. The Jewish kings wore a *white* robe, which was often rendered very shining or gorgeous by much tinsel or silver interwoven. Josephus says that the robe which Agrippa wore was so bright with silver, that when the sun shone on it, it so dazzled the eyes that it was difficult to look on it. The Jews and Romans therefore decked him in the manner appropriate to their own country, for purposes of mockery.

Jno. xix. 14. *Behold your King!* These words, and

15. *Shall I crucify your King?* seem to have been spoken by Pilate in contempt of the Jews, who could suppose that such a person as Jesus then appeared to be was likely to be set up as a King against Cæsar. —*See* ver. 12, *supra*.

We have no king but Cæsar. A degrading confession from the chief priests of that people of whom it

PRACTICAL REFLECTIONS.

[Lu. xxiii. 10, .1. He who is intrusted with the ministration of the law; who sees the wicked ready to destroy the righteous, and yet leaves him in his hand; is as verily guilty as the man who perpetrates the murder. Herod was guilty of the blood of Jesus, as well as of beheading his forerunner, John.]

13 *ver. See margin.*

Jno. xix. 14, .5. *See margin.* The Jews obtained the crucifixion of Jesus, the Christ; and they also soon came to know, by painful experience, what it was to have 'NO KING BUT CÆSAR.'

Pilate—and of the reconciliation between them, effected this day, and in consequence, as it would seem, of this very act, something has been said.—(*See* Diss. xxxv. Vol. III.) For the mention, however, of the fact, and for the account of what passed before Herod, to whom our Lord's accusers were sent as well as himself, similar altogether to what had just passed before Pilate, we are indebted solely to St. Luke. The going and the returning, with the transaction of the proceedings between, would necessarily take up some time; yet not so much but that Pilate might still wait in his seat upon the tribunal for the return of the prisoner and of his accusers. His object in sending them to Herod might be not only to pay a compliment to that prince, but also to strengthen the argument for the release of Jesus; if it should appear that Herod likewise, as well as himself, found no fault in him.

† 'V. During this interval, therefore, and while he was still sitting *pro tribunali*, I would place the message of his wife.—*See* p. 450, Mt. xxvii. 19, (where the order of the gospel is retained).

* 'VI. Upon the re-appearance of Jesus, whom Herod had sent back, clothed in the mockery of a royal dress, as he had been by Pilate, and with the same view in this instance also, viz., to express his contempt of the charge brought against him; I suppose those words to have immediately ensued, which conclude the account of St. John, xix. 14, from καὶ λέγει τοῖς Ἰουδαίοις, to 15, inclusive, prior to the delivery of Jesus up to be crucified. In calling him their King it is manifest that Pilate was speaking ironically; and even the irony is naturally accounted for by the return and production of Jesus, still wearing the purple robe, which Herod had put upon him

THAT FRIENDSHIP IS ILL FOUNDED WHICH ORIGINATES IN DESPISING THE RIGHTEOUS.
LET US TAKE HEED, LEST, IN OBTAINING OUR DESIRE, WE PROCURE OUR OWN DESTRUCTION.

Pilate intercedes the fifth *time for Jesus' release.—Luke* xxiii. 13—.6.*

13 And Pilate, when-he-had-called-together the chief-priests and the
14 people, said unto them, Ye-have-brought this man unto-me, as *one* that-perverteth
ἀποστρέφοντα the people: and, behold, I, having-examined *him* before you, have-found
15 no fault in this man *touching those things* whereof ye-accuse him: no, nor-yet Herod:
16 for I-sent you to him; and, lo, nothing worthy of-death is done unto-him. I-will-
therefore'-chastise *him*, and-release him.

Pilate intercedes the sixth *time for Jesus' release.*

MATT. xxvii. 15—.8. (Ver. 14, p. 446.)	MARK xv. 6—10. (Ver. 5, *ib.*)	LUKE xxiii. 17—.9.	JOHN.
15 [a] Now at *that* feast the governor was-wont to-release unto-the people [b] a prisoner, whom they-would.	Now at *that* feast he-released unto-them [b] one prisoner, whomsoever they-desired. [c]	[c] (For of-necessity 17 he-must release one unto-them at-the-feast.) [d]	
16 [d] And they-had then a-notable prisoner δέσμιον ἐπίσημον, called Barabbas. [e]	7 And there-was *one* named Barabbas, [e] *which lay* bound with them that-had-made-insurrection-with-him, who had-committed murder in the insurrection.		

SCRIPTURE ILLUSTRATIONS.

gathered the children of Jerusalem, as a hen gathereth her brood under her wings, resulted in the utter destruction of their place and nation, Is. viii. 8; Mt. xxiii. 37, § 85, p. 320; xxiv. 28, § 86, p. 336; Lu. xix. 41—.4, § 82, pp. 264, .5.

Lu. xxiii. 14. *as* one *that perverteth, &c.—see on* ver. 2, p. 445.

found no fault—1 Pe. ii. 15, 'So is the will of God, that with well doing ye may put to silence the ignorance of foolish men:'

15. *no, nor yet Herod*—who had opportunity of knowing the truth respecting Jesus' guilt, if there had been any, ch. ix. 7, § 40, p. 304.

16. *I will therefore chastise, &c.*—Pr. xii. 10, 'The tender mercies of the wicked *are* cruel.'

Mt. xxvii. 15. *was wont to release*—Jno. xviii. 39, p. 442, *supra.*

Mk. xv. 7. *insurrection*—Barabbas was actually guilty of that with which Jesus had been wrongfully charged, Lu. xxiii. 2, p. 445, stirring up sedition—besides which he was a murderer.

NOTES.

is said, 1 Sa. xii. 12, 'The LORD *your God* was *your king*.' Some of those who now cried this, died miserably in rebellion against Cæsar about forty years afterwards. It was a mere pretence; since the Jews always maintained that they owed no allegiance to any earthly monarch, but were subjects of God only. They were so eager to accomplish the destruction of Jesus, that they did not scruple to make such an acknowledgment of Cæsar's sovereignty over them, as was at variance with all their national principles and feelings.—*See on* Mt. xxii. 17, § 84, p. 296.

Lu. xxiii. 14. *Having examined* him, *&c. See on* ver. 4, p. 446.

15. *And, lo, nothing worthy of death is done unto him.* 'The meaning is, "And, lo, nothing suitable to the case of one who deserves death has been done to Jesus by Herod." But the original admits of a different translation, and may mean, "And now it is evident that nothing worthy of death has been done by Jesus." '—*Lonsdale and Hale.*

16. *I will therefore chastise him.* Here Pilate began to give ground, which only encouraged them to press on.

[* παιδεύσας, "having chastised." παιδεύειν properly signifies to educate a child; and then, from the adjunct, to *correct*, either generally, or in some particular manner, expressed or understood. Here punishment by *flagellation* is meant; which, among the Romans, always preceded capital punishment. The *kind* of flagellation varied according to the offence, being sometimes simply flogging with rods; in most cases scourging with the flagella. Here, however, the flagellation meant must be that spoken of by St. Paul, 2 Co. xi. 25, "*Thrice was I beaten with rods*."—*Comp.* Jno. xix. 1, p. 443.'—*Bloomf.*]

Mt. xxvii. 15. *Was wont to release unto the people, &c.* It is impossible to ascertain with any certainty at what time, or by whom, this custom originated. Livy acquaints us that in Rome, on some certain holidays, the prisoners were freed from their chains.

PRACTICAL REFLECTION.

[Lu. xxiii. 13—.6. It argues little for the consistency or probity of the judge, to acknowledge the prisoner innocent, and yet propose to punish him, pretending at the same time to complain of the injustice of his accusers. A ruler altogether weakens his own authority as well as that of the law, who, under the influence of even priestly or popular clamour, perpetrates palpable injustice.]

* 'VII. The chief priests, therefore, as our Lord's accusers, and the rest of the multitude, being again assembled before Pilate sitting *pro tribunali* in his former attitude, and Jesus also being present in public, the language of irony is dropped, and the people are addressed in the serious manner recorded by St. Luke, xxiii. 13—.6, concluding with a proposal to inflict a moderate chastisement on the accused party, such as might seem to be due for aspiring, however innocently, at the name of King, and so let him go; the fact of which proposal, under such circumstances, is substantially confirmed by St. Matthew and by St. Mark; and makes the *second* instance of the kind since the commencement of *this* examination, but the *fifth* which had occurred upon the whole.

MATT. xxvii. 17, 18.	MARK xv. 8—10.	LUKE.
	8 And the multitude crying-aloud began to-desire *him to do* as he-had-ever-done unto-them.[f]	
17 [f]Therefore when-they-were-gathered-together, Pilate said unto-them, Whom will-ye that-I-release unto-you? Barabbas, or Jesus which is-called Christ?[5]	9 But Pilate answered them, saying, Will-ye that-I-release unto-you [5]the King of-the Jews?	
18 For he-knew that for envy they-had-delivered him.	10 For he-knew that the chief-priests had-delivered him for envy.	

*Pilate's wife's message, &c.**

MATT. xxvii. 19, 20.	MARK.	LUKE.	JOHN.
19 [a]When-he-was-set-down on the judgment-seat, his wife sent unto him, saying, *Have* thou nothing *todo with* that just *man:* for I-have-suffered many-things this-day in a-dream because-of him.			

SCRIPTURE ILLUSTRATIONS.

Mt. xxvii. 17. *Barabbas, or Jesus*—Ac. iii. 14, 'Ye denied the Holy One and the Just, and desired a murderer to be granted unto you;'

Christ—The name he had been accused of assuming, Lu. xxiii. 2, p. 445.

Mk. xv. 10. *For he knew, &c.*—He expected that the people would not be so bloodthirsty as their spiritual guides—But the words of the prophet were singularly fulfilled, Is. ix. 16, 'The leaders of this people cause *them* to err;'

envy—Cain envied his brother Abel, because of God's accepting him, Ge. iv. 4, 5—Joseph's 'brethren envied him,' xxxvii. 11—Ps. cvi. 16, 'They envied Moses also in the camp,'—Pr. xxvii. 4, 'Who *is* able to stand before envy?'—Ac. xiii. 45, 'When the Jews saw the multitudes,' come to Paul's preaching, 'they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.'—Ph. i. 15, 'Some indeed preach Christ even of envy and strife;'—Ja. iii. 16, 'Where envying and strife *is*, there *is* confusion and every evil work.'

Mt. xxvii. 19. *dream*—so in a dream God warned Abimelech, Ge. xx. 3—6—and Laban, xxxi. 24, 29—Job xxxiii. 14—7, 'For God speaketh once, yea twice, *yet man* perceiveth it not. 15, In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; 16, then he openeth the ears of men, and sealeth their instruction, 17, that he may withdraw man *from his* purpose, and hide pride from man.'—*And see on* Mt. i. 20, § 2, p. 13.

NOTES.

It is probable that Augustus might commission the governors of Judæa to exercise this custom which came from Rome. It was designed to add to the solemnity of the festival, and to express the respect of the Romans for it. This custom was followed afterwards by some of the christian emperors at Easter.

Mt. xxvii. 17. *Whom will ye that I release?* As Barabbas was a noted criminal, Pilate doubtless concluded that the people would unanimously prefer Jesus to him.

18. *Envy.* φθόνον, *hatred*, or *malice*. Envy of the favour in which Jesus had been held by the people, and which gave Pilate the more reason to expect that the people would demand his release.

19. *Judgment seat.* The Roman custom was, that causes should be heard in the prætorium, or the president's house; but that judgment should be pronounced publicly on a βῆμα, erected in some lofty and conspicuous spot in the vicinity of the prætorium.

[*His wife, &c.* Her name was *Claudia Procula*. Grotius observes that this circumstance marks the time of the event, and affords an incidental proof of the veracity of the evangelist; for it was only in the reign of Tiberius that the wives of governors obtained permission to attend them in the provinces. Perhaps she was afraid that the vengeance of heaven would follow her husband and family if he condemned the innocent. '*That just man.*' The word '*just*' here has the sense of innocent, or not guilty. She might have been satisfied of his innocence from other sources, as well as from the dream. '*I have suffered many things,*' &c. Dreams were occasionally considered as indications of the Divine will. Great reliance was placed on them.]

PRACTICAL REFLECTIONS.

Mt. xxvii. 17. Jesus might have been delivered by Pilate, by Herod, or by the people: yet none consistently interfered for his release from the malicious persecution of the Jewish priesthood.

18 *ver.* Let us avoid fostering in ourselves a spirit of envy, nor let us needlessly provoke it in others. But let no one be surprised should he have to encounter its baneful influence. Even Jesus, who in a most unostentatious manner 'went about doing good' unto all—even Jesus did not escape.

* *See foot-note* (V.), p. 448.

'VIII. Though the proposal was rejected—yet was it renewed *once* and *again*; making together the *third*

MATT. xxvii. 20.	MARK xv. 11.	LUKE xxiii. 18, .9.	JOHN.
20 But the chief-priests and elders persuaded	11 But the chief-priests moved		
επεισαν the multitude that they-should-ask[b]	*ανεσεισαν* the people, [b] that he-should-rather'-release Barabbas unto-them.[e]		
Barabbas,			
[e] and destroy Jesus.[d]			
		[d]And they-cried-out all-at-once 18 *παμπληθει*, saying, Away-with *Αιρε* this *man, and* release unto-us Barabbas: (who for a-certain 19 sedition made in the city, and *for* murder, was cast into prison.)	

Pilate's seventh *and last intercession for Jesus' release.*

MATT. xxvii. 21—.5.	MARK xv. 12—.4.	LUKE xxiii. 20—.3.	JOHN.
21 The governor answered and-	12 And Pilate answered and-	[c] Pilate therefore, 20	
		willing to-release Jesus,	
said unto-them, [b]Whether of the twain will-ye that-I-release unto-you? They said, Barabbas.	said again unto-them,	spake-again'-to-them.[c]	
22 Pilate saith unto-them, What			
	What will-ye then that-I-shall-do		
shall-I-do-then'-with Jesus which is-called Christ?[c]			
[c] *unto him* whom ye-call the-King of-the Jews?			

SCRIPTURE ILLUSTRATIONS.

Mt. xxvii. 20. *persuaded*—*Je.* v. 30, .1, 'A wonderful and horrible thing ... The prophets prophesy falsely, and the priests bear rule by their means; and my people love *to have it so*:'—Ho. vi. 9, 'And as troops of robbers wait for a man, *so* the company of priests murder,' &c.—Mi. iii. 5, 6, 'Thus saith the LORD concerning the prophets that make my people err, ... Therefore night *shall be* unto you, that ye shall not have a vision;'—Mt. xv. 14, § 44, p. 9, 'They be blind leaders of the blind.'

Lu. xxiii. 20. *willing to release Jesus*—Pilate, &c. iii. 13, 'was determined to let *him* go.'—And yet both he and Herod are recognised as being against Christ, iv. 27—They acknowledged his innocence, Lu. xxiii. 13—.5, p. 449, *supra*, and gave him the titles and the forms of royalty, but this as despising his authority, Jno. xix. 1—5, p. 443, *supra*; Lu. xxiii. 11, p. 448, *supra*—and delivering him into the hands of his enemies, whilst making a shew of resistance to the malignity of the chief priests, Mt. xxvii. 24, .5, p. 452, *infra*.

Mt. xxvii. 22. *Christ—see before*, ver. 17, p. 450.

Mk. xv. 12. *whom ye call, &c.*—The Jews appear to have accused Jesus of claiming to be their King—His own view of the kingdom is not so limited, Is. xlv. 22, 'Look unto me, and be ye saved, all the ends of the earth:—25, In the LORD shall all the seed of Israel be justified, and shall glory.'—*See on* Jno. xviii. 33—.7, p. 441, *supra*.

King of the Jews—It does not appear that Jesus called himself the King of the Jews, or that he was so called by his disciples—By Nathanael he had been confessed, Jno. i. 49, § 10, p. 73, 'the Son of God; .... the King of Israel.'—By Peter, Mt. xvi. 15, § 50, p. 37, 'The Christ, the Son of the living God.'—and he speaks of himself as sent 'unto the lost sheep of the house of Israel.' xv. 24, § 45, p. 14—At an early period of his ministry, many of the Jews, even at Jerusalem, 'believed in his name,' but he 'did not commit himself unto them,' knowing 'what was in man,' Jno. ii. 23—.5, § 12, p. 82—And when Nicodemus, one of the rulers, came to him by night, so far from lending himself to any seditious design, in order to become King of the Jews, he gave essentially the same description of his kingdom as he afterwards did to Pilate—*comp.* iii. 3—21, § *ib.*, pp. 83—.7, *with* xviii. 36, .7, p. 441, *supra*.

NOTES.

Mt. xxvii. 20. *Persuaded the multitude, &c.* The exciting of the crowd seems to have taken place while Pilate was receiving the message from his wife.

Ask Barabbas, who had raised an *insurrection* and committed *murder*;

And destroy Jesus, who had, during the space of three years and a half, gone about unwearied, from village to village, *instructing the ignorant, healing the diseased*, and *raising the dead*.

Lu. xxiii. 18. *All at once.* *παμπληθει*, 'the whole multitude together.'

PRACTICAL REFLECTION.—Mt. xxvii. 20. *See margin.*

and *fourth* instances respectively, since the beginning of this trial in public, but the *sixth* and the *seventh* in all: and these are instances recorded by each of the three evangelists, and in terms, especially as concerns the second of them, very much the same.

LET US BE THANKFUL TO GOD THAT WE LIVE IN A LAND WHERE THE MINISTRATION OF THE LAW IS UNINFLUENCED BY POPULAR CLAMOUR, STIRRED INTO MADNESS BY PRIESTLY INTRIGUE.

MATT. xxvii. 23, .4.	MARK xv. 13, .4.	LUKE xxiii. 21—.3.	JOHN.
They-all-say unto-him,	13 And they cried-out again, *d*	But they cried, 21	
'Let-him-be-crucified.	Crucify him.	*d* saying, *e* Crucify *him*, crucify him.	
23 And the governor said, *f*	14 Then Pilate said unto-them,	And he 22 said *f* unto them the-third-time,	
Why, what evil hath-he-done?	Why, what evil hath-he-done?	Why, what evil hath-he-done? I-have-found no cause-of-death in him: I-will-therefore-chastise him, and-let-*him*-go.	
But they cried-out the-more, saying,	5 And they cried-out the-more-exceedingly,	And they were- 23 instant ἐπέκειντο with-loud voices, requiring that-	
Let-him-be-crucified.	Crucify him. *h*	he-might-be-crucified. *g*	
24 *h* When-Pilate-saw that he-could-prevail nothing, but *that* rather a-tumult was-made, he-took water, and-washed *his* hands before the multitude, saying, I-am innocent of the blood of this just-person:			

IN ALL LABOUR THERE IS PROFIT: BUT THE TALK OF THE LIPS TENDETH ONLY TO PENURY.—Prov. xiv. 23.

THE CROWN OF THE WISE IS THEIR RICHES: BUT THE FOOLISHNESS OF FOOLS IS FOLLY.—Prov. xiv. 24.

SCRIPTURE ILLUSTRATIONS.

Lu. xxiii. 22. *what evil, &c.*—so for David did Jonathan plead with Saul his father, and said, 1 Sa. xix. 4, 5, 'Wherefore then wilt thou sin against innocent blood, to slay David without a cause?'—xx. 32, 'Wherefore shall he be slain? what hath he done?'

Mt. xxvii. 24. *washed* his *hands*—If a person were found slain in the land of Israel, the elders of the nearest city were to wash their hands over a heifer, the head of which had been struck off, in a valley that had been neither ploughed nor sown, and they were to say, De. xxi. 7, 8, 'Our hands have not shed this blood, neither have our eyes seen *it*. Be merciful, O LORD, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge. And the blood shall be forgiven them.'—Pilate might have added the words of Job to his miserable subterfuge, ch. ix. 30, .1, 'If I wash myself with snow water, and make my hands never so clean; yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me.'—He that would ascend into the hill of the Lord, and stand in his holy place, must have clean hands, Ps. xxiv. 3, 4—But it is not any ceremonial washing that can answer the demand, Is. i. 16, 'Wash you, make you clean;'—Ps. xxvi. 6, 'I will wash mine hands in innocency: so will I compass thine altar, O LORD:'—Pr. xviii. 5, '*It is* not good to accept the person of the wicked, to overthrow the righteous in judgment.'—Ps. xliii. 1, 'Judge me, O God, and plead my cause against an ungodly nation: O deliver me from the deceitful and unjust man.'

this just, &c.—Is. liii. 11, 'By his knowledge'—which Pilate stopped not to acquire, Jno. xviii. 38, p. 442, *supra*—'shall my righteous servant justify many:'—Je. xxiii. 6, 'THE LORD OUR RIGHTEOUSNESS.'—2 Co. v. 21, 'For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.'—1 Pe. iii. 18, 'For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God,'

NOTES.

Lu. xxiii. 22. *What evil hath he done?* From this, it is evident that Pilate was convinced that there was nothing laid to his charge, for which, consistently with the Roman laws, he could condemn him.

Mt. xxvii. 23. *They cried out the more.* Trying, by the increased violence of their clamour, to make up for their inability to answer the reasonable question of the governor.

24. *A tumult was made.* And he might fear the consequences of it, if he disregarded their request.

He took water, &c. The washing of the hands to be oken (innocence from blood-guiltiness is prescribed, De. xxi. 6—8; and alluded to Ps. xxvi. 6; and Pilate uses it here as intelligible to the Jews.

It was also the custom among the heathens, when they had shed blood, to wash their hands in water to purify themselves. So, also, a judge on passing sentence upon a criminal, usually raised his hands towards heaven, and testified he was guiltless, &c., of the blood of the person condemned.

[The reluctance of Pilate to sentence Christ, considering his merciless character, is signally remarkable; and, still more, his repeated protestations of the innocence of his prisoner, although he had generally made no scruple of confounding the innocent with the guilty. But he was unquestionably influenced by the overruling providence of God, to make the righteousness of his Son appear in the clearest light, by the fullest, the most authentic, and the most public evidence—*1st*, by the testimony even of his judges;—*2ndly*, by the message of Pilate's wife;—*3rdly*, by the testimony of the traitor who hanged himself in despair for betraying the innocent blood;—*4thly*, by the testimony of the Roman centurion and guard at his crucifixion; and lastly, of his fellow-sufferer on the cross. Never was innocence attested like unto his.]

PRACTICAL REFLECTIONS.

Lu. xxiii. 20. It is not enough to be willing to do right: we should be determined at all risks to act justly and consistently.

23 *ver.* Clamour is but a poor substitute for reason and evidence: in having recourse to it, men are eschewing the example of Christ, and following that of his persecutors.

[Mt. xxvii. 24. An expressive act, had Pilate been truly innocent; but his washing was as ineffectual in clearing him of guilt, as is any other outward baptism, apart from the holiness of life, thereby represented.]

IX. The obstinacy of the Jews remaining invincible, Pilate now takes water; and to attest his own innocency in consenting to the death of Jesus out of deference to their importunity, performs before the eyes of the people the symbolical action recorded by St. Matthew alone.

MATT. xxvii. 25.	MARK.	LUKE xxiii. 23.
25 see ye *to it*. Then answered all the people, and said, His blood *be* on us, and on our children.[s]		

[s] And the voices of them and of the chief-priests prevailed κατισχυον

Jesus is scourged, and delivered to the people.

MATT. xxvii. 26.	MARK xv. 15.	LUKE xxiii. 24, .5.	JOHN xix. 16.
	15 [a] And *so* Pilate, willing to-content το ικανον ποιησαι the people, [b]	And Pilate 24 gave-sentence that-it-should-be as-they required.	
26 Then released-he Barabbas unto-them:	released Barabbas unto-them,	And he-released 25 unto-them him that-for sedition and murder was-cast into prison, whom they-had-desired;	(Ver. 15, p 448.) Then delivered- 16 he him
and when-he-had-scourged Jesus, he-delivered *him* to be-crucified.	and delivered Jesus, [c] when-he-had-scourged *him*, [d] to be-crucified.	but he-delivered Jesus [c] to their will. [d]	therefore unto-them [c] to be-crucified.

SCRIPTURE ILLUSTRATIONS.

Mt. xxvii. 25. *His blood* be *on us, &c.*—Nu. xxxv. 33, 'Blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.'—De. xix. 10, 'That innocent blood be not shed in thy land, ... and *so* blood be upon thee.'—Ps. ix. 10, 'They that know thy name will put their trust in thee:'—12, 'When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the humble.'—By their slaying the messengers of peace, even the visits of mercy were to the Jews to be turned into curse, Mt. xxiii. 34, .5, § 85, p. 319. 'Behold, *I* send unto you prophets, ... That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias,' &c.—He. x. 29—31, 'Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? 30, For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. 31, *It is* a fearful thing to fall into the hands of the living God.'

Lu. xxiii. 24. *as they required*—It is to be observed that the death of Jesus had been determined on before his enemies had fixed upon a particular form of accusation. The accusation, 'King of the Jews,' was not once mentioned in his examination before the high priest, but 'Christ, the Son of God,' which to Pilate could not be a very intelligible accusation, except it were understood, that by that title Jesus claimed to rule, as a temporal prince, over the Jews, in opposition to the Roman government—Although this was a false accusation, it was the only feasible one with which they could come before Pilate—But dreading a popular demonstration in favour of Jesus, Mt. xxvi. 4, 5, § 86, p. 356, they wished to dispose of him as speedily and quietly as was consistent with the forms of law, and according to a secret understanding they had wished to have with the governor, Jno. xviii. 30, p. 440, *supra*, and without giving that publicity which ultimately was given to the supposed claims of Jesus as the Christ—Their eagerness to gratify their malevolence, in a manner so characteristic of treacherous Judah, *see* Je. iii. 11, appears to have irritated the Roman governor into a course of conduct the very opposite to that which the Jewish priests had desired—He shewed how utterly he could despise any popular feeling in behalf of one bearing the title of King of the Jews, until, emboldened by his conduct, the priests began to feel they might act less covertly, and guide, rather than stand in awe of, the public clamour, so as to compel Pilate in a manner to change places with them, and from a bold despiser of justice, become a base betrayer of it.

NOTES.

Mt. xxvii. 24. *See ye* to it. Take it upon yourselves, for ye put him to death.

25. *His blood* be *on us, &c.* Among the Greeks and Romans this kind of denunciation or devotement was used by the witnesses. It was therefore appositely expressed before a Roman tribunal. It was as much as to say, if this man be *innocent*, and we put him to death as a *guilty* person, may the punishment due to such a crime be visited upon us, and upon our children after us! What a dreadful imprecation! and how literally fulfilled! The notes on ch. xxiv. § 86, will shew how they fell victims to their own imprecation, being visited with a series of calamities unexampled in the history of the world.

Mk. xv. 15. *Willing to content the, &c.* το ὀχλῳ τὸ ἱκανὸν ποιῆσαι. 'To satisfy the wishes of the people,' or, as Grotius explains it, agreeably to the usage of *satis facere* in Latin writers, 'to remove all causes of complaint on their part.'—*Comp.* Jno. xix. 1, 16, p. 443.

Mt. xxvii. 26. *When he had scourged Jesus.* Among the Romans scourging was always inflicted previously to crucifixion, as appears from several passages in their writings.

The Jews used a whip of three cords, and limited the number of stripes to thirty-nine, 2 Co. xi. 24; but the Romans' most usual way of scourging was with such rods or wands as the lictors carried in a bundle before the chief magistrates; and this scourging was exceedingly cruel, tearing the flesh to the veins and arteries.

Delivered him *to be crucified.* Tacitus, the Roman historian, mentions the death of Christ in very remarkable terms:—'Nero put those who commonly went by the name of Christians to the most exquisite tortures. The author of this name was CHRIST, who was capitally punished in the reign of TIBERIUS, by PONTIUS PILATE the PROCURATOR.'

PRACTICAL REFLECTIONS.

Mt. xxvii. 25. Let us take heed—fearfully has that prayer of the Jews been answered.—*And see margin.*

[Mk. xv. 15. What an unjust judge! '*Willing to content the people!*']

[Let the awful consequences of disregarding justice in the case of 'this one poor man,' the despised Prophet of Nazareth, teach the utter unprofitableness of consulting expediency in preference to the claims of justice and of truth.]

[a] X. This being done, and the sacrifice of Jesus to the will of the people being now resolved upon—as a necessary preliminary to the execution of his sentence, according to the custom of the Roman law—he is

LET US PRAY THAT THE BLOOD OF JESUS WHICH HAS BEEN SO LONG UPON THE JEWS FOR CONDEMNATION, MAY SOON BE FOUND UPON THEM FOR JUSTIFICATION.

SECTION 91.—(G. 100.)—[*Lesson* 95.]—PARTICULARS WHICH TRANSPIRED AFTER JESUS WAS DELIVERED TO BE CRUCIFIED, UNTIL THE TIME OF HIS DEATH. —Matt. xxvii. 27—50. Mark xv. 16—37. Luke xxiii. 26—46. John xix. 16—30.—*See Greswell*, Vol. III. Diss. xlii. pp. 236—40.

INTRODUCTION AND ANALYSIS.

Mt.xxvii.27. Mk.xv.16. The order for crucifixion having been given by Pilate, Jesus is led by the Roman soldiers into their common hall, where they gather unto him the whole band.

— xxvii.28,.9. — xv.17,.8. In mockery they array him in a royal robe, put a crown of thorns on his head, and a reed in his right hand; and bowing the knee before him, they salute him with '*Hail, king of the Jews!*'

— xxvii.30. — xv.19. They spit upon him; and taking the mock sceptre from his hand, they strike him therewith on the head.

— xxvii.31. — xv.20. Having mocked him, they remove the purple robe, put his own raiment on him, and lead him away to execution.

— xxvii.32. — xv.21. Lu.xxiii.26. Jno.xix.16, .7. The soldiers lay hold upon Simon, a Cyrenian, whom they meet coming out of the country, and him they compel to assist Jesus in bearing his cross.

——— ——— — xxiii.27. A multitude follow Jesus, among whom are many women, weeping and compassionating the '*man of sorrows.*'

——— ——— — xxiii.28-31. Jesus turns, and addressing the daughters of Jerusalem, tells them to weep rather for themselves and their children; for the days draw nigh when, because of the misery coming upon their offspring, they will no longer regard barrenness as a curse, but a blessing; when, rather than face the calamity they dread, they will call on the mountains to fall on them. If the things they witness are done to one altogether innocent, what must become of those who, by reason of their sins, are ripe for destruction?

——— ——— — xxiii.32. Two others, malefactors, are led away with Jesus to execution.

— xxvii.33. — xv.22. — xxiii.33. Jno.xix.17. They come to the place of execution, called Golgotha, or Calvary, in the neighbourhood of Jerusalem.

Mt.xxvii.34. Mk.xv.23. Lu.xxiii. — Jno.xix. — They give Jesus wine mingled with gall to drink, but he refuses to be in this way rendered insensible to the torture he is about to undergo.

——— ——— — xxiii.33. — xix.18. They affix Jesus to the cross, placing him between the two malefactors who are crucified with him.

——— ——— — xxiii.34. ——— Jesus prays the Father in behalf of his executioners.

——— ——— — xix.19. Pilate causes the accusation of Jesus to be affixed to the cross. The writing is, 'JESUS OF NAZARETH THE KING OF THE JEWS.'

——— ——— — xix.20. This title is read by many Jews, the place of execution being not far from the city; and the writing being in Hebrew, the language of the country; in Greek, generally understood by Jews from abroad; and in Latin, the language of the governor and other Romans.

——— ——— — xix.21,.2. The chief priests object to the title, 'THIS IS JESUS THE KING OF THE JEWS' (*see* Mt. xxvii. 37); but Pilate refuses to alter the writing.

— xxvii.35. — xv.24. — xxiii.34. — xix.23,.4. Jesus' garments are parted among the soldiers; and for his coat, which is without seam, they cast lots; thus fulfilling the scripture, Ps. xxii. 18.

——— — xv.25. ——— Jesus is crucified at the third hour, or nine o'clock, A.M.

— xxvii.36. ——— The soldiers sit down to watch Jesus.

— xxvii.37. — xv.26. — xxiii.(38.) — xix.(20.) The accusation over his head upon the cross is conspicuous, declaring him to be 'THE KING OF THE JEWS.'

— xxvii.38. — xv.27,.8. — xxiii.(33.) — xix.(18.) Two thieves are crucified with him, on each side one, Jesus being in the midst—fulfilment of Is. liii. 12.

(*For remainder of* INTRODUCTION, &c., *see* p. 462.)

first scourged with rods, and then given up to the insults of the soldiers, assembled together for that purpose. *Compare* with this account of the honours paid in mockery to our Saviour, the description of the affronts put upon Herod Agrippa by the Alexandrian mob, as recorded by Philo Judæus, ii. 522, l. 26, *et seq. Adv. Flaccum.* The scourging took place in public, and was the *second* instance of the infliction of such violence upon our Saviour this morning; but the mockery was confined to the prætorium, where the robe and the crown of thorns, spoken of here by St. Matthew and St. Mark, had been employed, as we learned from St. John, for a like purpose not long before; and would consequently be ready for the same use now. The purple robe, in which Jesus returned from Herod, either had been taken off from him before the address of Pilate recorded under Article VII. [p. 449], or would necessarily be removed from his person previous to the infliction of the scourging: and that putting of such a robe on again, which is here ascribed to the soldiers, might literally have taken place. Upon the detail of these particulars, both as something minutely related by his predecessors, and, as part of the history of our Lord's contumelious treatment in general, because they bore no indefinite resemblance to what had been experienced from the sanhedrim before, St. Luke, with his usual regard to conciseness, is silent.

'XI. The insults of the band being concluded, and Jesus being again clothed in his own raiment, he is finally consigned to the four soldiers who were to accomplish his execution, and led away from the prætorium to be crucified..... (*See* Mt. xxvii. 27—31, &c., p. 455.)

'The demeanour of our Lord, from the time when Pilate ascended the tribunal, assumed a new appearance: for whereas in his examination before Pilate, apart from the people and within the prætorium, his conduct exhibited no marks of reserve and no intentional silence whatever, yet now, on being produced to the multitude, and arraigned *pro tribunali*—saving that one reply to a question of the judge's, and not an accusation by the people, which St. Paul denominates *the good confession*—it does not appear that he so much as opened his lips. The same fact is observable in his deportment before Herod likewise. It was now, consequently, that the language of prophecy, respecting this part of the Messiah's demeanour under his sufferings, the importance of which to its fulfilment we may judge of from the testimony of St. Peter, 1 Ep. ii. 21—3, compared with Is. liii. 7, began to be strictly verified by the event.

'The mission to Herod, and the consequent trial of Jesus before the Tetrarch of Galilee as well as before the Jewish council and the Roman governor, was one of the incidents belonging to this period in particular; and the importance of that fact also to the fulfilment of prophecy may be estimated from the reference made to it, Ac. iv. 27.....

'The supposition of some such proceedings between Jesus and Pilate, as recorded by St. John, anterior to the proceedings in the other evangelists, possesses its use in clearing up or explaining certain things which occur in them. As first; it would not have appeared from their account why the charge, brought against our Lord at the outset of his examination, was the specific charge of stirring up the people, and forbidding to give tribute to Cæsar; and why, ever after, this insinuation should lie at the bottom of any other subsequently advanced. It is seen, however, from St. John, that the other charges—charges more purely of a

FORASMUCH . . . AS THE CHILDREN ARE PARTAKERS OF FLESH AND BLOOD, HE ALSO HIMSELF LIKEWISE TOOK PART OF THE SAME; THAT THROUGH DEATH HE MIGHT DESTROY HIM THAT HAD THE POWER OF DEATH, THAT IS, THE DEVIL.—Heb. ii. 14.

No. 91.—*Jesus is crowned and mocked.*

Matt. xxvii. 27—31. [Ver. 26, p. 453.]	Mark xv. 16—20. [Ver. 15, *ib.*]
27 [a] Then the soldiers of-the governor took Jesus into the common-hall, [b]	And the soldiers led-him'-away into the hall, [b] called Prætorium; [c] 16
[c] and-gathered unto him the whole band *of soldiers*.	and they-call-together the whole band.
28 And they-stripped him, and-put-on him a-scarlet robe.	And they-clothed-him'- with purple, 17
29 And when-they-had-platted a-crown of thorns, they-put *it* upon his head, and a-reed in his right-hand: and they-bowed-the-knee before him, [d] εμπροσθεν,	and platted a-crown of-thorns, and-put-it-about his *head*

SCRIPTURE ILLUSTRATIONS.

Mt. xxvii. 28. *put on him a scarlet robe*—'Clothed him with purple' [Mk. xv. 17]—This appears to have been supplied by Pilate's soldiers, Jno. xix. 2, § 90, p. 443—They put on him a purple or royal robe, in mockery of his being called 'King of the Jews,' Mk. xv. 18.

29. *a crown of thorns*—*see also* Jno. xix. 2, § 90, p. 443.

a reed in his right hand—in mockery of the sceptre, whereby kings indicated their will, as Ahasuerus to Esther, v. 2—It was predicted, Nu. xxiv. 17, 'a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.'—The sceptre of Christ is yet to prove 'a rod of iron,' Ps. ii. 9; Rev. xix. 15—A rod of strength out of Zion, with which he is to rule in the midst of his enemies, Ps. cx. 2.

bowed the knee—The homage which was thus given to the Saviour in mockery, will yet be given to him in truth, Ge. xlix. 8, 'Thy father's children shall bow down before thee.'—Ps. lxxii. 11, 'Yea, all kings shall fall down before him: all nations shall serve him.'—Is. xlv. 23, 'I have sworn by myself, the word is gone out of my mouth *in* righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.'—Ph. ii. 10, 'That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;'—*see* this universal homage paid to the Redeemer, Rev. v. 8—14, 'And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. 9, And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; 10, And hast made us unto our God kings and priests: and we shall reign on the earth. 11, And I beheld, and I heard the voice of many angels round about the throne and the beasts

NOTES.

Mt. xxvii. 27. *The common hall.* 'According to the original, the "prætorium," as Mk. xv. 16, from which passage we gather, that the place called the prætorium was a public hall in the Roman governor's house.—*See* the same word translated "*the judgment hall*," Jno. xviii. 28, 33; xix. 9, § 90, pp. 440, ..1, ..4.'—*Lonsdale and Hale.*

Unto him. Rather, 'against him.'

The whole band. Or, cohort. This was a body of foot, commanded by the governor, appointed to prevent disorders and tumults, especially on solemn occasions.

28. *They stripped him.* 'Possibly of the mantle in which he had been sent back by Herod.'—*Alford.*

[*A scarlet robe.* χλαμυδα κοκκινην. Rather, a kind of purple robe, which is esteemed the regal colour. Dr. Macknight affirms that *scarlet* was named *purple* by the ancients, and that they designated all colours by that name which had any mixture of red in them. St. Mark, xv. 17, and St. John, xix. 2, speak of Jesus being clad in a *purple* robe; a variety of expression which is found in other ancient authors when describing the same colours.]

29. *Had platted.* The word *platted* here means *woven together*, or having made a *wreath*.

'Hasselquist, a Swedish naturalist, supposes a very common plant, *naba*, or *nabka* of the Arabs, with many small and sharp spines; soft, round, and pliant branches; leaves much resembling ivy, of a very deep green, as if in designed mockery of a victor's wreath.'—*Alford.*

Upon his head. In the form of a garland or diadem. The whole head was not covered, but it was placed in a circle round the temples.

And a reed in his right hand. A *reed* is a straight, slender herb growing in marshy places, and abundant on the banks of the Jordan. It was often used for the purpose of making *staves* for walking. Kings commonly carried a *sceptre*, made of ivory or gold, as a sign of their office or rank, Est. iv. 11; viii. 4. This *reed* or *staff* they put in his hand, in imitation of a *sceptre*, to deride also his pretensions of kingship.

Bowed the knee. The phrase signifies 'to place the knees (*i.e.*, on the ground).' The sense is, 'on bended knees.'

PRACTICAL REFLECTIONS.

[Mt. xxvii. 27. Jesus, who, at the instigation of the Jewish priesthood, was given over to be the sport of the Roman soldiers, was the Holy and the Just One: who reckons as done to himself, that which is done to the meanest of his followers. Let us take heed how we regard the victims of priestly intolerance. With the case of Jesus before their eyes, it is no wonder that the sympathy of British Christians should be with the oppressed, however despised, rather than with their persecutors, whatever their political power or ecclesiastical authority.]

28, 29 *ver. See margin.*

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legal character—on which his enemies denounced him at first, having been urged and failed, the course of proceedings had of necessity conducted to this. *Secondly*, it would not have appeared why Pilate, without any examination, properly so called, of the prisoner, should so soon have expressed himself satisfied of his innocence. It is seen, however, from St. John, that he was convinced of it, or predisposed to acquiesce in such a belief, already. In like manner it would not have appeared how he came to know, or to conclude, that our Lord's accusers had delivered him up *through envy*: but St. John shews that he had seen reason enough to suspect that. Nor would it have appeared why all at once, and without any previous statement of his motives for desiring it, he should have been so anxious to release Jesus instead of Barabbas; nor, subsequently, why he should have been so reluctant to consent to his death at last. But it must appear from St. John that this was no new alternative; and that his conviction of the innocence of Jesus, even before he began to try him officially, was so strong as not to be easily overcome by any considerations whatever.'—*Greswell*, Vol. III. Diss. xlii. pp. 233—.40.

MATT. xxvii. 30, .1.	MARK xv. 18—20.
	d and began to-salute him,* 18
* and-mocked him, saying, Hail, King of-the Jews! *f*	Hail, King of-the Jews!
30 And they-spit upon him, and-took the reed, and smote him on the head.	*f* And they-smote him *on*-the head with- 19 a-reed, and did-spit-upon him, and bowing *their* knees worshipped him.
31 And after-that they-had-mocked him, they-took-the robe-off-from him, and put-his-own raiment-on him, and led-him-away to crucify *him*.	And when they-had-mocked him, 20 they-took-off-the purple-from him, and put-his-own clothes-on him, and led-him-out to crucify him.

*Jesus bears his cross to crucifixion.**

MATT. xxvii. 32.	MARK xv. 21.	LUKE xxiii. 26. (Ver. 25, § 90, p. 453.)	JOHN xix. 16. (*See ibid.*)
			And they-took Jesus, and led-*him*-away.
32 And as-they-came-out, they-found a-man of-	21 And † they-compel	*a* And as they- 26 led-him-away, they-laid-hold-upon	(Ver. 17, p. 458.)
Cyrene, Simon by-name:	one Simon a-Cyrenian,	one Simon, a-Cyrenian, *b*	

SCRIPTURE ILLUSTRATIONS.

and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; 12, saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. 13, And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever. 14, And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.'

Mt. xxvii. 29. *Hail, King of the Jews!*—Jno. xix. 3, § 90, p. 448—and yet this is He of whom Jacob spake, Ge. xlix. 8, 'Judah, thou *art he* whom thy brethren shall praise:'—and of whom David wrote, Ps. lxxii. 15, 'Prayer also shall be made for him continually; *and* daily shall he be praised.'—19, 'And blessed *be* his glorious name for ever; and let the whole earth be filled *with* his glory; Amen, and Amen.'

Mk. xv. 19. *smote him on the head*—Yet this is He with regard to whom the word shall be found fulfilled, Ps. cx. 6, 'He shall judge among the heathen, he shall fill *the places* with the dead bodies; he shall wound the heads over many countries.'—Hab. iii. 13, 'Thou woundedst the head out of the house of the wicked,'—Je. xxx. 23, 'The whirlwind of the LORD goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked.'

and did spit, &c.—Jesus could say, Is. l. 6, 'I hid not my face from shame and spitting.'—Heb. xii. 2, 'Who for the joy that was set before him endured the cross, despising the shame,' &c.—He foretold the shame he was thus to suffer from the Gentiles, Mk. x. 33, § 77, p. 236—He had previously been exposed to it from the Jews, Mt. xxvi. 67, [Mk. xiv. 65,] § 89, p. 430.

20. *mocked*—The criminal folly of which the soldiers were here guilty is peculiar neither to them nor to the Jews—Pr. xvii. 5, 'Whoso mocketh the poor reproacheth his Maker:'—xxx. 17, 'The eye *that* mocketh at *his* father, and despiseth to obey *his* mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.'

out, &c.—Naboth, falsely accused of blasphemy, they carried out 'forth out of the city, and stoned,' 1 Ki. xxi. 13—so did the Jews with Stephen, Ac. vii. 58—The sin offering was burnt 'without the camp,' Le. iv. 11, .2, 21; ix. 11; xvi. 27; He. xiii. 11—4—ver. 12, .3, 'Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach.'

21. *Cyrenian—comp.* Ac. ii. 10; vi. 9—The compulsion here used upon this inhabitant of Africa, seems

NOTES.

Mt. xxvii. 29. *Hail, King of the Jews!* The term *hail* was a common mode of salutation to a king, or even to a friend. It implies commonly the highest respect for office, as well as for the person, and is an invocation of blessings on the person. Here it was used to carry on what they thought to be the *farce* of his being a king.

30. *And they spit upon him.* This was a token of the deepest contempt and insult.

Mk. xv. 19. *Worshipped him.* Mocked him with the *appearance* of homage. The word *worship* here denotes the honour done to princes and kings.

Mt. xxvii. 32. *Came out.* 'Out of the city; for, as in the wilderness offenders were executed without the camp, so at Jerusalem without the walls of the city. There was a typical allusion in this.—*See* He. xiii. 11—3.'—*R. Watson.*

A man of Cyrene. Cyrene was a city of that part of Africa called Libya, on the Mediterranean sea;

PRACTICAL REFLECTIONS.

Mk. xv. 18, .9. Let us not renew the mockery of Jesus, by pretending to worship him with the lip and the knee, while the heart has no appreciation of his worth, and the hand is wickedly employed in smiting him in his poor and despised followers upon earth.

[19 *ver.* Let him who, by Christ Jesus, aspires to glory, honour, and immortality, be unmoved though he should meet with contempt and mockery from man. So was it with the Son of God himself; but he is not the less acknowledged of God, nor is he now the less glorified of men.]

Mt. xxvii. 31. *See margin.*

* 'The setting out of Jesus from the prætorium (is) a fact specified by all the evangelists; and along with Jesus of two others, malefactors and λῃσταί—a fact which, though implicitly recognised by all, is mentioned in this, which is its proper place, solely by St. Luke, xxiii. 39 (p. 458). These men . . . . were probably companions or accomplices of Barabbas, whom St. John also calls a λῃστής. . . . . With regard to the number of soldiers by whom this procession would be escorted, as there were four appointed for the execution of Jesus in particular, there might be as many more for each of the two others; or twelve in all, under the command of the same centurion.'—*Greswell*, Vol. III. Dies. xiii. p. 240.

† 'The object of this detention was certainly not to relieve our Lord from his cross altogether—to carry which was, under all circumstances, a preliminary part of the punishment of persons condemned to be crucified—but to divide the burthen of it with him: for St. John is express that part of it, at least, was carried by our Lord himself; and the other evangelists, especially St. Luke, are equally so that part of it was laid upon Simon. . . . .'—*Ibid.*, p. 241.—*And see* NOTE, Mt. xxvii. 32, next page.

MATT. xxvii. 32.	MARK xv. 21.	LUKE xxiii. 26.	JOHN.
	[b] who-passed-by, coming out-of the-country, the father of- Alexander and Rufus,[c]	coming out-of the country,	
[c] him they-compelled [d] to bear his cross. (Ver. 33, p. 458.)	to bear his cross. (Ver. 22, p. *ib.*)	[d] and on-him they-laid the cross, that-he-might-bear *it* after Jesus.	

Jesus turns round to the women who bewail him.—Luke xxiii. 27—31.*

27 And there-followed him a-great company of people, and of-women, which also bewailed
28 and lamented him. But Jesus turning unto them said, Daughters of-Jerusalem, weep
29 not for me, but weep for yourselves, and for your children. For, behold, the-days are-coming, in the-which they-shall-say, Blessed *are* the barren, and the-wombs that never

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to have been turned into blessing unto his children and neighbours, by its bringing him into acquaintance with Jesus, the truth respecting whom he may thus have learned, and thence communicated unto them—Men of Cyrene are mentioned among the first preachers of the gospel to the Grecians, Ac. xi. 20—Mention is made, xiii. 1, of 'Lucius of Cyrene,'

Mk. xv. 21. *Alexander and Rufus*—The familiarity with which these children of the Cyrenian are mentioned by Mark, who, it is said, wrote his gospel for the Christians at Rome, would seem to intimate that they were well known to the believers there; and if the acquaintance of the disciples with the family of Simon began with the circumstance of his being compelled to bear the cross after Jesus, then it is likely that they would also become well known to the apostles; and as much as this is intimated in Paul's Epistle to the Romans, xvi. 7, 13, with regard to Andronicus and Rufus, the remarkable expression is used, 'chosen in the Lord,'—Both appear to have been nearly related to the apostle, or at least to have become very dear to him: the 'Junia' mentioned along with the former, ver. 7, was probably of the same family, and the mother is mentioned along with Rufus, ver. 13—It would appear that salvation had early come to the whole household.

Lu. xxiii. 28. *weep for yourselves, &c.—see* the evil case of Jerusalem, when the Lord would bring upon it his long-threatened four sore judgments, Eze. xiv. 12—21, 'The word of the LORD came again to me, saying, 13, Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it: 14, though these three men, Noah, Daniel, and Job, were in it, they should deliver *but* their own souls by their righteousness, saith the Lord GOD. 15, If I cause noisome beasts to pass through the land, and they spoil it, so that it be desolate, that no man may pass through because of the beasts: 16, *though* these three men *were* in it, *as* I live, saith the Lord GOD, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate. 17, Or *if* I bring a sword upon that land, and say, Sword, go through the land; so that I cut off man and beast from it: 18, though these three men *were* in it, *as* I live, saith the Lord GOD, they shall deliver neither sons nor daughters, but they only shall be delivered themselves. 19, Or *if* I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast: 20, though Noah, Daniel, and Job, *were* in it, *as* I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall *but* deliver their own souls by their righteousness. 21, For thus saith the Lord GOD; How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?'

29. *the days are coming—see* ch. xix. 43, § 82, p. 264—They had been predicted by Moses, De. xxviii. 33—7, 'The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat

NOTES.

where, as we learn from Josephus, great numbers of Jews were settled. This man was therefore probably a Jew, who had come up from Cyrene to keep the passover.

Mt. xxvii. 32. *Him they compelled to bear his cross.* 'Pressed him into their service that he might bear.' John says, xix. 17, that Jesus went forth *bearing his cross.* Luke says, xxiii. 26, that '*they laid the cross*' on Simon, '*that he might bear* it *after Jesus.*' There is no contradiction in these accounts. It was laid at first on Jesus, and he went forth, as John says, bearing it. Weak, however, and exhausted by suffering and watchfulness, he probably sunk under the heavy burden, and they laid hold of Simon that he might bear *one end* of the cross, as Luke says, *after Jesus.*

The assistance of some one to bear the cross after Jesus would be the more necessary if the place of crucifixion was upon a height outside the city, and not upon a comparatively level place within, as is the locality now pointed out, and to which they give the name of the Holy Sepulchre.

Lu. xxiii. 26. *After Jesus.* 'The original does not mean that Simon bore the cross after Jesus had ceased to bear it, but only that he bore it *behind*, or following Jesus.'—*Lonsdale.*

27. *There followed him . . . . of women, &c.* These were not the women who had followed him from Galilee, but the ordinary crowd collected in the streets on such occasions, and consisting, as is usually the case (and especially at an execution), principally of women.

28. *Weep for yourselves, &c.* This refers to the calamities that were about to come upon them in the desolation of their city by the Romans. Those who were now young wives would not be more than sixty, when, A.D. 70, the city was taken.

29. *Days . . . in the which they, &c.* On this saying, *comp.* Ho. ix., especially ver. 12—6.—*See* SCR. ILLUS.

PRACTICAL REFLECTIONS.

Mk. xv. 21. This was doubtless one of the greatest aggravations of the sufferings of Jesus, that another should be compelled to suffer on his account: yet it may have led to Simon's acquaintance with the Saviour, and have introduced salvation to his house. The greatest cross that comes in our way can be rendered conducive to our obtaining the crown of glory.

Lu. xxiii. 27, 8. It matters little how much we grieve over the sufferings of Christ, unless they bring tears of repentance on account of our own sins, and excite us to anxious concern that posterity may escape the awful condemnation of those who reject the Saviour.

[29 *ver.* Such is the awful nature of sin, that it turns even the blessing of God into a curse. That people are far from being in a righteous and happy condition, among whom a childless state is to be preferred.]

* 'This pause, which no doubt was involuntary on the part of the soldiers, must have been produced by the same kind of awe which influenced the hand in the garden.'—*Ibid.*, p. 242.

LET US . . . FEAR, LEST, A PROMISE BEING LEFT US OF ENTERING INTO HIS REST, ANY . . . SHOULD SEEM TO COME SHORT OF IT.—Heb. iv. 1.
BURELY GOODNESS AND MERCY SHALL FOLLOW ME ALL THE DAYS OF MY LIFE: AND I WILL DWELL IN THE HOUSE OF THE LORD FOR EVER.—Ps. xxiii. 6.

LUKE xxiii. 30, .1.

30 bare, and the-paps which never gave-suck. Then shall-they-begin to-say to-the moun-
31 tains, Fall on us; and to-the hills, Cover us. For if they-do these-things in a green tree, what shall-be-done in the dry?

Of two thieves.—Luke xxiii. 32.

32 And there-were-also two others, malefactors, led with him to-be-put-to-death.

Vinegar and gall offered, at Golgotha.

MATT. xxvii. 33, 4. (Ver. 32, p. 457.)	MARK xv. 22, .3. (Ver. 21, *ib.*)	LUKE xxiii. 33.	JOHN xix. 17. (Ver. 16, p. 456.)
33 [b]And when-they-were-come unto a-place called Golgotha,[c]	22 And they-bring him unto the-place Golgotha,	And when they-33 were-come to the place, [c]which is-called Calvary,[d]	[c]And he-bearing 17 his cross went-forth [b] into a place called *the place* of-a-skull,

SCRIPTURE ILLUSTRATIONS.

up; and thou shalt be only oppressed and crushed alway: 34, so that thou shalt be mad for the sight of thine eyes which thou shalt see. 35, The LORD shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head. 36, The LORD shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone. 37, And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the LORD shall lead thee.'—Ephraim had already experienced the truth of the prophetic threatening, Ho. ix. 12, 'Though they bring up their children, yet will I bereave them, *that there shall* not be a man *left*: yea, woe also to them when I depart from them!'—17, 'My God will cast them away, because they did not hearken unto him: and they shall be wanderers among the nations.'—*See also* as to Samaria, the capital of Israel, xiii. 16, 'Samaria shall become desolate; for she hath rebelled against her God: they shall fall by the sword: their infants shall be dashed in pieces, and their women with child shall be ripped up.'—And the like judgment was to be accomplished upon the Jews and Jerusalem, Je. vii. 15, .6, 'I will cast you out of my sight, as I have cast out all your brethren, *even* the whole seed of Ephraim. Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee.'

Lu. xxiii. 30. *Fall on us*—The same had been predicted of the other house of Israel, Ho. x. 8, 'The high places also of Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars; and they shall say to the mountains, Cover us; and to the hills, Fall on us.'—Similar language is used with regard to the day when the Lord ariseth to shake terribly the earth, Is. ii. 19, 'And they shall go into the holes,' &c.—*See* the great day of the wrath, &c., Rev. vi. 16.

31. *what shall be done in the dry?*—Pr. xi. 31, 'Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner.'—Is. xxx. 33, 'For Tophet *is* ordained of old; yea, for the king it is prepared; he hath made *it* deep *and* large: the pile thereof *is* fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it.' —*See again* the judgment of Tophet, Je. xix. 6—13, 'Therefore, behold, the days come, saith the LORD, that this place shall no more be called Tophet, nor The valley of the son of Hinnom, but The valley of slaughter. 7, And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives: and their carcases will I give to be meat for the fowls of the heaven, and for the beasts of the earth. 8, And I will make this city desolate, and an hissing; every one that passeth thereby shall be astonished and hiss because of all the plagues thereof. 9, And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them. 10, Then shalt thou break the bottle in the sight of the men that go with thee, 11, and shalt say unto them, Thus saith the LORD of hosts; Even so will I break this people and this city, as *one* breaketh a potter's vessel, that cannot be made whole again: and they shall bury *them* in Tophet, till *there be* no place to bury. 12, Thus will I do unto this place, saith the LORD, and to the inhabitants thereof, and *even* make this city as Tophet: 13, and the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet, because of all the houses upon whose roofs they have burned incense unto all the host of heaven, and have poured out drink offerings unto other gods.' —*See* Eze. xx. 47, .8.—This the Lord had threatened of old, De. xxxii. 22, 'For a fire is kindled in mine anger, and shall burn unto the lowest hell,' &c.— The wasteful men that ruled the people in Jerusalem, Is. xxviii. 14, had disregarded the warning, ver. 15—21 —ver. 22, 'Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord GOD of hosts a consumption, even determined upon the whole earth.'—*See* Jno. xv. 6, *margin*.

Mt. xxvii. 33. *Golgotha*—Supposed to be a word from the same root as *Galilee*, and the first part of

NOTES.

Lu. xxiii. 30. *Then shall they begin, &c.* 'This is a strong figurative description of a people in such extremity of terror and despair, as to desire to be buried alive under their own mountains and hills, rather than meet the wrath of an offended God. This was partially and primarily accomplished when multitudes of the Jews towards the end of the siege sought to escape death by hiding themselves in the subterranean passages and sewers under the city.'—*Alford*.

31. *If they do these things in a green tree, &c.* 'The Hebrews were accustomed to figuratively call the righteous *green trees*, and the wicked *dry* ones; as if to intimate that the righteous are undeserving of punishment, as a green tree is unfit for burning.—*See* Abp. Newcome.—*Comp.* 1 Pe. iv. 18.'—*Bloomf.*

[32. *Two other, malefactors, &c.* 'Τρεῖς δὲ κακοῦργοι should be rendered "*two others, malefactors.*"'—*A. C.* 'The best translation is, "*two others, malefactors.*"'—*Alford.* 'As St. Luke only records our Lord's declaration that the prophecy in Is. liii. 12, which had foretold that the Messiah should be "*numbered with the transgressors*," ch. xxii. 37, § 87, p. 377, was on the point of being fulfilled in him, so the same evangelist alone has informed us that it was fulfilled, not only by his being crucified between two malefactors, *see* Mk. xv. 27, p. 462, but also by their being "*led with him*" to the place of crucifixion. That these malefactors were robbers, we learn from Mt. xxvii. 38, [Mk. xv. 27,] p. ib.'—*Lonsdale.*]

Mt. xxvii. 33. *A place called Golgotha, &c.* It is

PRACTICAL REFLECTIONS.

Lu. xxiii. 30. Let us seek shelter in the Rock of ages cleft for us; so need we never be left to the fearful alternative of the rejectors of Christ, that of calling to the mountains to fall on us.

31 *ver.* If God spared not his own Son, the spotless Lamb of God, when our sins were found upon him, how can sinners hope to escape? It is only as being found in Him.

IF A MAN ABIDE NOT IN ME, HE IS CAST FORTH AS A BRANCH, AND IS WITHERED; AND MEN GATHER THEM, AND CAST THEM INTO THE FIRE, AND THEY ARE BURNED.—John xv. 6.

MATT. xxvii. 34.	MARK xv. 23.	LUKE.	JOHN xix. 17.
that is to-say, a place of-a-skull,	[d] which is, being-interpreted, The-place of-a-skull.		which is-called in-the-Hebrew Golgotha:
34 they-gave him vinegar to-drink mingled with gall: [e] and when-he-had-tasted *thereof*, he-would not drink.* (Ver. 35, p. 461.)	23 And they-gave him to-drink wine mingled-with-myrrh: [e] but he received *it* not. (Ver. 24, *ib.*)		

Jesus is nailed to the cross.

LUKE xxiii. 33.	JOHN xix. 18.
[a] there they-crucified him, and the [b] [c] malefactors, [d]	where they-crucified him, and [b] two [c] other [d] with him, [e]
[e] one on-the-right-hand, and the-other on the-left.	[f] on-either-side one εντευθεν και εντευθεν, [f] and Jesus in-the-midst.

Jesus' prayer.—Luke xxiii. 34.

34 Then said Jesus, Father, forgive them; for they-know not what they-do.—(*See* p. 461.)

SCRIPTURE ILLUSTRATIONS.

Gilead, 'round heap of witness,' and *Gilgal*, so called from being the place where the Lord rolled away the reproach of Egypt from off the Israelites, Jos. v. 9, when the great circumcising of Israel took place, ver. 2—8—Col. ii. 10, .1, 'And ye are complete in him, which is the head of all principality and power: in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:'

Mt. xxvii. 34. *vinegar . . . gall*—Ps. lxix. 21, 'They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.'—*See again*, Mt. xxvii. 48, p. 467, *infra*.

Lu. xxiii. 33. *crucified*—Ac. iv. 10, 'Whom ye crucified,' &c.—v. 30, 'Whom ye slew and hanged on a tree.'—An accursed death, De. xxi. 23—Gal. vi. 14, 'But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.'—To this depth of humiliation Jesus, Ph. ii. 8, 'humbled himself, and became obedient unto death, even the death of the cross.'—Col. i. 20, 'Made peace through the blood of his cross.'—1 Pe. ii. 24, 'Who his own self bare our sins in his own body on the tree,'

34. *forgive them*—Thus Jesus exemplified his own precept, Mt. v. 44—*see margin*—so afterwards the first martyr, Ac. vii. 60—so the apostles exhorted, Rom. xii. 14—*see margin*—1 Pe. iii. 9, 'Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.'

know not what they do—The Roman soldiers conducted the crucifixion, Mt. xxvii. 27, p. 455, *supra*—*see* ver. 54, § 92, p. 471—Ac. iii. 17, 'I wot that through

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uncertain on what account this place was so called. In Lu. xxiii. 33, it is called 'Calvary,' a word of the same meaning with that here translated '*skull*.' That this place '*was nigh to the city*,' we learn from Jno. xix. 20, p. 460.

[Mt. xxvii. 34. *They gave him vinegar . . . mingled with gall.* The vinegar was a sour kind of light wine, and the usual beverage of the Roman soldiers. The word *gall* is used to denote anything bitter. The offering of it appears to be a fulfilment of Ps. lxix. 21. We may observe here how Matthew often adopts in his narrative the very words of prophecy, where one or more of the other evangelists give the matter of fact detail.]

Lu. xxiii. 33. *There they crucified him.* To 'crucify,' means to put to death on a cross. The manner of the crucifixion was as follows:—After the criminal had carried the cross to the place of execution, a hole was dug in the earth to receive the foot of it. The cross was laid on the ground; the person condemned to suffer was stripped, and was distended on it, and the soldiers fastened the hands and feet. After they had fixed the nails deeply in the wood, they elevated the cross with the agonizing sufferer on it; and in order to fix it more firmly in the earth, they let it fall violently into the hole which they had dug to receive it. This sudden fall must have given to the person that was nailed to it a most violent and convulsive shock, so as greatly to increase his sufferings. The crucified person was then suffered to hang commonly till pain, exhaustion, thirst, and hunger ended his life. The punishment was deemed the most disgraceful and ignominious that was practised among the Romans. It was the way in which slaves, robbers, and the most notorious and abandoned wretches were commonly put to death. As it was the most ignominious punishment known, so it was the most painful. The position of the arms and body was unnatural, the arms being extended back, and almost immoveable. The least motion gave violent pain. The nails being driven through the parts of the hands and feet which abound with nerves and tendons, created most exquisite anguish. The exposure of so many wounds to the air brought on a violent inflammation, which greatly increased the poignancy of the suffering. The free circulation of the blood was prevented. The consequence was intense pressure in the blood vessels, which was the source of inexpressible misery. The pain gradually increased. There was no relaxation and no rest. The sufferer was commonly able to endure it till the third, and sometimes even to the seventh day.

34. *Father, forgive them.* This also fulfilled the same prophecy, Is. liii. 12. He '*made intercession for*

PRACTICAL REFLECTIONS.

Mt. xxvii. 33, .4. Let us patiently endure all that our heavenly Father may appoint.

Lu. xxiii. 33. Let us not regard as alike guilty all those whom the world casts out as evil.

* 'While the preparations were making to erect the cross, the offer of the wine mixed with myrrh, which St. Matthew expresses by vinegar and gall (the former capable of being literally understood, because it may denote the ordinary beverage of the Roman soldiers, who, having to keep watch about the crosses for the rest of the day, must have brought their provisions with them; the latter a general description for something bitter), may have taken place: Ps. lxix. 21. If this potion was intended to produce a stupifying effect, and so to deaden the sensibility of pain, it might be no uncommon thing under such circumstances; or at least in the present instance it might be the act of some compassionate by-stander, whether one of the soldiers or not. To accomplish prophecy, which had specified this circumstance in particular, our Lord, as St. Matthew informs us, *tasted* of it; but that he might not diminish or alleviate by artificial means the entire burthen of his sufferings, as both St. Matthew and St. Mark apprise us, he would not drink of it.'—*Ibid.*, p. 244.

I SAY UNTO YOU, LOVE YOUR ENEMIES, BLESS THEM THAT CURSE YOU, DO GOOD TO THEM THAT HATE YOU, AND PRAY FOR THEM WHICH DESPITEFULLY USE YOU, AND PERSECUTE YOU;—Matt. v. 44.

His superscription.—John xix. 19—22.*

19 And Pilate wrote a-title, and put *it* on the cross. And the-writing was, JESUS OF-
20 NAZARETH THE KING OF-THE JEWS. This title then read many of-the Jews: for
the place where Jesus was-crucified was nigh-to the city: and it-was written in-Hebrew,
21 *and* Greek, *and* Latin. Then said the chief-priests of-the Jews to Pilate, Write not, The

SCRIPTURE ILLUSTRATIONS.

ignorance ye did *it*, as *did* also your rulers' (the Romans).—1 Co. ii. 8, 'Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory.'—Paul, who had been a bitter persecutor, obtained mercy, because he did it ignorantly in unbelief, 1 Ti. i. 13.

Jno. xix. 19. *the writing*—Col. ii. 14, 'Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;'

Jesus—The Lord the Saviour, Is. xlv. 21, .2, 'A just God and a Saviour; . . . . Look unto me, and be ye saved, all the ends of the earth: for I *am* God, and *there is* none else.'

of Nazareth—A name of reproach, 'separated'—Jesus was, Re. xxii. 16, 'holy, harmless, undefiled, separate from sinners.'—The word may also mean a branch or slip out off for planting—And this is he of whom it was written, Eze. xvii. 22, .3, 'Thus saith the Lord GOD; I will also take of the highest branch of the high cedar, and will set *it;* I will crop off from the top of his young twigs a tender one, and will plant *it* upon an high mountain and eminent: in the mountain of the height of Israel will I plant it:'—*see* the transfiguration, Mt. xvii. 1—8, § 51, pp. 51—6.

the King of the Jews—Jesus is the King of 'a royal priesthood, an holy nation,' 1 Pe. ii. 9, by whom he shall be praised, as having washed them from their 'sins in his own blood,' Rev. i. 5, 6—He is Jesus (the Saviour) 'of Nazareth,' the branch separated from his brethren, Ge. xlix. 26, whom Ephraim was at length to hear say, Ho. xiv. 8, 'From me is thy fruit found.'—And with those who are Jews in truth, Rom. ii. 29, 'whose praise is not of men, but of God,' are to be made one in Christ, Eph. ii. 14—6, 'For he is our peace, ... 15, having abolished in his flesh the enmity, ... 16, that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:'

20. *Hebrew, . . . Greek, . . . Latin*—The languages through which the word came, to the people unto whom more especially it was sent, 'the lost sheep of the house of Israel,'—Je. xxxi. 3, 'The LORD hath appeared of old unto me, *saying*, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.'—10, 'Hear the word of the LORD, O ye nations, and declare *it* in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd *doth* his flock.'

NOTES.

the transgressors.' This was a prayer for both Jews and Romans: the Jews ignorantly condemned him as a blasphemer, and the Romans ridiculed his pretensions to be a king.

['Our Lord passed most of the time on the cross in silence: yet seven sentences which he spoke thereon are recorded by the four evangelists, though no one evangelist has recorded them all. Hence it appears, that the four gospels are, as it were, four parts, which, joined together, make one symphony; sometimes one of these only, sometimes two or three, sometimes all sound together. *Father*—so he speaks both in the beginning and at the end of his sufferings on the cross: *forgive them*—how striking is this passage! While they are actually nailing him to the cross, he seems to feel the injury they did to their own souls, more than the wounds they gave him; and as it were to forget his own anguish out of a concern for their salvation.]

'And how eminently was his prayer heard! It procured forgiveness for all that were penitent, and a suspension of vengeance even for the impenitent.' —*Wesley.*

[Lu. xxiii. 34. *Forgive them.* 'That is, the soldiers, whose work it had been to crucify him. The πατερ, points directly at this . . . . for they were sinners even as others, and their obedient and formal performance of their duty was not without a sinful pleasure in doing it. . . . But not only to them, but to them as representatives of the sin of the world, does this prayer apply. The nominative to πατερ, is ὁ ἄνθρωπος—*mankind*, the Jewish nation, as the next moving agent in his death—but all of us, inasmuch as for our sins he was bruised.'—*Alford.*]

They know not what they do. It was done 'through *ignorance*,' Ac. iii. 17. Paul says, that '*had they known* it, *they would not have crucified the Lord of glory*,' 1 Co. ii. 8. Ignorance does not excuse altogether a crime if the ignorance be wilful, but it diminishes its guilt. They *had* evidence, they *might* have learned his character, and *might* have known what they were doing. And thus they *might* be held answerable for all this.

[Jno. xix. 19. *A title.* 'Τίτλος answers to the Latin *titulus*, a diminutive from *titus*, derived from τίνω, and that from Τιω, which signifies primarily *to hold up* or *out*. Thus τίτλος meant simply a board fastened to anything, to hold out, i. e., notify something connected with it. Here it denotes that board (painted white, with an inscription in black letters) which was fixed up publicly to indicate the cause of any one's condemnation. The custom of affixing these τίτλοι to every malefactor about to be executed, is an oriental one of the most remote antiquity, and still retained in the East, especially in Turkey, where the τίτλος is called *Yafta*, a writing.'—*Bloomf.*]

20. *In Hebrew, and Greek, and Latin.* We learn from *Josephus* that it was usual about this period to set up public notices in different languages. This made it legible by all; they all understood one or other of these languages; and the Jews carefully brought up their children to read.

PRACTICAL REFLECTIONS.

Lu. xxiii. 34. Let us pray for our enemies, more especially for those who are so in ignorance, that they may be made acquainted with the truth, and be brought to know the forgiving grace of God.

[Jno. xix. 19. Let us be grateful that the writing of divorce, which was against Israel, has been taken out of the way. It was nailed to the Redeemer's cross. The Lord as King of the Jews, the remnant of Israel, had given All Israel a bill of divorce and sent her away, but now he dies, that he may take up resurrection life, and in that life receive back to his embrace her that was made '*Lo-ammi*,' but who is now espoused unto the Lord according to the new and everlasting covenant.]

* 'To this part above the head the title declaring the crime for which he suffered . . . . would be attached; and of the several forms of the inscription, each of the evangelists records one: St. Matthew, as was to be expected, the native Hebrew or Aramaic; St. Mark, with equal propriety, the Latin; and St. Luke, as consistently, the Greek. It is observable, however, that none of them notices the fact of the inscription in the same place except St. Matthew and St. Mark: St. John's reason for mentioning it will appear presently; and St. Luke's is manifestly its connection with the history of the two thieves, and with their different conduct towards our Lord on the cross, respectively. The same inscription, setting him forth as the King of the Jews, that is as the Christ, produced the railing address of the one, and the expression of

THE LORD IS KNOWN BY THE JUDGMENT WHICH HE EXECUTETH: THE WICKED IS SNARED IN THE WORK OF HIS OWN HANDS.—Psa. ix. 16. UPON THE WICKED HE SHALL RAIN SNARES, FIRE AND BRIMSTONE, AND AN HORRIBLE TEMPEST:... THE PORTION OF THEIR CUP.—Psa. xi. 6.

JOHN xix. 22.

22 King of-the Jews; but that he said, I-am King of-the Jews. Pilate answered, What I-have-written I-have-written.

Lots are cast for his garments.

MATT. xxvii. 35. (Ver. 34, p. 459.)	MARK xv. 24, .5. (Ver. 23, *ib.*)	LUKE xxiii. 34. (*See* p. 459.)	JOHN xix. 23, .4.
35 And they-crucified him, and-parted his garments,	24 And when-they-had-crucified him, they-parted his garments,	And they-parted his raiment,	[a]Then the soldiers, 23 when they-had-crucified Jesus, took his garments, and made four parts, to-every soldier a-part; and-also *his* coat: now the coat was without-seam, woven from the top throughout. They-said therefore 24 among themselves, Let-us-not-rend it, but
casting lots.	casting lots upon them, what every-man should-take.	and-cast lots.	cast-lots for it, whose it-shall-be:
that it-might-be-fulfilled [b]which was-spoken by the prophet, They-parted my garments among-them, and upon my vesture did-they-cast lots.[c]			that the scripture might-be-fulfilled,[b] which saith, They-parted my raiment among-them, and for my vesture they-did-cast lots. [c]These-things therefore the soldiers did.[d] (Ver. 25, p. 465.)
	25 [d]And it-was the-third hour, and they-crucified him.		

Sitting down, they watch him

MATT. xxvii. 36—.8.	MARK xv. 26—.8.
36 [a]And sitting-down they-watched him there;	

SCRIPTURE ILLUSTRATIONS.

Jno. xix. 21. *said, I am King*—Is. xliii. 21, 'This people have I formed for myself; they shall shew forth my praise.'—Ps. lxxxiv. 3, 4, 'O LORD of hosts, my King, and my God. Blessed *are* they that dwell in thy house: they will be still praising thee. Selah.'

23. *crucified Jesus*—Ps. xxii. 16, 'They pierced my hands and my feet.'

24. *The scripture, &c.*—Ps. xxii. 18, 'They part my garments among them, and cast lots upon my vesture.'

NOTES.

Jno. xix. 22. *What have written I have written.* The same spirit of mockery of the Jews shewed itself in the title as before, *see* ver. 14, § 90, p. 448. They had prevailed on Pilate by urging this point, that Jesus had set himself up for a king; and Pilate is willing to remind them of it by these taunts. Hence their complaint and his answer.

23. *His garments.* To these the Roman soldiers were entitled, as executioners.

The coat. Called 'vesture,' ver. 24, the inner garment. Josephus, Ant. Bell. iii. ch. vii. § 4, says of the garment or coat of the high priest, that 'This vesture was not composed of two pieces, nor was it sewed together upon the shoulders and the sides. It reached from the neck to the feet, and was fastened round the throat with a clasp. It was also parted where the hands were to come out.' It seems that the Lord Jesus, the great High Priest of his people, had also a coat made in a similar manner.

24. *That the scripture might be fulfilled, &c.* The words here quoted are found in Ps. xxii. 18. The whole psalm is usually referred to Christ, and is a most striking description of his sufferings and death.

[No circumstance of David's life bore any resemblance to this, or to several other passages in the 22nd Psalm. So that in this scripture, as in some others, the prophet seems to have been thrown into a preternatural ecstasy, wherein personating the Messiah, he spoke barely what the Spirit dictated, without any regard to himself.]

Mk. xv. 25. *It was the third hour. See on* Mt. xxvii. 45, p. 466.

Mt. xxvii. 36. *And sitting down they watched him there.* To prevent his disciples or relatives from taking away his body, or affording any relief to the sufferer.

PRACTICAL REFLECTIONS.

Jno. xix. 21, .2. The proud and crafty Jews were caught in their own snare. They wished to avoid the shame of having such a king as Jesus of Nazareth; and this shame they were forced to endure, with the farther ignominy of having their king crucified.

[23, .4 *ver.* Let us prize the seamless robe of the Redeemer's righteousness, and the more so as we each may have it entire, without depriving another of that in which only any of us can appear before God.]

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the faith of the other. On this account St. Luke mentions it where he does; and, but for this, it is probable that he would not have alluded to it at all.'—(*See* ver. 38—43, p. 464.)—*Ibid.*, p. 246.

[d] 'With this event we may date the arrival of the third hour of the day. For St. Mark is express that it was at this hour Jesus was crucified; and if the procession had left the prætorium soon after the second hour of the day (which is manifestly possible), then Calvary being near to the city, and probably not three quarters of a Roman mile from the prætorium itself, though we made every allowance for the slowness of its motion, and for the proceedings by the way, still the crosses might all have been set up, and the sufferers affixed to them, before the third hour was actually come.'—*Ibid.*, p. 247.

LET ALL THOSE THAT PUT THEIR TRUST IN THEE REJOICE: LET THEM EVER SHOUT FOR JOY,

BECAUSE THOU DEFENDEST THEM: LET THEM ALSO THAT LOVE THY NAME BE JOYFUL IN THEE.—Psa. v. 11.

Matt. xxvii. 37, .8.	Mark xv. 26—.8.
37 and set-up over his head his accusation [b] written, [c] This is Jesus the King of the Jews.[d]	[b] And the superscription of his accusation was written-over,[c] The King of the Jews.
38 Then were-there-two thieves-crucified with him, one on the-right-hand, and another on the-left.	[d] And with him they-crucify two thieves; 27 the-one on his-right-hand, and the-other on his left.
	And the scripture was-fulfilled, which saith, 28 And he-was-numbered with the-transgressors.

SCRIPTURE ILLUSTRATIONS.

Mk. xv. 26. *superscription*—It was written in different languages, Lu. xxiii. 38, p. 464, *infra*; Jno. xix. 20, p. 460, *supra*, and so may have been in different forms —That recorded by John, ver. 19, p. 25., *supra*, which is the more full, is likely to have been that in Hebrew —To the Romans, for whom we may suppose it was written in Latin, it would be sufficient to say, as here, 'The King of the Jews.'—*See on* Jno. xix. 20, p. 460, *supra*.

28. *numbered with the transgressors*—Is. liii. 12.

NOTES.

Mt. xxvii. 37. *His accusation.* It was a common custom to affix a label to the cross, giving a statement of the crime for which the person suffered. This is still the case in China, when a person is crucified.

It is with much propriety that Matthew calls this *αιτια, accusation*; for it was false that ever Christ pretended to be King of the Jews, in the sense the inscription held forth: he was *accused* of this, but there was no proof of the accusation; however it was affixed to the cross.—*And see on* Jno. xix. 19, p. 460.

38. *Then were there two thieves crucified with him, &c.* This was done with the view of adding to the ignominy of our Saviour's sufferings. But this act of malignity, like many other instances of the same nature, answered a purpose little intended by the authors of it. It was the fulfilment of a prophecy of Isaiah, in which, alluding to this very transaction, he says of the Messiah, '*He was numbered with the transgressors.*'—*Comp.* Lu. xxii. 37, § 87, p. 377.

PRACTICAL REFLECTION.

[Mk. xv. 27, .8. What an effort to sink into the lowest depths of infamy, Him who was '*holy, harmless, undefiled, separate from sinners,*' who came to save a ruined world, and died that we might live! He is sent out of the world in the midst of those who seem to have acknowledged themselves as the offscourings of society—as justly condemned to the death of the cross.]

(G. 101.)—[*Lesson* 95, *continued.*]—Particulars of what transpired from the time when Jesus was affixed to the cross, to the time when he gave up the ghost.—Matt. xxvii. 39—50. Mark xv. 29—37. Luke xxiii. 35—46. John xix. 25—30.—*See Greswell*, Vol. III. Diss. xlii. pp. 248—.52.

INTRODUCTION AND ANALYSIS.

Mt. xxvii. 39, 40. Mk. xv. 29, 30. Lu. xxiii. 35. Jno. xix. — Jesus is reviled by the people, who make a mockery of his sayings, and of his very name, the Saviour; and of his being called '*the Son of God.*'

— xxvii. 41–.3. — xv. 31, .2. — xxiii. 35. ———

The chief priests, scribes, and rulers, also jeer at his being called the Saviour, the '*Christ, the chosen of God,*' '*the King of Israel.*' They also fulfil Ps. xxii. 8.

——— ——— — xxiii. 36–.8. ———

The soldiers mock him, offering him vinegar, and making taunting allusions to the superscription, which declares him to be the King of the Jews.

— xxvii. 44. — xv. 32. — xxiii. 39. ———

The very thieves that are being crucified with Jesus revile him, one of them saying, '*If thou be Christ, save thyself and us.*'

——— ——— — xxiii. 40–.2. ———

One of the thieves, rebuking his fellow, acknowledges the justice of their sentence, declares his conviction of the innocence of Jesus, and prays Jesus to remember him when He comes into his kingdom.

——— ——— — xxiii. 43. ———

Jesus assures the penitent malefactor that to-day he will be with Him in paradise.

——— ——— ——— — xix. 25.

The three Marys stand beside the cross of Jesus.

——— ——— ——— ——— — xix. 26, .7.

Jesus commends his mother and the beloved disciple to each other's love and care.

Mt. xxvii. 45. Mk. xv. 33. Lu. xxiii. 44, .5. Jno. xix. — It is noon, but there is darkness over all the land, and for three whole hours thereafter.

— xxvii. 46. — xv. 34. ———

About three in the afternoon, being the *ninth* hour of the Jewish day, Jesus cries as in the commencement of Ps. xxii.; which Psalm so strikingly describes the sufferings of Christ, and the latter part of it the glory that should follow.

— xxvii. 47. — xv. 35. ———

Some, turning the words he has uttered into mockery, pretend that he calls for Elias.

——— ——— ——— — xix. 28.

Jesus '*saith, I thirst.*'

— xxvii. 48. — xv. 36. ——— — xix. 29.

One runs, fills a sponge with vinegar, puts it on a reed, and gives him to drink.

— xxvii. 49. — xv. 36. ———

Others cry to let him alone, and see what Elias will do for him.

——— ——— ——— — xix. 30.

Jesus having received the vinegar, says, '*It is finished:*'

——— ——— — xxiii. 45. ———

The veil of the temple is rent in the midst.

— xxvii. 50. — xv. 37. — xxiii. 46. — xix. 30.

Jesus having '*cried with a loud voice,*' says, '*Father, into thy hands I commend my spirit:*' and bowing his head, he gives up the ghost.

No. 91, *continued.* *Passers by rail on him.**

MATT. xxvii. 39—43.	MARK xv. 29—32.	LUKE xxiii. 35.
39 And they that-passed-by reviled him, wagging their heads,	29 And they that-passed by] railed-on him, [b] wagging their heads,	[a]And the people 35 stood beholding.[b]
40 and saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. [c]If thou-be the-Son of God, come-down from the cross.	and saying, Ah, thou that destroyest the temple, and buildest *it* in three days, 30 save thyself,[c] and come-down from the cross.	
41 Likewise also the chief-priests mocking *him*, with the scribes and elders,[d] said,	31 Likewise also the chief-priests mocking said among themselves with the scribes,	[d]And the rulers also with them derided εξεμυκτηριζον *him*, saying,
42 He-saved others; [e]himself he-can not save.[f]	He-saved others; himself he-can not save.	He-saved others;[e] [f]let-him-save himself, if he be Christ, the chosen of God.[g]
[g]If he-be the-King of-Israel,	32 Let-Christ the King of-Israel-	

SCRIPTURE ILLUSTRATIONS.

Mk. xv. 29. *railed on him*—Ps. xxii. 6, 'A reproach of men, and despised of the people.'—This had been predicted by Simeon at Jesus' presentation in the temple, Lu. ii. 34, § 4, p. 26, and by himself to his disciples, Mt. xx. 19, [Mk. x. 34; Lu. xviii. 32,] § 77, p. 235.

wagging their heads—Ps. xxii. 7, 'All they that see me laugh me to scorn: they shoot out the lip, they shake the head,' &c.—*see also* cix. 25, 'I became also a reproach unto them: *when* they looked upon me they shaked their heads.'

Ah—Οὐά—*comp.* Ps. xxii. 7—lxix. 20, 'Reproach hath broken my heart; and I am full of heaviness: and I looked *for some* to take pity, but *there was* none; and for comforters, but I found none.'

destroyest the temple—Their construction of his saying, Jno. ii. 19, § 12, p. 82, which they had failed to form into an accusation against him, Mt. xxvi. 61, § 89, p. 427.

30. *save thyself*—As if in ridicule of his name Jesus, the Saviour—so 'also the chief priests,' &c., mocked, saying, ver. 31, *infra*, 'He saved others; himself he cannot save.'—So 'the soldiers,' Lu. xxiii. 36, 7, *infra*—Mt. xxvii. 44, 'The thieves also, ... cast the same in his teeth.'

Lu. xxiii. 35. *chosen of God*—He was, 1 Pe. ii. 4, 'disallowed indeed of men, but chosen of God, *and* precious,'—As predicted, Is. xxviii. 16, 'Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner *stone*, a sure foundation: he that believeth shall not make haste.'—xlii. 1, 'Behold my servant, whom I uphold; mine elect, *in whom* my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.'—And acknowledged by the Father, Mt. iii. 17, § 8, p. 59.

The Jews appear to have given the title of '*the chosen*,' or 'elect of God,' to their expected Messiah, from Is. xlii. 1, and which is applied to our Lord in Mt. xii. 17, 8, § 26, p. 201.

Mt. xxvii. 42. *the King of Israel*—Is. xliv. 6, 'Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I *am* the first, and I *am* the last; and beside me *there is* no God.'

NOTES.

Mt. xxvii. 39. *They that passed by.* In the road to or from Jerusalem; for, it seems, the crosses were placed by the way side.

Reviled. ἐβλασφήμουν. They blasphemed him.

Wagging their heads. In token of derision and insult.—*See* Job xvi. 4.

Mk. xv. 29. Οὐά. An interjection of derision and insult, like the Latin *vah*, and our hoa! oho! ah-ah! which, however, are used, like all interjections, with much latitude of signification, and are adapted to express most of the violent emotions.

Ah, thou that destroyest the temple, &c. That is, Thou that saidst, 'Thou wast able,' &c. They brought this accusation against him at his trial, being a perversion of his saying at the first passover (*see* Sect. xii.), when he referred to the temple, his body, which he would raise again the third day from the grave. Cruelty is obliged to take refuge in lies in order to vindicate its infamous proceedings.

Mt. xxvii. 42. *He saved others; himself he cannot save.* Or, *Cannot he save himself?* Several MSS. read this with the mark of *interrogation* as above; and this makes the sarcasm still more keen. He saved others from their maladies, let him now save his own life.

If he be the King of Israel. In Mark, '*Christ the King of Israel.*' The Jews had been accustomed thus to speak of their coming Messiah.—*See* ch. ii. 2, § 5, p. 31.—*Comp.* Jno. i. 49, § 10, p. 73; xii. 13, § 82, p. 260.

Lu. xxiii. 35. *If he be Christ.*—37. *If thou be the king.* The priests deride the name of Messiah; the soldiers the name of King.

PRACTICAL REFLECTIONS.

[Mk. xv. 29. This taunt, like many of the objections brought against Christianity, arose from a misapprehension of what really was said—the words as spoken were in the course of rapid fulfilment. On this eventful day they had destroyed that of which the temple was a shadow; to be as surely, on the third day, raised up again in resurrection glory.]

31 *ver.* It was in order that he might save others that himself he did not save. Notwithstanding all the taunts of the chief priests, we know that he is rightly called JESUS. May we confess him to be so—by . . . being saved from our sins!

32 *ver.* What thanks do we owe to the patient kindness of our Redeemer, that he did not descend from the cross, but finished that which he was appointed to suffer, as well as the work given him to do! This we see, and thus we believe.

* 'The remarks of the multitude present, as specified by St. Luke: the various contumelies heaped upon Jesus, still hanging alive on the cross, partly by the passers by, according to St. Matthew and St. Mark—partly by the members of the sanhedrim, according to the three first evangelists, in whose words, as reported

THE WICKED BEND THEIR BOW, THEY MAKE READY THEIR ARROW UPON THE STRING,

THAT THEY MAY PRIVILY SHOOT AT THE UPRIGHT IN HEART.—Psa. xi. 2.

Matt. xxvii. 43.	Mark xv. 32.	Luke.
let-him-now-come-down from the cross,[4]	descend now from the cross, [4] that we-may-see[t] and believe.	
[t] and we-will-believe him.		
43 He-trusted in God; let-him-deliver him now, if he-will-have him: for he-said, I-am the-Son of-God.		

Vinegar offered.—Luke xxiii. 36—8.

36 And the soldiers also mocked him, coming-to *him*, and offering him vinegar, 37, and 38 saying, If thou be the king of-the Jews, save thyself. And a superscription also was written over him in-letters of-Greek, and Latin, and Hebrew, This is the King of-the Jews.

The thieves revile him.

Matt. xxvii. 44.	Mark xv. 32.	Luke xxiii. 39.
44 [a]The thieves also, which were-crucified-with him, cast-the same-in-his-teeth *ωνειδιζον.*[b] (Ver. 45, p. 466.)	And they that-were-crucified-with him reviled *ωνειδιζον* him. (Ver. 33, p. *ib.*)	[b]And one of-the malefactors 39 which-were-hanged railed-on him *εβλασφημει*, saying, If thou be Christ, save thyself and us.

The penitent thief.—Luke xxiii. 40—3.

40 But the other answering rebuked him, saying, Dost-not thou-fear God, seeing thou-

SCRIPTURE ILLUSTRATIONS.

Mt. xv. 32. *that we may see, &c.*—Mt. xvi 1—4, § 47, pp. 28—30, 'A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas.'—And when this sign was given in his rising from the dead on the third day, the words were fulfilled, Lu. xvi. 31, § 68, p. 202, 'If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.'—*See* Mt. xxviii. 13, .3. § 93, p. 487.

Mt. xxvii. 43. *He trusted, &c.*—Ps. xxii. 8, 'He trusted on the Lord *that* he would deliver him: let him deliver him, seeing he delighted in him.'—*See also* iii. 2, 'Many *there be* which say of my soul, *There is* no help for him in God. Selah.'—xlii. 10, '*As* with a sword in my bones, mine enemies reproach me; while they say daily unto me, Where *is* thy God?'—lxxi. 11, 'Saying, God hath forsaken him: persecute and take him; for *there is* none to deliver *him*.'

for he said, &c.—He commonly called himself the Son of man, ch. xvi. 27, § 50, p. 43; but he was in truth the Son of God, iii. 17, § 8. p. 59,

Lu. xxiii. 38. *superscription—see on* Jno. xix. 19—21, *and* Mk. xv. 26, pp. 460, .2, *supra.*

This is, &c.—Rev. 1. 8, 'Which is, and which was, and which is to come,'—18, 'He that liveth, and was dead; and, behold, I am alive for evermore,'

40. *rebuked*—Even in the last extremity the penitent malefactor had thus an opportunity of obeying the royal law, which called upon him not to 'suffer sin' upon his neighbour, Lev. xix. 17.

NOTES.

Mt. xxvii. 42. *We will believe him.* 'Instead of αυτῳ, *him*, many excellent MSS. have σ' αυτῳ, IN *him:* this is a reading which *Griesbach* and other eminent critics have adopted.'—*A. C.*

Lu. xxiii. 36. *Offering him vinegar.* It was about the time of the midday meal of the soldiers; and they in mockery offered him their posca, or sour wine, to drink with them. This was the second time wine was offered to him—the *first*, Mt. xxvii. 34, p. 459; and so it was again the third time, ver. 48, p. 467.

38. *A superscription . . . over him.* On the projecting, upright beam of the cross.

In letters of Greek, &c. See on Jno. xix. 20, p. 460.

39—43. Peculiar to Luke. Matthew and Mark have merely a general report of the same incident. All were now mocking—the soldiers, the rulers, the mob; and the evil-minded thief, perhaps out of bravado before the crowd, puts in his scoff also.

40. *The other . . . . rebuked him, &c.* The silence of the penitent is broken by the φαῦλος of the other compromising him in the scoff.

The other . . . . rebuked him. 'What a surprising degree was here of repentance, faith, and other graces! And what abundance of good works, in his public confession of his sin, reproof of his fellow-criminal, his honourable testimony to Christ, and profession of faith in him, while he was in so disgraceful circumstances, as were stumbling even to his disciples! This shews the power of Divine grace. But it encourages none to put off their repentance to

PRACTICAL REFLECTIONS.

[Mt. xxvii. 43. It is not always by what happens to individuals on this side the grave that we can see how worthy our God is to be trusted in. Let us not be too hasty in drawing the conclusion that men are forsaken of God when we see them subjected to suffering and shame—there is another season of reckoning for which may we ever stand prepared.]

Lu. xxiii. 38—8. Let us beware of mocking our King by presenting what is unworthy his acceptance; but let us yield him the homage of our hearts, and therewith that with which we are intrusted for the relief of the distressed members of his body.

39 *ver.* People, priests, rulers, soldiers, and thieves, all made a jest of the Saviour—and all because that rather than save himself he would bear that which was necessary to the salvation of his people.

by St. Matthew, there is an unintentional coincidence with Ps. xxii. 8—partly by the soldiers who were keeping watch over him, coming to him, according to St. Luke, and offering him their *posca* to drink (a circumstance which seems to imply the arrival of their usual dinner hour, the fifth hour of the day) with an allusion to the inscription on the cross—and partly by one of the malefactors, crucified along with him; which last circumstance St. Matthew and St. Mark express in general terms; but St. Luke, with a stricter

THERE IS NO FAITHFULNESS IN THEIR MOUTH: THEIR INWARD PART IS VERY WICKEDNESS: THEIR THROAT IS AN OPEN SEPULCHRE; THEY FLATTER WITH THEIR TONGUE.—Psa. v. 9.

LUKE xxiii. 41—.3.

41 art in the same condemnation? And we indeed justly; for we receive the due *reward*
42 of our deeds: but this *man* hath done nothing amiss. And he said unto Jesus, Lord,
43 remember me when thou comest into thy kingdom. And Jesus said unto him, Verily
I say unto thee, To day shalt thou be with me in paradise. [Ver. 44, p. 466.]

Jesus commends his mother to the care of John.—John xix. 25—.7.* [Ver. 24, p. 461.]

25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the
26 *wife* of Cleophas, and Mary Magdalene. When Jesus therefore saw *his* mother and

SCRIPTURE ILLUSTRATIONS.

Lu. xxiii. 41. *nothing amiss.*—The innocence of Jesus was acknowledged both by Judas, who betrayed him, Mt. xxvii. 4, § 89, p. 435, and by the judge that condemned him, Lu. xxiii. 14, .5, § 90, p. 449.

42. *And he said unto Jesus, Lord, &c.*—Rom. x. 10, 'For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.'

remember me—see the prayer of Job as looking down into the grave and forward to the resurrection ch. xiv. 13, 'O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!'—And of the psalmist, Ps. xxv. 6, 7—*see also* the prayer of the publican, Lu. xviii. 13, § 73, p. 217.

when thou comest—ch. xii. 8, § 63, p. 308, 'Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:'—*see also* Jno. vi. 39, 40, § 43, p. 329; 1 Th. iv. 16—.8; 2 Ti. i. 12—The coming of this kingdom had been contemplated in Ps. xxii., the first part of which was so strikingly fulfilled in the sufferings of Christ upon the cross, ver. 1—21: in the latter part, which regards the glory that should follow, ver. 22—31, after speaking of the kingdom, ver. 27—.9, it is said, ver. 30, .1, 'A seed shall serve him; it shall be accounted to the Lord for a generation. They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done *this*.'

43. *Jesus said*—Mi. vii. 18, 'Who *is* a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth *in* mercy.'—The Son of man came to save the lost, Lu. xix. 10, § 80, p. 247—1 Ti. i. 15, 'A faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners;'—He. vii. 25, 'Able also to save them to the uttermost that come unto God by him,'

with me—see on Jno. xiv. 3, § 87, p. 381; xvii. 24, § ib., p. 404—2 Co. v. 8, 'To be absent from the body, and to be present with the Lord.'—Ph. i. 23, 'Having a desire to depart, and to be with Christ; which is far better:'

in paradise—2 Co. xii. 4, 'Caught up into paradise,'—Rev. ii. 7, 'The tree of life, which is in the midst of the paradise of God.'

Jno. xix. 25. *mother*—It had been said to her by Simeon, Lu. ii. 35, § 4, p. 26, 'Yea, a sword,' &c.

NOTES.

the last hour; since, as far as appears, this was the first time this criminal had an opportunity of knowing anything of Christ. And his conversion was designed to put a peculiar glory on our Saviour, in his lowest estate, while his enemies derided him, and his own disciples either denied or forsook him.' —*Wesley.*

['*οὐδὲ* alludes to the multitude—Dost thou too not fear God? *ὅτι* (as thou oughtest to do), seeing that, &c.'...—*Alford.*]

Lu. xxiii. 41. *And we.* He classes himself with the other in condemnation, but not in his prayer afterwards.

42. *Into thy kingdom.* The original is, 'When thou comest *in* thy kingdom.'—*See the same,* Mt. xvi. 28, § 50, p. 44.

He acknowledges him a king, and such a king, as after he is dead can profit the dead. The apostles themselves had not then so clear conceptions of the kingdom of Christ.

43. *And Jesus said, &c.* It is remarkable how, in three following sayings, the Lord appears as Prophet, Priest, and King:—as Prophet to the 'daughters of Jerusalem'—Priest, interceding for forgiveness—King, acknowledged by the penitent thief, and answering his prayer.

[*Verily.... To-day, &c.* 'The Lord surpasses his prayer in his answer; the *ἀμὴν λέγω σοι, σήμερον*, is the reply to the uncertain *ἅταν* of the thief—*σήμερον*, "This day;" before the close of this natural day. The attempt to join it with *λέγω σοι*, considering that it not only violates common sense, but destroys the force of the Lord's promise, is surely something worse than silly.—*See below.* *Μετ' ἐμοῦ ἔσῃ*, can bear no other meaning than "thou shalt be with Me" in the ordinary sense of the words, "I shall be in paradise, and thou with Me." *ἐν τῷ παραδείσῳ.* On these words rest the whole exegesis of the saying. What is this paradise? The word is used of the garden of Eden by the LXX., Ge. ii. 8, &c., and subsequently became, in the Jewish theology, the name of that part of Hades, the abode of the dead, where the souls of the righteous await the resurrection. But it was also the name for a supernal or heavenly abode.—*See* 2 Co. xii. 4; Rev. ii. 7. The former of these is, I believe, here primarily to be understood; but only as introductory, and that immediately to the latter.' —*Alford.*]—*See* § 69, ADDENDA, p. 203, '*Hades,*' 3rd par.

PRACTICAL REFLECTIONS.

[Lu. xxiii. 40—.2. Faith in Christ should be accompanied by correspondent fruit—it was so even in the thief upon the cross. He performed his duty to his neighbour by reproving him for his sin, and calling him to repentance towards God. He confessed the Saviour to be the Righteous One, the Messiah, who ought to be acknowledged by every true fearer of God; and, finally, with regard to himself, he performed his duty, in commending himself in death to the care of his Redeemer.]

[In the case of the penitent thief upon the cross, we are shewn what that baptism is which the Lord requireth,—'*not the putting away of the filth of the flesh, but the answer of a good conscience toward God,*' 1 Pe. iii. 21. The penitent had the reality without the figure, and entered into peace, whereas those who had the figure without the reality were left in condemnation.]

Let the penitent look alone to the Saviour, who can give him instant and entire salvation, although it may be, as in the case of the thief upon the cross, at the eleventh hour.

attention to historical precision, distinctly attributes to the right person; specifying the rebuke which he received from his comrade, as well as what subsequently passed between this penitent and believing thief and our Lord himself.

'The sixth hour, or noon, was now at hand; that is, the preceding transactions had extended through almost the space of *three* hours.'—*Greswell,* Vol. III. Diss. xliii. p. 248.

* 'Now the affecting incident, related solely by St. John, and regarding our Lord's commendation of his mother to his care, (both having hitherto been present, whether they both continued to be so still or

IF YE ABIDE IN ME, AND MY WORDS ABIDE IN YOU, YE SHALL ASK WHAT YE WILL, AND IT SHALL BE DONE UNTO YOU.—John xv. 7.
I WILL BE GLAD AND REJOICE IN THEE: I WILL SING PRAISE TO THY NAME, O THOU MOST HIGH.—Psa. ix. 2.

JOHN xix. 27.

the disciple standing-by, whom he-loved, he-saith unto his mother, Woman, behold thy
27 son! Then saith-he to-the disciple, Behold thy mother! And from that hour that
disciple took her unto his-own *home*. [Ver. 28, p. 467.]

Darkness from the sixth to the ninth hour.

MATT. xxvii. 45—.7. (Ver. 44, p. 464.)	MARK xv. 33—.5. (Ver. 32, p. *ib.*)	LUKE xxiii. 44, .5. (Ver. 43, p. 465.)
45 Now from the sixth hour there-was darkness over all the land unto the-ninth hour.	33 [a] And when the sixth hour was come, there was darkness over the whole land until the ninth hour.[b]	44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. [b] And the sun was darkened,[c] 45
46 [c] And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani?[d]	34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lamma sabachthani?	

SCRIPTURE ILLUSTRATIONS.

Jno. xix. 26. *thy son*—referring to the beloved disciple, whom Mary was now to regard as her son, in place of him of whom it is written, 2 Co. v. 16, 'Yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.'

27. *thy mother*—It was to the beloved disciple Jesus committed the care of his mother, that he might fulfil to her the commandment, Ex. xx. 12—*see* ADDENDA, p. 469, '*Of Mary*,' &c.

Lu. xxiii. 45. *the sun was darkened*—Is. l. 3, 'I clothe the heavens with blackness, and I make sackcloth their covering.'—Am. viii. 9, 'And it shall come to pass in that day, saith the Lord GOD, that I will cause the sun to go down at noon, and I will darken the earth in the clear day:'

NOTES.

Jno. xix. 26. *Woman.* Thus, as at the marriage in Cana, when his official independence of her was to be testified, no now, He addresses her as Woman!

[27. *Behold thy mother!* 'The Romanist idea that the Lord commended all his disciples, as represented by the beloved, to the patronage of his mother (!!), is simply absurd. The converse is true. —*Comp.* Acts i. 14.'—*Alford.*]

Lu. xxiii. 44. *Darkness over all the earth.* 'The darkness began at the *sixth* hour, about our *twelve* o'clock at *noon*, and lasted till the *ninth* hour, which answered to our *three* o'clock in the *afternoon*.'—*A. C.—So Lonsdale and Hale.—See Greswell, infra.*

Mt. xxvii. 45. *There was darkness.* This obscuration of the sun must have been preternatural, not only from the opposition of the moon to the sun, but also from its extent and duration, since it is known, that no natural eclipse of the sun ever occasions a total darkness above twelve or fifteen minutes. Wherefore it must have been produced by the Divine power in a manner which cannot be explained.

Ἐπὶ πᾶσαν τὴν γῆν, *all the land*, may mean only the land of Judæa; but many passages in history of good credit determine it to mean all the parts of the world where the sun was not below the horizon.

46. *About the ninth hour Jesus cried with a loud voice.* 'Our Lord's great agony probably continued these three whole hours, at the conclusion of which he thus cried out, while he suffered from God himself what was unutterable. *My God, my God, why hast thou forsaken me?*—Our Lord hereby at once expressed his trust in God, and a most distressing sense of his letting loose the powers of darkness upon him, withdrawing the comfortable discoveries of his presence, and filling his soul with a terrible sense of the wrath due to the sins which he was bearing.'—*Wesley.*

[*Eli, Eli, &c.* Quoted from Ps. xxii. 1. These are not the precise Hebrew words, but in the Syro-Chaldaic dialect, which accounts for their being misunderstood by some of the by-standers, ver. 47, who probably came from a distance, and did not well understand the dialect spoken at Jerusalem.]

PRACTICAL REFLECTIONS.

[Jno. xix. 25—.7. Let the bereaved mother, in place of indulging unavailing sorrow, turn her motherly regard upon the beloved disciple, and let the beloved disciple take under his especial care those who are widows indeed.]

[Mt. xxvii. 46. How stumbling must it have been to the faltering faith of the disciples to hear their Master in the agonies of death complain of being forsaken by God! yet even in the utterance of this exclamation he was giving further evidence of being that very Christ who had been spoken of in the Psalms, and by the prophets.]

It becomes us to attend to this inquiry of our dying Redeemer. Searching in the light of New Testament scripture for God's reply to the words of Jesus, '*Why hast thou forsaken me?*' we may be well assured that it was because our sins were laid upon him, that Jesus was abandoned to such suffering, and so much cruel mocking upon the accursed tree.

not,) may most fitly be considered to have taken place. (It is probable that St. John immediately conducted the mother of our Lord home, as soon as she had been commended to him; and that this is the reason why her name is not specified among those of the other women who were present at our Lord's expiration, and when he was taken down from the cross, and committed to the grave: though it appears that she was actually present at the crucifixion, as well as they.) The next fact, recorded in *his* gospel, was one which a comparison with the rest proves to have followed the ninth hour, though but by a little; and the preternatural darkness, interposed between the sixth hour and the ninth, may justly be regarded as incompatible with the occurrence of such a transaction after the *former* but *before* the latter; or while that darkness was still in being.

'The darkness in question is resolvable into no physical cause of known operation; for the moon was not yet at the full, though considerably past the change; which began, according to St. Luke, a little before or a little after the sixth hour, at the time when, on the passover day, the evening sacrifice would begin to be got ready in the temple: and the effect of which was to obscure the sun, which before must have been shining brightly, and to cover the face of the land until the ninth hour, when all the three evangelists make it to cease.'—*Ibid.*, p. 249.

'With the time of the arrival of the ninth hour, and the dispersion of the darkness, when the offering of the paschal sacrifices was ready to begin, Jesus uttered the first verse of the twenty-second Psalm, as recorded by St. Matthew and St. Mark..... After this, and with no sensible delay, he exclaimed, "*I thirst.*"

MATT. xxvii. 47.	MARK xv. 35.	LUKE.
that is to say, My God, my God, why hast-thou-	[a] which is, being-interpreted, My God, my God, why hast-thou-	
forsaken εγκατελιπες me?	forsaken εγκατελιπες me?	
47 Some of-them that- stood there, when-they- heard *that*, said, This *man* calleth-for Elias.	35 And some of-them that- stood-by, when-they- heard *it*, said, Behold, he- calleth Elias.	

Jesus said, 'I thirst.'—John* xix. 28. (Ver. 27, p. 466).

28 After this, Jesus knowing that all-things were-now'-accomplished τετελεσται, that the scripture might-be-fulfilled, saith, I-thirst.

Sponge offered. *'It is finished.'*

MATT. xxvii. 48, .9.	MARK xv. 36.	LUKE xxiii. 45.	JOHN xix. 29, 30.
			[a] Now there-was-set a- 29 vessel full of-vinegar: [b] and they
48 [b] And straightway one of them ran, and took a-spunge, and filled *it* with-vinegar, and put-*it*-on a-reed, and gave-'him'- to-drink.	36 And one ran and filled a-spunge- full of-vinegar, and put-*it*-on a-reed, and gave-'him'- to-drink,		filled a-spunge with-vinegar, and put-*it*-upon hyssop, and put *it* to his mouth.
49 The rest said, Let-be, let-us-see whether Elias will- come to-save him.[c]	saying, Let-alone; let-us-see whether Elias will- come to-take-'him'-down.		

SCRIPTURE ILLUSTRATIONS.

Mk. xv. 34. *My God, my God, &c.*—The first words of the psalm which so remarkably expresses the sufferings of Christ, and the glory that should follow, Ps. xxii. 1, 'My God, my God, why hast thou forsaken me? *why art thou so* far from helping me, *and from* the words of my roaring?'—*See on* Lu. xxiii. 42, p. 465, *supra*.

forsaken me—In the Hebrew, God is said to leave or forsake any person when he suffers him to be under great miseries—so Isaiah, of Zion, xlix. 14; and the psalmist, Ps. x. 11; xliii. 2: which he explains, xxii. 2, 3, 4, 'I cry in the daytime, but thou hearest not;'

35. *Elias*—predicted to come, Mal. iv. 5, 'Before the . . . . great and dreadful day of the LORD:'—*see* Mt. xvii. 10—2, § 51, p. 57.

NOTES.

In the words, '*My* God,' there speaks the same union with the Divine will, and abiding in the everlasting covenant purpose, as in those, '*Not my will, but thine.*'

[A person suffering thus, might address God as if he was forsaken—given up to extreme anguish. He himself had also said that this was '*the power of darkness*,' Lu. xxii. 53, § 88, p. 421. When he was tempted, iv. 12, it was said, ver. 13, that the tempter departed from him for a season. There is no improbability in supposing that he might be permitted to return at the time of his death, and increase the sufferings of the Lord Jesus. In what way this might be done, can be only conjectured. He died in our place, on our account, that he might bring us near to God. It was this doubtless that caused his intense sufferings. It was the manifestation of God's hatred of sin to his soul, in some way which he has not explained, that he experienced in this dread hour. It was suffering endured by him, that was due to us; and suffering by which, and by which alone, we can be saved from eternal death.]

Mt. xxvii. 47. *This* man *calleth for Elias.* Elijah was daily expected to appear as the forerunner of the Messiah, whose arrival, under the character of a mighty prince, was, throughout the East, generally supposed to be at hand.—*See* SCRIP. ILLUS., *supra*.

48. *And straightway, &c.* This was on account of the words '*I thirst.*'—*See* Jno. xix. 28. Mark's account is somewhat different; there the same person gives the vinegar and utters the scoff which follows. This is quite intelligible; contempt mingled with pity, would doubtless find a type among the bystanders. This is the third instance of vinegar being offered to Jesus on the cross. His bodily state had greatly changed since the time indicated at Lu. xxiii. 36, p. 464; and what was then offered in mockery might well be now asked for in the agony of death, and received when presented, as in the text.

Jno. xix. 29. *Put it upon hyssop.* 'There are several species of the hyssop; one of which (and no doubt the one here meant) has a woody, reedlike stalk, of two feet or more in length, and which is mentioned by the Rabbinical writers as bound up in bundles for firing. "*Hyssop*," then, is here put for "*a reed of hyssop*," (hence called by Matthew and Mark *a reed*, as being rough and reedy;) and this, if of the length above mentioned, might easily enable a person to reach the mouth of Jesus on the cross, which was so low, that the feet of the crucified person were not more than a yard from the ground.'—*Bloomf.*

PRACTICAL REFLECTIONS.

Jno. xix. 28. Jesus thirsted upon the cross that he might be to us the fountain of joy; yea, that from us might flow rivers of living water.

Mt. xxvii. 48, .9. Let us learn to bear with patience what is perhaps the most difficult to bear—unjust reproaches and cruel mockings: even the dying groans of the Saviour were turned into a jest.

* 'In consequence of this exclamation, the spunge filled with vinegar, that is, with the *posca* of the soldiers present, was placed upon a wand or stick of hyssop wood . . . . and so offered to him. This fact by which the twenty-first verse of the sixty-ninth Psalm was fulfilled, related succinctly by St. Matthew and by St. Mark, is given in detail by St. John.'—*Ibid.*, p. 250.

[a] When this was over, which would be a little after the ninth hour, Jesus, knowing that whatever had been

O YE SONS OF MEN, HOW LONG WILL YE TURN MY GLORY INTO SHAME? HOW LONG WILL YE LOVE VANITY, AND SEEK AFTER LEASING?—Psa. iv. 2. BUT KNOW THAT THE LORD HATH SET APART HIM THAT IS GODLY FOR HIMSELF: THE LORD WILL HEAR WHEN I CALL UNTO HIM.—Psa. iv. 3.

MATT.	MARK.	LUKE xxiii. 45.	JOHN xix. 30.
			[c]When Jesus therefore had- 30 received the vinegar, he said, It-is-finished Τετελεσται: [d]
		[d]and the veil of-the temple was-rent in-the-midst.	

Jesus gave up the ghost.

MATT. xxvii. 50.	MARK xv. 37.	LUKE xxiii. 46.	JOHN xix. 30.
50 Jesus, when-he-had-cried again with-a-loud voice,	37 And Jesus cried- with αφεις a-loud voice,	[e]And when-Jesus- 46 had-cried with-a-loud voice, he-said, Father, into thy hands I-commend my spirit: and having-said thus, [f]	and
yielded-up the ghost	and-gave-up-the-ghost	he-gave-up-the-ghost	[f]he-bowed his head, and gave-up the ghost
αφηκε το πνευμα. (Ver. 51, ℘ 92, p. 470.)	εξεπνευσε. (Ver. 38, *ib.*)	εξεπνευσεν. (Ver. 47, p. 471.)	παρεδωκε το πνευμα. (Ver. 31, p. 473.)

SCRIPTURE ILLUSTRATIONS.

Jno. xix. 30. *It is finished—see on* ch. iv. 34, § 13, p. 95; xvii. 4, § 87, p. 399—Ps. xxii. 31, 'That he hath done'—Da. ix. 24, 'To finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness,'—Rom. x. 4, 'For Christ *is* the end of the law for righteousness to every one that believeth.'—*See* He. ix. 11—28; x. 1—14; xii. 2; Je. xxx. 24—With regard to those who refuse to flee to Jesus from the wrath to come, it shall yet be said, Eze. xxxix. 8, 'Behold, it is come, and it is done, saith the Lord God; this *is* the day whereof I have spoken.'—Rev. x. 7, 'In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.'—xi. 18, 'The nations were angry, and thy wrath is come,'—xvi. 17, 'And there came a great voice out of the temple of heaven, from the throne, saying, It is done.'—xxi. 6, 'And he said unto me, It is done. I am Alpha and Omega,' &c.

Lu. xxiii. 45. *veil*—Ex. xxvi. 31—He. ix. 3, 'After the second veil, the tabernacle which is called the Holiest of all;'—*see also* vi. 19; x. 20—Is. xxv. 7, 'He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations.'—xl. 5, 'And the glory of the LORD shall be revealed, and all flesh shall see *it* together:'—so when that veil is destroyed, at the sounding of the seventh trumpet, it is said, Rev. xi. 19, 'And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament:'—*see before on 'finished.'*

46. *into thy hands, &c.—see* Ps. xxxi. 5, *margin*—so Stephen, Ac. vii. 59—1 Pe. ii. 23, 'committed *himself* to him that judgeth righteously:'

gave up the ghost—1 Pe. iii. 18, 'Christ... hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:'

NOTES.

Jno. xix. 30. *It is finished.* Τετελεσται expresses the fulfilling of that course of humiliation, obedience, and suffering, which our Lord had undertaken. From this time, '*the joy that was set before him*' begins.

Mt. xxvii 50. *When he had cried . . . with a loud voice.* 'To shew that his life was still whole in him. *He dismissed his spirit.* So the original expression may be literally translated: an expression admirably suited to our Lord's words, Jno. x. 18, '*No man taketh it from me, but I lay it down of myself.*' He died by a voluntary act of his own, and in a way peculiar to himself. He alone of all men that ever were, could have continued alive, even in the greatest tortures, as long as he pleased, or have retired from the body whenever he thought fit.'—*Wesley.*

Yielded up the ghost. 'Αφηκε το πνευμα, 'dismissed his spirit.' 'This is the view of *Doddridge, Clarke, and others.* The notion that our Lord voluntarily hastened his death by an act of his Divine power, dying, not as exhausted by his sufferings, but by cutting them short, is incorrect. If it were so, if our Lord died not as the effect of his crucifixion, but of an exertion of his Divine power, he was not put to death by the Jews, and he did not, as St. Paul says, become "*obedient unto the death . . . of the cross,*" although he died upon it; but the Jews "*killed the Prince of life.*" The passage (Jno. x. 18) teaches us, that although possessing the power to prevent men from inflicting death on him, he would not exert it, but surrender himself to their will; for to lay down his life was surely to yield up himself to be put to death by his enemies.'—*R. Watson.—So Bloomf.—See Greswell, p. 469, infra.*

PRACTICAL REFLECTIONS

[Jno. xix. 30. 'IT IS FINISHED:'—'*He hath done*'—are the concluding words of Psalm xxii., the first words of which, as uttered by our Saviour upon the cross, had been turned into ridicule. As truly as Christ endured the sufferings expressed in that psalm, ver. 1—21, so truly will the glory described in ver. 22—31, be perfected. The promised salvation was infallibly secured by the doing and dying of our blessed Redeemer. Let us be followers of him who, when he hanged upon the cross, had that support to his soul which the world knew not of. He meditated upon the word; and '*for the joy that was set before him endured the cross, despising the shame,*' He. xii. 2.]

Lu. xxiii. 45. The veil is indeed rent. The scene of sacrifice and the glorious high throne are beheld in one view. Let us rejoice that life and immortality have been brought to light by the gospel. 2 Tim. i. 10.

[46 *ver.* The first and last words of Christ upon the cross are words of prayer—first for his murderers, and lastly as committing his spirit into the hands of his Father. Let us learn from our Lord's example to begin and end all our works in God. And that we may truly do so, may a knowledge of why our Redeemer so suffered be bestowed upon us—that we may turn altogether from sin unto the love of God our Saviour, and so into humble and holy devotedness to the will of our Father in heaven. May we be conformed unto the image of him who loved us and gave himself for us—who esteemed it his meat and his drink to do the will of Him who sent Him.]

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predicted respecting his sufferings before his death had now been accomplished, exclaimed, according to St. John, *τετελεσται*—and then, that the accomplishment of those things which had been predicted, as to happen after his death, might next begin, uttering a loud voice, according to St. Matthew and St. Mark—and repeating the prayer also, Into thy hands I commend my spirit, Ps. xxxi. 5, according to St. Luke—and simply bowing the head, to denote the instant extinction of life, according to St. John—all which circumstances might have followed upon each other in this order—gave up the ghost—as all the accounts are agreed.

INTO THINE HAND I COMMIT MY SPIRIT: THOU HAST REDEEMED ME, O LORD GOD OF TRUTH.—Psa. xxxi. 5.
I WILL BOTH LAY ME DOWN IN PEACE, AND SLEEP: FOR THOU, LORD, ONLY MAKEST ME DWELL IN SAFETY.—Psa. iv. 8.

ADDENDA.

OF MARY THE MOTHER OF JESUS.

'The first hint which I received on the point, is at the last verse of the first chapter of St. Matthew. I saw that Jesus was called the "*first-born*" son of Mary; and that Joseph did not live with her, as her husband, "*till*" the birth of Jesus. The two words which I here underline, appear to me significant. But this time also I would not hasten to a conclusion, and I liked better to believe, before a still more evident proof to the contrary, that Mary had no other children besides Jesus.

'Such was the tendency of my mind after reading the first chapter of St. Matthew; and I greatly hoped that nothing, in advancing in the perusal, would oblige me to resist it. It was almost with terror that on reaching chap. xiii. ver. 46, (§ 31, p. 240,) I encountered these words:—"As Jesus was speaking to the people, his mother and his brothers, who were outside, asked to speak to him." "His brothers!" I cried; "if Jesus had brothers, Mary then had several children! No, no; it must not be thus! No doubt the word *brother* here means *cousin*; let us pass over it, and may God grant that no other difficulties may recall me to the argument!"

'I went on, and immediately found the following lines, ver. 47—50—"And some one said to Jesus, Behold, thy mother and thy brothers are without, and ask to speak to thee. But Jesus answered him, Who is my mother? and who are my brothers? And stretching out his hands over the disciples he said, Behold my mother and my brothers! for whoever does the will of my Father who is in heaven, he is my brother, my sister, and my mother!"

'This close of the story only added to my embarrassment. For if, I reflected, the word brother means cousin in the first line, it ought also to mean cousin in the second. And in that case, Jesus would seriously have addressed to the crowd this burlesque phrase: "He who does the will of my Father who is in heaven, the same is my cousin!" This supposition is ridiculous, absurd, impossible! This is to clothe in a grotesque form that thought—so touching in the noble expression of the Saviour—that we are brothers and sisters of Jesus Christ.

'You perceive it here becomes necessary to choose between two translations and their consequences: either, Mary was accompanied by her nephews, therefore it is to cousins that Jesus compares the apostles, and thereby we lose the beautiful name of his brothers; or else, she was surrounded by her own children, but thus Mary loses her glorious title to a perpetual virginity. For my own part, I confess that if one must absolutely make the election, I would rather think that Mary had several children than disinherit the whole church, the Christians of all ages, of the beautiful prerogative of being brothers and sisters of Jesus Christ.

'Nevertheless, we do not so easily renounce the ideas held since our tenderest infancy, and nourished during a whole life; although my mind was convinced, my heart was not won. I still inwardly resisted, and I hoped for an almost miracle to restore to me my former illusion.

'I turned the leaf, and I read the following chapter. Would you believe it? To my great surprise, I saw at verses 55 and 56, (§ 37, p. 287,) that not only brothers of Jesus were mentioned, but sisters too. The word cousin might possibly have been put for brother, for the Greek term (as a note in your Bible informs me) will bear both senses; but, alas! the word sister absolutely cannot be taken in the sense of cousin; for . . . these two words are never used interchangeably in the original text of the New Testament. You may, therefore, yourself judge of the force of my argument, and that without understanding either Hebrew, Greek, or Latin. I reflected:—There are in this passage the Greek words *adelphos* and *adelphe*; now, since *adelphe* always in the scriptures signifies sister and never cousin, is it not evident that *adelphos* here means brother, and not cousin?

'As for the rest, one reflection suggested by good sense settles the question: to make the word *adelphos* signify brother, it need only be taken in its ordinary sense; but, to make it mean cousin, it must be understood in its exceptional sense. If those who wrote the Bible, had believed the perpetual virginity of Mary, surely they would have avoided the ambiguity.

'Directly I had admitted this interpretation, a thousand other details came to the confirmation of my new opinion. Thus in a passage which I am examining, the Nazarenes, astonished that Jesus, who had passed his childhood among them, should to-day be working miracles, exclaim: "Is not this the son of the carpenter? is not his mother called Mary? his brothers, James, Joses, Simon, and Jude? and are not his sisters also with us?" (ver. 55..6, p. 287.)

'Now, when neighbours enumerate the members of a family, is it not natural to think that, after having named the father and mother, they would mention the names of the brothers and sisters rather than those of the cousins?

'Finally, if Jesus were the only child of Mary, why does not the holy scripture say so? It says, indeed, and that several times, that Jesus is the *only Son of God*; why does it not say also, at least once, that he is the only son of Mary? If the words are different, it is because the facts are different also. We must suppose that authors, inspired by the Holy Spirit, knew how to choose their expressions, and that they speak with equal truth when they call Jesus *only* Son of God, and *first-born* son of Mary.

'From these considerations we must necessarily come to this conclusion:—Mary, after having conceived by the Holy Spirit, carried in her virgin womb a body free from pollution, and brought into the world the only Son of God, had accomplished her supernatural task, and from that time re-entered into the ordinary course of nature; *i.e.*, became in all things the chaste wife of her husband Joseph.

'Now then, according to this thirteenth chapter of St. Matthew, Jesus had at this period four brothers and some sisters. The plural of the word sisters represents at least the number two; I therefore draw this final inference: Mary had as children:—

Jesus, her first-born;
His four brothers; and his two sisters;

in other words, Mary was mother of seven children.'
—*The Portrait of Mary in Heaven, translated from the French of Rev. Napoleon Roussel.*

'It must be evident, that in this separation of his soul from his body our Lord did not wait for the natural progress of dissolution, but exerted his Divine power, in anticipation of the effect: the reason of which was the necessity of so timing his death, that in all the circumstances, which took place afterwards, the scriptures might be fulfilled, as they had been fulfilled before; that he might be taken down from the cross and committed to the grave before sunset—without which, and if he was to rise again on the Sunday, he could not, even according to the Jewish computation of time, have been previously three days and three nights in the earth; that, when the soldiers came to accelerate the deaths of the parties crucified, they might find *him* dead already, and so offer no violence to his body, but what instead of infringing, was rather the fulfilment of, prophecy, Ex. xii. 46; Ps. xxxiv. 20: A bone of him shall not be broken—and, "They shall look upon *me* whom they have pierced," Zec. xii. 10.

'Simultaneously with the expiration of Christ, the vail of the tabernacle, according to the three first evangelists, is rent in twain, (so simultaneously, that it might be mentioned, as it is by St. Luke, even before the mention of the expiration itself,) the earthquake ensues—the rocks are rent—the graves are opened—and the bodies of many holy men are resuscitated—though their entering into Jerusalem, and appearing alive unto many, do not take place until after the resurrection of our Lord himself, who was the proper *first-fruits* of such as slept: all which circumstances, though they may be implicitly alluded to in St. Luke, are specified distinctly by St. Matthew only; the confession of the centurion, in relating which both the others agree with St. Luke, is extorted from him—and the people who had come to the spectacle return, according to St. Luke, with minds changed, and beating their breasts, as under the consciousness of some great sin.'—*Ibid.*, p. 252.

CHRIST WAS ONCE OFFERED TO BEAR THE SINS OF MANY; AND UNTO THEM THAT LOOK FOR HIM SHALL HE APPEAR THE SECOND TIME WITHOUT SIN UNTO SALVATION.—Heb. ix. 28.

SECTION 92.—(G. 102, ..3.)—[*Lesson* 96.]—PARTICULARS OF WHAT TRANSPIRED AFTER JESUS GAVE UP THE GHOST, UNTIL HE WAS TAKEN DOWN FROM THE CROSS, AND BURIED, AND A GUARD SET UPON THE SEPULCHRE.—Matt. xxvii. 51—66. Mark xv. 38—47. Luke xxiii. 47—56. John xix. 31—42.—*See Greswell*, Vol. III. pp. 252—..6.

INTRODUCTION AND ANALYSIS.

Mt. xxvii. 51. Mk. xv. 38. Upon the Redeemer committing his spirit into the hands of his Father, '*the veil of the temple*' is '*rent in twain from the top to the bottom*;'

— xxvii. 51–3. ——— The earth quakes, the rocks are rent, the tombs are thrown open; and, after the resurrection of Jesus, '*many bodies of the saints which slept*' arise, go into the holy city, and appear unto many.

— xxvii. 54. — xv. 39. Lu. xxiii. 47. The centurion seeing creation as if responding to the expiring cry of Jesus, acknowledges the hand of God in it, saying, '*Certainly this was a righteous man*;' in truth '*this was the Son of God.*'

——— ——— — xxiii. 48. The people who have come to look at the crucifixion, seeing what has happened, smite upon their breasts and return to the city.

— xxvii. 55, .6. — xv. 40, .1. — xxiii. 49. Jesus' acquaintance, and the women who followed from Galilee, ministering unto him, stand afar off: among them are Mary Magdalene, Mary the mother of James and Joses, and Salome the mother of James and John.

——— ——— Jno. xix. 31. The Jews request Pilate to have the legs of the crucified broken, that so their death may be hastened, and their bodies removed ere the next day, that being a sabbath of peculiar solemnity.

——— — xix. 32. The soldiers accordingly break the legs of the two that are crucified with Jesus.

——— ——— ——— — xix. 33, .4. Finding Jesus already dead, they break not his legs; but to make sure that he is dead, one of the soldiers thrusts a spear into his side, causing to flow therefrom blood and water.

——— ——— ——— — xix. 35–7. These things seen by the evangelist, he deems it important to notice, inasmuch as it had been predicted of our paschal sacrifice, '*A bone of him shall not be broken*;' and of our Messiah '*They shall look on him whom they pierced.*'

Mt. xxvii. 57, .8. Mk. xv. 42, .3. Lu. xxiii. 50–.2. Jno. xix. 38. Evening being come, Joseph of Arimathæa, an honourable counsellor, a good man, and just, one who had not consented to Jesus' death, but rather was his disciple, though secretly for fear of the Jews, with unwonted courage goes now to Pilate, and asks that he may be given the body of Jesus.

— xxvii. 58. — xv. 44, .5. ——— — xix. 38. Pilate having ascertained from the centurion that Jesus had been dead some time, commands that the body be delivered to Joseph.

——— ——— ——— — xix. 39. Nicodemus also, who at first came to Jesus by night, now comes, bringing with him an hundred weight of a mixture for embalming his body.

— xxvii. 59. — xv. 46. — xxiii. 53. — xix. 40. Joseph having received the body, they wrap it with the spices in fine linen.

— xxvii. 60. — xv. 46. — xxiii. 53, .4. — xix. 41, .2. There was in the place of crucifixion a garden, and in the garden a new tomb belonging to Joseph, in which no one had hitherto been buried: being the eve of the sabbath, for convenience they lay the body of Jesus there, and roll a great stone to the door of the sepulchre.

— xxvii. 61. — xv. 47. — xxiii. 55, .6. The women from Galilee having seen where the body of Jesus is laid, return and prepare spices and ointments; but although anxious to complete what they deem needful with regard to Jesus' burial, they rest on '*the sabbath day according to the commandment.*'

— xxvii. 62–.4. On the evening of the succeeding day, the sabbath being past, the chief priests and Pharisees come to Pilate, telling him they remember Jesus, whom they call a '*deceiver*,' had, when alive, said something respecting his rising again after being dead three days; they therefore request that the sepulchre be made sure until the third day, in order to prevent his disciples stealing him away, and then reporting him to be risen from the dead.

— xxvii. 65. Pilate grants their request.

— xxvii. 66. They go, and make '*the sepulchre sure, sealing the stone, and setting a watch.*

No. 92.—(G. 102.)—*The veil of the temple rent.*

MATT. xxvii. 51.
(Ver. 50, ∛ 91, p. 468.)

51 And, behold, the veil of the temple was-
rent in twain from the-top to the-bottom;

MARK xv. 38.
(Ver. 37, *ib.*)

And the veil of the temple was- 38
rent in twain from the-top to the-bottom.

SCRIPTURE ILLUSTRATIONS.

Mt. xxvii. 51. *veil of the temple*—The veil of the tabernacle was made 'of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims,' and was hung upon four pillars overlaid with gold—Within the veil was placed the ark of the testimony; the veil thus divided the holy place from the most holy, Ex. xxvi. 31—.3—The high priest was not at all times to come into the holy place, within the veil, before the mercy seat, lest he should die, Le. xvi. 2—was to come with 'a censer full of burning coals . . . . from off the altar,' and incense to burn thereon, and the blood of atonement, to sprinkle the mercy seat, ver. 12—.5—Called 'the second veil,' He. ix. 3—x. 19, 20, 'Having . . . . . brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;'—Is. xxv. 7, 'He will destroy . . . . the face of the covering cast over all people, and the vail that is spread over all nations.'—Upon the sounding of the seventh trumpet, Rev. xi. 15—.8—ver. 19, 'the temple of God was opened in heaven, and [the veil being removed] there was seen in his temple the ark of his testament:'—In the vision of the glory, ch. iv., both the veils being removed, the 'seven lamps of fire' outside the inner veil, and the 'sea of glass' outside the first veil, are all seen in connection with the throne or mercy seat, ver. 5, 6, &c.

NOTE.

Mt. xxvii. 51. *The veil of the temple.* There were two veils of the temple; one at the entrance into the holy place, the other between the holy place and the sanctuary, called '*the inner veil*;' and it is called, He. ix. 3, '*the second veil*,' to distinguish it from a curtain which was hung at the entrance of the holy place. It is particularly described, Ex. xxvi. 31—.3, and is the veil here intended. It was of the strongest contexture, the richest materials, and the finest workmanship.

PRACTICAL REFLECTIONS.

[Mt. xxvii. 51. The way into the holiest of all hath been opened unto us, through the rent veil of the Redeemer's flesh. Let us embrace the privilege of the royal priesthood, and draw near unto God, through Him in whom the Father is well pleased.]

[The veil concealing the mystery of the kingdom has been rent, and we can now look into that state which was prefigured by the throne and cherubim, and of which such glorious things have been spoken by the prophets; we see that it lies beyond the grave

HE IS OUR PEACE, WHO HATH MADE BOTH ONE, AND HATH BROKEN DOWN THE MIDDLE WALL OF PARTITION;—Ephes. ii. 14.

HAVING ABOLISHED IN HIS FLESH THE ENMITY, EVEN THE LAW OF COMMANDMENTS CONTAINED IN ORDINANCES, ETC.—Ephes. ii. 15.

MATT. xxvii. 51. MARK.

and the earth did-quake, and the rocks rent;

The graves are opened, &c.—Matt. xxvii. 52, 53.

52 and the graves were-opened; and many bodies of-the saints which-slept arose, 53, and came-out of the graves after his resurrection ἐγερσιν, and-went into the holy city, and appeared-ᵉ ἐνεφανισθησαν-unto many.

The centurion's confession.

MATT. xxvii. 54—.6. MARK xv. 39—41. LUKE xxiii. 47—.9. [Ver. 46, § 91, p. 468.]

54 Now when-the centurion 39 ᵃAnd when-ᵇthe centurion, Now when-ᵇthe centurion- 47
which stood over against him,-ᵃ

ᵇ and they *that-were-*
with him,-watching Jesus,
saw saw saw
the earthquake, and those-things
that-were-done,ᵉ ᶜ that he-so-cried-out, what was-done,
and-gave-up-the-ghost,ᵈ

ᵈ they-feared greatly,

SCRIPTURE ILLUSTRATIONS.

Mt. xxvii. 51. *did quake*—Ps. xviii. 6, 7, 'In my distress I called upon the LORD, and cried unto my God: he heard my voice out of his temple, ... then the earth shook and trembled;'—Not only the earth is to be shaken, but also heaven, He. xii. 26, 27—Great earthquake at the opening of the sixth seal, Rev. vi. 12, &c. — immediately before the seventh trumpet, xi. 13—after the pouring out of the seventh vial, xvi. 18.

52. *graves were opened*—A pledge of the triumph referred to, Is. xxv. 8, 'He will swallow up death in victory;'—1 Co. xv. 55, 'O death, where *is* thy sting? O grave, where *is* thy victory?'

slept, &c.—The term *sleep* is sometimes applied to those who have died in the Lord, 1 Co. xv. 51; 1 Th. iv. 14—*see also* Jno. xi. 11, § 58, p. 128, 'Our friend,' &c.

arose— An assurance that a resurrection will be given to the saints who sleep, Is. xxvi. 19; Jno. v. 25, 29, § 23, p. 178; 1 Co. xv. 20; Rev. xx. 4—6.

53. *the holy city*—Jerusalem was so called, Ne. xi. 1—The Jews 'call themselves of the holy city,' Is. xlviii. 2—In his temptations, the devil took Jesus up into the holy city, and placed him on a pinnacle of the temple, Mt. iv. 5, § 9, p. 64—The holy city is yet to arise and sit down, being indeed made holy, Is. lii. 1, 2—The new Jerusalem that cometh down from God out of heaven is called 'the holy city,' Rev. xxi. 2.

54. *the centurion, &c.*—Jesus had prayed for those who crucified him, *see* Lu. xxiii. 34, § 91, p. 459, and the prayer seems to have been answered in the conversion of at least some of those who were engaged in his crucifixion— The very centurion was led to glorify God, and not only to acknowledge that Jesus 'was a righteous man,' ver. 47, but that 'Truly this man was the Son of God,' Mk. xv. 39, *infra*.

NOTES.

Mt. xxvii. 51. *The earth did quake.* This is thought to have been the very great earthquake, which happened in the reign of Tiberius Cæsar, by which twelve cities in Asia were destroyed. It was a general token, in various places, and to all nations, of God's indignation against the wickedness of mankind, as Ps. xviii. 7; Joel iii. 16.

[About one yard and a half distant from the hole in which tradition says the foot of our Saviour's cross was fixed, is to be seen a fissure in the rock supposed to have been made by the earthquake which happened when the Son of God resigned his spirit. This cleft, as to what now appears of it, is about a span wide, at its upper part, and two deep, after which it closes; but it opens again below (as may be seen in a chapel contiguous to the side of what is called Calvary), and runs down to an unknown depth in the earth. That this fissure was made by the earthquake that happened at our Lord's passion, there is only tradition to prove; but that it is a natural and a genuine breach, and not counterfeited by any art, is very evident; for the sides of it fit like two tallies to each other; and yet it runs in such intricate windings as could not well be counterfeited by art, nor arrived at by any instruments.]

52. *And the graves were opened.* 'Graves, or sepulchres, were most commonly made among the Jews in solid rocks, or in caves of rocks. The graves were opened at the moment of the death of the Lord; but inasmuch as he is the first-fruits from the dead—the Resurrection and the Life—the bodies of the saints in them did not arise till He rose, and having appeared unto many after his resurrection—possibly during the forty days—went up with him into glory.' —*Alford.*

Many bodies of the saints, &c. See on ch. xii. 38, § 31, p. 238. It would appear, that these saints were disciples who had died but lately: for when they went into the city, they were known to be saints by the persons who saw them; which could not well have happened had they not been their contemporaries. Christ was the first-fruits from the dead; and there is given us a comfortable assurance, that when he comes in glory, his saints will come with him: a pledge of which appears to have been given at our Lord's resurrection.

'The purpose of this temporary resuscitation (for such I conceive it was) seems to have been to convince the unbelieving Jews of the Messiahship of Jesus, since they themselves admitted that some of the dead should be resuscitated at the time of the Messiah.'—*Bloomf.*

54. *The centurion.* The Roman officer who superintended the execution.

PRACTICAL REFLECTIONS.

—we see that '*flesh and blood cannot inherit the kingdom of God:*' but that in immortal blessedness it will be inherited by the many sons Christ is leading into glory. —*And see margin.*]

Mt. xxvii. 52. Jesus hath by his death thrown open the gates of the grave, and prepared for the safe return of all who are willing to be disenthralled from the dominion of death, and given through Christ a blessed immortality.

53 *ver.* A pledge of the resurrection of all the saints was given, not only in Christ rising from the dead, but by his giving the dead to hear his voice and live, come out of their graves, and enter into the holy city, and appear unto many.

[May we be enabled to evidence the truth of our trust in Christ, by now rising from the death of sin, having our citizenship in heaven; and by our appearing unto many as the redeemed of the Lord.]

MAY THE WORD OF GOD, TESTIFYING OF A CRUCIFIED REDEEMER, BE PROVED ABUNDANTLY POWERFUL FOR BREAKING THE HARD ROCK IN PIECES.

WITH THE CLEARER LIGHT WHICH GOD HAS GRANTED US, LET OUR HOPE AND OUR AFFECTIONS BE PLACED UPON THINGS ABOVE.

IF YE BE REPROACHED FOR THE NAME OF CHRIST, HAPPY ARE YE; FOR THE SPIRIT OF GLORY AND OF GOD RESTETH UPON YOU, ETC.—1 Pet. iv. 14.

IF ANY MAN SUFFER AS A CHRISTIAN, LET HIM NOT BE ASHAMED; BUT LET HIM GLORIFY GOD ON THIS BEHALF.—1 Pet. iv. 16.

MATT. xxvii. 55, .6.	MARK xv. 40 .1.	LUKE xxiii. 48, .9.
		he-glorified God,
saying,	he-said,	saying,
Truly this was the-Son of-God.	Truly this man was the-Son of-God.	Certainly this was a-righteous man.
		And all the people that-came- 48 together to that sight θεωριαν, beholding the-things which-were-done, smote their breasts, and-returned.
55 And many women were there beholding afar off, which followed [f] Jesus from Galilee, ministering unto-him: [g]	40 There-were also women looking-on afar off:	And all his acquaintance, 49 and the women that-followed [f] him from Galilee,
		[g] stood afar-off, beholding these-things. [h] (Ver. 50, p. 474.)
56 among which was Mary Magdalene, and Mary the mother of James and Joses, and [i] the mother of Zebedee's children. [k] (Ver. 57, p. 474.)	[h] among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; [i]	
	41 [k] (who also, when he-was in Galilee, followed him, and ministered unto-him;) and many other-*women* which came-up-with him unto Jerusalem. (Ver. 42, *ib.*)	

SCRIPTURE ILLUSTRATIONS.

Lu. xxiii. 48. *smote, &c.*—so the publican, ch. xviii. 13, § 73, p. 217.

Mt. xxvii. 55. *ministering*—Mk. xv. 41—Lu. viii. 3, § 30, p. 233, 'ministered unto him of their substance.'

—Ph. iv. 3, 'I intreat thee also, true yokefellow, help those women which laboured with me in the gospel,'

56. *James and Joses*—In ch. xiii. 55, § 37, p. 237, they are called 'his brethren.'

NOTES.

Mk. xv. 39. *Truly this man, &c.* It is extremely probable the centurion was present at the trial of our Lord, and knew that he was delivered to death for maintaining that claim, though nominally condemned for sedition.

[Lu. xxiii 47. *Certainly this was a righteous man.* 'The general sense is, "Truly this man was innocent:" and if innocent (nay, more, *blessed*, just, truthful), he was the Son of God, for he had asserted it.'—*Alford.*]

48. *Smote their breasts.* In token of alarm, fear, and anguish. They saw the judgment of God; they saw the guilt of the rulers; and they feared the further displeasure of the Almighty.

[Mt. xxvii. 55 *Many women.* The frequent mention which is made in the evangelists of the generous and courageous zeal of some *pious women* in the service of Christ, and especially of the faithful and resolute constancy with which they attended him in these last scenes of his sufferings, might very possibly be intended to obviate that haughty and senseless contempt which the pride of *men*, often irritated by those vexations to which their own irregular passions have exposed them, has in all ages affected to throw on *that sex* which, probably in the sight of God, constitute by far the better half of mankind; and to whose care and tenderness the wisest and best of men generally owe and ascribe much of the daily comfort and enjoyment of their lives.]

Ministering unto him. Attending him, and providing for his bodily wants, out of their own worldly means.—*Comp.* Lu. viii. 2, 3, § 30, p. 233.

56. *Mary Magdalene. See on* Lu. viii. 37, § 29, p. 230; Jno. xii. 3, § 81, p. 253.

'Mary the mother of our Lord is not mentioned as being now present—she had probably been led away by the beloved apostle [disciple?] immediately on the speaking of the words. "*Behold thy mother!*"'—*Alford.*—*See on* Jno. xix. 25—.7. § 91, p. 465.

Mary the mother of James and Joses. 'Mary the sister of our Lord's mother, and the wife of Cleophas.'—*Lonsdale.*

Mk. xv. 40. *James the less.* 'Called the son of Alphæus,' Mt. x. 3, [§ 27, p. 207].—*Lonsdale.*

Mt. xxvii. 56. *The mother of Zebedee's children.* 'Salome,' Mk. xv. 40.—*Lonsdale.*

PRACTICAL REFLECTIONS.

[Mt. xxvii. 54; Lu. xxiii. 47. If by those signs the centurion was forced to confess that God had acknowledged the claims of Jesus, surely much more might we, who have seen added to these signs eighteen centuries' fulfilment of his predictions with regard to Jerusalem and the Jews. Surely God would not during so many ages have attested the truth of the words of Jesus, to the utter and continued rejection of his long highly-favoured people, unless they had been in the wrong, and he truly a righteous man, the very Christ, whom God the Father hath sealed.]

Lu. xxiii. 48. Do we remain comparatively unimpressed by that awful scene—the death of the Son of God—which so deeply affected the beholders; or do we only see in it the guilt and danger of the Jews, who said, '*His blood* be *on us, and on our children*'? Let us remember that it was for us that he suffered—that our sins were laid upon him; that he '*bare our sins in his own body on the tree.*'

[Mt. xxvii. 55. Even those who had previously ministered to Jesus, stood afar off in the hour of his death. Let us, while we may, minister to the servants of God, so will we have the less cause for self-reproach when we would alleviate suffering, but cannot.]

Jesus is pierced.—John xix. 31—37.

[Ver. 30, ¥ 91, p. 468.]

31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-*day* was an high day,) besought Pilate that their legs might be broken, and *that* they might be taken away.*
32 Then came the soldiers, and brake the legs of the first, and of the other which was
33 crucified with him. But when they came to Jesus, and saw that he was dead already,
34 they brake not his legs: but one of the soldiers with a spear pierced his side, and forth-
35 with came thereout blood and water. And he that saw *it* bare record, and his record is
36 true: and he knoweth that he saith true, that ye might believe. For these things

SCRIPTURE ILLUSTRATIONS.

Jno. xix. 31. *the preparation—see* Mk. xv. 42, *infra*, p. 474.

bodies should not remain, &c.—De. xxi. 22, 23, 'And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: his body shall not remain all night upon the tree,'

that sabbath day was an high day—being the fifteenth of Nisan, as well as the seventh day of the week—*see* Le. xxiii. 5—8.

legs might be broken, &c.—They would thus have prevented his answering to the type of the paschal lamb—*see* ver. 36, *infra*.

34. *blood and water*—1 Jno. v. 6, 'This is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood.'—As to the blood, *see* He. ix. 13, 22; x. 19—22; 1 Jno. i. 7; Rev. i. 5; vii. 14; and the water, Ps. li. 7; Eze. xxxvi. 25; Zec. xiii. 1; Ac. xxii. 16; 1 Co. vi. 11; Eph. v. 26; Tit. iii. 14; iii. 5—8; 1 Pe. iii. 21.

35. *he that saw it bare record, &c.*—Peter also calls himself, 1 Pe. v. 1, 'a witness of the sufferings of Christ,'—1 Jno. v. 9, 'If we receive the witness of men, the witness of God is greater:'—And by the Spirit, the water, and the blood, God testifieth still to the truth of the atonement, ver. 8—10.

that ye might believe—see ch. xx. 31, § 100, p. 518.

NOTES.

Jno. xix. 31. *The preparation.* παρασκευη. Namely, the προσάββατον. The afternoon of the day, on which the passover was eaten in the evening.

[*An high day.* μεγάλη ἡ ἡμέρα. 'A very solemn festival;' as being not only an ordinary sabbath, but the extraordinary one on the 15th of Nisan, from whence they reckoned the weeks to Pentecost; and also the day for presenting and offering the sheaf of new corn: so that it was a treble solemnity.']

Their legs might be broken. It was a common custom to break the legs or other bones of criminals on the cross: and this appears to have been a kind of *coup de grace*, the sooner to put them out of pain.

[34. *And forthwith came thereout blood and water.* 'Some difference of opinion exists—1. As to the *intent* of the evangelist in this attestation. It has been generally supposed that he meant to establish the fact of the real death of Christ; while some (as Dr. Burton) think it was his intent to refute the Docetæ, who held that Jesus had not a real body, but was only a phantom. 2. As to the *phenomenon* itself, the earlier commentators in general regard it as *miraculous*; but the researches of modern pathologists have established the *fact*, that the effusion would have taken place in *any* case, being the *natural* consequence of such a wound; and that it is, under all circumstances, decisive evidence of the actual death of Christ. Medical writers are, indeed, not quite agreed whether by αἷμα καὶ ὕδωρ be meant the small portion of water found in the pericardium, called *lymph*, or (which is more probable) the sanguineous and aqueous liquor found in the cavities of the pleura after a mortal wound, or that follows a stab in the pleura, when the *pericardium* has been pierced, *which is always mortal*; consequently a proof that if Christ had *not* been already dead, this wound would certainly have extinguished the last remains of life; which was doubtless the intent of the soldier.'—*Bloomf.*]

This fact it was of importance to prove, that it might not be pretended that he had only suffered a *syncope*, or had fainted.

The piercing appears to have taken place because his legs were not broken; and, as the law in this case stated that the criminals were to continue on the cross *till they died*, the side of our Lord was pierced to secure the accomplishment of the law; and the issuing of the blood and water appears to be only a *natural* effect of the above cause, and probably nothing mystical or spiritual was intended by it. However it affords the fullest proof that Jesus *died* for our sins. Dr. Lightfoot thinks that there is a reference here to the rock in the wilderness which Moses smote twice, and which, according to the Jews, *Shemoth Rabba*, fol. 122, 'poured out *blood* at the first stroke, and *water* at the second.' Now St. Paul says, 1 Co. x. 4, '*that Rock was Christ*;' and here the evangelist says, the soldier '*pierced his side, and forthwith came thereout blood and water.*' St. John therefore, in what he asserts in the 35th and 36th verses, wishes to call the attention of the Jews to this point, in order to shew them that this Jesus was the true Messiah, who was typified by the rock in the wilderness: '*He knoweth that he saith true, that ye might believe*,' ver. 35.

Those who read this account may believe (*comp.* ch. xx. 31, § 100, p. 518) that Christ really suffered in the flesh. It is probable that the issuing of blood and water from the wound in the side of Jesus was recorded by St. John, to prove the reality of Christ's suffering in the flesh, against those heretics, who asserted that Christ had a human body *only in appearance*; and who are on that account condemned in St. John's epistles.—*See* 1 Jno. iv. 2, 3; 2 Jno. ver. 7; *also* 1 Jno. v. 6, 8; He. ii. 14.'—*Lonsdale.*

PRACTICAL REFLECTIONS.

Jno. xix. 31—4. How very scrupulous people may be about the outward observances of religion, especially with regard to holidays, and yet all the time be plotting mischief against the Lord of the sabbath!

The prophecy had been so far literally fulfilled, in that Jesus had not been put to death by stoning, in which case his bones must have been broken; still it is resolved by the Jews, and granted by the governor, that his legs shall be broken. This, however, only tends to the further accomplishment of what was predicted respecting the circumstances of his death. Let us be thankful for the abundant evidence we are given by prophecy, of the foreknowledge of God attesting the truth of our salvation.

34 *ver.* Let us have recourse to the fountain opened to the inhabitants of Jerusalem for sin and for uncleanness. May we trust in the atoning blood of Jesus, and have our uncleanness removed by the washing of water by his purifying word.

* 'Josephus will shew that, agreeably to the Divine mandate (B. Jud. iv. v. 2, De. xxi. 22, 23), this would have been done, under similar circumstances, before sunset even upon a common day; and much more before sunset on the eve of a *high day*.'—*Greswell*, Vol. III. Diss. xiii. p. 253.

LET US DRAW NEAR WITH A TRUE HEART IN FULL ASSURANCE OF FAITH, HAVING OUR HEARTS SPRINKLED FROM AN EVIL CONSCIENCE, AND OUR BODIES WASHED WITH PURE WATER.—Heb. x. 22.

JOHN xix. 37.

were done, that the scripture should be fulfilled, A bone of him shall not be broken
37 συντριβησεται. And again another scripture saith, They shall look on him whom they pierced.

*Jesus taken down from the cross.**

MATT. xxvii. 57—9. (Ver. 56, p. 472.)	MARK xv. 42—6. (Ver. 41, *ib.*)	LUKE xxiii. 50—3. (Ver. 49, p. *ib.*)	JOHN xix. 38—40.
	42 And now		"And after this 38
57 When the even was come,	when the even was come,		
	because it was the preparation, that is, the day before the sabbath,		
there came a rich man of Arimathæa, named Joseph,	43 Joseph of Arimathæa, an honourable counsellor,	And, behold, *there was* a good man named Joseph, a counsellor;	Joseph
		and *he was* a good man, and a just: (the same had not consented to the counsel and deed of them;) *he was* of Arimathæa,	51 of Arimathæa,

SCRIPTURE ILLUSTRATIONS.

Jno. xix. 36. ***shall not be broken.***—This had been foreshewn of Jesus our passover—*see* the type, Ex. xii. 46; Nu. ix. 12—Ps. xxxiv. 20, 'He keepeth all his bones: not one of them is broken.'—Which type and prophecy were fulfilled, notwithstanding the evil design of his enemies, ver. 31, *supra.*

37. ***They shall look on him,*** *&c.*—The prediction referred to is Zec. xii. 10—as the result of the pouring out of 'the spirit of grace and of supplication' 'upon the house of David' (or the royal priesthood), 'they shall look upon me (saith the blessed Saviour) whom they have pierced, and they shall mourn for him' (Judah), for whom Jesus bade the daughters of Jerusalem weep, Lu. xxiii. 28, § 91, p. 457.—'In the midst of the throne' was beheld 'a Lamb as it had been slain,' Rev. v. 6.

38. ***Joseph.***—He seems to have worthily kept in memory the name of Joseph the son of Jacob, who was so remarkable a type of Christ, and upon whose posterity the blessing in Christ was more especially promised to come, as predicted both by Jacob, Ge. xlviii. 15—20; xlix. 22—6, and by Moses, De. xxxiii. 13—7.

Mk. xv. 43. *an honourable counsellor, &c.*—so Joseph was made to Pharaoh, over all the land of Egypt, Ge. xli. 33—45.

Lu. xxiii. 50. *a good man, and a just*—so in the sight of God was Joseph in his stewardship, Ge.

NOTES.

Jno. xix. 36. ***A bone of him shall not be broken.*** What can offer so probable a reason for the otherwise unaccountable injunction, that not a bone of the paschal lamb should be broken, as that it might point to the sacrifice of that lamb as a type of the sacrifice of Christ?

[There is evidently a correspondence between the *type* and *antitype.* And as the passage referred to at the next verse, in the margin, is (as Lampe and Tittman prove) plainly prophetic of the piercing of the Redeemer's side, so we have here both a correspondence of type and antitype, and a fulfilment of prophecy, viz., of the *piercing.*]

37. ***Again another scripture,*** *&c.* 'Comp. Rev. i. 7, from which passage it appears that this prophecy, Zec. xii. 10, will have its complete fulfilment at our Lord's second coming.'—*Lonsdale.*

Mt. xxvii. 57. ***When the even was come.*** This even ended at sunset, when, according to the Jewish mode of computation, the sabbath day began. The Jews were forbidden in their law to suffer the bodies of persons who were hanged upon a tree to remain there all night.—*See* SCRIP. ILLUS., Jno. xix. 31, *supra.*

[***When the even.***—'This must have been about three o'clock, or a little after; for our Lord having expired about *three o'clock,* ver. 46, § 91, p. 466, and the Jewish passover beginning about *four,* it was necessary that Joseph, who would not fail to eat the passover at the usual time, should have obtained and buried the body of Christ some time before four o'clock. But such was the general consternation, occasioned by the prodigies that took place on this most awful occasion, that we may safely conjecture nothing was done in *order,* and perhaps the passover itself was not eaten at the usual hour, if at all that day.'—*A. C.*]

[**Mk. xv. 43.** ***Arimathæa.***—'This place, in Luke called "*a city of the Jews,*" is supposed to have been the same with "*Ramathaim,*" or "Ramah," mentioned as the city of the parents of Samuel, 1 Sa. i. 19. "In the tribe of Benjamin."'—*A. C.*—*See* GEOG. NOTICE, p. 479.]

An honourable counsellor. The word *honourable*

PRACTICAL REFLECTIONS.

Jno. xix. 35—7. Let us be truly grateful for the assurance we are given that Jesus our passover, who was crucified for us, is indeed the Christ of God.

[36 *ver.* Let us compare type and antitype, prediction and fulfilment. Is it not presumption to suppose that our faith is independent of those means which God has provided for its establishment and sustenance?—that we can, without serious spiritual injury to ourselves, allow the contents of either the Old or the New Testament to remain a dead letter?]

37 *ver.* Soon may that scripture be fulfilled in mercy, '*They shall look upon me whom they have pierced.*' Zec. xii. 10. Awful must be the case of those who refuse to look upon Christ until they see him coming to judgment.

Mk. xv. 42. Let us not merely rest on the sabbath, but make due preparation for doing so; that both we ourselves and those under our care may do so according to the commandment.

[Lu. xxiii. 50—2. Among the twelve disciples

* 'The time which these particulars (Mt. xxvii. 57—61, [Mk. xv. 42—7; Lu. xxiii. 50—6; Jno. xix. 38—42]) would take up may be defined in general as comprehended between the ninth hour of the day and sunset—after the one but before the other—and perhaps equi-distant from both. And here the events of the fourteenth of Nisan would properly expire.'—*Ibid.,* p. 254.

MOST MEN WILL PROCLAIM EVERY ONE HIS OWN GOODNESS: BUT A FAITHFUL MAN WHO CAN FIND? THE JUST MAN WALKETH IN HIS INTEGRITY: HIS CHILDREN ARE BLESSED AFTER HIM.—PROV. XX. 6, 7.

MATT. xxvii. 58.	MARK xv. 44, 45.	LUKE xxiii. 52.	JOHN xix. 39.
		a-city of-the Jews:	
who also himself was-Jesus'-disciple:	which also waited-for the kingdom of God,	who also himself waited-for the kingdom of God,[f]	[f]being a-disciple of Jesus, but secretly κεκρυμμενος for fear of-the Jews,[g]
58 he went	came, and-went-[A]in boldly τολμησας	[5]This *man* went[A] 52	besought
to Pilate, and-begged	unto Pilate,[i] and craved	unto Pilate, [i]and-begged[B]	Pilate
			[A]that he-might-take-away
the body of Jesus.	the body of Jesus.	the body of Jesus.	the body of Jesus[l]
	44 [l]And Pilate marvelled if he-were-already-dead: and calling-unto *him* the centurion, he-asked him whether he-had-been-any-while-dead. 45 And when-he-knew *it* of the centurion,[m]		
[m]Then Pilate commanded the body to-be-delivered.[n]	he-gave the body [n]to Joseph.[o]		and Pilate gave-*him*-leave.
		[o]He-came therefore, and took the body of Jesus. And there-came 39 also Nicodemus, which at-the-first came to Jesus by-night, and-brought a-mixture of-myrrh and aloes, about an-hundred pound *weight*.[p]	

SCRIPTURE ILLUSTRATIONS.

xxxix. 1—9—ver. 2, 'And the LORD was with Joseph, and he was a prosperous man;'—When tempted to unfaithfulness, he said, ver. 9, 'How . . . . can I do this great wickedness, and sin against God?

Lu. xxiii. 51. *waited for the kingdom of God*—Was anxiously desirous of the appearance of the Messiah; he was 'a good man, and a just;' he had nobly set himself against the wicked purposes of the sanhedrim; he was 'a disciple of Jesus,' though he was not openly his follower, because he feared the Jews, Jno. xix. 38—Jacob, when blessing his sons, says, Ge. xlix. 18, 'I have waited for thy salvation, O LORD.'—*See* in the blessing of Judah the king described, ver. 8—12; and the kingdom in the blessing of Joseph, ver. 22—6.

Jno. xix. 38. *for fear of the Jews*—ch. xx. 19, § 95, p. 498, 'The doors were shut where the disciples were assembled for fear of the Jews,' when Jesus after his resurrection first appeared in the midst of them.

Mk. xv. 43. *boldly, &c.*—The disciple who at first had been the boldest, became in the time of trial the most cowardly of all, Mt. xxvi. 70, § 89, p. 431—And he who had secretly been a disciple, was at last the most courageous—1 Ki. xx. 11, 'Let not him that girdeth on *his harness* boast himself as he that putteth it off.'

44. *the centurion*—Mt. xxvii. 54, p. 471, *supra*.

45. *gave the body to Joseph*—He was, Is. liii. 9, 'with the rich in his death;'—*see* the rich preparation for his interment, Lu. xxiii. 56, p. 477; Jno. xix. 39.

Jno. xix. 39. *Nicodemus*—He, like Joseph of Arimathæa, appears to have now come forward boldly, and not as at the first, ch. iii. 1, 2, § 12, p. 83.

***myrrh and aloes—see* Ge. l. 2—13.**

NOTES.

here is not a mere title of *office*, but is given in reference to his personal character, as being a man of integrity and blameless life.

Mk. xv. 43. *Went in boldly unto Pilate.* Rather, 'taking courage.' The word translated 'boldly,' seems to be added with reference to his previous conduct, who was, according to Jno. xix. 38, '*A disciple of Jesus, but secretly for fear of the Jews*,'

The disciples of Jesus had fled, and if they had not, they had no influence with Pilate. Unless there had been a special application to Pilate, in behalf of Jesus, his body would have been buried *that night* in the common grave with the malefactors: for it was a law of the Jews that the body of an executed man should not remain on the cross on the sabbath.

Mt. xxvii. 58. *Begged the body of Jesus.* Malefactors were buried ignominiously; but at the request of relatives or friends, permission was given to bury an executed criminal in the regular way. Cicero reckons it among the greatest crimes of Verres, that when in Sicily, he sold this permission for gold; and Tacitus reckons it among the cruelties of the last years of Tiberius, that he refused burial to those who were executed by his orders.

Mk. xv. 44. *Pilate marvelled if, &c.* Wondered if he was dead; or wondered that he was so soon dead. It was not usual for persons crucified to expire under two or three days, sometimes not until the sixth or seventh. The bodies of persons executed for treason (and generally of crucified persons) were seldom buried.

Jno. xix. 39. *Myrrh and aloes.* It should seem (as the best commentators are agreed) that we are not to suppose the myrrh and aloes (or the latter at least) to have been in a *liquid* state (namely, the distillation from the trees), but to have been the *wood* of those trees, dried and pulverized. This, indeed, appears by the great *weight* of the spices (100 lb. troy weight). The body could not have been regularly embalmed, since there was not time sufficient for that; but spices and unguents were brought to wash and anoint the body, and to envelop it in aromatic drugs.

An hundred pound weight. 'Spices were some-

PRACTICAL REFLECTIONS.

chosen by Christ to be his apostles, there was one Judas Iscariot; and belonging to the Jewish sanhedrim by whom Jesus was condemned, there was at least one Joseph of Arimathæa. Let us discriminate, not only class, but also individual character and conduct.]

[Mk. xv. 43. God can raise up instruments to accomplish his good pleasure even from quarters the least expected. Who would have thought that Joseph, who seems not to have openly confessed Christ when living, should yet boldly come forward in order to provide for the dead body of the Redeemer!]

[It is worthy of notice, that it was a Judas who betrayed Christ to be crucified, and that it was a Joseph who came forward in behalf of Christ crucified.]

Jno. xix. 39. Let us pray that we may escape the error both of Peter and of Nicodemus—may we meekly but boldly confess Christ at all times and in all circumstances.

THE SPIRIT OF MAN IS THE CANDLE OF THE LORD, SEARCHING ALL THE INWARD PARTS OF THE BELLY.—Prov. xx. 27.
IT IS BETTER, IF THE WILL OF GOD BE SO, THAT YE SUFFER FOR WELL DOING, THAN FOR EVIL DOING.—1 Pet. iii. 17

GOD FORBID THAT I SHOULD GLORY, SAVE IN THE CROSS OF OUR LORD JESUS CHRIST, BY WHOM THE WORLD IS CRUCIFIED UNTO ME, AND I UNTO THE WORLD.—Gal. vi. 14.

MATT. xxvii. 59.	MARK xv. 46.	LUKE xxiii. 53.	JOHN xix. 40.
	46 And he-bought fine-linen,		
59 [r]And when-Joseph-had-taken the body,[q]	and took-him-down, [r]down,	And he-took-it-down,	53 Then took-they 40 the body of Jesus,
[r] he-wrapped it in-a-clean linen-cloth, [s]	and-wrapped *him* in-the linen,	and-wrapped it in-linen,	and wound it in-linen-clothes [s]with the spices, as the-manner-of-the Jews is to-bury.

Jesus is laid in the tomb.

MATT. xxvii. 60, .1.	MARK xv. 46, .7.	LUKE xxiii 53—.6.	JOHN xix. 41, .2.
			[c]Now in the place 41 where he-was-crucified there-was a-garden; and in the garden a-new sepulchre, wherein was-never man-yet-laid.
60 and laid it [t]in his-own new tomb, which he-had-hewn-out in the rock: [u]	and laid him in a-sepulchre which was hewn-out of a-rock,	and laid it in a-sepulchre that-was-hewn-in-stone, wherein never man before was laid.	There laid-they 42 Jesus therefore [t]
[d]and he-rolled a-great stone to-the door of-the sepulchre, and-departed.[v]	and rolled a-stone unto the door of-the sepulchre.		[c]because-of the Jews' preparation *day;* for the sepulchre was nigh-at-hand.[d] (Ch. xx. 1, § 93, p. 489.)

SCRIPTURE ILLUSTRATIONS.

Jno. xix. 41. *the place*—'of a skull, which is called in the Hebrew Golgotha,' ver. 17, § 91, p. 458—Probably not the place which is usually pointed out as the place of crucifixion, but the mount south of Jerusalem, now called *the hill of evil counsel*, over the valley of the son of Hinnom, into which the bodies of malefactors were cast, and where they were burnt—The north face of that hill appears to have been used by the rich for the interment of their dead, and seems to be the place indicated, Is. xxii. 16—It is full of sepulchres hewn in the rock, Mk. xv. 46—As being buried on the side of Gehenna, and in the tomb of Joseph, Jesus would most literally fulfil the prediction, Is. liii. 9, 'He made his grave with the wicked, and with the rich in his death;'

Mk. xv. 46. *a stone*—This stone is afterwards referred to as being sealed, Mt. xxvii. 66, p. 478—as 'rolled back' by the angel, xxviii. 2, § 93, p. 485.

NOTES.

times used in such quantities as to form a *heap* or *bed*, on which the dead body was laid. Thus it is said of Asa, 2 Chr. xvi. 14, they '*laid him in the bed which was filled with sweet odours and divers kinds* of spices,' &c. Both materials appear to have been pulverized (the wood by crisping or burning?), and strewed in the folds of the linen in which the body was wrapped—perhaps the whole body was encased, after the wrapping, in the mixture, and an outer wrapper fastened over all. The proceeding was hurried, on account of the approaching sabbath: and apparently an understanding entered into with the women, that it should be more completely done after the sabbath was over.'—*Alford.*

[A great quantity was used at the funeral of *Aristobulus*; and it is said that five hundred servants bearing aromatics attended the funeral of *Herod.*—*See Josephus*, Ant. b. xv. c. 3, s. 4; and b. xvii. c. 8, s. 3: and *fourscore pounds* of spices were used at the funeral of R. *Gamaliel* the elder.]

Jno. xix. 40. *Wound it, &c. See* ch. xi. 44, § 58, p. 132.

To bury. ἐνταφιάζειν. 'To prepare for sepulture, either by anointing, rolling up, or in any other way.'

Mt. xxvii. 60. *In his own new tomb.* In this tomb Luke and John inform us that no man had been laid. This was so ordered, in the providence of God, doubtless, that there might be no suspicion about his identity when he rose; that it might not be alleged that another person had risen; or that he was raised by touching the bones of some prophet, as happened to the corpse that touched the bones of Elisha, 2 Kl. xiii. 21. Further, by being buried here, an important prophecy was remarkably fulfilled, Is. liii. 9, '*He made his grave . . . . with the rich in his death.*' A circumstance apparently at variance with part of the same prophecy, ver. 12, which spoke of him as '*numbered with the transgressors*,' and unlikely to happen to one who was crucified as a malefactor.

Hewn out in the rock. The ancients had not that indecent and unwholesome custom which now prevails, of crowding all their dead in the midst of their towns and cities, within the narrow precincts of a place reputed sacred, much less of amassing them in the bosom of their fanes and temples. The burying places of the Romans were at a distance from their towns; and the Jews had their sepulchres in gardens (Jno. xix. 41), in fields, and in the sides of mountains. In the former of these places, we find that Joseph of Arimathæa, mindful of his mortality, had hewn out of the rock in his garden a sepulchre, in which he intended his own remains should be deposited. We are informed by modern travellers that numerous excavations of this kind remain to the present day, and not only afford places of shelter for the wearied traveller; but are likewise hiding places for thieves and murderers, who sally forth from them to commit their nocturnal depredations.

[This circumstance relative to the burial of our Lord, and the place in which he lay, minute as it may appear, completely obviated the absurd objection of the Jews, that '*his disciples . . . . stole him away*;' since, from such a tomb as this, there was no possible way by which his body could be removed, except by the mouth or door of the cave, at which (as we are afterwards told) a guard was placed, and where a great stone was rolled. It is worthy of

MATT. xxvii. 61.	MARK xv. 47.	LUKE xxiii. 54—.6.	JOHN.
		54 And that-day was the-preparation, and the-sabbath drew-on ἐπέφωσκε.	
61 And there was ſ Mary Magdalene, and the other Mary, § sitting over-against the sepulchre. ♣	47 And Mary Magdalene and Mary § *the mother* of-Joses ♣ beheld where he was-laid. (Ch. xvi. 1, § 93, p. 484.)	55 And the-women also ſ ♣ which came-with him from Galilee, followed-after, and ♣ beheld the sepulchre, and how his body was-laid. And they-returned, 56 and-prepared spices and ointments; and rested ἡσυχασαν the sabbath-day according-to the commandment. (Ch. xxiv. 1, § *ib.*, p. 488.)	

(G. 103.)—*On the evening of the seventh day of the week, Saturday, the sixteenth of the Jewish Nisan, a guard is placed at the sepulchre of Jesus.*—*Matt.* xxvii. 62—.6.*

62 Now the next-day, that followed the day-of-the-preparation, the chief-priests and
63 Pharisees came-together unto Pilate, saying, Sir, we-remember that that deceiver said,

SCRIPTURE ILLUSTRATIONS.

Lu. xxiii. 56. *prepared, &c.*—Luke does not give the names of these women who prepared the spices and ointments before the sabbath—*see* ch. xxiv. 1, § 93, p. 488.

the commandment—Ex. xx. 8—11—The conduct of the disciples on this trying occasion was a sufficient refutation of the accusation against Jesus, with regard to the sabbath, Jno. v. 18, § 23, p. 177—Certain it is that the followers of Jesus had not learned from him to think lightly of the sabbath.

NOTES.

observation, that the evangelists are not more particular in anything relating to the Saviour than in the narrative of his burial. They seem to have been thus particular for the purpose of proving, beyond all possibility of doubt, these two great points of the Christian religion, the death and resurrection of Jesus. It was necessary that every possible conviction should be given to the world of these two events. If we were not well assured that he was really dead, we should not be certain that an atonement was made for the sins of the world; and if we had any doubt respecting his resurrection, we could not depend on that atonement being accepted.]

[Mk. xv. 47. *Beheld where he was laid.* The courage and affection of these holy women cannot be too much admired. The *strength of the Lord is perfected in weakness*; for here, a *timid* man, and a few *weak* women, acknowledge Jesus in death, when the *strong* and the *mighty* utterly forsook him.]

'Human *strength* and human *weakness* are only *names* in religion. The *mightiest* MAN, in the hour of trial, can do nothing without the strength of God; and the *weakest* WOMAN can do all things, if Christ strengthen her. These truths are sufficiently exemplified in the case of Peter and all his brother disciples on the one hand; and Joseph of Arimathæa and the two Marys on the other. And all this is recorded equally to prevent both *presumption* and *despair*. Reader, let not these examples be produced before *thee* in vain.'—*A. C.*

Mt. xxvii. 61. *Sitting over against the sepulchre.* In the time of our Saviour it was usual for the nearest relative to visit the grave of the deceased, and to weep there. We are informed also by many modern travellers that this custom prevails at this day in Egypt, and many parts in the East.

Lu. xxiii. 56. *Prepared spices and ointments, &c.* 'They bought their spices in the short time before sunset.'—*Alford.* This was in order to embalm him; which sufficiently proves that they had no hope of his resurrection the third day.

Mt. xxvii. 62. *The next day that followed . . . . the preparation.* That is, of the sabbath. 'The chief priests, &c., did not go to Pilate on the sabbath, but in the evening after the termination of the sabbath.' —*Alford.*

['The day before the sabbath being called "*the preparation*," Mk. xv. 42, p. 474. It was so called, because on that day of the week the Jews made the necessary preparation for the solemn rest of the sabbath. It must, however, be remembered that the day of the preparation ended and that the sabbath began at sunset, the Jews reckoning their days from sunset to sunset. The application expressed by '*the chief priests and Pharisees*' to Pilate, lest the disciples of Jesus should '*come by night, and steal him away*,' shews that their application to have the sepulchre secured must have been made before the night came on. By '*the next day*,' therefore, we must here understand, not the next day, according to our mode of reckoning, but the time which immediately followed the setting of the sun on the day of preparation. The Jewish sabbath being on a Saturday, this time answers to our Friday evening.'—*Lonsdale and Hale.*]—*See Greswell, infra.*

63. *Sir.* The word Κύριε, is here very properly translated *Sir*, which in many other places is as improperly translated *Lord*. When a Roman is the speaker, the person addressed, Κύριε should always be translated *Sir*; when strangers address our Lord, the word is a title of civil respect; and should, in general, be translated in the same way.

That deceiver. One of the charges against him was, that he deceived the people. By this title they still chose to designate him, thinking that his death had fully confirmed the truth of the charges against him.

* 'The next period in the gospel history will extend from sunset on the fourteenth to sunset on the fifteenth of the same month, or throughout the whole of the Jewish sabbath, and from thence to the morning of the sixteenth, when our Saviour rose again from the dead.

'The times of the two incidents, viz.—the application of the sanhedrim to Pilate for permission to set a guard over the door of the sepulchre, and the appointment of that guard accordingly, might possibly be different: the application might be made in the course of the sabbath, or just when the sabbath was about to expire—but the setting of the guard we may conclude for various reasons could not have been until after.

THERE ARE MANY DEVICES IN A MAN'S HEART; NEVERTHELESS THE COUNSEL OF THE LORD, THAT SHALL STAND.—Prov. xix. 21.

COUNSEL IN THE HEART OF MAN IS LIKE DEEP WATER; BUT A MAN OF UNDERSTANDING WILL DRAW IT OUT.—Prov. xx. 5.

MATT. xxvii. 64—.6.

64 while-he-was-yet-alive, After three days I-will-rise-again. Command therefore that-the sepulchre be-made-sure until the third day, lest his disciples come by-night, and-steal-him-away, and say unto-the people, He-is-risen from the dead: so the last error shall-
65 be worse than-the first. Pilate said unto-them, Ye-have a-watch: go-your-way, make-
66 *it*-as-sure as ye-can. So they went, and-made-the sepulchre-sure, sealing the stone, and setting-a-watch. [Ch. xxviii. 1, ¿ 93, p. 484.]

SCRIPTURE ILLUSTRATIONS.

Mt. xxvii. 63. *that deceiver*—And when some had said, Jno. vii. 12, § 55, p. 91, 'He is a good man: others said, Nay; but he deceiveth the people.'—Ver. 47, § 56., p. 96, 'Then answered them the Pharisees, Are ye also deceived?'

After three days, &c.—Jesus had predicted this at his first cleansing of the temple, *see* Jno. ii. 19, § 12, p. 82—also before and after the transfiguration, Mt. xvi. 21, § 50, p. 40, and xvii. 23, § 52, p. 71—and upon his last journey to Jerusalem, xx. 19, § 77, p. 235.

64. *Command therefore*—Thus they helped to render more evident the truth of our Lord's resurrection—*see* ch. xxviii. 13, § 93, p. 487.

65. *as sure as ye can*—Job v. 12, .3, 'He disappointeth the devices of the crafty, so that their hands cannot perform *their* enterprise. He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong.'—xii. 17, 'He leadeth counsellors away spoiled, and maketh the judges fools.'—Pr. xix. 21, 'The counsel of the LORD, that shall stand.'—xxi. 30, 'No wisdom nor understanding nor counsel against the LORD.'—Isa. viii. 10, 'Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God *is* with us.'

66. *sealing the stone*—When Daniel was cast into the lion's den, a stone being 'laid upon the mouth of the den; . . the king sealed it with his own signet, and with the signet of his lords,' Da. vi. 17.

NOTES.

[**Mt. xxvii. 63.** *After three days.* Μετὰ τρεῖς ἡμέρας. Rather, '*within three days*,' or on the third day, according to the Jewish mode of speaking. Thus, in the next verse we read '*until the third day*.'—*See* SCRIP. ILLUS., *supra*. So in 2 Chr. x. 5, where Rehoboam said to the people, '*Come again unto me after three days*,' it is added, in ver. 12, '*So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day*.']

64. *The last error.* That is, the people's state of delusion, should they be persuaded that this man '*is risen from the dead*,' will be worse than that in which they have hitherto been with respect to him.

65. *Ye have a watch.* This alludes to the guard of Roman soldiers which was at this time allowed the Jewish rulers, for the purpose of quelling tumults, and preserving the public peace. We learn from Josephus, that the tower of Antonia, which overlooked the temple, was always garrisoned by a legion of Roman soldiers; and that, on the side where it joined to the porticos of the temple, there were *stairs* reaching to each portico, by which a company, band, or detachment descended, and kept guard (*φυλακὴν ἦγον*) in these porticos, to prevent any tumults at the great festivals. It was a detachment of these soldiers that Pilate gave the Jews leave to employ to watch the tomb.

66. *Sealing the stone, and setting a watch.* They set Pilate's signet, or the public seal of the sanhedrim, upon a fastening which they had put on the stone. And all this uncommon caution was overruled by the providence of God, to give the strongest proofs of Christ's ensuing resurrection; since there could be no room for the least suspicion of deceit, when it should be found, that his body was raised out of a new tomb, where there was no other corpse, and this tomb hewn out of a rock, the mouth of which was secured by a great stone, under a seal, and a guard of soldiers.

['So everything was done which human policy and prudence could, to prevent a resurrection, which these very precautions had the most direct tendency to authenticate and establish. How wonderful are the wisdom and goodness of God!—and how true is it, *that there is neither might nor counsel against him!*—1. The *death* of Christ was ordered so as to be witnessed by *thousands*; and if his resurrection take place, it must be *demonstrated*; and it cannot take place without being *incontestable*, such are the *precautions* used here to prevent all *imposture*.—2. The more the circumstances of the death of Christ are examined, the more astonishing the whole will appear. The death is uncommon—the person uncommon—and the object uncommon; and the whole is grand, majestic, and awful. Nature itself is thrown into unusual action, and by means and causes wholly supernatural. In every part, the finger of God most evidently appears.—3. How glorious does Christ appear in his death! Were it not for his thirst, his exclamation on the cross, and the piercing of his side, we should have found it difficult to believe that such a person could ever have entered the empire of death; but the *divinity* and the *manhood* equally appear, and thus the certainty of the atonement is indubitably established.'—*A. C.*]

PRACTICAL REFLECTIONS.

[**Mt. xxvii. 62, .3.** It is strange how the hopes and the fears of men will modify their powers of perception. The disciples, whose hopes were so different, could not understand what Christ had plainly predicted respecting his death and resurrection; whereas the chief priests, who dreaded his influence when living, could more truly guess at his meaning while denying the whole truth respecting him.]

[**62—.6** *ver.* How wonderfully everything was arranged so as to make the death of Christ and his resurrection well known and well authenticated! His death was in the view of all men; it was officially ascertained, and expressly acknowledged, by his enemies, as well as witnessed to by the heavens and by the earth. His entombment also is public, and secured with the seal of the governor.

His enemies who pursue him, not only unto death, but who even attempt to fix upon him the design of playing the deceiver after death, are given all power to counteract such design—but this only makes more undeniable the fact of his resurrection.]

'*First*, because it is not probable that the sanhedrim themselves would take such a step during the continuance of the sabbath; for that would have been to break the sabbath. *Secondly*, in the day-time *on* the sabbath, and for so public a place as Calvary, there would have been no occasion to set a guard over the grave at all. *Thirdly*, they had not applied for the same permission, nor, therefore, thought it necessary to appoint such a guard, on the eve of the sabbath; they must consequently, have supposed that the grave would be sufficiently protected, during the sabbath, for the proposed end of setting a guard would be answered by stationing it at the sepulchre on the eve of the first day of the week: for the night of that eve was the first and the only time when any attempt at the removal of the body of Christ by his disciples for such a purpose as they suppose, could be expected to take place. *Fifthly*, the design of the measure being expressly to defeat any clandestine attempt on the part of the followers of our Lord, it was natural that the step should be taken with as much secrecy as possible, especially with respect to them: and it is certain that the women, who visited the sepulchre on the morning of the resurrection, were ignorant at the time of the existence of the watch about it: but this could scarcely have been the case, had the guard been posted at an earlier period than the night preceding.'—*Ibid.*, p. 235.

GEOGRAPHICAL NOTICES.

ARIMATHÆA.—Matt. xxvii. 57, p. 474.

'Eusebius and Jerome regard the *Arimathæa* of Joseph as the same place as the Ramathaim of Samuel, and place it near *Lydda*, or *Diospolis*. Hence it has by some been identified with the existing Ramleh, because of the similarity of the names to that of Ramah (of which Ramathaim is the dual), and because it is near Lydda or Diospolis. Professor Robinson, however, disputes this conclusion on the following grounds:—1. That Abulfida alleges Ramleh to have been built after the time of Mohammed, or about A.D. 716, by Suleiman Abd-al-Malik.—2. That Ramah and Ramleh have not the same signification.—3. That Ramleh is in a plain, whilst Ramah implies a town on a hill. To this it may be answered, that Abulfida's statement may mean no more than that Suleiman *rebuilt* the town, which had previously been in ruins, just as Rehoboam and others are said to have *built* many towns which had existed long before their time; and that the Moslems seldom built towns but on old sites and out of old materials. . . . In such cases they retained the old names, or others resembling them in sound, if not in signification, which may account for the difference between Ramah and Ramleh. Neither are we assume that a place called Ramah could not be in a plain, unless we are ready to prove that Hebrew proper names were *always* significant and appropriate. This they were probably not. . . . Further, if Arimathæa, by being identified with Ramah, was necessarily in the mountains, it could not have been "near Lydda," from which the mountains are seven miles distant. This is alluded to, to shew that Dr. Robinson's objections have not entirely destroyed the grounds for following the usual course of describing *Ramleh* as representing the ancient Arimathæa.* Ramleh is in north latitude thirty-one degrees fifty-nine minutes, and east longitude thirty-five degrees twenty-eight minutes, eight miles south-east from Joppa, and twenty-four miles north-west from Jerusalem. It lies in the fine undulating plain of Sharon, upon the eastern side of a broad, low swell, rising from a fertile though sandy plain. Like Gaza and Jaffa, this town is surrounded by olive groves and gardens of vegetables and delicious fruits. Occasional palm trees are seen, as well as the kharob and the sycamore. The streets are fine; the houses are of stone, and many of them large and well built. There are five mosques, two or more of which are said to have been Christian churches; and there is here one of the largest Latin convents in Palestine. The place is supposed to contain about 3,000 inhabitants, of whom two-thirds are Moslems, and the rest chiefly of the Greek church, with a few Armenians. The inhabitants carry on some trade in cotton and soap. The great caravan road between Egypt and Damascus, Smyrna, and Constantinople, passes through Ramleh, as well as the most frequented road for European pilgrims and travellers between Joppa and Jerusalem. There is a tower of Saracenic architecture, square, and built with well-hewn stone, about 120 feet high, standing wholly isolated, a little to the west of the town: and bears date 718 A.H. (A.D. 1310).† Among the plantations surrounding the town occur, at every step, dry wells, cisterns fallen in, and vast vaulted reservoirs, which shew that the city must in former times have been upwards of a league and a half in extent.'—*Kitto's Bib. Cyclop.*, pp. 209.—11.

JERUSALEM.—(*Continued from Section* xxiii. p. 185.)

DR. ROBINSON says:—'We entered the Yaffa Gate . . . . and I was in many respects agreeably disappointed. . . . I had expected to find the houses of the city miserable, the streets filthy, and the population squalid. . . . . The houses are in general better built, and the streets cleaner, than those of Alexandria, Smyrna, or even Constantinople. Indeed, of all the oriental cities which I visited, Jerusalem, after Cairo, is the cleanest and most solidly built. . . . The houses are of hewn stone, often large, and furnished with small domes upon the roofs. . . . These domes seem to be not merely for ornament; but are intended, on account of the scarcity of timber, to aid in supporting and strengthening the otherwise flat roofs. There is usually one or more over each room in a house.'—*Robinson's Bib. Res.*, Vol. I. p. 326.

'JERUSALEM, as seen from mount Olivet, is a plain inclining gently and equably to the east. Once enter its gates, however, and it is found to be full of inequalities. The passenger is always ascending or descending. There are no level streets, and little skill or labour has been employed to remove or diminish the inequalities which nature has produced in sight. Houses are built upon mountains of rubbish, which are probably twenty, thirty, or fifty feet above the natural level, and the streets are constructed with the same disregard to convenience, with this difference, that some slight attention is paid to the possibility of carrying off surplus water. The latter are without exception narrow, seldom exceeding eight or ten feet in breadth. The houses often meet, and in some instances a building occupies both sides of the street, which runs under a succession of arches barely high enough to permit an equestrian to pass under them. A canopy of old mats or of planks is suspended over the principal streets when not arched. These covered ways are often pervaded by currents of air when a perfect calm prevails in other places. The principal streets of Jerusalem run nearly at right angles to each other. Very few if any of them bear names among the native population. They are badly paved, being merely laid irregularly with raised stones, with a deep square channel, for beasts of burden, in the middle; but the steepness of the ground contributes to keep them cleaner than in most oriental cities.

'The houses of Jerusalem are substantially built of the limestone of which the whole of this part of Palestine is composed: not usually hewn, but broken into regular forms, and making a solid wall of very respectable appearance. For the most part there are no windows next to the street, and the few which exist for the purposes of light or ventilation are completely masked by casements and lattice-work. The apartments receive their light from the open courts within. The ground plot is usually surrounded by a high enclosure, commonly forming the walls of the house only, but sometimes embracing a small garden and some vacant ground. . . . A large number of houses in Jerusalem are in a dilapidated and ruinous state. Nobody seems to make repairs so long as his dwelling does not absolutely refuse him shelter and safety. If one room tumbles about his ears he removes into another, and permits rubbish and vermin to accumulate as they will in the deserted halls. Tottering staircases are propped to prevent their fall; and when the edifice becomes untenantable, the occupant seeks another a little less ruinous, leaving the wreck to a smaller or more wretched family, or, more probably, to a goatherd and his flock. Habitations which have a very respectable appearance as seen from the street, are often found, upon entering them, to be little better than heaps of ruins.

'The Turkish governor of the town holds the rank of Pasha, but is responsible to the Pasha of Beirout. The government is somewhat milder than before the period of the Egyptian dominion; but it is said that the Jewish and Christian inhabitants at least have ample cause to regret the change of masters, and the American missionaries lament that change without reserve (*Am. Bib. Repos.* for 1843). Yet the Moslems reverence the same spots which the Jews and Christians account holy, the holy sepulchre only excepted; and this exception arises from their disbelief that Christ was crucified, or buried, or rose again.'—*Kitto's Bib. Cyclop.*, pp. 104—.6.

* Professor Robinson says, 'The idea that this Ramah may have been the Arimathæa of the New Testament, is not in itself improbable; and it may be said too, that these fathers (Eusebius and Jerome) lived near the apostolic age, when a correct tradition might still be extant.'—*Biblical Researches in Palestine*, Vol. III. p. 41.

† 'This ruin is called the "Tower of the Martyrs." The martyrs of Sebaste, in Armenia, are said to have been buried at Ramleh.'—*Bible in Palestine*, p. 188.

SUPPLY OF WATER.*

'Jerusalem lies in the midst of a rocky limestone region, throughout which fountains and wells are comparatively rare. In the city itself, little if any living water is known; and in its immediate vicinity are only the three small fountains along the lower part of the valley of Jehoshaphat [*see infra*]. Yet with all these disadvantages of its position, the holy city would appear always to have had a full supply of water for its inhabitants, both in ancient and in modern times. In the numerous sieges to which in all ages it has been exposed, we nowhere read of any want of water within the city; while the besiegers have often suffered severely, and have been compelled to bring water from a great distance. During the siege by Titus, when the Jews, pressed with famine, had recourse to the most horrible expedients, and thousands daily died of hunger, there is no hint that thirst was added to their other sufferings. . . . Thus in every age the truth of Strabo's brief description has been manifest: "Jerusalem, a rocky, well-enclosed fortress; within well-watered, without wholly dry."'

CISTERNS.

'The main dependence of Jerusalem for water at the present day is on its cisterns; and this has probably always been the case. . . . . Almost every private house in Jerusalem, of any size, is understood to have at least one or more cisterns, excavated in the soft lime-stone rock on which the city is built. The house of Mr. Lanneau, in which we resided, had no less than four cisterns; and as these are but a specimen of the manner in which all the better class of houses are supplied, I subjoin here the dimensions:

	Length.	Breadth.	Depth.
I.	15 Feet.	8 Feet.	12 Feet.
II.	8 „	4 „	15 „
III.	10 Feet.	10 Feet.	15 Feet.
IV.	30 „	30 „	20 „

The Latin convent is said to be amply furnished; and in seasons of drought is able to deal out a sufficiency for all the christian inhabitants of the city. . . . There few wells are occasionally found, both in and around the city; but they are either dry, or the water is low and bad. . . .

'But although the cisterns of Jerusalem thus afford apparently an abundant supply, yet as a matter of convenience and luxury, water is brought during the summer, in considerable quantity, from fountains at a distance from the city.'

RESERVOIRS.

'These reservoirs we learned to consider as one of the least doubtful vestiges in all Palestine. . . .

'With such reservoirs Jerusalem was abundantly supplied. . . . Without the walls on the west side of the city are two very large reservoirs, viz., the *Upper* and *Lower Pool*, referred to in 2 Ki. xviii. 17; Is. vii. 3; xxii. 9; xxxvi. 2.

'*Upper Pool.* This is commonly called by the monks Gihon, and by the natives Birket el-Mamilla. It lies in the basin forming the head of the valley of Hinnom or Gehenna, about 700 yards W.N.W. from the Yaffa Gate. The dimensions are as follow: *Length* from east to west, 316 English feet; *breadth* at the west end, 200 feet; at the east end, 218 feet; *depth* at each end, 18 feet. There seemed to be no watercourse to bring water into it, and it is in a ruinous state.

'*Lower Pool.* Is situated in the same valley, southward of the Yaffa Gate. This reservoir is much larger than the upper, and was probably filled from the rains, and from the superfluous waters of the Upper Pool; but is now in ruins.

'Within the walls of the city are three reservoirs, viz.:

'1. *Pool of Bathsheba.* Is a mere pit, and lies just within the Yaffa Gate, on the north side of the street, over against the Castle of David.

'2. *Pool of Hezekiah.* The reservoir now so called, lies some distance N.E. of the Yaffa Gate. It is supplied by a small aqueduct or drain from the Upper Pool, Gihon.

'3. *Bethesda. Sheep Pool.*' *See Section* xxiii. p. 186.

FOUNTAINS.

'This fountain naturally reminds us of that mentioned by Tacitus (*History*, v. 12), and still more strongly of the language of Aristæus, when describing the ancient temple.

'There seems little reason to doubt that the whole work is artificial; and we may perhaps reasonably conjecture, that it stood in some connection with the ancient fountain of Gihon on the higher ground west of the city.

'*Fountain of Gihon.* The place to which Solomon was brought from Jerusalem to be anointed, was called Gihon; but the direction of it from the city is not specified [1 Ki. i. 33, 38]. At a later period we are told of King Hezekiah, that he "stopped the upper water-course [or upper out-flow of the waters] of Gihon, and brought it straight down to the west side of the city of David" [2 Chr. xxxii. 30. *Comp. also* xxxiii. 14]. It is said too that "he took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city; . . . so there was gathered much people together, who stopped all the fountains, and the brook that ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water?" [2 Chr. xxxii. 3, 4]. The son of Sirach also informs us, that "Hezekiah strengthened his city, and brought in water into the midst of it; he dug with iron into the rock, and built fountains for the waters." Josephus mentions also the fountain of Gihon. From all these passages I am unable to arrive at any other conclusion, than that there existed anciently a fountain Gihon on the west of the city, which was "stopped" or covered over by Hezekiah, and its waters brought down by subterranean channels into the city. Before that time it would naturally have flowed down through the valley of Gihon or Hinnom; and probably it formed the "brook" which was stopped at the same time.' — *Robinson's Biblical Researches*, Vol. I. pp. 511—.3.

'Jerusalem lies in the midst of a rocky limestone region, throughout which fountains and wells are comparatively rare. In the city itself, little if any living water is known; and in its immediate vicinity are only the three small fountains along the lower part of the valley of Jehoshaphat [*see infra*]. Yet with all these disadvantages of its position, the holy city would appear always to have had a full supply of water for its inhabitants, both in ancient and in modern times. In the numerous sieges to which in all ages it has been exposed, we nowhere

'We repaired to the bath, which is supplied from the fountain, and situated in a covered passage leading to one of the western entrances of the enclosure of the mosk. It is called *Hammum esh-Shefa*, "Bath of healing," and apparently much used by those frequenting the Haram. After passing through several apartments, to the parallel street leading to the southern entrance of the mosk; . . . in a low arched room, we found two men drawing water from a narrow and deep well . . . . which proved to be eighty-two and a half feet, or about sixty-five feet below the surface of the ground: having three and a half feet of water. The distance from the well to the area of the mosk is about 135 feet.

'The elder of the two men offered to accompany us down. The water, he said, comes through a passage of masonry four or five feet high, from under the Sukhrah, or grand mosk. This passage is entered from the well by a doorway. It leads first through a room of considerable size, arched, and supported by fourteen marble columns with capitals; and terminates in a room under the Sukhrah, about eight or ten feet square, cut out of the rock; which is entered by another similar doorway. Here the water boils up from the rock in a basin at the bottom. He knew of no other passage . . . from this room, nor from the main passage, by which the water could flow off.

* *See* 'Robinson's Biblical Researches in Palestine,' Vol. I. pp. 479—514.

ZION.*

'MOUNT ZION. Of the hills by which the surface of the city was and is divided into various quarters, that of Sion is the most extensive and important. Its northern part or brow is just south of the street which leads down directly east from the Yaffa Gate, along the bed of the ancient Tyropœon. . . .

'On the west and south, Zion rises abruptly from the Valley of Hinnom, which sweeps around its S.W. corner almost at a right angle, descending very rapidly, first towards the south, and then towards the east, to the Valley of Jehoshaphat. This circumstance renders the S.W. brow of Zion apparently more lofty than any other point connected with the city now or anciently. This we measured approximately. Beginning at the first tower from the S.W. corner of the city wall, we measured 865 feet on a course due south to the brow of Zion. Hence the well of Job or Nehemiah bore S. 58° E. at an angle of depression of 12°. Descending now very steeply, still due south, we measured 140 feet at an angle of 1l° depression, and 530 feet at an angle of 23½°; and came thus to the bottom of the Valley of Hinnom. This gives an elevation above the valley at this point of 154 English feet; which is probably not very far from the truth. The height of Zion above the valley at the S.W. corner of the wall of the city, obtained in the same way, is 104 feet; and that of the ground at the Yaffa Gate, 44 feet. But these differences arise at least as much from the rapid sinking of the valley, as from the increased height of Zion towards the south. The elevation of the southern brow of Zion above the well of Nehemiah, . . . I should estimate at not less than 300 feet.

'The summit of Zion presents a level tract of considerable extent along its western brow. The eastern side of the hill slopes down steeply, but not in general abruptly, to the Tyropœon, which separates it from the narrow ridge south of the Haram, while at the extreme S.E. part, below Siloam, it extends quite down to the Valley of Jehoshaphat. Only the northern portion of Zion is included in the modern walls; and this is occupied chiefly by the Jewish quarter, and by the great Armenian convent. Here the eastern side of Zion within the city, adjacent to the Tyropœon after it bends south, is an abrupt precipice of rock from twenty to thirty feet high, lying over against the S.W. part of the area of the Haram esh-Sherif. This rock is still in its natural state; and probably presents the same appearance as it did in the days of Josephus; though the adjacent valley has doubtless been greatly filled up with rubbish.

'Without the walls, the level part of Zion is occupied by the christian cemeteries, the house of Caiaphas now an Armenian convent, the Cœnaculum or Muslim tomb of David, and the adjacent buildings, formerly a Latin convent. The rest of the surface is now tilled; and the city of David has become a ploughed field! The eastern slope is likewise in part cultivated; and paths wind down along the declivity to Siloam, and also more to the right to the bottom of the Valley of Hinnom. The aqueduct from Solomon's Pools, which crosses the Valley of Hinnom at a point N. of the S.W. corner of the city wall, is then carried along and around the S.W. part of Zion above the valley, till it comes out again high up along the eastern slope and enters the city.' . . . .

AKRA.

'North of Zion is the hill of Akra. It is the continuation, or rather the termination, of the broad ridge or swell of land which lies north of the basin at the head of the Valley of Hinnom, and extends into the city, forming its N.W. part. Indeed the N.W. corner of the city wall is directly on this ridge; from which spot the wall descends immediately towards the N.E., and also, though less rapidly, towards the S.E. . . . Within the walls, this hill or ridge is separated from Zion, as we have seen, by the upper part of the Tyropœon; which commences as a shallow depression near the Yaffa Gate.

'The church of the Holy Sepulchre† stands directly on the ridge of Akra; and from it and from that neighbourhood there is everywhere a considerable declivity towards the Damascus Gate. The ground also descends eastward from the Latin convent to the same church; and then again by a still steeper declivity from the church to the street along the valley between Akra and the area of the great mosk.'

BEZETHA.

'Eastward from the Damascus Gate, and northeasterly from Akra, lies the hill of Bezetha. It is separated from Akra by the rather broad valley which has its commencement in the plain just around the Damascus Gate, and runs in a southerly direction till it unites with the Tyropœon below the point of Akra. The western side of Bezetha is nearly or quite as high as Akra; while towards the east it slopes gradually down to the brow of the Valley of Jehoshaphat. The western side, near the gate of Damascus, is very steep; as are also the northern and southern sides in this quarter. Indeed the north wall of the city runs along its northern brow; and the rock on the outside is there precipitous; with a wide and deep trench at its base cut through the rock.

'The summit of Bezetha is now mostly covered with low buildings, or rather hovels; and on the S.E. part are also dwellings and the ruined church connected with the former nunnery of the house of Anna. But in the N.E. the whole slope within the city walls is occupied by gardens, fields, and olive yards, with comparatively few houses.'

MORIAH.

'The part of Jerusalem lying between the Valley of Jehoshaphat and the valley running down from the Damascus Gate to the Pool of Siloam, may be regarded as one ridge, lying on it the separate summits or hills Bezetha and Moriah; and corresponding further down perhaps to the ancient quarter Ophel. Moriah was apparently at first an elevated mound of rock, rising by itself upon this ridge, over against the eastern point of Akra. The temple was placed upon the levelled summit of this rock; and then immense walls were erected from its base on the four sides; and the interval between them and the sides filled in with earth, or built up with vaults; so as to form on the top a large area on a level with the temple. This area or court of the ancient temple was probably not very different from the present enclosure of the Haram esh-Sherif. This is now separated from the rocky brow of Zion by the Tyropœon; and from Akra by the valley which comes from the Damascus Gate. . . .

'On the north side, Moriah is not now separated from Bezetha by any valley or trench; except in part by the large reservoir commonly called Bethesda (*see* § 23, p. 186). The street which leads to the eastern gate of the city passes here; ascending somewhat from the valley near the N.W. corner of the area, having the steep path of Bezetha on the left; and then descending gradually to St. Stephen's Gate.'

OPHEL.

'This is the remainder of the ridge extending south from Moriah to Siloam, between the deep Valley of Jehoshaphat on the east, and the steep but shallower Tyropœon on the west. The top of the ridge is flat, descending rapidly towards the south, sometimes by offsets of rock; and planted . . . . At the northern end, just at the S.E. corner of the *city* wall (not that of the mosk), the surface is already 100 feet lower than the top of the wall of the area of the mosk. From this point I measured 1,550 feet, or about 516 yards on a course S. 20° W. to the end of the ridge, a rocky point forty or fifty feet above the Pool of Siloam in the mouth of the Tyropœon. The breadth of the ridge, as measured about the middle, I found to be 290 feet, or about 96 yards, from brow to brow.

* 'Robinson's Biblical Researches in Palestine,' Vol. I. pp. 384—98.—*And see* p. 42. Vol. I. Treas. Harm.

† 'In every point of view which I have been able to take of the question, both topographical and historical, whether on the spot or in the closet, and in spite of all my previous prepossessions, I am led irresistibly to the conclusion, that the Golgotha and the tomb now shown in the church of the Holy Sepulchre, are not upon the real places of the crucifixion and resurrection of our Lord.'—*Ibid.*, Vol. II. p. 80.

PART FIFTH.

MATTHEW, CHAP. XXVIII. MARK XVI. LUKE XXIV. JOHN XX., XXI.

ARRANGED IN THE ORDER OF TIME.

COMPREHENDING THE SPACE OF FORTY DAYS' TIME; VIZ.,—FROM THE MORNING OF OUR LORD'S RESURRECTION, EASTER DAY, APRIL 7TH, UNTO THE DAY OF HIS ASCENSION INTO HEAVEN, THURSDAY, MAY 16TH, U.C. 783, A.D. 30.

PART FIFTH.

Matthew, Chap. XXVIII. Mark XVI. Luke XXIV. John XX., XXI.

ARRANGED IN THE ORDER OF TIME.

Comprehending the Space of Forty Days' Time; viz.,—from the Morning of our Lord's Resurrection, Easter Day, April 7th, unto the Day of his Ascension into Heaven, Thursday, May 16th, U.C. 783, A.D. 30.

SECTION 93.—(G. 1—6.)—[*Lesson* 97.]—Particulars of Jesus' resurrection, on the morning of the first day of the week, Sunday, the seventeenth of Nisan.—Matt. xxviii. 1—8, 11—.5. Mark xvi. 1—11. Luke xxiv. 1—12. John xx. 1—18.—*See Gresweil*, Vol. III. Diss. xliii. pp. 257—320, *On the Harmony of the accounts of the Resurrection.*

INTRODUCTION AND ANALYSIS.

RESURRECTION OF JESUS. THE PARTY OF SALOME VISIT THE SEPULCHRE, p. 424.

Mt. xxviii. — Mk. xvi. 1. On the evening after the sabbath, the two Marys and Salome buy sweet spices, that they may come and anoint Jesus.

— xxviii. 1. — xvi. 2. On the first day of the week, before sun-rising, they come to see the sepulchre.

— xxviii. 2—4. ——— An angel from heaven has rolled back the stone from the door of the sepulchre. His look is like lightning, his clothing white as snow; and at the sight of him the guards of the sepulchre tremble, and are panic struck.

——— — xvi. 3, 4. The women, ignorant, it would seem, of the priests' setting the watch, and of what has been done by the angel, question among themselves how they shall get the stone rolled from the door of the sepulchre; but when they come, they find it already removed.

Mt. xxviii. 5, 6. Mk. xvi. — The angel tells the women that they need not fear. He is aware of their errand; they seek Jesus who was crucified, but he is not in the tomb. He is risen as he promised. They are invited to see the place where the Lord lay.

——— — xvi. 5, 6. The women enter the sepulchre, and are by another heavenly messenger addressed in nearly the same words.

— xxviii. 7. — xvi. 7. The women are commanded to go quickly, and tell the disciples and Peter, that he whom they seek is risen from the dead; and as he foretold, goeth before them into Galilee, where they shall see him.

— xxviii. 8. — xvi. 8. The women, with mingled feelings of fear and joy, and in mute astonishment, run to bring the disciples word.

THE GUARD RETURNS INTO THE CITY, p. 427.

Mt. xxviii. 11—.5. In the meantime some of those appointed to watch return, and report to the chief priests what has taken place, who, having assembled with the elders, take counsel as to what is to be done upon the new emergency. They resolve upon bribing the soldiers to say that while they slept the body of Jesus was stolen by his disciples, the chief priests promising to screen them from the wrath of the governor, should he hear of the supposed dereliction of duty. They take the money, and do as they are bid.

VISIT OF THE SECOND PARTY OF WOMEN, p. 428.

Lu. xxiv. 1. On the same morning that the two Marys, with Salome, visited the sepulchre, and probably somewhat later, those women who had prepared spices and ointments previous to the sabbath, ch. xxiii. 55, .6, § 92, p. 477, come bringing with them what they had prepared.

— xxiv. 2, 3. These also find the stone removed; and entering in, find not the body of Jesus.

— xxiv. 4. While perplexed at finding the sepulchre open, and the body of Jesus removed, they perceive two men in shining garments standing beside them.

Lu. xxiv. 5—7. They are struck with fear and awe, and are questioned by the angels, why they seek the Living One among those that are dead? In words much the same as those spoken to the women who were first at the sepulchre, they are told that Jesus is risen; they are reminded of his discourse to them in Galilee respecting his death by the hands of sinful men, and his resurrection on the third day.

— xxiv. 8, 9, 11. The women remember the words of Jesus, and on returning from the sepulchre, report to the eleven, and other disciples, the things they have seen and heard; but those to whom they are told believe them not.

MARY OF MAGDALA REPORTS TO PETER AND JOHN, p. 429.

Mt. xxviii. Mk. xvi. Lu. xxiv. Jno. xx. 1, 2. Mary Magdalene, who had been one of the first at the sepulchre, Mt. xxviii. 1, and who had seen that the stone was removed, has hastened to Peter and John, saying, '*They have taken away the Lord . . . . and,*' &c.

Mt. xxviii. Mk. xvi. Lu. xxiv. 10. Jno. xx. — The report is brought to the apostles, not only by Mary Magdalene, but by other women, both of her party and of the other.

PETER AND JOHN VISIT THE SEPULCHRE, p. 490.

Mt. xxviii. — Mk. xvi. — Lu. xxiv. 12. Jno. xx. 3. Peter and John hasten to the sepulchre.

——— ——— ——— — xx. 4, 5. The beloved disciple reaches the sepulchre first, and stooping down, sees the linen in which the body of Jesus had been wrapped.

——— ——— — xxiv. 12. — xx. 6, 7. Peter having arrived, enters in, and sees not only the linen clothes, but also the napkin that was about the head. It is wrapped together in a place apart.

Mt. xxviii. — Mk. xvi. — Lu. xxiv. — Jno. xx. 8, 9. John now enters, sees, and believes: as yet they are ignorant that Jesus must rise from the dead.

——— ——— — xxiv. 12. — xx. 10. The two disciples return home, wondering at that which has come to pass.

MARY OF MAGDALA SEETH TWO ANGELS, p. 491.

Mt. xxviii. — Mk. xvi. — Lu. xxiv. — Jno. xx. 11–13. As Mary remains outside the sepulchre weeping, she happens to stoop, and sees within the sepulchre two angels in white sitting, the one at the head, the other at the feet, where the body of Jesus had lain. They say to her, '*Woman, why weepest thou?*' She answers as she had reported to the two disciples, only now she speaks for herself alone, saying, '*They have taken away* MY LORD, *and I know not where they have laid him.*'

JESUS APPEARS TO MARY OF MAGDALA, p. ib.

Mt. xxviii. — Mk. xvi. 9. Lu. xxiv. — Jno. xx. — Jesus having arisen early on this first day of the week, appears first to Mary Magdalene, who at one time seemed likely to be the last to enjoy such a favour.

——— ——— ——— — xx. 14. Mary at the tomb had been complaining that the body of her Lord was removed, when she turns and sees Jesus, but does not at first recognise him.

——— ——— ——— — xx. 15. Jesus asks, as did the angel, '*Why weepest thou?*' and puts the question, '*Whom seekest thou?*'

——— ——— ——— — xx. 15. Mary having her mind still fixed upon the one idea, that the body of Jesus is removed, supposes him to be the gardener, and beseeches him that if he has taken him hence, he would tell her where he is laid, that she may take him away.

——— ——— — xx. 16. Jesus saith unto her, '*Mary.*'

Mt. xxviii. — Mk. xvi. — Lu. xxiv. — Jno. xx. 16. Mary at length recognises the well-known voice, and exclaims, '*Rabboni!*'

——— ——— ——— — xx. 17. Mary would willingly have grasped the dead body of Jesus, and carried it where she could find for it a resting place: how much more gladly may she be supposed to embrace a living Christ, now returned no more to be taken from her? But Jesus corrects her mistake, saying, '*Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.*'

——— ——— — xvi. 10, 11. ——— — xx. 18. Mary Magdalene comes to the disciples while they mourn and weep; she tells them she has seen the Lord, and delivers them the message she received from the risen Redeemer, respecting his speedy ascension, but they believe her not.

No. 93.—(G. 1.)—*On the morning of the first day of the week, Sunday, the seventeenth of Nisan, the party of Salome visit the sepulchre of Jesus. Particulars of what transpires both without and within the sepulchre. An angel descends.*

MATT. xxviii. 1—4.
(Ch. xxvii. 66, § 92, p. 478.)

MARK xvi. 1, 2.
(Ch. xv. 47, § ib., p. 477.)

[a]And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet-spices, that they might come and anoint him.[b]

1 [b]In the end of the sabbath, as it began to dawn* toward the first *day* of the week, came Mary Magdalene and the other Mary to see θεωρησαι the sepulchre.[c]

And very early in the morning 2
the first *day* of the week,
they came
unto the sepulchre
[c]at the rising of the sun.[d]

SCRIPTURE ILLUSTRATIONS.

Mk. xvi. 1. *had bought sweet spices, &c.*—Some of the women who came with Jesus from Galilee had prepared spices and ointments the evening before the sabbath, Lu. xxiii. 56, § 92, p. 477—Nicodemus also had brought a [a]mixture of myrrh and aloes, about an hundred pound *weight*,' Jno. xix. 39—42, § ib., p. 475—Nevertheless, as Jesus had intimated, the only anointing of the kind which his body received, was that of the pound of spikenard, at Bethany, Mt. xxvi. 6—13, [Mk. xiv. 3—9; Jno. xii. 2—8,] § 81, pp. 253—7.

NOTES.

Mt. xxviii. .. *In the end of the sabbath.* The Jewish day began at the *rising*, and ended at the *setting* of the sun; all the rest of the time, from the setting to the rising of the sun, they termed *night*; hence the same word in Hebrew, signifies both *evening* and *night*, Ge. i. 5; Mk. vi. 47, § 41, p. 318. St. Matthew has employed the word in this extensive sense here, pointing out the *latter part* of the Jewish night, that which immediately preceded the rising of the sun, and not that *first part* which we call the *evening*. The transaction mentioned here, evidently took place early on the morning of the third day after our Lord's crucifixion; answering to our Sunday morning, or first day of the next week.

To see the sepulchre. The true import of the word θεωρησαι is *to take a view*; and thus implies their going to see if all things were in the same condition as when they had seen the body laid in the sepulchre.

Mk. xvi. 1. *Sweet spices.* Aromatics. Substances used in embalming. The idea of sweetness is not implied in the original. Many of the substances used for embalming were *bitter*; as, *e.g.*, myrrh; and none of them, perhaps, could properly be called *sweet*. The word *spices* expresses all that is in the original.

PRACTICAL REFLECTION.

Mk. xvi. 1, 2. Let us be thankful that on the first day of the week we are invited to come, not with spices to embalm the dead body of Jesus, but with the incense of prayer and praise to rejoice in the triumphs and ascension of our risen and blessed Redeemer.

* 'Τῇ ἐπιφωσκουσῃ, Mt. xxviii. 1, or ἀλίαν νυκτὸς, Mk. xvi. 2, or "Ορθρου βαθέος, Lu. xxiv. 1, Βαθέως ἔτι σκότους, Jno. xx. 1, are descriptions, as nearly as possible, of the same point of time, on the first day of the week, the

MATT. xxviii. 2—4. MARK.

2 And, behold, there-was a-great earthquake: for the-
angel of-the-Lord descended from heaven, and-came
and-rolled-back the stone from the door, and sat upon
3 it. His countenance ἡ ἰδέα was like lightning, and his
4 raiment white as snow: and for fear of-him the keepers
did-shake, and became as dead-men.

Conversation of the women by the way.—MARK xvi. 3, 4.

And they-said among themselves, Who shall-roll-us-away the stone 3
from the door of-the sepulchre? And when-they-looked, they-saw 4
that the stone was-rolled-away: for it-was very great.

SCRIPTURE ILLUSTRATIONS.

Mt. xxviii. 2. *the angel of the Lord, &c.*—1 Ti. iii. 16, 'And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels,' &c.

3. *like lightning*—Ps. civ. 4, 'Who maketh his angels spirits; his ministers a flaming fire:'—Da. x. 6, 'His face as the appearance of lightning,'

raiment white as snow—so had Jesus appeared in the transfiguration, Mk. ix. 3, § 51, p. 53—Celestial beings are usually represented as clothed in white, Ac. i. 10; Da. vii. 9; Rev. iii 4, 5; iv. 4; vii. 13, 4.

4. *the keepers, &c.*—who had been set to watch the sepulchre, ch. xxvii. 62—6, § 92—Ac. ii. 24, 'It was not possible that he should be holden of it.'

Mk. xvi. 3, 4 *Who shall roll us away, &c.*—Difficulties are rolled away from before the people of God, as, under the Divine guidance, they go forward—*see* the case of the children of Israel, Ex. xiv. 10—22.

NOTES.

Mt. xxviii. 2. *And, behold, there was a great earthquake.* '"There had been," as in the margin.'

[Mr. Alford says, 'This must not be taken as pluperfect, which would be altogether inconsistent with the text. καὶ ἰδοὺ ἐγένετο must mean that the women were witnesses of the earthquake, and that which happened. σεισμὸς was not properly an earthquake, but was the sudden opening of the tomb by the descending angel, as the γὰρ shews. The rolling away was not done naturally, but by a shock, which σεισμός. It must not be supposed that the resurrection of the Lord took place at this time, as sometimes imagined and represented in paintings. It had taken place before—ἠγέρθη, are the words of the angel. It was not for Him, to whom (*see* Jno. xx. 19, 26, § 95, p. 498.) the stone was no hindrance, but for the women and the disciples, it was rolled away.'—*See foot-note, first par.*]

3. *Like lightning.* 'Corruscations of glory continually flaming from his face.'—*A. C.*

His raiment white as snow. He was clothed in garments emblematical of the *glad tidings* which he came to announce.

4. *The keepers... became as dead* men. God can, by one and the same means, *comfort* his *servants*, and *terrify* his *enemies*. The resurrection of Christ is a subject of *terror* to the servants of sin, and a subject of consolation to the sons of God; because it is a proof of the resurrection of both, the one to shame and everlasting contempt—the other to eternal glory.

Mk. xvi. 4. *Who shall roll us away the stone.* This seems to have been the only difficulty they apprehended. So they knew nothing of the priests' having sealed the stone, and placed a guard of soldiers there.

PRACTICAL REFLECTIONS.

Mt. xxviii. 2. The same power which moved heaven and earth in loosing the bands of death in the case of the Son of God, will be displayed in behalf of each of the many sons he is leading into glory.

Let us earnestly endeavour to awaken men to an early preparation for that day of the Lord.

3, 4 *ver.* How the wicked shall tremble when the Lord ariseth to shake terribly the earth!

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sixteenth of the Jewish Nisan, and the seventh of the Julian April, two parties of women, disciples of our Lord and natives of Galilee, who had concerted among themselves, so early as the evening of the Friday before, to meet at the holy sepulchre, and complete the embalment of the dead body of Christ—the one the party of Salome, and the other the party of Joanna—set out accordingly, but from different quarters, and perhaps at somewhat different times, to proceed thither.

'About the same time, or soon after their departure, and while they were all upon the road, the angels descend from heaven, the earthquake ensues, the stone is removed from the entrance of the tomb, and our Saviour rises from the dead,'Mt. xxviii. 2—4; Mk. xvi. 9; at the time when the daily sacrifice, accompanied by the offering of the wave sheaf, was just beginning in the temple.

'The party of Salome, being the earlier of the two, in about an hour after their departure, and consequently ἀνατείλαντος τοῦ ἡλίου, Mk. xvi. 2, with sunrise or soon after it, arrive first at the tomb; and perceiving as they drew near that the stone had been removed from the mouth, and that the entrance was beset by a number of strangers, they conclude that the grave has been opened, and the body taken away. Mary Magdalene, as the youngest of the party, is sent back immediately to report this intelligence to Peter and John.—*See on* Jno. xx. 1, 2, p. 489. The other two women (after promising, perhaps, to wait there for her return, accompanied by Peter and John) proceed to the sepulchre, to be satisfied what was the matter. Upon this the particulars ensue, both outside and inside of the tomb, followed immediately by their departure, which are related, Mt. xxviii. 5—8, and Mk. xvi. 5—8. Though they might have promised to wait for the return of their companion, yet the vision which they saw in the tomb, and the message which they received for the apostles, are abundant reasons why they should not stay, but make the best of their way back.'—*Greswell*, Vol. III. Diss. xliii. pp. 312, ..3.

'The mission of the angels must have had for its object one of two purposes, or both: either to minister to the resurrection of our Lord himself, or to facilitate the access of the women to the sepulchre, as the first link necessary to the integrity of the chain of the evidence by which the fact of the resurrection was about to be confirmed; or, what is equally possible, to do both. On either of these suppositions the descent of the angel would nearly coincide with the time of the setting out of the women; for our Lord rose soon after the dawn of day, and they set out at the dawn of day. Much more, if it was designed for the latter of the above-mentioned purposes. To that end two things would be requisite, each of them effected by the presence or the agency of the angels; one to intimidate the guard, the other to remove the stone. The guard would have resisted the admission of the women, though the stone had created no difficulty; and yet the stone by itself was greater than they could remove.'—*Ibid.*, p. 269.

'Having accomplished these purposes, the angel sat down on the stone at the entrance of the cave; and was found there, still seated, when the women arrived, Mt. xxviii. 2. The guard, too, must have continued in their original position; being so far overcome by their fear itself, as to have lost the power of motion: nor did they recover themselves, or venture to quit their situation, until the women were departed again, and the angel also had ceased to be visible without the tomb, ver. 1—4.

'Now the appearance of the angel was as likely to intimidate the women as the soldiers; the former being

THE HEARING EAR, AND THE SEEING EYE, THE LORD HATH MADE EVEN BOTH OF THEM.—Prov. xx. 12.
THERE IS GOLD, AND A MULTITUDE OF RUBIES: BUT THE LIPS OF KNOWLEDGE ARE A PRECIOUS JEWEL.—Prov. xx. 15

'*He is risen.*'—MATT. xxviii. 5, 6.

5 And the angel answered and said unto the women, Fear not ye: for
6 I know that ye seek Jesus, which was crucified. He is not here: for
he is risen, as he said. Come, see the place where the Lord lay.

Within the tomb.—MARK xvi. 5, 6.

And entering into the sepulchre, they saw a young man sitting on 5
the right side, clothed in a long white garment; and they were
affrighted. And he saith unto them, Be not affrighted: ye seek 6
Jesus of Nazareth, which was crucified: he is risen; he is not here:
behold the place where they laid him.

The women depart from the tomb.

MATT. xxviii. 7, 8.	MARK xvi. 7, 8.
7 And go	[a] But go your way, [b] 7
[b] quickly, and tell his disciples [c]	tell his disciples
	[c] and Peter [d]

SCRIPTURE ILLUSTRATIONS.

Mt. xxviii. 5. *Fear not ye, &c.*—Contrast herewith the case of the keepers, ver. 4—and still more that of those who, in procuring their appointment, had said, ch. xxvii. 64, § 92, p. 478, 'lest his disciples, &c., so the last error shall be worse than the first.'—And who, in conspiring against Jesus, had said, Jno. xi. 48, § 56, 'If we let him thus alone, ... the Romans shall come and take away both our place and nation.'

6. *He is not here, &c.*—Jesus is not to be sought for in the sepulchre—*see again*, Lu. xxiv. 5, 6, p. 488, *infra*—This one idea seems to have been impressed on the mind of Mary, that her Lord was not now to be found in the sepulchre—*see* her report to Peter, Jno. xx. 2, p. 489.

the Lord—Not *your* Lord, but *the* Lord; thus acknowledging the crucified and risen Jesus to be *his* Lord, no less than *theirs*—*see* He. i. 6—Thus is he denominated by the angel, for he who is raised from the dead is set, Eph. i. 21, 'far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:'—*comp.* ver. 6; 1 Pe. iii. 22; Ac. x. 36.

Mk. xvi. 5. *And entering, &c.*—as invited by the first angel, Mt. xxviii. 6.

6. *Be not affrighted, &c.*—*comp. with* the words of the first angel, whose testimony was thus confirmed, Mt. xxviii. 5, 6.

7. *his disciples and Peter, &c.*—Peter had denied that he was one of Jesus' disciples, Jno. xviii. 17, § 89, p. 431.

NOTES.

Mt. xxviii. 6. *The place where the Lord lay.* The place where a body was placed in a sepulchre was commonly a *niche* cut in the wall of the *sepulchre*.

Mk. xvi. 5. *A young man.* An angel, having the appearance of a young man.—*See* Lu. xxiv. 4, p. 488.

7. *His disciples.* τοῖς μαθηταῖς *a.* Many recent commentators understand, by this expression, Christ's followers in general. But the older ones (and lately Fritz.) seem right in taking it to denote the *apostles*, by a frequent figure of speech, whereby a part is put for the whole.

And Peter—means here, 'especially Peter.

PRACTICAL REFLECTIONS.

Mt. xxviii. 5, 6. The same angel who put the keepers in terror, removed out of the way of the women the obstacle to their entering the sepulchre, and met them with the comforting words, '*Fear not ye*,' &c.

Mk. xvi. 7. Let us admire our Lord's compassionate regard for Peter, who had denied being Jesus' disciple, but had repented afterwards, weeping bitterly. The Redeemer would not that Peter should be swallowed up of overmuch sorrow.

[Jesus revealed himself to the disciples several times

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just as unprepared for it as the latter; and such was the effect which it produced at first upon them. The language of the angel, then, is very naturally, and yet very clearly, addressed first of all to their fears: Μὴ φοβεῖσθε ὑμεῖς. Do not *ye* be afraid: a very distinct intimation that there were *others* present and others *afraid* as well as they; who, considering for what purpose *they* were there, had good reason to be afraid. But not so they, who had come with the pious and praiseworthy intent of doing honour to the crucified body of Jesus, Mt. xxviii. 5.

'Having thus shewn them that he was acquainted with their motive in visiting the tomb, he adds, in the next place (what was clearly to be expected in reference to such a purpose), that Jesus, whom they sought, was not to be found *there*; for he was risen. Next, in direct confirmation of the truth of this assertion, he appeals to the sensible testimony of the place where his body had been deposited; in which place they themselves had seen it laid, and which was now empty. Mt. xxviii. 6; Mk. xvi. 5, 6. Lastly, he promises a still clearer proof of its truth, by a personal manifestation of Jesus himself as soon as they returned into Galilee; whither he should precede *them*, as they had attended *him* from thence. Mt. xxviii. 7, 8; Mk. xvi. 7, 8. All these particulars are naturally connected together, agreeable to the circumstances of the case, and such altogether as might be expected, *a priori*, in an address to the *first* party of our Saviour's friends and disciples, who might have visited his tomb on the morning of the resurrection for any such purpose as is specified in the gospel narrative.

'It must strike every one who compares them together, that as the address in St. Matthew is characterized by a tone of encouragement, gentleness, and condescension, so the address in St. Luke is distinguished by a tone of severity and reproof. It begins with an expostulation (xxiv. 5, p. 488): Why seek ye the *living, or rather* the *living one*, among the *dead*? and the tone of this expostulation is maintained throughout; . . . . Nothing so severe as this is to be met with in St. Matthew: nor, in fact, have the two addresses anything in common, except merely the particulars interposed between these two members, the repeated assurance that Jesus was not there, but risen; which, however, is so natural and appropriate, under any circumstances of distinction besides, that it can prove nothing of the identity of the two occasions.'—*Ibid.*, pp. 270, 1.

'As St. Matthew makes everything take place without the tomb, so does St. Mark make everything take place within the tomb. Upon entering in, the women, says he, found a young man sitting on their right hand; that is, as the topography of the holy sepulchre probably would demonstrate, near the site of what had been the grave of Christ. This angel in St. Mark, if his account is supplementary to St. Matthew's, or, if it is equally true with that, whether supplementary to it or not, must clearly have been a *second* angel, or a different one from the angel discovered outside at first. Laying, then, the two accounts together, we possess in them both in conjunction the evidence of *two* angels being concerned in the present transaction;

Matt. xxviii. 8.	Mark xvi. 8.
[d] that he-is-risen from the dead; and, behold, he-goeth-before you into Galilee; there shall-ye-see him: [e]	that he-goeth-before you into Galilee; there shall-ye-see him, [e] as he-said unto-you. [f]
[f] lo, I-have-told you. [g]	
8 And they-departed quickly from the sepulchre [h] with fear and great joy;	[g] And they-went-out quickly, 8 and-fled from the sepulchre; [h]
[h] and-did-run to-bring-his disciples'-word. [i] (Ver. 9, § 95, p. 501.)	[i] for they trembled and were amazed: [k] neither said-they any-thing to-any *man*; for they-were-afraid. (Ver. 9, p. 491.)

(G. 2.)—*Upon the departure of the first company of women, the guard betake themselves into the city.—Matt.* xxviii. 11—.5.

[Ver. 10, § 95, p. 501.]

11 Now when-they'-were-going, behold, some-of-the watch came into the city, and
12 shewed unto-the chief-priests all the-things that-were-done. And when-they-were-assembled with the elders, and had-taken counsel, they-gave large ἱκανα money unto-the
13 soldiers, saying, Say-ye, His disciples came by-night, and-stole him *away* while-'we'-

SCRIPTURE ILLUSTRATIONS.

Mk. xvi. 7. *into Galilee*—whither they went after long delay, first in Jerusalem, Jno. xx. 19—29, § 95, p. 498, and probably by the sea of Galilee, xxi. § 97, p. 504—before following Jesus, ver. 19, to the mountain appointed, Mt. xxviii. 16—20, § 96, p. 502—*see* Note, *b*.

there shall ye see him, &c.—Previous to his presenting himself on the mountain, he did not appear in glory, but as in disguise—and so to the two disciples going to Emmaus, Lu. xxiv. 15, 6, § 94, p. 493—and at the sea of Galilee, Jno. xxi. 4, § 97, p. 506—but on the mountain they saw him and worshipped him, Mt. xxviii. 17, § 96, p. 502.

as he said unto you—Mt. xxvi. 32, [Mk. xiv. 28,] § 87, p. 406, 'After I am risen again, I will go before you into Galilee.'

8. *neither said they any thing to any*—It does not appear that the women spoke to either of the angels, 'for they were afraid.'—They were naturally thrown into a tumult of feeling, so that it was 'with fear and great joy' they 'did run to bring his disciples word,' Mt. xxviii. 8, *supra*.

Mt. xxviii. 11. *shewed unto the chief priests, &c.*—The news of the resurrection, it would seem, reached the disciples and the priests about the same time—The report of the women appeared to the disciples 'as idle tales,' Lu. xxiv. 11, p. 489, *infra*—It was less wonder that the priests did not believe, or that they acted as they did, Mt. xxviii. 12—4, *supra*.

13. *while we slept*—Wishing perhaps to regard as a dream that which had happened at the resurrection, ver. 2—4, p. 485, *supra*.

NOTES.

Mt. xxviii. 7. *He goeth before, &c.* 'The προάγει here is not to be understood as implying the *journeying* on the part of the Lord himself. It is cited from his own words, ch. xxvi. 32, § 87, p. 406; and there, as here, merely implies that he would be there when they arrived. It has a reference to the collecting of the flock which had been scattered by the smiting of the Shepherd.'—*Alford.*—*See* Jno. x. 4, [§ 55, p. 114].

Into Galilee. He had many disciples there whom he destined to be witnesses of his resurrection, and there he appeared to five hundred brethren at once, 1 Co. xv. 6, § 96, p. 502.

8. *Fear and great joy. Fear*, produced by the *appearance* of this glorious messenger of God; and *great joy*, occasioned by the *glad tidings* of the resurrection of their Lord and Master. At the mention of unexpected good news, fear and joy are generally intermingled.

11. *Shewed unto the chief priests.* To Annas and Caiaphas.

12. *The elders.* That is, the *senators* of the great sanhedrim or Jewish council of state; called in other parts of scripture, *the elders of the people*; they might now meet, as the sabbath was over.

[*And had taken counsel.* 'We must account for their incredulity and obstinacy by considering that they were men given up by God to the blind and malevolent passions of their own bad hearts.'—*R. Watson.*]

[13. *Stole him away while we slept.* This was a falsehood that confuted itself, and was the most effectual acknowledgment of the obstinacy and malice of those who invented it that can be imagined. Had all the soldiers been asleep, they could not have known anything which passed; if some were awake, why did they not alarm the others? Moreover, if they had slept, they would not have dared to certainly it, as it was death for a Roman guard to be found off his watch, as appears from the following passage in Josephus, Bell. Jud. iii. 5, 7, where he says, 'the Roman laws punish with death not only such as quit their ranks, but also such as are guilty of *small neglects of duty*;' and had this neglect of duty been discovered, the Jewish rulers would certainly have done their utmost to bring them to condign punishment. If there had been also the least shadow of probability in the accusation, they would assuredly have prosecuted the apostles with the most unrelenting vengeance. For, their credit and authority were very deeply concerned; so that this *single omission* was a full demonstration, that they did not believe

PRACTICAL REFLECTIONS.

in Judea, before they saw him in Galilee—but it appears to have been there that he was seen by them collectively. It is to the disciples in unity that he promises to reveal himself. So all the manifestations of his grace now, to us individually or in companies, are preparatory to our meeting him in glory, when in holiness and love we are gathered into oneness.]

Mt. xxviii. 8. Let us not only do, but do with alacrity, whatever God has directed us to perform.

which is a critical circumstance; for it will prove that, with respect to this fact at least, St. Matthew and St. Mark, instead of being at variance, are exactly consistent with St. Luke and St. John; and by the distinct angel, whose presence they each of them specify individually, both together equivalent to the two which appear simultaneously in St. Luke and St. John, they are tantamount to either.'—*Ibid.*, p. 278.

MATT. xxviii. 14, 5.

14 slept. And if this come to the governor's ears, we will persuade him, and secure
15 ἀμερίμνους ποιήσομεν you. So they took the money, and did as they were taught: and this saying is commonly reported διεφημίσθη among the Jews until this day. [Ver. 16, p. 502.]

(G. 3.)—*The party of Joanna, the wife of Chuza, visit the sepulchre of Jesus. Particulars which then transpired.*—*Luke* xxiv. 1—9, 11.

[Ch. xxiii. 56, § 92, p. 477.]

1 Now upon the first *day* of the week, very early in the morning ὄρθρου βαθέος, they came unto the sepulchre, bringing the spices which they had prepared, and certain
2 *others* with them. And they found the stone rolled away from the sepulchre. 3, And
4 they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed διαπορεῖσθαι thereabout, behold, two men stood by them in shining
5 garments: and as they were afraid, and bowed down *their* faces to the earth, they said
6 unto them, Why seek ye the living among the dead? He is not here, but is risen:

SCRIPTURE ILLUSTRATIONS.

Mt. xxviii. 15. *they took the money, &c.*—Some of the watch, ver. 11—It does not appear that all the watch were thus bribed; those who had not gone to the priests would not have the same motive to conceal the truth.

Lu. xxiv. 1. *they came unto the sepulchre, &c.*—This company of women, spoken of by Luke, as bringing with them the spices, &c., they had prepared, must be distinguished from those who had previously come to see the sepulchre, as noticed by Matthew, xxviii. 1—6, p. 494.

2. *they found the stone, &c.*—so the two Marys and Salome, **Mk. xvi. 4, p. 485,** *supra*—By these the two angels had been already seen; the first outside the sepulchre, Mt. xxviii. 2—6, and the second inside, Mk. xvi. 5, 6, p. 486, *supra*.

4. *much perplexed, &c.*—Either they had not heard the report of the women who had been first at the sepulchre, Jno. xx. 2, p. 483, or having heard the report, treated it as an idle tale, as was their own statement by the eleven, Lu. xxiv. 9, 11, *sb.*

5. *Why seek ye, &c.*—There appears to be something like reproof in the angel's address to this second company—Contrast with the words addressed to the two Marys, &c., Mt. xxviii. 5, 6; Mk. xvi 6, p. 486—*see* the words of Jesus to Mary upon her second visit, Jno. xx. 15, p. 491, *infra*, 'Whom seekest thou?'

NOTES.

one word of the report which they so industriously circulated. It was also improbable in the extreme, that the intimidated apostles should attempt such an action, which would have been excessively rash even in the most experienced soldiers; it was still more improbable that they should succeed; and if they had, reproach, torture, and death were the whole recompense, which they could possibly have expected. The Jewish rulers were determined not to confess the truth; therefore not knowing what to say, they were reduced to the distressing necessity of circulating one of the most senseless lies that ever was fabricated.]

Mt. xxviii. 15. *This saying as ... reported.* This account of the disappearance of the body of Jesus from the sepulchre is commonly given.

Until this day. The time when Matthew wrote this gospel, *i.e.*, about twelve or thirteen years after the resurrection.—*See the date,* Vol. I. p. xxvi.

Lu. xxiv. 1. *Very early in the morning.* Βρόρου βαθέως. 'Deep dawn,' *i.e.*, just beginning to dawn.

4. *In shining garments.* 'Shining like lightning.'

5. *The living.* τὸν ζῶντα. Simply 'the living;' 'Him who liveth.'—*Alford.*

PRACTICAL REFLECTIONS.

Mt. xxviii. 11—5. Priestly pride submits to the meanest arts.

Lu. xxiv. 4. That which causes perplexity may, when properly understood, be the occasion of joy unspeakable; as was the cause of our Lord's removal from the tomb.

[5, 6 *ver.* If the women were reproved for seeking the living among the dead, when the resurrection of Christ was so little known, how much more to be blamed are those who, professing to believe in a risen and ascended Saviour, still visit the tomb, or have recourse to even more imbecile means for bringing them near to the once crucified Jesus! '*He is not here, but is risen:*']

'According to St. Luke, the party of Joanna got *their* spices ready on the day of the preparation, as soon as they returned from the garden, *after* the burial, but *before* the sabbath, and rested, as he expresses it, subsequently during the sabbath, according to the commandment; whereas it is expressly affirmed by St. Mark, xvi. 1, (p. 484,) that the party of Salome did not get *theirs* ready until *after* the sabbath; that is, a night and a day later:—Διαγορασάντων τοῦ σαββάτου .... ἠγόρασαν ἀρώματα, ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν. This must be sufficient to prove that the two parties were so far distinct, and acted independently of each other...

'If we contrast the account of the visit in St. Matthew with the account of the visit in St. Luke, when the women arrived at the tomb, according to the former, they found the stone removed from the entrance, an angel sitting upon it, and the watch still present about the sepulchre, but in a state of great alarm and consternation; according to the latter, they found the stone removed indeed, but no one visible, either in or about the tomb, and the entrance in particular entirely unoccupied and free. If the visits were one and the same, these different accounts would not be consistent; but if the visits themselves were distinct, both of them may be true. ....

'If we compare St. Mark's account with St. Luke's, according to the former, upon entering the tomb, and before they had time to examine whether the body was still to be seen or not, the women perceived an angel in a sitting posture, and on their right: according to St. Luke, upon entering the tomb they saw no one present; and before the appearance of any angel they had time to examine and to discover that the body was missing, and to feel all the effects of the surprise and the perplexity produced by the discovery: and after this, when the angels appeared to them, they appeared *both together*, or *at once*, and not in a *sitting*, but in a *standing* position. ...

'If we compare St. Matthew and St. Mark, in conjunction with St. Luke, then, though there had been no other appearance of discrepancy between them, yet the language ascribed to the angels respectively in each, is so different, as to prove that the visions themselves, and the occasions out of which they arose, must have been distinct. ... There was this difference in the situation of the parties addressed, which might produce a corresponding difference in the terms of the address, that the first party having seen the angel before they had any the least evidence of the resurrection, were bereft of their presence of mind from the first; they had neither time nor capacity for summoning their recollection to their aid, and remembering the predictions of Christ; but the second party having entered the tomb without seeing any one, and examined the interior without finding anything there, had leisure and opportunity to have reasoned, from existing appearances, to the fact of the resurrection of Christ—confirming the conclusion by the recollection of his own assurances—before they were alarmed by the sudden manifestation of the angels: which yet it is evident they did not do; and for this dulness, or this unbelief, they might incur a specific rebuke.'—*Ibid.*, pp 265—73.

WORLDLY WISDOM IS APT TO DISPLAY THE MOST ARRANT FOLLY IN ITS MANNER OF OPPOSING THE TRUTH.
THE WAYS OF MAN ARE BEFORE THE EYES OF THE LORD, AND HE PONDERETH ALL HIS GOINGS.—Prov. v. 21.

LUKE xxiv. 7—9, 11.

7 remember how he spake unto you when he was yet in Galilee, saying, The Son of man
must be delivered into the hands of sinful men, and be crucified, and the third day rise-
8 again. And they remembered his words, 9, and returned from the sepulchre, and told all these things unto the eleven, and to all the rest. [Ver. 10, *infra*.]
11 And their words seemed to them as idle tales λῆρος, and they believed them not.
[Ver. 12, p. 490.]

(G. 4.)—*Mary of Magdala, one of the party of Salome, brings word to Peter and John that the body of Jesus was taken away from the sepulchre.*

LUKE xxiv. 10. (Ver. 9, *supra*.)

JOHN xx. 1, 2. (Ch. xix. 42, § 92, p. 476.)*

"The first *day* of the week cometh Mary Magdalene 1
early, when it was yet dark, unto the sepulchre, and
seeth the stone taken away from the sepulchre. Then 2
she runneth, and cometh to Simon Peter, and to the
other disciple, whom Jesus loved, and saith unto them,
They have taken away the Lord out of the sepulchre,
and we know not where they have laid him."

10 Then went It was Mary Magdalene, and Joanna, and Mary
the mother of James, and other *women that were*
with them, which told these things unto the apostles.† [Ver. 11, *supra*.]

SCRIPTURE ILLUSTRATIONS.

Lu. xxiv. 6, 7. *remember how, &c.*—Jesus, when in Galilee, had predicted his death and resurrection, ch. ix. 22, 43—5, §§ 50, .2, pp. 40, 71.

11. *believed them not*—Ps. cxxvi. 1, 'When the LORD turned again the captivity of Zion, we were like them that dream.'—Peter, when delivered from prison by the angel, 'thought he saw a vision,' Ac. xii. 9—Nor could those by whom 'prayer was made without ceasing . . . unto God for him,' believe that he was delivered, ver. 5, 12—.5.

Jno. xx. 2. *whom Jesus loved*—*see* ch. i. 47, § 10, p. 72; xiii. 23, § 87, p. 371.

Lu. xxiv. 10. *It was Mary Magdalene, &c.*—She was with the first company, Mt. xxviii. 1, p. 484; and seems to have brought the first and very imperfect report, Jno. xx. 2, *supra*.

Joanna—was probably with the company mentioned, ver. 1—9, p. 488, *supra*.

NOTES.

Lu. xxiv. 6. *When he was yet in Galilee.* The mention of Galilee is remarkable, as occurring in the angelic speeches in Matthew and Mark (*see* p. 487) in quite another connexion. Here it is said to the women, as being from Galilee, *see* ch. xxiii. 55, [§ 92, p. 477,] and meaning, 'when he was yet with you.'

7. *Sinful men.* Or heathens, ἀνθρώπων ἁμαρτωλῶν, *i.e.*, the Romans, by whom only he could be put to death; for the Jews themselves acknowledged that this power was now vested in the hands of the Roman governor alone.—*See* Jno. xix. 15, § 90, p. 448.

8. *They remembered his words.* Those sayings of our Lord in which he had foretold that he should 'be crucified, and the third day rise again.'

9. *All the rest.* All the other disciples of Jesus who at this time companied with the eleven apostles. —*Comp.* ver. 33, § 95, p. 497; Ac. i. 15, 21.

Jno. xx. 1. *The first* day *of the week.* On what we call Sunday, the morning after the Jewish sabbath.

Cometh Mary Magdalene. She was not alone when mentioned by Mark, xvi. 1, p 484. Does this appear in the *oldest* below? One thing we may conclude for certain, that *she*, for some reason, did not see the vision, Mt. xxviii. 1—3, *ib.*

Mary Magdalene. 'She was with the first party, but did not go unto the sepulchre, so as to hear the words of the angel; but seeing as she approached it, that the stone was removed, she concluded that the first report may be discredited. Those who for a while slight our testimony may ultimately become its boldest advocates.

PRACTICAL REFLECTIONS.

Lu. xxiv. 6—9. *See margin.* The words of prophecy, even when not understood previous to the event, may yet have a powerful influence in establishing us in the faith after the fulfilment is made plain to us.

9, 11 *ver.* Let us not be discouraged although our

Jno. xx. 1, 2. Had Mary waited to receive the angel's message, she would not have uttered so unfounded a complaint.

* 'St. John has related two visits to the tomb; the *first* of which, xx. 1, 2, as made at the same time with the visit in St. Matthew and St. Mark, and by one among others who was equally concerned in that; the *second* as a visit which arose out of the report of the party who had made the first, and as a visit ascribed to Simon Peter in particular, this is the same with the second in Luke. The circumstances of the two visits are perfectly consistent with each other; the only difference between them is that St. John enters more into particulars.

'Early in the morning, on the first day of the week, while it was still dark, Mary of Magdala, Jno. xx. 1, 2, ἔρχεται, which may very well mean *sets out to go*, to the tomb, and seeth the stone removed from the tomb. There is no intimation in these words that she had yet entered the tomb. She runneth, therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, to make a report of this discovery. The language of the original is descriptive of haste and surprise, and leads to the same conclusion, that she could not have stayed to enter the tomb, but as soon as she saw that the stone had been removed, must have run back directly, to tell Peter and John. . . .

'What then do we observe to take place? Mary Magdalene, a single woman, the youngest, and therefore the most active of the party, runneth immediately, and cometh to Peter and John with a report to this effect—*They* have taken away the body of the Lord, and *we* know not where they have laid it. These words prove two things: first, that she has some particular persons in her eye when she says, *they* have taken away the body of the Lord, such as the guard might be; and secondly, that she was not alone, she had not made the observation by herself; there were *others* with her if she says *we* know not where they have laid it. Compare this language, now, with what follows at ver. 13, when she was unquestionably by herself, and is repeating the same declaration to the angels—"They have taken away my Lord, and *I* know not where they have laid him."—*Ibid.*, pp. 288—.91.

† 'It is not impossible that the party of Salome, after arriving first, and visiting the tomb first, as related by St. Matthew and St. Mark, had fallen in upon their return with the party of Joanna and accompanied them to the sepulchre again.'—*Ibid.*, p. 274.

THE CIRCUMSTANCES OF TIME AND PLACE ARE OF GREAT USE IN HELPING THE MEMORY. WHO EVER PERISHED, BRING INNOCENT? OR WHERE WERE THE RIGHTEOUS CUT OFF?—Job iv. 7.

(G. 5.)—*Peter and John visit the sepulchre in haste: and return, without seeing Jesus.*

LUKE xxiv. 12. (Ver. 11, p. 489.)

12 Then arose Peter,

and-ran unto the sepulchre

and stooping-down,
he-beheld the linen-cloths laid by-themselves,

and departed,

[a] wondering in himself at-that which-was-come-to-pass.
(Ch. xxiv. 13, § 94, p. 493.)

JOHN xx. 3—10.

[*] Peter therefore went-forth, 3
and that other disciple,
and came to the sepulchre.
So they-ran both together: and the other 4
disciple did-out-run προέδραμε τάχιον
Peter, and came first to the sepulchre.
And he-stooping-down, *and looking in,* 5
saw the linen-clothes lying; yet went-he-not-in. Then cometh Simon Peter fol- 6
lowing him, and went into the sepulchre,
and seeth θεωρεῖ the linen-clothes lie, and 7
the napkin, that was about his head, not
lying with the linen-clothes, but wrapped-
together ἐντετυλιγμένον in a place by-
itself χωρίς. Then went-in also that other 8
disciple, which came first to the sepulchre,
and he-saw, and believed. For as-yet-they- 9
knew-not the scripture, that he must rise-
again from the dead. Then the disciples 10
went-away again unto their-own-home.[a]

(G. 6.)—AFTER THE DEPARTURE OF PETER AND JOHN, JESUS APPEARS TO MARY OF MAGDALA IN THE GARDEN: WHICH IS HIS FIRST APPEARANCE AFTER HIS RESURRECTION.—Mark xvi. 9—11. John xx. 11—.8.[*]

The vision of the angels to Mary Magdalene. In the garden.

JOHN xx. 11—.3.

But Mary stood without at the sepulchre weeping: and as she-wept, 11

SCRIPTURE ILLUSTRATIONS.

Jno. xx. 5. *linen clothes*—ch. xix. 40, § 92, p. 476.

7. *napkin — see* at the raising of Lazarus, ch. xi. 44, § 58, p. 132.

8. *believed*—what had been reported by Mary, ver. 2.

9. *the scripture, &c.*—Ps. xvi. 10—Referred to by Peter, Ac. ii. 25—31; and by Paul, xiii. 35—.7.

NOTES.

body of her Lord was removed also, and hastily returned to the disciples to bring them word; and in a city of such magnitude as Jerusalem, it is nothing surprising that she did not meet with Joanna and the other women. From this it is clear, that Mary Magdalene did not go on to the sepulchre with Mary the mother of James or Salome, nor with Joanna, or she could not have said "*they have taken away,*" &c., for both parties heard the angel say, "*He is risen.*"†—*Gresswell.*

Jno. xx. 5. *Went he not in.* 'Why? Because he was fully satisfied that the body was not there. But why did he not seize upon the linen clothes, and keep them as a most precious *relic?* Because he had too much religion and too much sense; and the time of superstition and nonsense was not yet arrived, in which *bits of rotten wood, rags of rotten cloth, decayed bones* (to whom originally belonging no one knows), and *bramble* bushes should become objects of religious adoration.'—*A. C.*

6. *The linen clothes.* Not linen apparel, but the linen cloths in which the body of Jesus had been bound.—*See* SCRIP. ILLUS., *supra.*

7. *Wrapped together in a place by itself.* The providence of God ordered these very little matters so that they became the fullest proofs against the *lie* of the chief priests, that the body had been stolen away by the disciples.

8. *That other disciple.* John.

Saw. That the body was not there.

And believed. That it had been taken away, as Mary had said; but he did not believe that he was risen from the dead.

On this circumstance it is well remarked by Racine (in his observations on particular passages of scripture), that 'the linen clothes thus placed and disposed apart from one another, plainly shewed that the body had not been carried away by thieves. Those who steal are not observed to do things in such a quiet, orderly manner.'

[10. πρὸς ἑαυτούς. Render, 'to themselves,' *i.e.*, their companions, who then, jointly with them, occupied the same house. Thus it comes to mean 'to their homes;' of which sense many examples are adduced by the commentators, as Josephus, Ant. v ii. 4, 6, πρὸς αὐτοὺς ἕκαστος ἀπῆεσαν. Nu. xxiv. 25, ἀπῆλθε πρὸς ἑαυτόν.]

PRACTICAL REFLECTIONS.

[Jno. xx. 9. When we think of the ignorance of the scripture testimony with regard to Christ manifested by those who so long enjoyed the instructions of the best of Teachers, who so frequently and earnestly discoursed to them respecting his approaching death and resurrection—let us be less disposed to reproach their dulness of apprehension, than to suspect our own selves. There may be many things both in Revelation and in Providence of which we are profoundly ignorant, although we have been given ample means of information regarding them.]

[It becomes us not only to make ourselves acquainted with fulfilled prophecy, but also with those portions of the scriptures which speak of the future; that so we may be prepared for their fulfilment, and be enabled to take a larger and more connected view of the great working of God in providence and in grace.]

[a] 'Mary's return perhaps was not earlier than the second or third hour of the day, if she had to go back as far as Bethany to make her report, Lu. xxiv. 12; Jno. xx. 2—10.'—*Ibid.*, p. 313.

[*] 'Upon the departure of Peter and John, which might not be until after the third hour of the day, Mary,

JOHN XX. 12, 13.

she-stooped-down, *and looked* into the sepulchre, and seeth two angels 12
in white sitting, the-one at the head, and the-other at the feet, where the
body of Jesus had-lain. And they say unto-her, Woman, why weepest- 13
thou? She-saith unto-them, Because they-have-taken-away my Lord,
and I-know not where they-have-laid him.

Jesus appears to Mary of Magdala.

MARK xvi. 9—11. JOHN xx. 14—18.
(Ver. 8, p. 487.)

9 Now when-*Jesus*-was-risen **early** the-first *day*
of-the-week, he-appeared **first** to-Mary Mag-
dalene, out-of whom he-had-cast seven devils.

"And when-she-had-thus-said, she-turned-herself 14
back, and saw Jesus standing, and knew not that it-
was Jesus. Jesus saith unto-her, Woman, why 15
weepest-thou? whom seekest-thou? She, supposing
him-to-be the gardener, saith unto-him, Sir, if thou
have-borne-him-hence, tell me where thou-hast-laid
him, and-I will-take-him-away. Jesus saith unto- 16
her, Mary. She turned-herself, and-saith unto-him,
Rabboni; which is-to-say, Master. Jesus saith unto- 17

SCRIPTURE ILLUSTRATIONS.

Jno. xx. 12. *two angels, &c.*—Angels had appeared upon the first visit to the sepulchre, Mt. xxviii. 1—6; Mk. xvi. 1—6, p. 484, *supra*—The two angels had appeared to the second company of women, as two men, Lu. xxiv. 4, p. 488—but they are not said to have been seen by the two disciples immediately before their appearing to Mary the second time, Jno. xx. 5—9.

13. *why weepest thou?*—She needed not have wept, had she in truth heard the words spoken by the angels upon the first visit to the sepulchre, Mt. xxviii. 5, 6; Mk. xvi. 6, 7, p. 486.

they have taken away, &c.—The words spoken to Peter, ver. 2, p. 483, in place of the message the women had been sent to deliver, Mk. xvi. 7, p. 486.

14. *saw Jesus, &c.*—Mk. xvi. 9, *supra*, 'He appeared first to Mary Magdalene,'

knew not that it was Jesus—so the two disciples, Lu. xxiv. 15—31, § 94, p. 493—The consternation into which the women had been thrown by the appearance of the angels upon their first visit, shews the wisdom and condescension of Jesus, in thus veiling his glory, and gradually and more familiarly making himself known to them as risen from the dead.

15. *whom seekest thou?*—That which Mary had fixed her thoughts upon, was the dead body of Jesus, ver. 13, *supra*—But Jesus, who had predicted his resurrection, is 'the faithful and true witness,' Rev. iii. 14—1. 17, 18, 'I am the first and the last: *I am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.'

NOTES.

Jno. xx. 12. *Two angels in white sitting.* The party of women, with whom Mary did not go forward when she saw that the stone was removed (*see* Mk. xvi. 4), saw, *first outside* of the tomb an angel sitting on the stone (*see* Mt. xxviii. 2); afterwards they entered *into* the tomb, and 'saw a young man sitting on the right side, clothed in a long white garment;' (*see* Mk. xvi. 5—7). These, together, Mary saw when she stooped down and looked into the sepulchre.

'What wonder if the heavenly hosts were variously and often visible on this great day?'

13. *Why weepest thou? &c.* Here again the finest psychological truth underlies the narrative. The other women, Mk. xvi. 5, p. 486; Lu. xxiv. 5, p. 488, were afraid at the vision; but now Mary, having but one thought or desire, to recover the lost body of her Lord, feels no fear.

[15. *Supposing him to be the gardener.* Κηπουρος, the inspector, or overseer of the garden, from κηπος, *a garden*, and ουρος, *an inspector*; the person who had the charge of the workmen, and the care of the produce of the garden, and who rendered account to the owner.]

Sir. κυριε. The appellation of courtesy to an unknown person.

[16. *Mary.* With one word, and that word her name, the Lord awakens all the consciousness of his presence, calling her in that tone doubtless in which her soul had been so often summoned to receive Divine knowledge and precious comfort.]

Rabboni. "'My master," or merely "Master." She gives way to no impassioned exclamations, but pours out her satisfaction and joy in this one word, according to the deepest psychological truth.'—*Alford.*

PRACTICAL REFLECTIONS.

Jno. xx. 12. How wonderful that the Lord of life and glory should condescend to inhabit the tomb! These things the angels desire to look into; nor should they be less interesting to us, for whose sake it was that he died and rose again.

[13 *ver.* Mary had led even Peter and John to believe in opposition to scripture and the uniform teaching of our Lord himself, *see* ver. 8, 9. She here repeats her error in the presence of the angels, who had witnessed his resurrection; nay, afterwards to our Lord himself, she speaks of his having been borne away out of the sepulchre. Let us beware of running away, like Mary, with hasty impressions, and our own suppositions in place of waiting to receive the truth.]

14 *ver.* It often happens still, although in a different sense, that Jesus is near when the disciple knows not that it is Jesus.

15 *ver.* We should have a sympathy with others in distress even when their sorrow is groundless—we should patiently and perseveringly set ourselves to correct the serious mistakes especially of those who love the truth, but may for the time be in error.

16 *ver. See margin.*

being left by herself (which might be for some time longer), has the vision of the angels, Jno. xx. 11—13; and immediately after, ver. 14—18, Mk. xvi. 9—11, a personal manifestation to herself of Jesus Christ alive: which is the first of its kind. Her report of this manifestation could not be much earlier than the fifth or even the sixth hou. of the day.'—*Ibid.*

'A personal manifestation of Christ alive again to those who had known him before his death was demonstrative proof of his resurrection. This irresistible evidence was not all at once vouchsafed; nor would it perhaps have been proper that it should be. The minor or subordinate evidence was first to produce its effect. The personal inspection of the tomb, and the testimony of the angels, were the only media of conviction for a time. These were submitted to the women; and through them to the rest of the disciples: and some interval was necessary to ascertain their proper effect, before the sensible evidence of the appear-

MARK xvi. 10, .1.

10 [a]*And*-she went and-told[e] them
[d]that-had-been with him, as-they-mourned and wept.[e]

11 / And-they, when-they-had-heard that he-was-alive, and had-been-seen of her, believed-not.

JOHN xx. 17, .8.

her, Touch me not Μή μου ἅπτου; for I-am not-yet ascended to my Father: but go to my brethren, and say unto-them, I-ascend unto my Father, and your Father; and *to* my God, and your God.[b]

Mary Magdalene came and-told 18
[c]the disciples[d]
[e]that she-had-seen the Lord, and *that* he-had-spoken these-things unto-her[f]
(Ver. 19, § 95, p. 498.)

SCRIPTURE ILLUSTRATIONS.

Jno. xx. 17. *Touch me not*—Mary was not to think of laying hold upon Jesus, as if he were now returned to abide upon earth with his disciples; she was not thus to understand the words he had spoken, ch. xvi. 22, § 87, p. 398.

go to my brethren, &c.—Mt. xxviii. 10, 'Go tell my brethren'—Ps. xxii. 22, 'I will declare thy name unto my brethren:'—Rom. viii. 29, he is 'the firstborn among many brethren.'—Ile. ii. 11, 'Both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them,' &c.

your Father—God as a Father provides for his children, Mt. vi. 31—4, § 19, p. 135—Rom. viii. 15, 'Ye have received the Spirit of adoption, whereby we cry, Abba, Father.'—Ga. iv. 6, 7—2 Co. vi. 18, I 'will be a Father unto you, and ye shall be my sons,' &c.

my God—2 Co. i. 3, 'Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;'—Eph. i. 3, 'Blessed *be* the God and Father of our Lord Jesus Christ,'—17, 'the God of our Lord Jesus Christ, the Father of glory,'

your God—God said to Abraham, Ge. xvii. 7, I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.'—Ps. xliii. 4, I will 'praise thee, O God my God.'—xlviii. 14, 'This God *is* our God for ever and ever:'—Is. xli. 10, 'Fear thou not; for I *am* with thee: be not dismayed: for I *am* thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.'—Je. xxxi. 33, 'This *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.'—*See also* Ezs. xxxvi. 28, 'And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.'—Rom. iii. 29, '*Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also:'—Rev. xxi. 3, 'Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.'—*Comp. with* Zec. ii. 10, .1.

18. *told the disciples, &c.*—Mt. xxviii. 10, § 95, p. 501, 'Go tell my brethren that they go into Galilee, and there shall they see me.'—Lu. xxiv. 10, p. 488, 'It was Mary Magdalene, ... which told these things unto the apostles.'

Mk. xvi. 11. *believed not*—so Lu. xxiv. 11, 41.—Thus were the apostles taught to deal patiently with others' slowness of heart, and dulness of understanding, Ac. iii. 17—21.

NOTES.

Jno. xx. 17. *Touch me not.* 'μή μου ἅπτου. The verb signifies "to embrace," "clasp the knees," "fall at the feet." "Forbear to touch me;" in other words, "Let me go; waste not the time in expressing your joy, but tell the brethren this comforting message;—in a little time I shall ascend," &c. The knees were embraced in the East as a mark of profound respect.'—*Bloomf.*

I am not yet ascended. He warned her not to think of now holding him, as if he were returned to remain. For he must first ascend to his Father, to appear before God for us. After which it is, that he will come to set up his kingdom, and we shall 'ever be with the Lord.'

[*But go to my brethren.* 'Thus does he intimate in the strongest manner the forgiveness of their fault, even without ever mentioning it. These exquisite touches, which everywhere abound in the evangelical writings, shew how perfectly Christ knew our frame.—*I ascend.* He anticipates it in his thoughts, and so speaks of it as a thing already present.—*Unto my Father, and your Father; and* to *my God, and your God.* This uncommon expression shews, that the only begotten Son has all kind of fellowship with God. And a fellowship with God the Father, some way resembling his own, he bestows upon his brethren. Yet he does not say, our God; for no creature can be raised to an equality with him, but my God and your God; intimating that the Father is his in a singular and incommunicable manner, and ours through him in such a kind as a creature is capable of.'—*Wesley.*]

My brethren. This is the blessed relationship into which all true believers are brought.

I ascend unto my Father, &c. I go up, as I said, to prepare a place for you, and I will return again, ... that where I am, there ye may be also.

[' He says not, ascend to *heaven*; but, in order to remind them of the relation in which he stands to God, and they to him, he says, "*unto my Father*;" thus signifying that he who "*was in the beginning with God*," is going to act as their *Mediator* with God, who would now become *their* Father and *their* God: not by creation only, but by the spiritual paternity implied in the gospel covenant.'—*Bloomf.*]

PRACTICAL REFLECTIONS.

[Jno. xx. 17. We should endeavour to moderate both our hopes and our fears according to the requirements of truth. Mary had been distressed about the supposed removal of the dead body of her Lord, when he was actually risen from the dead: and now she seems to have been ready to clasp him to her heart, as if he had returned no more to take from her; but Jesus, as he had already proved the folly of her fears, would also prevent the opposite delusion by which she was now in danger of being misled.]

Mary is sent in person to correct her own misstatement. If we have even unwittingly been instrumental in propagating error, we ought to be the more zealous in spreading a knowledge of the truth.

[The interest of Jesus in our welfare, and his power to befriend us, are not the less because of his removal to his Father and his God. His Father is our Father, who so loved us as to give his only begotten Son for us. His God is our God, whose power will be manifest, as it was in his case by our resurrection.]

[Mk. xvi. 10, .1. When we meet with unbelief in others respecting the great truths of Christianity, let us remember what instruction the first disciples had received—their dullness of apprehension and slowness to receive this one of the most important facts connected with man's redemption. And let us learn patiently to persevere in testifying of Jesus Christ crucified, nay, rather that is risen again—'*who also maketh intercession for us.*']

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[a] Mt. xxviii. 10, § 95, p. 501, 'Go tell my brethren that they go into Galilee, and there shall they see me.'—Lu. xxiv. 10, p. 488, 'It was Mary Magdalene, ... which told these things unto the apostles.'

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[d] Jno. xx. 17, .8. her, Touch me not Μή μου ἅπτου; for I-am not-yet ascended to my Father: but go to my brethren, and say unto-them, I-ascend unto my Father, and your Father; and *to* my God, and your God.

[e] Mary Magdalene came and-told 18 the disciples that she-had-seen the Lord, and *that* he-had-spoken these-things unto-her (Ver. 19, § 95, p. 498.)

[f] Mk. xvi. 10, .1. And-she went and-told them that-had-been with him, as-they-mourned and wept. And-they, when-they-had-heard that he-was-alive, and had-been-seen of her, believed-not.

Accordingly, even the first such manifestation, the manifestation to Mary, took place comparatively late in the morning; and the appearances, which came after it, still later in the course of the same day. Even this personal manifestation, though the first of its kind, was made but to *one* witness; the next, only to *two* witnesses; and the last or latest of all, to the whole body of the apostles in conjunction.'—*Ibid.*, p. 296.

SECTION 94.—(G. 7.)—[*Lesson* 98.*]—No. 94.—JESUS APPEARS TO CLEOPAS AND ANOTHER OF THE DISCIPLES IN THE WAY TO EMMAUS; WHICH IS HIS SECOND APPEARANCE.—Mark xvi. 12. Luke xxiv. 13—32.†

INTRODUCTION AND ANALYSIS.

Mk. xvi. 12. Lu. xxiv. 13. After the visit of the women to the sepulchre, on the same day, but previous to its being known to the disciples generally that Jesus had been seen by Mary, he appears to two of them as they are journeying to Emmaus, a village about seven and a half miles N. W. of Jerusalem.

Lu. xxiv. 14. The two disciples converse together about what has occurred in connexion with the death and reported resurrection of Jesus.

—— 15, .6. While they talk over and inquire into the truth and meaning of these things, Jesus himself comes up with them; but at first they do not recognise him to be their risen Lord.

—— 17. He inquires into the subject of the conversation, in which they appear to be so deeply and so painfully interested.

—— 18. One of them, named Cleopas, asks if he be only a stranger in Jerusalem, and knew not the things that have lately taken place there.

—— 19. Jesus asks, '*What* things?'

—— 19, 20. They reply, '*Concerning Jesus of Nazareth*,' a prophet acknowledged by God before all the people, and yet by the chief priests and rulers condemned and crucified.

—— 21. They had trusted that Jesus would have proved to be the Redeemer of Israel. They notice the crisis to which they have come. It is now the third day since his crucifixion; the day, according to some, on which, if a true prophet, he should arise from the dead.

Lu. xxiv. 22, .3. They speak of what is reported concerning the appearance and words of the angels to the women at the sepulchre.

—— 24. Some of themselves having visited the sepulchre, found it as described by the women; but the grand evidence of Jesus' resurrection was still wanting: '*him they saw not.*'

—— 25. Jesus reproaches them for their dulness of perception and slowness to believe the prophetic scriptures.

—— 26. He reminds them of the keys necessary to unlock the treasures hid in Christ—the knowledge of his sufferings and of his glory.

—— 27. He gives them an example of that which he requires of those upon whom he bestows the power of the keys: beginning at Moses, and passing down through all the prophets, he opens up in all the scriptures the truth concerning himself.

—— 28, .9. They approach Emmaus, where Jesus, at their earnest request, goes in to tarry with them.

—— 30, .1. While sitting at meat, he takes bread, blesses, breaks, and gives to them, upon which their eyes are opened, and they know him.

—— 31, .2. Jesus removes himself from the view of the two disciples; who, being now given leisure to look back upon the way in which the Lord hath led them, say, '*Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?*'

MARK xvi. 12.

12 [a]After that he-appeared εφανερωθη in another form μορφη unto-two of them,[b]

[c]as-they-walked, and-went into the-country.[d]
(Ver. 13, ℔ 95, p. 497.)

LUKE xxiv. 13—32.
(Ver. 12, ℔ 93, p. 490.)
And, behold, 13
two of them went
[b]that same day[c]

[d]to a-village called Emmaus, which-was from Jerusalem *about* threescore furlongs. And they talked ὁμίλουν together of all 14 these-things which-had-happened. And it 15 came-to-pass, *that*, while they communed εν τω ὁμιλειν *together* and reasoned συζητειν,

SCRIPTURE ILLUSTRATIONS.

Mk. xvi. 12. *another form*—Jesus' previous appearance, noticed ver. 9, p. 491, is more fully described, Jno. xx. 15—.7, *ib.*

Lu. xxiv. 15. *while they communed*—Mal. iii. 16, 'Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard,' &c.

NOTES.

Mk. xvi. 12. *Another form. See on* Lu. xxiv. 17, *infra*, p. 494.

Two of them. One of them, Lu. xxiv. 18, was called Cleopas. Many have supposed that the other was Luke, and that he omitted his own name from modesty.

Lu. xxiv. 13. *Furlongs*, ... *threescore furlongs.* 'Seven or eight miles west of Jerusalem; afterwards made a city and Roman colony, called Nicopolis. There was another Emmaus about twenty-two miles from Jerusalem.'—*Wells.*—This opinion is adopted by many—*but see* GEOG. NOTICE, p. 496.

[15. *And reasoned.* Συζητειν. Concerning the probability or improbability of Christ being the *Messiah*, or of his resurrection from the dead. It was a laudable custom of the Jews, and very common also, to converse about the law in all their journeyings: and now they had especial reason to discourse together, both of the law and the prophets, from the transactions which had recently taken place.]

PRACTICAL REFLECTION.

Lu. xxiv. 14. It is good for the disciples to talk together of what the Lord hath done and said—earnestly endeavouring to ascertain the truth and meaning of both.—*See margin.*

* Lesson 98, in the '*Graduated Simultaneous System*,' includes Sections 94 and 95; and embraces Matt. xxviii. 9, 10; Mark xvi. 12—4; Luke xxiv. 13—43; 1 Cor. xv. 5; John xx. 19—29; Nos. 94, .5.

† 'The earliest manifestations of our Saviour were doubtless the most interesting, and perhaps the most

THE DISCIPLES SHOULD EVER SPEAK AND ACT AS IF JESUS HIMSELF FORMED ONE OF THE COMPANY. WHEN WE LEAST EXPECT IT, THE LORD MAY BE VERY NEAR TO REMOVE ALL OUR DOUBTS.

LUKE xxiv. 16—25.

16 Jesus himself drew-near, and-went-with them. But their eyes were-holden ἐκρατοῦντο
17 that they-should-'not'-know him. And he-said unto them, What-manner-of communications *are* these that ye-have ἀντιβάλλετε one-to-another, as-ye-walk, and are sad?
18 And the one *of them*, whose name *was* Cleopas, answering said unto him, Art-'thou only
'-a-stranger in Jerusalem, and hast-'not'-known the-things which-are-come-to-pass there
19 in these days? And he-said unto-them, What-things? And they said unto-him,
Concerning Jesus of Nazareth, which was a prophet ἀνὴρ προφήτης mighty in deed and
20 word before God and all the people: and how the chief-priests and our rulers delivered
21 him to be-condemned to-death, and have-crucified him. But we trusted ἠλπίζομεν that
it-had-been he which should have-redeemed Israel: and beside all this, to-day is the
22 third day since these-things were-done. Yea, and certain women also of our-company
23 made-'us'-astonished, which-were early at the sepulchre; and when-they-found not his
body, they-came, saying, that-they-had-'also'-seen a-vision of-angels, which said that-
24 he'-was-alive. And certain of-them *which were* with us went to the sepulchre, and found
25 *it* even-so as the women had-said: but him they-saw not. Then he said unto them, O

SCRIPTURE ILLUSTRATIONS.

Lu. xxiv. 16. *their eyes were holden, &c.*—The same seems to have been the case of Mary, Jno. xx. 14, § 93, p. 491; and afterwards of the disciples at the sea of Galilee, xxi. 4, § 97, p. 506.

17. *What manner, &c.—see also* ver. 19—so the elder addressed John, when he meant to communicate the information that apostle required, Rev. vii. 13—The two disciples were in a reasoning mood, and Jesus conformed himself to their state of mind—so Paul, 1 Co. ix. 22, 'I am made all things to all *men*, that I might by all means save some.'

18. *Cleopas, &c.*—Mary the wife of Cleopas, who was sister to Mary the mother of Jesus, appears to have been one of the first at the sepulchre; she is called mother of James, Mk. xvi. 1; Lu. xxiv. 10, § 93, p. 484, .9—*see* Jno. xix. 25, § 91, p. 465.

19. *a prophet mighty in deed and word*—as if tracing his likeness to Moses, who was 'mighty in words and in deeds,' Ac. vii. 22—and like to whom was the prophet that Israel was to hear in all things, De. xviii. 18, .9—The like testimony gave Peter before the Jews, Ac. ii. 22, 'A man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:' —iii. 22, .3—and as opening the gospel to the Gentiles, x. 38—43.

before God and all the people, &c.—ch. ii. 52, § 6, p. 42, 'In favour with God and man.'

20. *how the chief priests, &c.*—'The whole multitude of them,' &c., ch. xxiii. 1, § 89, p. 435—*comp.* xxii. 66, § ib., p. 434—*see* the testimony of Paul, Ac. xiii. 27, .8.

21. *redeemed Israel, &c.*—Israel had been utterly carried away into captivity, 2 Ki. xvii. 23—and lost, as predicted by Moses, De. xxviii. 48—but their redemption had been much the subject of scripture promise, Is. xliii. 1—7; xlv. 17—25; liv. 4—8; Je. xxiii. 5—8; xxx. 8; Eze. xi. 15—20; xxxvii. 21, .2; Ho. ii. 14—23; xiv.; Am. ix. 14, .5; Mi. vii. 15—20, &c.—The redemption of Israel was anticipated in the song of Zacharias, at the birth of the Baptist, Lu. i. 68, § 3, p. 16—It was implied in the promise given by Christ to the twelve, who are appointed to 'sit upon twelve thrones, judging the twelve tribes of Israel,' Mt. xix. 28, § 75, p. 228.—*and see* § 51, p. 67.

the third day—and on which day it had been predicted he should rise again—*see on* Mt. xxvii. 63, § 92, p. 477.

22. *certain women, &c.—see* ver. 10, § 93, p. 489.

early at the sepulchre—Mt. xxviii. 1, &c., [Mk. xvi. 1, &c.,] § 93, p. 484; Lu. xxiv. 1, &c., p. 488; Jno. xx. 1, &c., § ib., p. 489.

24. *certain of them, &c.*—Peter and John, Jno. xx. 3, § 93, p. 490.

him they saw not—It was after the departure of Peter and John from the sepulchre that Jesus appeared unto Mary, Jno. xx. 10—7, ib.

NOTES.

[Lu. xxiv. 17. *What manner of communications, &c.* He had apparently been walking with them some little time before this was said. Ἀντιβάλλειν λόγους implies to dispute with some earnestness; but there is no blame implied in the words.]

[19. *Which was a prophet.* 'Ἀνὴρ προφήτης, *a man prophet*, a genuine prophet; but this has been considered as a Hebraism: "for, in Ex. ii. 14, *a man prince* is simply *a prince*; and in 1 Sa. xxi. 3, *men archers* mean no more than *archers*." But my own opinion is, that this word is often used to *deepen* the signification; so in the above quotations: "*Who made thee a (man) prince* (i.e., a mighty sovereign) *and a judge over us?*" Ex. ii. 14. And "*the battle went sore against Saul, and the (men) archers* (i.e., the stout, or well-aiming archers) *hit him.*" 1 Sa. xxxi. 3. So ἀνὴρ προφήτης here signifies he was a *genuine prophet*, nothing like those *false* ones by whom the people have been so often deceived; and he has proved the divinity of his mission by his heavenly teaching and astonishing miracles.'—*A. C.*]

Mighty in deed and word, &c. Irresistibly eloquent. Powerful in deed, working miracles.

And all the people. Acknowledged by '*all the people*' to be '*a teacher come from God.*'

21. *We trusted.* ἠλπίζομεν. 'We hoped.'

Redeemed Israel. 'In the theocratic sense, including both the spiritual and political kingdom.—*See* ch. i. 68, .9, 75, § 3, pp. 16, .7; *and comp.* Ac. i. 6.'—*Alford.*

Beside all this, to-day is the third day, &c. "He is now in the third day since," &c. This is the usage of later Greek; and the words are spoken not without a reference, in the mind of the speaker, to his promise of rising on the third day.'—*Ibid.*

22. *Yea, &c.* ἀλλὰ καί, 'but moreover;' equivalent to 'certainly, thus much has happened, ...'

PRACTICAL REFLECTIONS.

Lu. xxiv. 17, .8. It is good to hear before we answer. Of this, Jesus gave us an example, not only when a child, but here also after his resurrection.

[In things indifferent we should adapt our conversation and manners to the persons with whom we associate—not needlessly repelling those we are desirous of attracting to the truth.]

19 *ver.* Let us be grateful for the abundant evidence, that God hath indeed been true to the promise made unto our fathers; that he has of our brethren, raised up unto us '*a prophet mighty in deed and word.*'—*And see margin.*

[19, 20 *ver.* The reward which men meet with from men may be very different from that which is to be received from Him who judgeth righteously.]

[21 *ver.* The death of Jesus the righteous One, and the redemption of Israel, are both inscrutable mysteries, until their connection is seen in Christ. Let

memorable. . . . . These disciples set out probably soon after the fifth hour of the day, when the ordinary mid-day repast of the Jews would be over, after the return of Salome and also of Peter, and consequently aware of what had happened to them; but before the return of Mary Magdalene, and therefore ignorant as

LET US SEEK TO BE FOLLOWERS OF CHRIST NOT ONLY IN WORD, BUT IN DEED AND IN TRUTH, IN THE SIGHT OF BOTH GOD AND MAN.

LUKE xxiv. 26—8.

26 fools ανοητοι, and slow of heart to believe all that the prophets have-spoken. ought not
27 Christ τον Χριστον to-have-suffered these-things, and to-enter into his glory? And
beginning at Moses and all the prophets, he-expounded διηρμηνευεν unto-them in all the
28 scriptures the-things concerning himself. And they-drew-nigh unto the village, whither

SCRIPTURE ILLUSTRATIONS.

Lu. xxiv 25. *O fools, &c.*—The word ανοητος means '*thoughtless*,' or '*without understanding*;' is translated 'unwise,' Rom. i. 14; 'foolish,' Ga. iii. 1; 1 Ti. vi. 9; Tit. iii. 3—not the same word as in Mt. v. 22, § 19, p. 125.

the prophets, &c.—Jesus does not here refer to his own distinct predictions respecting his death and resurrection, as Mk. viii. 31, § 50, p. 40—He gives us an example of how we should deal with those who are in doubt respecting his Messiahship, but who yet are willing to inquire into the subject, which appears to have been the case with these disciples—*see on* ver. 15, 21, *supra*, pp. 493, ..4.

26. *Christ*—Or, *the Christ*, Ps. ii. 2—David, an eminent type of the Anointed, had first to suffer many things before he entered into the possession of the kingdom, 2 Sa. xxii. 1—51.

suffered . . . . glory—'The sufferings of Christ, and the glory that should follow,' 1 Pe. i. 11, were the two subjects upon which our Lord discoursed immediately after promising to Peter 'the keys of the kingdom of heaven,' Mt. xvi. 19, § 50, p. 39.

27. *Moses*—The five books of Moses, the first of which, Genesis, contains, in the first promise of the Messiah, the truth which Jesus illustrated to the two disciples—Ge. iii. 15, 'It shall bruise thy head, and thou shalt bruise his heel.'—Besides Adam, the first federal head of mankind, *see* the typical persons, Abel, the first, suffered death, iv. 8; Joseph, the last, was betrayed by his own brethren into the hands of strangers; their intention with regard to him having been the same as that of Cain, xxxvii. 20—8; Ac. vii. 9—14—In Exodus the case of Moses, as being rejected at the first by the people he was sent to deliver out of Egyptian bondage, shews forth what He who was made like unto Moses was to experience, ver. 20—44—In Leviticus the sacrifices prefiguring the one great sacrifice of Christ had first to be offered, before the high priest could enter into the holiest of all, Heb ix. 7—14. In Numbers, we see the watchful caring and suffering goodness of the Shepherd of Israel; as preparing his people for the promised rest. In Deuteronomy we have the remarkable prophecy respecting Christ as being the Prophet like unto Moses, xviii. 15—.8—As the Rock, xxxii., &c.

the prophets—as in the seven larger books following the five books of Moses, and in the twelve minor prophets, Is. liii.; Mi. v. 1—3—*see on* Lu. xxiv. 44, § 98, p. 512.

the scriptures—As in Ps. ii., xxii., &c.

things concerning himself—'Not only prophecies, but types and symbols, as in the case of the *brazen serpent*—The passages, we may suppose, peculiarly dwelt upon, would be, Ge. iii. 15; xlix. 10; De. xviii. 15; Nu. xxi. 8, 9; Is. ix. 6, 7; liii.; Da. ix. 25—7; Ps. xvi.; xxii.; cx.; Mal. iv. 2—6.'—*Bloomf.*

NOTES.

[Lu. xxiv. 25. *O fools, and slow of heart to believe.* Ανοητοι, 'without understanding.' '*Slow of heart*,' &c. βραδεις τῃ καρδιᾳ, 'sluggish in disposition to believe.' *Inconsiderate* men, justly termed such, because they had not properly *attended* to the description given of the Messiah by the prophets, nor to *his* teaching and miracles, as proofs that HE *alone* was the person they described. Not understanding the designs and works of God.]

To believe all that the prophets, &c. They, like some professing Christians of the present day, saw in the prophets only what suited their carnal affections; they looked for the *glory* of Immanuel's kingdom *without* his *personal* suffering; while modern partiality rests *in his suffering*, and denies his *personal glory*, when he shall reign from 'sea . . . to sea, and from the river . . . to the ends of the earth,' a King in righteousness; the Father having put all things under him.

26. *Ought not Christ to have suffered? &c.* οὐχὶ ἔδει παθεῖν τον Χριστὸν; 'was it not necessary that Christ should suffer?'—*A. Clarke.* 'Did ye not know that it was decreed (ἔδει) that the Messiah should attain to honour and glory through much tribulation?'—*Rosenm., Kuinoel.*

God's justice must be satisfied, and the death of his Son be the atonement for the sin of the world; after which Christ, the anointed One, must sit on his Father's throne until his foes are made his footstool.

27. *He expounded.* That is, 'thoroughly interpreted.'

[*All the scriptures.* 'I take the τὰ περὶ ἑαυτοῦ to mean something very different from mere prophetical passages. The whole scriptures are a testimony to Him; the whole history of the chosen people, with its types, and its laws, and its prophecies, is a shewing forth of Him; and it was here the whole πᾶσαι αἱ γραφαὶ that He laid out before them. This general leading into the meaning of the whole, *as a whole*, fulfilled in Him, would be much more opportune to the place and time occupied than a direct exposition of selected passages.'—*Alford.*]

The things concerning himself. Observe the testimony which this verse gives to the Divine authority, and the christian interpretation of the Old Testament scriptures: so that the denial of the references to Christ's death and glory in the Old Testament is henceforth nothing less than a denial of his own teaching.

PRACTICAL REFLECTIONS.

us not say, '*we trusted that it had been he which should have redeemed Israel:*' but that, as the meritorious cause of this redemption is his suffering unto death, so assuredly must all that God hath promised be accomplished.]

Lu. xxiv. 25, .6. *See margin.*

[Let us prize the high privilege we possess, in being given the keys of the kingdom of heaven, whereby Christ himself opened up the scriptures to his disciples after his resurrection; giving us an example of the manner in which we should edify and comfort one another. Christ gives no encouragement to priestly domination; but as a stranger, and as simply possessing the authority of truth, he himself gives us an example, not only of the manner in which we should seek to communicate to others the knowledge of salvation, but also how we should receive instruction by whomsoever ministered. We should rejoice to have the scriptures expounded to us even by a wayfaring man of whom we know nothing—who has no other recommendation that we know of, except the possession of that knowledge of which we stand in need.]

yet of any personal reappearance of Christ: . . . this distance, which would thus be travelled in the heat of the day, and more especially for the lengthened conversation with our Lord which ensued upon it, we cannot allow less than three or four hours' time. They would consequently arrive at Emmaus about the ninth hour of the day: when it might truly be said that it was towards evening, and the day had begun to decline; though it could not be so late as sunset. Nor would this be much earlier than the ordinary time of the afternoon's repast. At the time of this repast, when it arrived, our Lord was made known to them; and they returned soon afterwards to Jerusalem.'—*Ibid.*, p. 314.

WANT OF UNDERSTANDING IS VERY APT TO ACCOMPANY A TENDENCY TO UNBELIEF.

CHRIST IS THE SUBSTANCE OF ALL THAT THE PROPHETS HAVE SPOKEN.

LUKE xxiv. 29—32.

29 they-went: and he made-as-though he-would-have-gone further. But they-constrained
παρεβιάσαντο him, saying, Abide with us: for it-is toward evening, and the day is-far-
30 spent κεκλικεν. And he-went-in to tarry with them. And it-came-to-pass, as he sat-at-
31 meat with them, he-took bread, and-blessed *it*, and brake, and-gave to-them. And their
eyes were-opened, and they-knew him; and he vanished-out-of their-sight ἀφαντος
32 εγενετο. And they-said one-to-another, Did-not our heart-burn within us, while he-
talked with-us by the way, and while he-opened to-us the scriptures?

SCRIPTURE ILLUSTRATIONS.

Lu. xxiv. 28. *made as though*, &c.—so when walking upon the sea, Mk. vi. 48, § 41, p. 319, he 'would have passed by them.'— So he would have *gone* from Jacob, saying, Ge. xxxii. 26. 'Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.'

29. *constrained him*—so when the angels came to Lot, in Sodom, Ge. xix. 3, 'he pressed upon them greatly; and they turned in unto him,'—Lydia constrained Paul and Silas, Ac. xvi. 15, saying, 'If ye have judged me to be faithful to the Lord, come into my house, and abide *there*.'—He. xiii. 2, 'Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.'

30. *blessed*, &c.—so when he fed the multitudes, Mt. xiv. 19, § 40, p. 313; Mk. viii. 7, § 46, p. 327.

32. *burn within us*—Ps. xxxix. 3, 'My heart was hot within me, while I was musing the fire burned: *then* spake I with my tongue,'—Je. xxiii. 29, '*Is* not my word like as a fire? saith the LORD; and like a hammer *that* breaketh the rock in pieces?'

NOTES.

Lu. xxiv. 28. *He made as though*, &c. This was no dissimulation; he only behaved as common rules of civility would have obliged any stranger to do, that he might not seem to thrust himself upon their company.

29. *The day is far spent.* κεκλικεν ἡ ἡμερα, 'the day has declined.'

30. *Took bread.* κλασας. 'This was contrary to the custom of guests, that office belonging to the *host*; except when the host, out of respect, chose to resign it to the guest.'—*Bloomf.*

['We must not suppose any reference to, much less any celebration of, the sacrament of the Lord's supper. Neither of these disciples were present at its institution; and certainly it had never been celebrated since. With this simple consideration will fall to the ground all that Romanists have built on this incident, even to making it a defence of ministration in one kind only.'—*Alford.*]

31. *Their eyes were opened*, &c. 'His own will and permission to be seen by them opened their eyes to know him.'—*Ibid.*

That is, they began to know him. The expression is used by the Hebrews, not only of those whose eyes are physically, but morally closed; of those who at length perceive what they before failed to discern.—*See* Ge. iii. 5—7; xxi. 19; 2 Ki. vi. 17—20.

[*He vanished*, &c. 'ἀφαντος, not αὐτοις, which would imply his body to have remained invisible to them; but ἀπ' αὐτων, implying, besides the supernatural disappearance, a real objective removal from them.'—*Alford.*]

32. *Burn.* 'The word καιεσθαι, 'to burn,' is often used of vehement commotion and affection of the mind, especially joy.'

He talked with us. λαλει ἡμιν is more than συνελάλει ἡμιν. 'He spoke *to* us,' not merely '*with* us.'

PRACTICAL REFLECTIONS.

Lu. xxiv. 28, 29. The follower of Christ should not force himself upon the hospitality of others—but rather leave room for the manifestation of good-will.

It becomes the Christian to use hospitality, not only when it is asked, but also sometimes when it requires to be pressed upon the recipient.

[32 *ver.* May we often have occasion to congratulate each other upon the joyful seasons with which we have been favoured, while the scriptures were being unfolded to our view, revealing Christ in his sufferings and in his glory.]

GEOGRAPHICAL NOTICE.

EMMAUS.

'EMMAUS (Ἐμμαούς, *hot baths*), a village, sixty stadia, or seven and a half miles from Jerusalem, noted for our Lord's interview with two disciples on the day of his resurrection, Lu. xxiv. 13. The same place is mentioned by Josephus (De Bell. Jud. vii. 6. 6), and placed at the same distance from Jerusalem, in stating that Vespasian left eight hundred soldiers in Judæa, to whom he gave the village of Emmaus. The site is not now known; for Dr. Robinson has shewn that El-Kubeibeh, which is usually indicated, is too distant from Jerusalem; and that the position of Emmaus, and all correct tradition respecting it, were lost before the time of Eusebius and Jerome, since these writers make it identical with the city of Emmaus, or Nicopolis, which lies not far from one hundred and sixty stadia from Jerusalem. He adds:—"There never was the slightest ground for connecting El-Kubeibeh in any way with Emmaus; nor is there any trace of its having been so connected before the fourteenth century."—(Bib. Res. iii. 65, .6.) The other Emmaus, also called Nicopolis, just mentioned, is identified with Lusium, about midway between Jerusalem and Ramleh. There was another Emmaus, near Tiberias, on the lake of the same name, where the hot baths which gave name to it are still frequented, and have a temperature of one hundred and thirty degrees Fahrenheit. Here the name of Emmaus is merely preserved in that of Hammam, which the Arabs give to hot baths, whether natural or artificial. Neither of these places is named in scripture.'—*Kitto's Cyclopædia of Biblical Literature*, Vol. I. p. 626.

SECTION 95.—(G. 8—11.)—[*Lesson* 98, *continued.*]—THE TWO DISCIPLES, UPON THEIR RETURN TO JERUSALEM, ARE INFORMED THAT JESUS HAS APPEARED TO SIMON PETER: WHICH IS HIS THIRD APPEARANCE. JESUS APPEARS THE SAME EVENING TO THE ELEVEN, IN THE ABSENCE OF THOMAS: WHICH IS HIS FOURTH APPEARANCE IN ALL—BUT THE FIRST TO THE ELEVEN. EIGHT DAYS AFTER, JESUS APPEARS TO THE ELEVEN AGAIN, THOMAS BEING PRESENT: WHICH IS HIS FIFTH APPEARANCE. JESUS APPEARS TO ALL OR PART OF THE WOMEN WHO HAD FIRST VISITED THE SEPULCHRE ON THE MORNING OF THE RESURRECTION, AND SENDS A COMMAND BY THEM TO THE DISCIPLES TO DEPART INTO GALILEE.—Matt. xxviii. 9, 10. Mark xvi. 13, .4. Luke xxiv. 33—43. John xx. 19—29. 1 Cor. xv. 5.

INTRODUCTION AND ANALYSIS.

Mk. xvi. 13. Lu. xxiv. 33, .4. The two disciples, to whom Jesus appeared in the way to Emmaus, immediately return to Jerusalem, and find the eleven, and other disciples assembled, saying, '*The Lord is risen indeed, and hath appeared to Simon.*'

——— — xxiv. 35. The two disciples tell how Jesus conversed with them by the way, and was made known to them '*in breaking of bread.*

——— — xxiv. 36. Jno. xx. 19. On the evening of the same day, the doors being shut for fear of the Jews, Jesus stands in the midst of his assembled disciples, and salutes them.

——— — xxiv. 37—40. — xx. 20. Some are terrified, supposing they have seen a spirit; but Jesus bids them handle him, and see that it is he himself. He shews them his side, his hands, and his feet.

——— — xxiv. 41. — xx. 20. The disciples rejoice, yet can scarcely be persuaded that what they see is a reality.

——— — xxiv. 42, .3. ——— Jesus affords them additional evidence of his corporeal presence, by eating before them.

——— ——— — xx. 21. Jesus again salutes them, and declares them to be sent by him, as he is the Sent of the Father.

——— ——— — xx 22. He breathes on them, saying, '*Receive ye the Holy Ghost*'

Mk. xvi. — Lu. xxiv. — Jno. xx. 23. He gives them full authority to declare unto men upon what terms they have their sins forgiven, the evidence of a saved state, and also the marks of remaining in a state of condemnation.

——— ——— — xx. 24, .5. Thomas having been absent when the foregoing took place, he declares that, except he put his finger into the print of the nails, and his hand into the pierced side of the crucified Jesus, he will not believe.

— xvi. 14. ——— — xx. 26, .7. A week after Jesus' resurrection, Thomas with other disciples being together, Jesus again appears in their midst, salutes them as before, and offers Thomas the evidence he had declared was necessary to convince him of the truth of the resurrection.

——— ——— — xx. 28. Thomas exclaims, '*My Lord and my God.*'

——— ——— — xx. 29. Jesus pronounces those blessed, who have believed without having seen him.

Mt. xxviii. 9. The women who were first at the sepulchre meet Jesus; they are saluted by him, and he is worshipped by them.

— xxviii. 10. Jesus tells the women not to fear, but to go and inform his brethren that he goes before them into Galilee, where they shall see him.

No. 95.—(G. 8.)—*The two disciples, upon their return to Jerusalem, are informed that Jesus has appeared to Simon Peter: which is his third appearance.**

MARK xvi. 13.	LUKE xxiv. 33—.5.	1 COR. xv. 5.
13 And they went	33 [a]And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them *that were* with them,	
	34 saying, The Lord is risen indeed, and hath appeared to Simon.	he was seen of Cephas,
and told *it* unto the residue:	35 And they told what things *were done* in the way, and how he was known of them in breaking of bread.[b]	
[b]neither believed they them. (Ver. 14, p. 500.)		

NOTE.

Mk. xvi. 13. *Neither believed they them.* They were moved a little by the testimony of these, added to that of St. Peter, Lu. xxiv. 34, *supra.* But they did not yet fully believe it.

PRACTICAL REFLECTION.

Lu. xxiv. 35. Those who delight to refresh the souls of others will be amply rewarded, as were the two disciples by what they heard and saw upon their return to Jerusalem.—*See* ver. 34—.6.

* 'Between the time of the disappearance at Emmaus, and the time of the return to Jerusalem, Lu. xxiv. 34, confirmed by 1 Co. xv. 5, authorizes us to suppose an appearance to Peter: the third of its kind this day. At the time of that assembly of the apostles, which is spoken of at ver. 33, this appearance was clearly a

LET US MAKE NO UNNECESSARY DELAY IN COMMUNICATING GOOD NEWS TO OUR FELLOW-DISCIPLES

REJOICE, YE RIGHTEOUS: AND SHOUT FOR JOY, ALL YE THAT ARE UPRIGHT IN HEART.—Psa. xxxii. 11.

(G. 9.)—*Jesus appears the same evening to the eleven, in the absence of Thomas: which is his fourth appearance in all—but the* first *to the eleven.*

LUKE xxiv. 36—43.

36 [a]And as-they thus-spake,[b]
[c]Jesus himself stood in the-midst of-them,
and saith unto-them, Peace *be* unto-you.
37 But they-were-terrified πτοηθεντες and affrighted, and-supposed that-they-had-
38 seen a-spirit. And he-said unto-them, Why are-ye troubled?
and why do-thoughts διαλογισμοι-arise in your hearts?
39 Behold my hands and my feet, that it-is I myself: handle
ψηλαφησατε me, and see; for a-spirit hath not flesh and
bones, as ye-see me have.
40 And when-he-had-thus-spoken,
he-shewed them *his* hands
and *his* feet.[d]
41 [e]And while-they yet-believed-not for joy, and wondered,
he-said unto-them, Have-ye here any meat βρωσιμον?

JOHN xx. 19—25.
(Ver. 18, § 93, p. 492.)

Then 19
[b]the same day at-evening, being the first *day* of-the week, when-the doors-were-shut where the disciples were assembled for fear of-the Jews,[a]
came Jesus and stood in the midst,
and saith unto-them, Peace *be* unto-you.

And when-he-had-so-said, 20
he-shewed unto-them *his* hands
[d]and his side. Then were-the disciples-glad, when-they-saw the Lord.[e]

SCRIPTURE ILLUSTRATIONS.

Lu. xxiv. 37. *a spirit*—πνευμα—When they, Mt. xiv. 26, § 41, p. 319, 'saw him walking on the sea, they were troubled, saying, It is a spirit (φαντασμα).'

39. *handle me, &c.*—so afterwards to Thomas, Jno. xx. 27, p. 501—The apostles could truly say, as 1 Jno. i. 1, 'Our hands have handled, of the Word of life;'

41. *believed not*—Upon hearing that Joseph was alive, and governor over all Egypt, Ge. xlv. 26, 'Jacob's heart fainted, for he believed them not.'

NOTES.

Jno. xx. 19. *The same day at evening.* That is, the day of his resurrection.

[*When the doors were shut.* 'As a beautiful economy similar to that which we observe in nature, may be discerned in our Lord's working of miracles, by which no *more power* is employed than is necessary to accomplish the purpose in view, we may suppose, with the best commentators (as Calvin, Grotius, Whitby, and Campbell), that our Lord caused the doors to preternaturally open of themselves; as the angel, Ac. v. 19, 23, "*opened the prison doors*" in which the apostles were confined.—*See also* xii. 10. Thus, as it is observed by Calvin, "the circumstance of the doors being barred was purposely introduced, as containing in it an illustrious *specimen* of the Divine power inherent in our exalted Saviour; who, we may suppose, by thus entering not without a miracle, intended to afford his disciples a striking proof of his Divinity." This seems alluded to at ver. 30.'—*Bloomf.*]

Lu. xxiv. 36. *Peace be unto you.* εἰρήνη ὑμῖν. This form of salutation was, indeed, in common use; but in the present case it was peculiarly suitable, as addressed to them in their present state of alarm, and coming from Him who had, before his death, said, '*Peace I leave with you.*'—*See* Jno. xiv. 27, § 87, p. 385.

37. *A spirit.* πνευμα is a ghost or spectre, an appearance of the dead to the living; not exactly a φαντασμα (*see* SCRIP. ILLUS.), which might have been any appearance of a supernatural kind.

38. *Thoughts.* διαλογισμοι. Not merely '*thoughts*,' but *questionings, reasonings.*

[39. *Behold my hands, &c.* 'There seems to be some doubt whether the reference to his hands and feet *was* on account of the marks of the nails, to prove his identity, or as being the uncovered parts of his body, and to prove his corporiety. Both views seem supported by the text, and I think both were united.—*Comp.* ver. 40, and Jno. xx. 20. . . . He declares to us the truth, that those appearances to which he was now likened by the disciples, and spirits in general, have not flesh and bones.'—*Alford.*]

41. *Believed not for joy.* ἀπιστούντων αὐτῶν ἀπὸ τῆς χ. This is sometimes the case on the occurrence of events very felicitous, which happen suddenly and unexpectedly. We think the news too good to be believed, and fancy we are dreaming.—*See on* Jno. xvi. 20—.2, § 87, p. 395.

PRACTICAL REFLECTIONS.

Jno. xx. 19. How different now is the relative situation of Jews and Christians, from what it was when the latter were assembled together in one apartment, '*the doors were shut . . . . for fear of the Jews*'!

It is worthy of remark, that this seems to have been the first assembly of Christians convened on the Lord's day, and in that assembly Jesus was present. Since that time the day has been observed in the church as the christian sabbath, particularly to commemorate the resurrection of Christ.

Lu. xxiv. 36. When assembled with our fellow-disciples, let us think of Christ standing in the midst of us, and saying, '*Peace be unto you*;' and so in the spirit of peace, let us speak and act together.

37 ver. See margin.

38 ver. Let us inquire into the cause of our disquietude, and we may often find, that by what we fear to look upon, the Lord is giving us new evidence of his presence, and of his power to bless.

[*39 ver.* Jesus desires that his disciples should believe upon scriptural and rational evidence: to the two going to Emmaus, he proved from scripture that Christ should rise from the dead, and then he made himself known; and when these had returned to Jerusalem, and communicated what he had said and done to them, he again appeared, and fully confirmed the truth of their testimony: in both cases he gave them opportunity of forming scriptural expectations respecting his resurrection before he made himself known to them as risen from the dead.]

40 ver; Jno. xx. 20. See margin.

[Lu. xxiv. 41. Like the presence of their risen Master among the disciples, the goodness of God in the gospel may sometimes appear to us almost too good to be true, but we ought to consider that such kindness and condescension are worthy of God, although we may be altogether unworthy of his grace.]

recent event; and that assembly, it is equally evident from ver. 41—3, was about the time of the usual supper hour, which could not long have been passed when Jesus appeared among them.

WE ARE SOMETIMES THE MOST AFRAID WHEN WE HAVE THE LEAST OCCASION TO BE SO.
LET US NEVER FORGET THAT THE HANDS, AND FEET, AND SIDE, OF OUR REDEEMER WERE PIERCED FOR US.

LUKE xxiv. 42, .3. JOHN xx. 21—.3.

42 And they gave him a-piece of-a-broiled fish, and of an
43 honeycomb. And he-took *it*, and-did-eat before them./
(Ver. 44, § 93, p. 512.)

/ Then said Jesus to-them again, Peace *be* unto-you: as *my* 21
Father hath-sent me, even-so send I you. And when-he-had- 22
said this, he-breathed-on ἐνεφύσησε *them*, and saith unto-them,
Receive-ye the-Holy Ghost: whose-soever sins ye-remit, they- 23

SCRIPTURE ILLUSTRATIONS.

Lu. xxiv. 43. *did eat*—alluded to, Ac. x. 41.

Jno. xx. 21. *Peace be unto you*—With these words he had presented himself among the disciples, Lu. xxiv. 36, *supra*, and had given them abundant evidence of the truth of his resurrection, ver. 38—43, p. 498—Now he repeats these words as sending forth his disciples to communicate the truth of his resurrection to others, Jno. xx. 21—.3—The things belonging to her peace were now hid from the eyes of Jerusalem; but they were revealed unto the apostles, and were to be enjoyed by those who should receive their testimony, Eph. ii. 14—.7, 'For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*; 15, having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace; 16, and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: 17, and came and preached peace to you which were afar off, and to them that were nigh.'

as my *Father hath sent me, &c.*—*see* an acknowledgment of this in the intercessory prayer, immediately before his agony in the garden, ch. xvii. 18, § 87, p. 402.

send I you—He had already constituted them his apostles to Israel, Mt. x., § 38, and he gives them an apostleship to all the nations, xxviii. 18—20, § 96, p. 502.

22. *he breathed on* them, *&c.*—It does not appear that the Holy Ghost did now come upon them, Ac. i. 8—Like the washing, Jno. xiii. 8, § 87, p. 366, this seems to have been a symbolic act, representing that which actually took place on the day of Pentecost—Ac. ii. 4, 'They were all filled with the Holy Ghost,'

Receive ye, &c.—ch. xiv. 17, § *ib.*, p. 383, 'The Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.'

23. *whose soever sins ye remit, &c.*—The apostles were commissioned to declare authoritatively the terms upon which the sins of men were to be forgiven—so Peter, Ac. ii. 38; iii. 19, 26; iv. 12—and Paul, xxvi. 18—*see* PRAC. REFLEC., *infra*.

NOTES.

Lu. xxiv. 42. *Honeycomb.* Honey abounded in Palestine, and was a very common article of food. Bees lived in caves of the rocks; in the hollows of trees; and were also kept as with us. The disciples gave probably just what was their own common fare, and what was ready at the time.

43. *And he took* it, *and did eat, &c.* This was done further to convince them of his corporiety.

[Jno. xx. 21. *Peace be unto you.* 'This is solemnly repeated (*see* ver. 26, p. 500), as the introduction of the sending which follows. The ministers and disciples of the Lord are messengers of peace.'—*Alford.*]

This is the foundation of the mission of a true gospel-minister, peace in his own soul, 2 Co. iv. 1.

[22. *He breathed on* them, *&c.* 'To understand this verse as the outpouring of the Spirit, the fulfilment of the promise of the Comforter, is against all consistency, and most against John himself.—*See* ch. xvi. 7, § 87, p. 383; xx. 17, § 93, p. 492.]

[' To understand it rightly, we have merely to recur to that great key to the scripture, the manifold and gradual unfolding of promise and prophecy in their fulfilment. The presence of the Lord among them *now*, was a slight and temporary fulfilment of his promise of returning to them; and so the imparting of the Spirit *now*, was a symbol and foretaste of that which they should receive at Pentecost, just as that itself was but the firstfruits and pledge, Rom. viii. 23; 2 Co. i. 22, of the fulness which we shall hereafter inherit. That no final gifts of apostleship were now formally conferred, is plain by the absence of Thomas, who in that case would be no apostle in the same sense as the rest. . . .]

[*'He breathed*—(ἐνεφύσησε)—was the word expressing the act of God in the original infusion of the spirit of life into men. This act is now by God incarnate repeated sacramentally, representing the infusion of the new life, of which he is become, by his glorified Humanity, the source to his members. — *See* Job xxxiii. 4, "*The Spirit of God hath made me, and the breath of the Almighty hath given me life.*"—Ps. xxxiii. 6, "*By the word of the* LORD *were the heavens made; and all the host of them by the breath of his mouth.*" '—*Alford.*]

[23. *Whose soever sins ye remit, they are, &c.* The in-

PRACTICAL REFLECTIONS.

Jno. xx. 21. *See margin.*

22 *ver.* Let us earnestly desire that inspiration of the Holy Ghost which alone can qualify us for making known to others the riches of the grace of God.

[23 *ver.* Let us rejoice that the first disciples were empowered to declare so plainly the terms upon which men have the forgiveness of sins; and that these are the terms of free grace. Unlike the terms demanded by an avaricious and domineering priesthood, they are the same to rich and to poor; to all of every age, rank, and condition—'*Repent ye, and believe the gospel,*' Mk. i. 15. '*Believe on the Lord Jesus Christ, and thou shalt be saved,*' Ac. xvi. 31. '*Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved,*' iv. 12. Though even an angel from heaven were to preach any other gospel, he is not to be believed. Here let us rest—' *The stone which the builders disallowed, the same is made the head of the corner,*' 1 Pe. ii. 7. ' *In whom all the building fitly framed together groweth,*' &c., Eph. ii. 21.]

' Soon after their arrival, Jesus himself appears to the apostles, Thomas alone being absent; . . . . . St. Luke's mention of τοὺς ἕνδεκα, notwithstanding his absence, constitutes no difficulty. It is a case in point with Mk. ix. 35, § 52, p. 74, where the number was *eleven*; and with 1 Co. xv. 5, τοῖς δώδεκα, though the number at that time was also *eleven*; and it stands merely as a designation for the apostles in particular, to discriminate them from τοὺς σὺν αὐτοῖς in general. Besides, as the absence of none of them was previously specified, their body could be spoken of only as collectively afterwards.'—*Gresswell.*

LET US FEEL THE DIGNITY OF OUR MISSION, AS BEING SENT BY THE SON TO MAKE KNOWN TO THE WORLD THE LOVE OF THE FATHER, AND LET US ENDEAVOUR TO WALK WORTHY OF THE HIGH CALLING WHEREWITH WE ARE CALLED.

JOHN xx. 24, .5.*

are-remitted unto-them; *and* whose-soever *sins* ye-retain κρατητε, they-are-retained κεκρατηνται. But Thomas, one of- 24 the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto-him, We-have- 25 seen the Lord. But he said unto-them, Except I-shall-see in his hands the print of-the nails, and put my finger into the print of-the nails, and thrust my hand into his side, I-will-not-believe.

(G. 10.)—*Eight days after Jesus appears to the eleven again, Thomas being present: which is his fifth appearance. At Jerusalem.* †

MARK xvi. 14. (Ver. 13, p. 497.)

14 Afterward he-appeared εφανερωθη unto-the eleven δ as-they-sat at-meat,

1 COR. xv. 5.

then of-

the twelve: (Ver. 6, § 96, p. 502.)

JOHN xx. 26—.9.

26 And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being-shut, and stood in the midst, ε and said, Peace *be* unto-you.

SCRIPTURE ILLUSTRATIONS.

Jno. xx. 23. *ye retain, &c.*—The apostles had also power to point out those whose sins are retained—so Peter said to Simon the sorcerer, Ac. viii. 23, 'I perceive,' &c.—Paul gives a more general declaration, 1 Co. vi. 9, 10—As men can be saved only through faith in Christ, the knowledge of salvation by Christ was to be communicated to the world, through the instrumentality of the disciples—These were, therefore, under a solemn responsibility to preach the gospel—so Paul, as being put in trust therewith, said, Rom. i. 14, 'I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.'—1 Co. ix. 16, 'For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!'—2 Co. ii. 14—.7, 'Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. 15, For we are unto God a sweet savour of Christ in them that are saved, and in them that perish: 16, to the one *we are* the savour of death unto death; and to the other the savour of life unto life. And who *is* sufficient for these things? 17, For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.'

24. *Thomas, &c.*—Upon Jesus' proposal to come into Judæa, Thomas had said unto his fellow-disciples, ch. xi. 16, § 58, p. 128, 'Let us also go, that we may die with him.'

not with them—It has been supposed that the foregoing words were spoken exclusively to the eleven: but it is to be observed, that as one of the apostles was absent, so there were others beside the apostles present: this being the meeting referred to, Lu. xxiv. 33, p. 497.

25. *Except I shall see, &c.*—The evidence here required was still more minute than that which had satisfied the other disciples, Lu. xxiv. 34, 9, p. 498, *supra*—It was afterwards given to Thomas, Jno. xx. 27, p. 501, *infra*.

26. *after eight days, &c.*—The first day of the week appears to have been specially honoured by our Lord as a time of meeting with his disciples—All the preceding appearances of our Lord are supposed to have taken place on the first day of the week, as that to Mary Magdalene, ver. 1, 14, § 93, pp. 489, 91; to the two disciples, Lu. xxiv. 13, .5, § 94; to Simon, 34, *supra*; then to the eleven, &c., 36—so afterwards to John in Patmos, Rev. i. 10.

the doors being shut, &c.—so at the former visit, ver. 19, p. 498, *supra*.

Peace be unto you—so ver. 19, 21, *supra*.

NOTES.

Jno. xx. 23. *Thomas, one of the twelve.* ὁ λεγόμενος Δίδυμος. So said, because the regular number of members in any body is made use of to designate the name of the body, even though the number may not at the time be complete.

Was not with them. Perhaps he had abandoned hope; the strong evidence of his senses having finally convinced him that the pierced side and wounded hand betokened such a death that revivification was impossible.

25. *Except I shall see, &c.* That is, the mark or impression made by the nails. He means to say, that 'unless he have the testimony of both sight and touch as to the identity and real bodily presence of Jesus,' &c. For Thomas did not so much call in question the *veracity* of the disciples, as he supposed they had been *deceived* by some spirit.

[Mk. xvi. 14. *Afterward he appeared, &c.* This passage is apparently so connected with the preceding matter as to render it highly probable, at least, that the occurrence took place in a private house in or near Jerusalem, on the very evening of our Lord's resurrection.]

Jno. xx. 26. *After eight days*, in the Jewish idiom, signifies 'a week.' Jesus rose from the dead on the *first* day of the week (*hence called the christian sabbath*), and shewed himself then, and again on the next *first* day, to his disciples.

PRACTICAL REFLECTION.

[Jno. xx. 25. Let us not prescribe terms to the Lord, but gratefully examine the evidence he is pleased to afford, which to us is more important than the sensible evidence so highly valued by Thomas.]

* 'After the disappearance of Jesus, what passed between Thomas and the rest of the apostles, recorded Jno. xx. 24, .5, takes place either the same night or the following morning.'—*Ibid.*

† 'Eight days after the same time, inclusive of the sixteenth of Nisan, and consequently on the twenty-third, which, like that, would be on the first day of the week, our Lord appears again, at the same time and place as before; when Thomas was also present. This is the fifth manifestation on record; and as it was made to the whole body of apostles, I conclude it to be the same which is mentioned, 1 Co. xv. 5, and as accompanied by a specific reproach, on the score of unbelief, though that reproach might properly apply only, Jno. xx. 26—.9, to Thomas, it is also the appearance alluded to, Mk. xvi. 14.'—*Ibid.*

MARK xvi. 14.

[d] and upbraided *them* with [ωνείδισε] their unbelief and hardness-of-heart, because they believed not them which had seen him after he was risen.[e] (Ver. 15, § 98, p. 515.)

JOHN xx. 27—9.

'Then saith he to Thomas, Reach hither thy 27 finger, and behold my hands; and reach *hither* thy hand, and thrust *it* into my side: and be not faithless, but believing. And 28 Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, 29 Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed. (Ver. 30, § 100, p. 518.)

(G. 11.)—*Jesus appears to all or part of the women who had first visited the sepulchre on the morning of the resurrection, and sends a command by them to the disciples to depart into Galilee: which is his sixth appearance.*—*Matt.* xxviii. 9, 10. *In the vicinity of Jerusalem.* (Ver. 8, § 93, p. 487.)

9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And 10 they came and held [εκρατησαν] him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me. (Ver. 11, *ibid.*)

SCRIPTURE ILLUSTRATIONS.

Jno. xx. 29. *have not seen, &c.*—Mt. xiii. 17, § 32, p. 246. Many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them*;'—2 Co. v. 7, 'We walk by faith, not by sight;'—so Moses forsook Egypt, 'as seeing him who is invisible,' He. xi. 27;—Pe. i. 8, 'Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory;'—Previous to his making himself known to them in the breaking of bread, the two disciples appear to have believed upon scriptural evidence that Jesus must have risen from the dead, Lu. xxiv. 29—32, § 94, p. 495.

Mt. xxviii. 9. *And as they went, &c.*—The women who had been at the sepulchre, and who received a message from the angels to the disciples, had afterwards that message confirmed by Jesus himself ver. 10.

worshipped him, &c.—so the disciples on the mountain appointed, ver. 17, § 96, p. 502; and upon his ascension, Lu. xxiv. 52, § 99, p. 517.

10. *my brethren, &c.*—Jno. xx. 17, § 93, p. 492, 'But go to my brethren, and say unto them, I ascend unto my Father, and your Father;'

into Galilee, &c.—*see* the message sent by the angels, Mt. xxviii. 7, [Mk. xvi. 7,] § 93, p. 487; Lu. xxiv. 6, § ib., p. 489; Is. ix. 1, 2, 'Galilee of the nations. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.'—*Comp.* Mt. iv. 15, .6, § 16, pp. 107, .8; xvii. 1, 2, § 51, pp. 51—.3; xxviii. 16—20, § 96, p. 502.

NOTES.

[Jno. xx. 28. *My Lord and my God.* 'The Socinian view that these words are merely an exclamation, is refuted—1. By the fact that no such exclamations were in use among the Jews. 2. By the impossibility of referring ὁ κύριός μου to another than Jesus.—*See* ver. 13 [p. 491]. 3. By the New Testament usage of expressing the vocative by the nominative with an article. . . . . By intimate conjunction of πιστεύσας.—*See below.* Dismissing it, therefore, we observe that this is the highest confession of faith which has yet been made; and that it shews, though not yet fully, the meaning of the previous confessions of his being "the Son of God" was understood. Thus John, in the very close of his gospel (*see on* ver. 30, .1, p. 518), iterates the testimony with which he had begun it—to the Godhead of the Word who became flesh.'—*Alford.*]

[' On all accounts (as Dr. P. Smith observes, Scrip. Test. vol. ii. pp. 262—70) we are constrained to take the terms in their proper import and full measure of signification—MY LORD AND MY GOD—a combination of the two sacred names forming the strongest representation of Divine majesty of which the language is capable. The testimony, then, is clear, and the authority irrefragable; for by *not refusing* the name of God, now first applied to him by the apostles, our Lord virtually *takes it to himself*, as "thinking it (to use the words of the apostle) not robbery to be equal with God."'—*Bloomf.*]

[29. 'The ὅτι ἑώρακάς blames the slowness and required ground of faith; the πεπίστευκας recognises and commends the soundness of the faith just confessed.'—*Alford.*]

Mt. xxviii. 9. *All hail.* A word of friendly and affectionate salutation.

Worshipped him. They fell down before him in the lowest posture, thereby acknowledging that he who thus appeared to them after rising from the dead must be more than man.—*See on* ch. ii. 2, § 5, p. 31.

10. *Go tell my brethren.* I still own them as such, though they so lately disowned and forsook me.

PRACTICAL REFLECTIONS.

Mk. xvi. 14. It is our duty to believe upon credible evidence.

Jno. xx. 27, .8. We ought to be decided in our faith.—*See margin.*

May we, with Thomas, fully believe and unreservedly acknowledge Jesus to be both the Lord our righteousness, and God whom we ought to serve.

[29 *ver.* The two disciples were blessed when they believed the scriptures that Jesus should rise from the dead; although they did not then recognise in their teacher Him of whom the scriptures testify. They who were thus led to rejoice in the scripture evidence, had graciously vouchsafed to them every kind of evidence with which others were favoured.]

THOSE WHO WOULD FULLY ENJOY A RISEN REDEEMER MUST GO WHERE HE APPOINTS.

THE LIBERAL DEVISETH LIBERAL THINGS; AND BY LIBERAL THINGS SHALL HE STAND.—Isa. xxxii. 8.

SECTION 96.—(G. 12.)—[*Lesson* 99.*]—JESUS APPEARS TO THE APOSTLES, AND, AS IT IS PROBABLE, TO THE WHOLE BODY OF HIS DISCIPLES, ON A CERTAIN MOUNTAIN IN GALILEE: WHICH IS HIS SEVENTH APPEARANCE.†

INTRODUCTION AND ANALYSIS.

Mt. xxviii. 16. The eleven return to Galilee to an appointed meeting with Jesus upon a mountain.

—— 17. They see and worship him, even those of them who had before doubted the truth of his resurrection.

—— 18—20. Jesus comes near and delivers them the great commission.

In doing this he *first* declares, ver. 18, the ground of the universality of the gospel,—all power is given to him in heaven and in earth.

Secondly, he tells them, ver. 19, what they '*therefore*' are to do—disciple all nations.

Thirdly, he describes the process of making disciples.

Fourthly, he assures them of his sympathetic care of them, that he will be with them, even until their work is fully accomplished.

No. 96.—*Probably on the Holy Mount, in Galilee.*

MATT. xxviii. 16—20.
(Ver. 15, § 93, p. 488.)

16 Then the eleven disciples went-away into Galilee, into a mountain where Jesus
17 had-appointed them. And when-they-saw him, they-worshipped him: but
18 some doubted. And Jesus came and-

1 COR. xv. 6.
(Ver. 5, § 95, p. 500.)

After-that, he-was-seen-of above five-6 hundred brethren at-once; of whom the greater-part remain unto this-present, but some are-fallen-asleep. (Ver. 7, § 97, p. 511.)

SCRIPTURE ILLUSTRATIONS.

Mt. xxviii. 16. *into Galilee*—into which the disciples of Jesus had immediately after his resurrection, been directed to follow him, Mk. xvi. 7, § 93, p. 487—Jesus had invited them to meet him there, Mt. xxviii. 10, § 95, p. 501.

into a mountain—Probably the mountain on which he had been transfigured, in coming down from which he had spoken of his resurrection from the dead, ch. xvii. 9, § 51, p. 57—and also before the transfiguration, xvi. 21, § 50, p. 40—and after it, xvii. 23, § 52, p. 71—They seem to have lingered by the sea of Galilee, before reaching the mountain where they were to meet their Lord—*see on* Jno. xxi. 1—22, § 97, p. 505.

appointed them—ch. xxvi. 32, [Mk. xiv. 28,] § 87, p. 406.

17. *when they saw him, &c.*—In his previous appearances, after his resurrection, he seems to have been beheld with his glory veiled, Jno. xx. 14, § 93, p. 491; Lu. xxiv. 15, .6, § 94, p. 494.

worshipped him, &c.—As had been predicted of him, Gen. xlix. 8.

but some doubted—May be rendered, 'even they who had doubted'—Many of them had at first greatly doubted, Lu. xxiv. 11; Mk. xvi. 11, .3, §§ 93, .5, pp. 488, .92, .7, especially Thomas, Jno. xx. 25, .6, who afterwards worshipped, ver. 28—It has been supposed that the words mean, 'and they were perplexed,' as was Isaiah, upon being given a vision of the Lord in glory, ch. vi. 5, and the disciples at the transfiguration; Mt. xvii. 6, § 51, p. 56—Even the beloved disciple, when he saw Jesus, as described, Rev. i. 10—.6, 'fell at his feet as dead,' ver. 17.

[The word translated 'doubted' is used by our Lord in addressing Peter, ch. xiv. 31, § 41, p. 321—These seem to be the only two cases in which it occurs in the New Testament—It means, 'to stand as between two ways'—as between fear and hope—dismay and rejoicing.]

[18. *And Jesus came*—It was after they had seen and rendered him homage, that Jesus approached them with condescension, and mingled again with them in familiar converse, shewing them that what they had seen was for their encouragement, and not for their dismay—so to Daniel, x. 11, .6, .8, .9—so to John, Rev. i. 17, 'And he laid his right hand upon me, saying unto me, Fear not; I am the first and,' &c.]

NOTES.

Mt. xxviii. 16. *Then the eleven disciples.* Judas was dead, leaving but eleven of the original number of the apostles.

[17. The words οἱ δὲ ἐδίστασαν, may be rendered '*even those who had doubted.*' An aorist being indefinite, admits of various interpretations, according to the general meaning of the passage; so that it may be '*some had doubted*;' referring chiefly to Thomas. Or, with Dr Whitby, 'Some of the company doubted, not of the eleven, but of those who had not received the proofs of his real appearance and corporeal existence before.'—*So also* Dr. Doddridge.]

18. *And Jesus came, &c.* 'Came—rather, according to the original, approached—near to speak unto them.'—*Lonsdale and Hale.*

'They appear to have first seen him at a distance, probably on the top of the mountain.'—*Alford.*

PRACTICAL REFLECTIONS.

Mt. xxviii. 16. *See margin.*

[17 *ver.* Let us render not only the homage of the knee and the lip, but also of the heart and of the life, to Christ, the King of kings and Lord of lords, who is exalted 'to be a *Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins,*' Ac. v. 31.]

Let us be grateful that such assured evidence of Christ's resurrection was given to the first disciples; that even Thomas, who so doubted, was at length constrained to worship.

* Lesson 99, in the '*Graduated Simultaneous System*,' includes Sections 96 and 97; and embraces Matt. xxviii. 16—20; 1 Cor. xv. 6, 7; Jno. xxi. 1—24.

† 'It is to record this single demonstrative proof of the resurrection of Christ, that St. Matthew's narrative is directed throughout; and it begins to prepare the reader for it long before it takes place. The prediction of our Lord, xxvi. 32, [§ 87, p. 406,] on the way from the supper chamber to the garden, first raised the expectation of it; the prediction of the angels on the morning of the resurrection, xxviii. 7, [§ 93, p. 487,] revived and reinforced the promise; the command, sent by our Lord himself, xxviii. 10, [§ 95, p. 501,] brought it still nearer to its accomplishment; and the actual manifestation at last, ver. 16, the end, confirmed and fulfilled the whole. . . . .

'This manifestation was doubtless the most solemn and most public of any which ever took place; for it was made according to an express appointment of our Lord himself, at a time and on a locality of his own fixing, in a country which had been the principal scene of his ministry, and if we may advance a reasonable conjecture, to an assembly of spectators who must have been collected for the purpose, and embraced, perhaps, the entire body of believers in Galilee; for I make no doubt that this was the very manifestation spoken of by St. Paul, 1 Co. xv. 6, as made to more than *five hundred* brethren at once. . . .

'That others were present at it besides the apostles is implied even by Matthew, xxviii. 17, for those who *doubted* upon this occasion could not be any of the eleven. Among these independent witnesses of the

MATT. xxviii. 19.

19 spake unto-them, saying, All power is-given unto-me in heaven and in earth. Go-ye therefore, and-teach all nations μαθητευσατε παντα τα εθνη, baptizing them in the name of-the Father, and of-the Son, and of-the Holy Ghost:

SCRIPTURE ILLUSTRATIONS.

Mt. xxviii. 18. *All power, &c.*—so the Baptist had testified, Jno. iii. 35, § 13, p. 91—Not only the powers of nature, which were obedient to his commands, as Mk iv. 39, § 34, pp. 266, 267—'The kingdoms of this world,' which shall yet own his sway, Rev xi. 15, but especially the fulness of spiritual gifts, Eph. iv. 7—13.

19. *Go ye therefore*—The powers and presence of Jesus were not restricted to any particular locality, such as that in which they had now beheld him—They were not to become worshippers of that spot in which they had seen their Lord in glory, but feeling that the eye and the hand of their King were with them everywhere, they were now to go forth in that apostleship for which they had as disciples been in training, Mk. iii. 14, § 27, p. 206.

teach all nations—or *disciple all nations*—Ps. lxxii. 17, 'All nations shall call him blessed.'—19, 'And blessed *be* his glorious name for ever: and let the whole earth be filled *with* his glory; Amen, and Amen.'—Is. lv. 4, 5, 'Behold, I have given him *for* a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation *that* thou knowest not, and nations *that* knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.'

baptizing them in the name, &c.—Mk. i. 8, § 7, p. 54, John the Baptist had testified, 'I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.'—This purifying power was to come forth to the nations, through the instrumentality of his disciples, Jno. vii. 38, 39, § 55, pp. 95, 96, 'He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.)'—Our Lord, after delivering to his disciples the great commission, and immediately before his ascension, again spoke of the baptism to which they were more especially to attend, Ac. i. 4, 5, § 98, p. 511—and Paul refers to this baptism when he says, 1 Co. vi. 11, 'But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.'

the name, &c.—That whereby God has more especially made himself known—his love in Christ Jesus, 1 Jno. iv. 8, 'God is love.'—*See on* Jno. xvii. § 87, p. 398.

the Father, and of the Son, and of the Holy Ghost, &c.—The three who had borne witness at Jesus' baptism, ch. iii. 15—*7*, § 8, pp. 58—60—The Son presenting himself as being willing to fulfil all righteousness, ver. 15—The Spirit of God descended like a dove, and lighted upon him, ver. 16—and the Father's voice was heard from heaven, 'This is my beloved Son, in whom I am well pleased,' ver. 17—A distinct reference to each of the three persons of the blessed

NOTES.

[Mt. xxviii. 18. *All power is given unto me.* 'The words are a reference to Da. vii. 14, LXX., which compare. *Given*, by the Father in the fulfilment of the eternal covenant, in the unity of the Holy Spirit. Now first is this covenant, in its fulness, proclaimed upon earth. The Resurrection was its last seal—the Ascension was the taking possession of the Inheritance. But the Inheritance is already won; and the Heir is only remaining on earth for a temporary purpose—the assuring his joint heirs of the verity of his possession.'—*Alford.*]

19. *Teach.* μαθητευσατε, 'proselyte,' 'disciple,' or 'make disciples of.'

All nations. Our Lord in his first commission to the apostles, had charged them to go to the lost sheep of the house of Israel, ch. x. 5, 6, § 39, p. 256, but here there is a wide signification.

In the name, &c. This phrase does not mean, here, *by the authority* of the Father, &c. To be baptized in the name of the Father, &c., is the same as to be baptized unto the Father; as to believe on the *name* of Christ is the same as to believe *on Christ*.—Jno. i. 12, § 7, p. 47; ii. 23, § 12, p. 82; iii. 18, § *ib.*, p. 86; 1 Co. i. 13. To be baptized *unto* any one is publicly to receive and adopt him as a religious teacher or lawgiver, to receive his system of religion. Thus the Jews were baptized *unto Moses*, x. 2. That is, they received the system that he taught; they acknowledged him as their lawgiver and teacher. So Paul asks, i. 13, '*Were ye baptized in the name of Paul?*' that is, Were you devoted to Paul by this rite? Did you bind yourselves to *him*, and give yourselves away to *him*, or to God?

[*In the name.* 'The name is ONE, not *names*. The persons [or subsistences] THREE, each of whom is manifestly represented as coequal, because the common objects of trust, obedience, and worship, and the source of blessing. Thus is the absolute unity and Divine character of that sacred Three unequivocally marked.'—*R. Watson.*]

In the name of the Father. Whose name is Love. He is the Fountain of all wisdom, and the Giver of every good and perfect gift.

And of the Son. Who hath manifested the Father's love to man, and because of whose atonement and intercession, the blessing is bestowed.

PRACTICAL REFLECTIONS.

[Mt. xxviii. 18. *See margin.* All authority belongs to Christ: the power to become the sons of God, and to enjoy the inheritance of the saints in light—all emanates from Him. He is the one and all-sufficient ground of confidence. The Father giveth not the Spirit by measure unto Him. Let all who would have a perennial supply of blessing, seek it in Christ, in whom dwelleth all the fulness of the Godhead bodily.]

[19 *ver.* The disciples have not only the privilege of coming to Christ—they have also the duty of going forth into the world, and of seeking to communicate to others those streams of blessing which they themselves have received from the Fountain of life.]

[They whose supply is limited, may hesitate to bestow freely upon others lest their cistern should become dry; but those who are supplied from Christ, the inexhaustible Fountain, should *therefore* go forth dispensing liberally to all as they have opportunity, knowing that the more they give the more they will have; and, knowing that impoverishment comes by withholding, they will only fear lest they should fail in the manifestation of the Divine love.]

[Let Christians endeavour not only to make disciples of individuals, or of families among the nations, but of whole nations, yea, of 'ALL NATIONS.' The throne of universal sovereignty belongs to Jesus, and

personal existence of Christ after his death and burial, that is, of his resurrection, the greater part, according to St. Paul, were alive at the time of the First Epistle to the Corinthians, twenty-five years after the event; and when St. Matthew's gospel was written, fourteen or fifteen years earlier, they might every one of them be so. . . . . Every other manifestation was either confined to the apostles, or made, at the utmost, to one or two persons distinct from them; and every other manifestation, in comparison of this, was in some sense a casual, and certainly an unexpected and unforeseen event. Of this only were the spectators apprised beforehand; and, consequently, of this only had they reason also to entertain the expectation beforehand. We may look upon this manifestation, then, as the manifestation κατ' ἐξοχήν, as that manifestation in particular by which our Saviour thought proper to confirm the reality of his resurrection with the greatest publicity, and in the most solemn manner.

'The words ὡς δὲ ἀπορεῖσθαι ἀναγγελλαι τοῖς μαθηταῖς αὐτοῦ, xxviii. 9, by restricting the manifestation to the day of the resurrection, are at variance with it. But if these words were absent from the text, that verse

JESUS IS FAITHFUL TO HIS PROMISE: LET US COMPLY WITH HIS KIND INVITATION, AND OUR EXPECTATIONS, FOUNDED UPON HIS GRACIOUS WORD, WILL NOT BE DISAPPOINTED.

MATT. xxviii. 20.

20 teaching them to-observe τηρειν all-things whatsoever I-have-commanded you: and, lo, I am with you alway, *even* unto the end of-the world πασας τας ἡμερας, ἑως της συντελειας του αιωνος. Amen.

SCRIPTURE ILLUSTRATIONS.

Trinity seems to be made in the three names of the first disciple, Simon—Barjona—Peter—We should be (Simon) *hearing* and learning of the Father: and (Barjona, *son of a dove*) born of the Spirit, represented by a dove; and (Peter, *a stone*) as lively stones built upon Christ, the Rock—*see* the Trinity referred to, Eph. ii. 18, 20—2—The apostles communicated to us those rivers of living water, the doctrine of God the Father, Son, and Holy Ghost, in which the nations are to be washed, and whereby they are to be presented in holiness to the Lord—Thus in the gospel according to John, the beloved disciple gives us more especially the doctrine of the Son of God—In his epistles the doctrine of the Holy Ghost, including rules for trying the spirits, and the Apocalypse is the gift of the Father, Rev. i. 1—so Peter, in his three writings correspondent to those of John—In the gospel according to Mark, said to be written under Peter's direction, we have the work of the Son described—In Peter's first epistle, the work of the Spirit; and in his second epistle, the work of the Father—*see on* Jno. xvi. 15—22, § 97, p. 507—Paul, who was more especially 'the apostle of the Gentiles,' or nations, Rom. xi. 13, although he was not sent to baptize (with water), 1 Co. i. 17, 'was not a whit behind the very chiefest apostles,' 2 Co. xi. 5; xii. 11, in sending forth the rivers of living water, he 'laboured more abundantly than they all,' 1 Co. xv. 10—*see* Ac. xiii.—xviii., and the epistles from Romans to Philemon—In Paul's commission, Ac. xxvi. 16—18, that which had been expressed in the commission to the eleven, is explained, ver. 18, as being 'to open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.'—The same cleansing power as proceeding from the Trinity is described, Ti. iii. 4—8—The NAME hath been manifested for the purpose of giving us 'the washing of regeneration,' which we have of God as a Father, ver. 4, 5, 'and renewing of the Holy Ghost;' which he shed on us abundantly, through Jesus Christ our Saviour,' ver. 6—'being justified by his grace, ... made heirs according to the hope of eternal life,' ver. 7—thus are men prepared to render to God holy service, ver. 8.

Mt. xxviii. 20. *teaching them to observe*—The belief of the truth respecting God our Father, and his Son our Redeemer, and the Holy Ghost the Sanctifier, not only cleanses from former filthiness, but prompts to loving obedience; for the right direction of which obedience, we have been given the commandments of Christ, and these exemplified in his own life and also in his death—*see* the practical use of the doctrine of the Trinity, Eph. ii. 1, 2, 8, 9; Ph. ii. 1—5—It may be noticed that in the greater number of the New Testament epistles, we have in the first place the purifying doctrine of the gospel, the knowledge of God our Saviour ministered, and in the latter part instruction in duty, correspondent to the direction of our Lord in the great commission.

lo, I am with you—His name, '*God with us*,' ch. i. 23, § 3, p. 14; Gal. ii. 20, 'Christ liveth in me:'—He is with us to see how we do his work, Rev. ii. 2, 9, 13, 9; iii. 1, 8, 15—to help us with his almighty strength, Ph. iv. 13—to guide us by his wisdom, 1 Co. i. 30—to cheer us with his smile, Ac. xxiii. 11—and fully to assure us of victory, 2 Ti. iv. 17, 18.

unto the end of the world—or, completion of the age—When the iniquity of the inhabitants of the earth, being full, as in the world before the flood, Ge. vi. 11—3; Lu. xvii. 26, § 72, p. 212, the Lord will destroy those who destroy the earth, Rev. xi. 18—'But the meek shall inherit the earth,' Ps. xxxvii. 10, 11; Mt. v. 5, § 19, p. 120—Christ is still with his people, He. xiii. 5, 6—And however highly we may prize his personal presence, which is now removed to heaven, Ac. iii. 21, and however we may delight in the promise of his second advent, Ph. iii. 13—8, yet we ought not to think the less of his being always present as God, even till the time when we shall see him as he is and 'ever be with the Lord,' ver. 17; Col. iii. 4; 1 Jno. iii. 2.

Mt. xxviii. 20. *Alway.* πασας τας ἡμερας. *All the* appointed days.—*Alford.*

[*Unto the end of the world.* Του της συντελειας του αἰωνος. 'That time of which they had heard in so many parables, and about which they had asked, ch. xxiv. 3, [§ 86, p. 224,] the completion of the state of time. After that he will be no more, properly speaking, with us, but we with him [Jno. xvii. 24, § 87, p. 404] where he is. To understand ἀφ' ὧν only of the apostles and their (?) successors, is to destroy the whole force of their most weighty words.'—*Ibid.*]

NOTES.

PRACTICAL REFLECTIONS.

those kingdoms and states who recognise not his authority, are doing despite to their rightful sovereign, and cannot expect peace until their submission to him is sincere. Let us not be content to accept any inglorious terms for our Prince, any compromise with the powers of darkness; but ever claim for Christ the right to reign over all.]

[Mt. xxviii. 19, 20. The way to make disciples of all nations is as clearly stated as is the authority under which the work is to be performed. It is by ministering the saving and purifying truth respecting Father, Son, and Holy Ghost, and by instructing them in the performance of the duties taught and exemplified by Christ, by leading them into the faith and walk becoming the Christian.]

[Let us not be content with any baptism, inferior to the baptism which it was promised Christ would minister; and in the administration of which he promised to employ his disciples, when he said, '*He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water*,' Jno. vii. 38.]

[Let us regard the doctrine of the Trinity, not merely as objective truth, upon which the intellect is to be exercised, but as a practical revelation of the God in whom we trust; intended to purify and rejoice our hearts, and prepare us for the holy service of our God, serving him in the sonship, through the power of the Holy Ghost.]

[It is neither by coercive legislation, nor by priestly performances, that the nations are to be brought into subjection to Christ; but by flooding them with the knowledge of God, as having made himself known in the love of the Father, the grace of our Lord Jesus Christ, and the communion of the Holy Ghost.]

20 *ver.* We should not only seek to dispense the cleansing word—the doctrine of Christ, but also to train in the practice of all christian virtue, those who have received the knowledge of the truth.

The things we as Christians ought to observe, are the things which Christ commanded his disciples, which commandments we may reasonably expect to find embodied in the New Test. histories and epistles.

[The injunctions given to the disciples when our Lord was upon earth, belonged not alone to his immediate followers, but were given to them, that they might communicate them to all the nations—And it is the duty, not only of individuals, but of nations, as such, to do what Christ hath commanded—to seek first the kingdom of God and his righteousness.—*See* his instructions, ch. v.—vii., § 19, pp. 120—42; x. § 39.]

[Christians are encouraged to do in the strength of Christ all that by his authority they are commanded. His sympathy is ever with his followers upon earth. His wisdom is able to direct, and his power to uphold them. He is ever with us, even until we '*shall ever be with the Lord*.' There lie who now is really present with us, will also be so visibly.]

To all Christ hath taught, let us heartily say, AMEN.

would begin with καὶ ἰδού merely; the usual formulary, both of transition and of connection, which occurs so often in St. Matthew, when he would pass from one memorable particular to another, without affirming anything of the relative order between them, of which idiom, ix. 1, 2, [§§ 22, 35, pp. 164, 274,] in his gospel is decidedly an example. . . . .

BY THE SPIRIT'S INFLUENCE, THROUGH THE SON, WE KNOW THE LOVE OF GOD, AND WALK IN LOVE AS CHRIST HATH LOVED US.
THE THINGS THE SON OF GOD CONSTANTLY TAUGHT, MIGHT ALSO BE READ IN HIS WHOLE LIFE AND DEATH.

SECTION 97.—(G. 13.)—[*Lesson* 99, *continued.*]—JESUS APPEARS TO CERTAIN OF HIS DISCIPLES, WHILE FISHING ON THE LAKE OF GALILEE: WHICH IS HIS EIGHTH APPEARANCE.—John xxi. 1—24. HE APPEARS TO JAMES, "THE LORD'S BROTHER"—1 Cor. xv. 7: WHICH IS HIS NINTH APPEARANCE.

INTRODUCTION AND ANALYSIS.

Jno. xxi. 1. Jesus shews himself to his disciples by the sea of Galilee.

—— 2, 3. Having received commandment from Jesus to go into Galilee, seven of them proceed as far as the sea of Galilee, when they stop short in their journey. Peter expresses his determination to go a fishing; the others readily agree to join him. They immediately take ship and commence operations; but, as in a former case, this night they catch nothing.—*See on* ver. 14, *next column.*

—— 4. In the morning Jesus stands on the shore; but the disciples know not that it is Jesus.

—— 5. As if to point out the unproductiveness of their self willed efforts, Jesus, addressing them as children, asks whether they have any food? They answer, '*No.*'

—— 6. As in a former instance, Jesus bids them cast the net on the right side of the ship, and now, as before, the quantity of fish taken is so great as to be unmanageable.

—— 7, 8. The beloved disciple, probably remembering the former remarkable instance, immediately discerns that he who in this manner reproved their unfaithfulness before, has again been giving them a lesson of a like kind; he accordingly says to Peter, '*It is the Lord.*' Upon which Peter, girding himself for more active exertion, casts himself into the sea; and the other disciples in a little boat come dragging the net full of fishes to land.

—— 9. As soon as they reach the shore, they witness the power and willingness of the Lord to spread for them a table in the wilderness.

—— 10. Jesus tells them to bring of the fish they have caught.

—— 11. Peter goes up, dragging the net to land, and it is probably from him that we are supplied with a description of the fish, a report of their number, and of the condition of the nets.

—— 12. Jesus invites them to '*come* and *dine.*' They ask him no question, knowing that it is the Lord.

—— 13. Jesus comes, and both takes and gives of what is prepared.

Jno. xxi. 14. This is the third time of Christ's appearing to his disciples generally after his resurrection; twice probably in Jerusalem, and now at the sea of Galilee. This may, therefore, have preceded his appearance on the mountain, as recorded by Matthew. *

—— 15. Peter having been the leader in this divergence from the appointed course, and having so exerted himself in securing the draught, and particular in taking account of the nets and the fishes, in place of hastening to meet his Master; our Lord, giving him only the names he bore before becoming a disciple, asks, '*Simon*, son *of Jonas, lovest thou me more than these?*'

It would ill become Peter now to boast of his love, as compared with that of his fellow-disciples, but surely he loves his Lord better than he does those things in which he had been so earnestly engaged; he answers, '*Yea, Lord; thou knowest that I love thee.*'

Jesus says to Peter, who has by his own means been seeking to obtain a living for himself, '*Feed my lambs.*'

—— 16. Jesus questions whether it be so that Peter does at all love him; Peter answers as before, and Jesus gives him a command to shepherd his sheep.

—— 17. Jesus puts the question a '*third time,*' whereat Peter is grieved, and answers, '*Lord, thou knowest all things; thou knowest that I love thee.*' Jesus says to him, '*Feed my sheep.*'

—— 18, 19. Jesus reminds Peter of his former desertion of the service of his Lord, points forward to the manner in which he should finally glorify God, and directs to present duty, saying, '*Follow me.*'

—— 20, 21. Peter, perhaps thinking that he is given an oversight of the other disciples, turns and sees the beloved disciple following, and asks, '*What* shall *this man* do?'

—— 22. Jesus apprizes Peter that he is to leave to his Master the disposal of the beloved disciple, and apply himself to the performance of what his Lord has commanded him to do.

—— 23. The inference of the disciples from the words of Jesus with regard to John.

—— 24. The writer of these things writes with a consciousness of reporting the truth.

No. 97.—*Jesus appears to certain of his disciples, while fishing on the lake of Galilee: which is his eighth appearance.*—*John* xxi. 1—24. *Lake Tiberias.*

[Ch. xx. 31, § 100, p. 518.]

1 After these-things Jesus shewed himself again to-the disciples at the sea of Tiberias;
2 and on-this-wise shewed-he *himself.* There-were together Simon Peter, and Thomas

SCRIPTURE ILLUSTRATIONS.

Jno. xxi. 1. *After these things*—After twice appearing to his disciples collectively, *first*, the day he rose from the dead, ch. xx. 19, § 95, *and again*, a week after, ver. 26, § *ib.*, both on the first day of the week. *shewed himself*—Ac i 3, 'He shewed himself alive . . . . by many infallible proofs,'—x. 41, 'Not to all the people, but unto witnesses chosen before of God,' *sea of Tiberias*—called, ch. vi. 1, § 40, p. 310, 'the sea of Galilee.'—The message sent to the disciples when Jesus was risen from the dead, was, Mt. xxviii. 7, § 93, p. 487, 'Behold, he goeth before you into Galilee; there shall ye see him:'—10, § 93, p. 501, 'Tell my brethren that they go into Galilee, and there shall they see me.'

NOTES.

Jno. xxi. 1. *After these things.* After the appearances mentioned in ch. xx.

At the sea of Tiberias. That is, the sea of Galilee. —*See* GEOG. NOTICE, §§ 26, 32, 42, pp. 203, 250, 323.

PRACTICAL REFLECTION.

Jno. xxi. 1, 2. A seeming opportunity of making worldly gain, or even of obtaining a living by an accustomed and honest employment, may at times be only a temptation, and not by Divine providence designed for our acceptance. The disciples should have hastened to the place appointed for their meeting with Jesus, and not have lingered by the sea of Galilee.

* Mr. Greswell's arrangement is retained.—*See* § 96, p. 503.

BLESSED BE THE GOD AND FATHER OF OUR LORD JESUS CHRIST, WHICH ACCORDING TO HIS ABUNDANT MERCY HATH BEGOTTEN US AGAIN UNTO A LIVELY HOPE BY THE RESURRECTION OF JESUS CHRIST FROM THE DEAD.—1 Pet. i. 3.

JOHN xxi. 3—7.

called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two
3 other of his disciples. Simon Peter saith unto-them, I-go a-fishing. They-say unto-
him, We also go with thee. They-went-forth, and entered into a ship immediately;
4 and that night they-caught nothing. But when-the-morning-was-now-come, Jesus
5 stood on the shore: but the disciples knew not that it-was Jesus. Then Jesus saith
6 unto-them, Children, have-ye any meat προσφαγιον? They-answered him, No. And
he said unto-them, Cast the net on the right side-of-the ship, and ye-shall-find. They-
cast therefore, and now they-were-not-able to-draw it for the multitude of fishes.
7 Therefore that disciple whom Jesus loved saith unto Peter, It-is the Lord. Now when-
Simon Peter-heard that it-was the Lord, he-girt *his* fisher's-coat *unto him,* (for he-was

SCRIPTURE ILLUSTRATIONS.

Jno. xxi. 2. *Nathanael of Cana, &c.* — The Nathanael before mentioned is found among disciples from Bethsaida —*see* ch. i. 44—51, § 10, pp. 72, 3— This Nathanael is said to be of Cana in Galilee, thus distinguishing him from the former Nathanael, or John, the writer of this gospel, who does not here mention himself by name, but only as being 'of Zebedee.'

Zebedee—('*my gift*,' or '*rich present*')—His two sons were James and John, Mt. x. 2, § 27, p. 206; the latter of whom appears to have been the Nathanael first mentioned—In Paul's epistle to the church with which the beloved disciple was afterwards so closely connected, we have a paraphrase, not only of the name of Zebedee, Eph. ii. 4—7, but also of the names of his two sons, James, *a supplanter*, ver. 1—3, and of John, *Grace of the Lord*, and Nathanael, *Gift of God* —ver. 8, 'By GRACE are ye saved through faith; and that not of yourselves: *it is* the GIFT OF GOD:'

3. *I go a fishing*—Peter, after receiving his new name, ch. i. 42, § 10, p. 71, went back to his fishing, and was called therefrom to become a fisher of men, Mt. iv. 18—20, § 16, p. 108—He had again gone back, and was rebuked by the miraculous draught of fishes —*see* Lu. v. 1—11, § 20, p. 153.

We also go with thee—They should not have followed Peter to the sea, but Jesus to the mountain, as he had appointed—*see* Mt. xxviii. 7, § 93, p. 487; ver. 10, § 95, p. 501; ver. 16, § 96, p. 502.

caught nothing—so it had been upon Peter's previous going back from the work unto which he had been called, Lu. v. 5, § 20, p. 154.

4. *knew not*—so was it with Mary, immediately after his resurrection, ch. xx. 14, § 93, p. 491—and also the two disciples going to Emmaus, Lu. xxiv. 16, § 94, p. 494.

5. *Children*—It was as brethren Jesus had invited them to follow him into Galilee, Mt. xxviii. 10, § 95, p. 501—but they had manifested the weakness of children in not having discernment or strength of faith sufficient to enable them to 'follow the Lamb whithersoever he goeth,' and he manifests towards them the tenderness of a parent, as expressed, Ps. ciii. 13, 4, 'Like as a father pitieth *his* children,' &c. —*see also* Ho. xi. 3, 4, 'I taught Ephraim also to go, taking them by their arms; . . . and I laid meat unto them.'—*See on* Jno. xiii. 33, § 87, p. 373, '*Little children.*'

have ye any meat?—They had thought to provide for themselves in a way which, although in itself lawful, was not that which their Lord had appointed them, and they were mercifully allowed to feel that in such case their labour was in vain—They had early been given the rule, Mt. vi. 33, § 19, p. 136, 'Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.' —So the Jews were reproved, Hag. i. 4—6—ver. 5, 'Thus saith the LORD of hosts; Consider your ways.' —Ver. 7—11—ver. 8, 'Go up to the mountain,' &c.

6. *Cast the net*—as if reminding them of his former reproof when he shewed his ability to provide them a supply beyond their power to receive, Lu. v. 4—7, § 20, p. 154.

7. *whom Jesus loved—see on* ch. i. 47, § 10, p. 72— The disciple who leaned 'on Jesus' bosom' at supper, xiii. 23, § 87, p. 371, 'which testifieth of these things,' xxi. 20—4, p. 510, *infra.*

It is the Lord—John had been present when the Lord had before acted, as in the present case, Lu. v. 10, § 20, p. 155—and he had from the first been ready to discern the Lord, Jno. i. 49, § 10, p. 73.

NOTES.

Jno. xxi. 2. *Nathanael of Cana. See* SCRIP. ILLUS., *supra*, and § 27. ADDENDA, p. 216, '*John.*'

The sons *of Zebedee.* Namely, the apostle James the Great, and John, the writer of this gospel.

3. *That night they caught nothing.* Having been called to preach the gospel, and to become '*fishers of men*,' they ought to have obeyed the injunction of their Lord, and trusted to him for daily bread.—*See on* Lu. v. 1—11, § 20, p. 153.

4. *Knew not that it was Jesus.* Probably it was yet twilight, and in the distance they could not distinctly recognise him. Or, '*their eyes were holden*,' as in the case of the disciples going to Emmaus, Lu. xxiv. 16, § 94, p. 494.

5. *Children, have ye any meat?* This seems to have been a gentle way of reproving them for their unbelief and self-confidence, as thinking that they were better able to provide for themselves by fishing, than Jesus was in the work unto which he had called them.

6. *The multitude of fishes.* 'This was a demonstration of the power of our Lord It was likewise an emblem of the great success which should attend them as fishers of men.'—*Wesley.*

7. *Therefore that disciple whom Jesus loved, &c.* 'The one, "*therefore*," seems distinctly to allude to the former occasion; the similarity of the incident having led "the beloved disciple" to scrutinise more clearly the person of Him who spoke to them.'—*Alford.*

Fisher's coat. The original word does not mean any particular dress worn by fishermen, but simply an upper garment.

He was naked. He was only in his *vest.* Γυμνος, *naked*, is often used to signify the *absence* of this *upper garment only.*

PRACTICAL REFLECTIONS.

[Jno. xxi. 3. He who has the power of influencing others, should consider well both what he says and what he does. He points out the way, and others follow. He is as much their leader as if he gave them the word of command. Upon him may depend the well-doing, and consequently the happiness, of many.]—*See margin.*

5 *ver.* When we have stopped in the course prescribed to us by our Lord, in order to obtain by our own means what we may think necessary, and when we come in consequence to be in want, let us hear the kindly reproof of the Lord, as to these disciples, '*Children, have ye any meat?*'

[6, 7 *ver.* Immediately before finally calling Peter from his fishing, Jesus gave the same directions and with the like success. When such lessons are repeated, we may take it for granted that they are needed, and that God expects we should profit by them. It is a lesson which the disciples of Christ are frequently taught, and which they are too apt to forget—that Christ is better able to provide for them in minutely following his instructions than they are to provide for themselves in turning aside after the world. Let us be ready to recognise the Saviour's voice, and oft amid the disappointments of life, we shall have occasion to say, '*It is the Lord.*']

IT IS A MERCY WHEN WE ARE DISAPPOINTED IN OUR OWN WAYS, AND ARE MADE TO FEEL, THAT IT IS OUR WISDOM TO FOLLOW THE INSTRUCTIONS OF CHRIST.

JOHN xxi. 8—15.

8 naked,) and did-cast himself into the sea. And the other disciples came in-a little-ship;
(for they-were not far from land, but as-it-were two-hundred cubits,) dragging the net
9 with fishes. As-soon-then-as they-were-come to land, they-saw a-fire-of-coals there,
10 and fish laid-thereon, and bread. Jesus saith unto-them, Bring of the fish which ye-
11 have-now-caught. Simon Peter went-up, and drew the net to land full of-great fishes,
an-hundred and-fifty-and-three: and for-all-there-were-so-many, yet was-not the net-
12 broken ἐσχίσθη. Jesus saith unto-them, Come *and* dine. And none of-the disciples
13 durst ask him, Who art thou? knowing that it-was the Lord. Jesus then cometh, and
14 taketh bread, and giveth them, and fish likewise. This is-now the-third-time-that
Jesus shewed-himself ἐφανερώθη to his disciples, after-that-he-was-risen from the-dead.
15 So when they-had-dined, Jesus saith to Simon Peter, Simon, *son* of-Jonas, lovest-
thou ἀγαπᾷς me more than-these? He-saith unto-him, Yea, Lord; thou knowest

SCRIPTURE ILLUSTRATIONS.

Jno. xxi. 9. *fish laid thereon, and bread*—Thus still farther did Jesus convict them of folly in mistrusting his ability, or willingness to provide for them in his service—*see on* ver. 3, p. 506, *supra*.

11. *yet was not the net broken*—Thus was this case distinguished from the former, in which 'their net brake,' Lu. v. 6, § 20, p. 154.

14. *This is now the third time*—Both the former instances had taken place in a house, when the doors were shut for fear of the Jews, ch. xx. 19, 26, § 95, pp. 498, 500—The meeting, which had been specially appointed by Jesus for their seeing him, and for which they had been directed to go into Galilee, may not yet have taken place, otherwise this would be the fourth time—*see* Mt. xxviii. 16—20, § 96, p. 502.

15. *more than these?*—Peter having before this once and again gone back to his fishing after being first brought to Jesus—*see on* ver. 3, p. 506, *supra*—and this being the third time that his Lord, since his resurrection, had come to them, *see on* ver. 14, before Peter's reaching the place appointed; and now if in place of delighting in the society of his Lord, he busied himself about the fishes, counting them most carefully, 'an hundred and fifty and three,' looking well also to the condition of the nets, ver. 11, there is some occasion for Jesus asking him, '*Lovest thou me more than these?*'—*See* NOTE, *infra*.

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Jno. xxi. 7. *Cast himself into the sea.* 'It is likely that they were in very shallow water; and, as they were only two hundred cubits from the land (about one hundred and thirty-two English yards), it is possible that Peter only stepped into the water that he might assist them to draw the boat to land, which was now heavily laden. It is not likely that he went into the water in order to swim ashore; had he intended this, it is not to be supposed that he would have put his *great coat on*, which must have been an essential hindrance to him in getting to shore.'—*A. C.*

[9. *They saw a fire, &c.* 'This might, indeed, be accounted for without supposing miraculous agency; but from the air of the passage it should rather seem that the fire and food were not only provided by Christ, but provided *miraculously*, as the draught of fishes had been a little before. Both of the miracles being probably intended to teach them, by symbolical actions, that their Lord could, and would, abundantly supply the *temporal* as well as spiritual necessities of his disciples.'—*Bloomf.*]

[*And fish.* ὀψάριον. 'Render, "a fish;" not, as has been generally done, *fish*; for that use of the word, to suggest *plurality*, is not found either in the scriptural or classical writers.'—*Ibid.*]

11. *Yet was not the net broken.* Our Lord is able to disappoint us when we think ourselves most successful, as well as to prosper us when all things seem against us. In the former instance (*see* Lu. v. 1—11, § 20, p. 154) the net brake; in this, when they feared disaster, the net was not broken.

12. *Come* and *dine.* 'Ἀριστήσατε, "refresh yourselves." *Homer* uses the word for a morning's meal.'—*Doddr.*—*See* ver. 3, 4, *supra*.

And none . . . . durst ask him. They sat down in silence, wondering at, while at the same time they well knew, Him who was thus their Host.

13. *Jesus . . . . taketh bread, &c.* Reminds us of the similar occurrence at Emmaus, Lu. xxiv. 30, § 94, p. 496.

[3—13. 'There is much depth and richness of meaning in this whole narrative. The Lord appears to his disciples busied about their occupation for their daily bread; speaks and acts in a manner wonderfully similar to his words and actions on a former memorable occasion, when we know that by their toiling long and taking nothing, but at his word enclosing a multitude of fishes, was set forth what should happen to them as "*fishers of men.*" Can we miss that application at this far more important epoch of their apostolic mission? Besides, He graciously provides for their present wants, and invites them to be his guests. Why, but to shew them that in their work hereafter they should never want, but he would provide? And as connected with the parable, Mt. xiii. 47, [§ 33, p. 262,] has this net enclosing "*a great multitude*," "*and yet not broken*," no meaning? Any one who recognises the *teaching* character of the acts of our Lord, can hardly cast all such applications from him; and those who do not, have yet the first rudiments of the gospel to learn.'—*Alford.*]

14. *The third time* he shewed himself to the disciples collectively; for the two former, *see* ch. xx. 19, 26, § 95, pp. 498, 500.

[15. *Simon, son of Jonas.* 'A reminiscence, probably, of Peter's original name and parentage, as distinguished from his apostolic name of honour, Cephas, or Peter.—*See* ch. i. 42, [§ 10, p. 717]. Thus we have Σ Βὰρ Ἰωνᾶ, Mt. xvi. 17, [§ 50, p. 37,] connected with his natural state of flesh and blood, which had not revealed to him the great truth just confessed; and Lu. xxii. 31, [§ 87, p. 376,] "*Simon, Simon.*" when he is reminded of his natural weakness.'—*Alford.*]

[*More than these.* πλέον τούτων. 'Some (as Whitby, Pearce, and Myddleton) by τούτων understand "these fishes, or nets, boats, and other implements of his trade; *q. d.*, "Dost thou prefer my service to these thy secular employments?" But to this somewhat jejune sense it has been well objected

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Jno. xxi. 9. How plainly the Lord made it appear that he could provide for them by the way; and that without his help they could do nothing!

[10, 11 *ver.* Peter appears to have been very exact in taking an account of the fishes, and also in examining the state of the nets. These were on this occasion quite uninjured, although the fish were large in size and in number 153. How strange that the disciples, and especially Peter, did not lose sight of such trifling concerns in their desire to enjoy the society of their Lord, so soon to be taken from them!]

12 *ver.* Jesus attends to the temporal necessities of his followers. Here even after his resurrection we find him providing for them a table in the wilderness. Let us use hospitality with such things as we have.

15 *ver. See margin.*

[It does not become us to say, that we love the Lord more than our fellow-disciples love him; this would be to judge the hearts of others, and to act even worse than did Peter, when, before the apprehension of Christ, he boasted of his own faithfulness.]

JOHN xxi, 16, .7.

16 that I-love φιλω thee. He-saith unto-him, Feed βοσκε my lambs. He-saith to-him again the-second-time, Simon, *son* of-Jonas, lovest-thou αγαπας me? He saith unto-him, Yea, Lord; thou knowest that I-love φιλω thee. He-saith unto-him, Feed
17 Ποιμαινε my sheep. He-saith unto-him the third-time, Simon, *son* of-Jonas, lovest-thou φιλεις me? Peter was-grieved because he-said unto-him the third-time, Lovest-thou

SCRIPTURE ILLUSTRATIONS.

Jno. xxi. 15. *Feed my lambs*—Peter, having been given such evidence of his own weakness, and of the chief Shepherd's compassion and care, might be expected to shew henceforth all tenderness for the weak of the flock—he may be supposed to have been obedient to this command, by his ministering, through Mark, that knowledge of our Saviour's history which is the nourishment best adapted for the lambs of his flock, and which ought never to be lost to the Christian's remembrance—*see* 2 Pe. i. 15—The beloved disciple, also, in the gospel according to John, ministered to the little children, as well as to the young men and fathers—*see* 1 Jno. ii. 13.

16. *Feed my sheep*—The word here translated *feed*, is different from that used in ver. 15, and means to *rule* or *tend*, and more especially regards those of the flock who are grown up, and require guidance, and perhaps some measure of correction, that so they may be directed aright in the use of their growing strength; of which kind of feeding we have an eminent example in Peter's first epistle, which presents a clear and practical view of christian doctrine, especially in regard to the purpose of our Lord's *first* coming, ch. i. ii. 1—10—it also abounds in warnings of danger, and in directions for those who are entering upon the sufferings and activities of the christian life, ver. 11—Christ in his sufferings is the great exemplar of the purity, i. 18, .9, and meekness, ii. 21—.5, there recommended—Peter himself uses the same word near the end of this epistle, v. 1—4, 'The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: 2, feed the flock of God which is among you, [marg. *as much as in you is,*] taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind; 3, neither as being lords over *God's* heritage, but being ensamples to the flock. 4, And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.' —Then he again addresses those younger, ver. 5—10, 'Likewise, ye younger, submit yourselves unto the elder. Yea, all *of you* be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. 6, Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: 7, casting all your care upon him; for he careth for you. 8, Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: 9, whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. 10, But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*.'—For whose use this first epistle is more particularly designed, *see* i. 13, .4, 'Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance:'—The epistles of John are adapted more especially for the same class—the young men—although the little children and fathers are also addressed, 1 Ep. ii. 14—.8.

17. *Lovest thou me?*—The whole was calculated to remind Peter of his boastful profession, Lu. xxii. 33, § 87, p. 376, 'Lord, I am ready to go with thee, both into prison, and to death.'—Mk. xiv. 29, p. 406, 'Although all shall be offended, yet *will* not I.'—Ver. 31, 'If I should die with thee, I will not deny thee in any wise.'—And of his thrice denying him with oaths and curses, ver. 68—72, § 89, pp. 431—.3.

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by Dr. Jortin, that Peter might love his Lord more than those, and yet not love him *much*. The true meaning seems rather to be (what the words in their obvious sense would suggest), "Dost thou love me more than those do?" an interpretation which was adopted by all the ancient, as it has been by the most eminent modern commentators, including Lampe, Campbell, Kuinoel, and Tittman. In this question our Lord may be supposed to have alluded to the profession of superior attachment to him, which Peter had made on a former occasion, Mt. xxvi. 33, "*Though all* men," &c.'—*Bloomf. : and so Alford.*]

Bishop Lonsdale supposes the question to be, 'Lovest thou me more than thou lovest these thy fellow-disciples?'—*See in loc.*—*But see* REFLECTIONS.

[The distinction between αγαπαω and φιλεω must not here be lost sight of. . . . . Why do the Lord's two first questions contain αγαπας, while Peter's have φιλω, whereas the third time the question and answer both have φιλεις? This does not look like accident.]

[Jno. xxi. 15. *Feed my lambs.* Βοσκε τα αρνια μου. 'We can hardly . . . hold βοσκαιν, ver. 15 and 17, and ποιμαινε, ver. 16, to be synonymous, or λυκια, ver. 15, and προβατα, ver. 16, .7. . . . Everything speaks for a gradation of meaning.—*See* Isa. xl. 11; 1 Jno. ii. 12, .3.'—*Alford.*]

Lambs . . . sheep. The flock of Christ is made up of young as well as old; and Christ would have each receive his proper kind of nourishment.

[In ver. 15 and 17, our Lord uses the verb βοσκειν, *to feed*, and in ver. 16 he uses the word ποιμαινειν, which signifies to *tend a flock*, not only to *feed*, but to *take care of, guide, govern, defend*, &c.; by which he seems to intimate that it is not sufficient merely to *offer* the bread of life to the congregation of the Lord, but he must take care that the sheep be properly *collected, attended to, regulated, guided*, &c.; and it appears that Peter perfectly comprehended our Lord's meaning, and saw that it was a direction given not only to *him*, and to the rest of the *disciples*, but to all their *successors* in the christian ministry; for himself says, 1 Ep. v. 2, '*Feed the flock of God* (ποιμανατε το ποιμνιον του Θεου) *which is among you, taking the oversight* (επισκοπουντες, acting as *superintendents* and *guardians*) thereof, *not by constraint, but willingly; not for filthy lucre, but of a ready mind.*' Every spiritual shepherd of Christ has a flock, composed of LAMBS—*young converts*, and SHEEP—*experienced Christians*, to *feed, guide, regulate*, and *govern*. To be properly qualified for this, his wisdom and holiness should always exceed those of his flock. Who is sufficient for these things? The man who lives in God, and God in him.'—*A. C.*]

16. *Yea, Lord.* After all that had occurred, Peter certainly could not say that he loved Jesus more than the beloved disciple; but although his conduct had justly given occasion for Jesus' inquiry, he could say, notwithstanding his unfaithfulness in thrice denying his Lord, '*Thou knowest that I,*' &c.

Feed my sheep. 'Rather, *Be a shepherd to* thy sheep. The word in the original is not the same as that translated *feed* in ver. 15, .7, but one which expresses *all* the duties of a shepherd to his flock.'

17. *Peter was grieved.* Not merely on account of the

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If we at all love Jesus, we love him more than our worldly goods and gain. And yet how many of those who profess to be disciples of Christ, act as if they were more interested in the things of this world than in him or his work!—*And see margin.*

[Jno. xxi. 16. Love to Christ is an indispensable qualification, not only to the instructors of babes, but also for those who are to be employed in guiding in the Divine life those who are farther advanced.]

[Not only should the little children be fed, but

THE PRINCIPAL QUALIFICATION IN THOSE WHO ARE OCCUPIED IN TEACHING THE YOUNG, IS LOVE TO JESUS.
ONE PRINCIPAL WAY IN WHICH WE ARE TO SHEW OUR LOVE TO JESUS, IS A TENDER CARE FOR THE YOUNG OF HIS FLOCK.

John xxi. 18—20.

me? And he-said unto-him, Lord, thou knowest *οιδας* all-things; thou knowest
18 *γινωσκεις* that I-love *φιλω* thee. Jesus saith unto-him, Feed *Βοσκε* my sheep. Verily,
verily, I-say unto-thee, When thou-wast young, thou-girdedst thyself, and walkedst
whither thou-wouldest: but when thou-shalt-be-old, thou-shalt-stretch-forth thy hands,
19 and another shall-gird thee, and carry *thee* whither thou-wouldest not. This spake-he,
signifying by-what death he-should-glorify God. And when-he-had-spoken this, he-
20 saith unto-him, Follow me. Then Peter, turning-about, seeth the disciple whom Jesus

SCRIPTURE ILLUSTRATIONS.

Lord, thou knowest all things, &c.—An acknowledgment that Jesus had known him better than he knew himself, when the good Shepherd forewarned him of the coming danger, Lu. xxii. 31, .4, § 87, pp 376, .7; Mk. xiv. 27, p. 406—The knowledge of Christ is particularly dwelt upon in the commencement of Peter's second epistle, i. 3, 'According as his Divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue:'—Jesus knows the temptations to which we may be exposed, and has accordingly ministered to us such promises as, if duly attended to, will withdraw our affections from all that is debasing, and enable us in patience to produce the fruits of faith in himself, ver. 4—8.

Jno. xxi. 17. *Feed my sheep*—Our Lord here uses the word (*Βοσκε*) which he had used when he said, ver. 15, 'Feed my lambs.'—The fathers in Christ, for whom more especially the *second* epistle of Peter seems designed, require to be nourished equally with the lambs, and ought, as directed, iii. 18, to 'grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ.'—Wherefore, although they had been instructed in the facts of the gospel history at the commencement of their christian career, and thus had the rudiments of the knowledge of Christ already deposited in their memories, yet Peter would not be negligent to put them 'always in remembrance of these things,' i. 12, .3—He also avows his purpose to 'these things always in remembrance,' ver. 15, which is generally supposed to have been accomplished in the gospel according to Mark, written under the direction of Peter—Peter especially alludes, ver. 16—8, to that grand event in our Lord's life, the Transfiguration—to the true teaching which Jesus had promised to give, ver. 19—21, to the false teachers, whom he had predicted would arise, ii. 1—and also to his predictions respecting the last days, the preparation for the great consummation in 'the day of the Lord,' and the 'new heavens and a new earth,' iii. 13—The subjects treated of in Peter's second epistle, it may be observed, are of the same nature, and in much the same order, as the Apocalypse, so that the former may be regarded as a key to the latter.

18. *whither thou wouldest*—Peter seems to have repeatedly left his Master's work at his own pleasure—*see on* ver. 3, 15, pp. 505, .7. *supra.*

stretch forth thy hands—Peter seems to allude to this prediction of the manner of his death (by crucifixion) as a motive for increased diligence in the work to which his Lord had appointed him—2 Pe. i. 14, 'Knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath shewed me.'

19. *signifying by what death, &c.*—The same as that of his Lord, as before intimated, ch. xiii. 36, § 87, p 374, 'Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.'

Follow me—In his Lord's service he ought to have been willing to follow him at all hazards, even unto death—It is evident, however, that our Lord meant that Peter should now literally follow him—It would appear that Peter had not yet fully followed the Inapostles sent to the disciples to follow Jesus to the place appointed, Mk. xvi. 7, § 93, p. 487—*see on* Mk viii. 34, § 50, p. 42.

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repetition of the question, but because of *το τριτον*, the number of his own denials of Christ. This is sufficient refutation of the silly idea of an exclusive primatical power being granted or confirmed to him. —*See also* 1 Pe. v. 1, '*The elders which are among you,*' &c.—*See supra* Scrip. Illus.

Jno. xxi. 18. *Thou girdedst thyself, &c.* The Jews, in walking or running, girded their outer garments around them that they might not be impeded. The expression here denotes freedom. He did as he pleased; he girded himself or not—he went or remained, as he chose.

[*When thou shalt be old.* The termination of his pastoral office is announced to him—a proof of that omniscience which he had just confessed; a contrast to his denial of Christ, of which he had just been reminded; a proof to be hereafter given of the herereconciled genuineness of that love he professed.]

Carry thee, &c. In the lifting up after the fastening to the cross. This is a prophecy of the manner of Peter's death—*see* ver. 19—which is said to have taken place by crucifixion at Rome. St. Peter is reported to have been fixed to the cross with his head downwards at his own request; as though he were not worthy even to suffer in the same manner as his Lord. The words are descriptive of the practice mentioned by ancient authors, of stretching out the hands of criminals upon the two extremities of a yoke placed across the neck, and so carrying them to crucifixion. There appears to be a reference to this prophecy in 2 Pe. i. 14.—*See* Scrip. Illus., *supra*, '*Stretch forth thy hands.*'

[*Whither thou wouldest not.* This is not said to intimate that Peter would be unwilling to suffer martyrdom; but it stands opposed to the freedom of his early life. Though willing when compelled to do it, yet he would not *seek it*; and though he would not needlessly expose himself to it, yet he would not shrink from it, when it was the will of God.]

19. *Glorify God.* The words seem to be a plain reference to ch. xiii. 36, [§ 87, p. 374,] and the *following* through the cross to glory.—*See* Mk. xvi. 24, [§ 50, p. 42]. . . . There was also a forcible reminding of Peter of the *first* time he had heard these words on the same shore, iv. 19, [§ 16, p. 108].

[20. *Peter . . . . seeth the disciple . . . . following.* 'There is a peculiar spirit and tenderness in this

PRACTICAL REFLECTIONS.

young men should have their growing strength nourished and directed by those who love the Lord.]

Jno. xxi. 17. Those who are to be eminent in the Lord's service may lay their account with having their love to the Saviour called in question.

It will be well if, when we are asked, we can say, '*Lord, thou knowest all things; thou knowest that I love thee.*'

[15, .7 *ver.* Let each, whether babe, young man, or father, seek to improve, by the proper nourishment provided for him, under the direction of the chief Shepherd.]—*See margin.*

[18 *ver.* Peter is reminded of his repeated departures from the service of his Master—and although forgiven, yet is he told that even in the manner of his death God will remind him of his early defections. Let us beware of choosing at any time our own ways; although God may forgive our iniquity, yet will he take vengeance on our inventions.]

JOHN xxi. 21—4.

loved following; which also leaned on his breast at supper, and said, Lord, which is he
21 that-betrayeth thee? Peter seeing him saith to Jesus, Lord, and what *shall* this-man
22 *do?* Jesus saith unto-him, If I-will that-he-tarry *μενειν* till I-come, what *is that* to
23 thee? follow thou me. Then went-this saying-abroad among the brethren, that that disciple should-not-die: yet Jesus said not unto-him, He-shall-not-die; but, If I-will that-he-tarry till I-come, what *is that* to thee?
24 This is the disciple which testifieth of these-things, and wrote these-things: and we-know that his testimony is true. [Ver. 25, § 100, p. 518.]

SCRIPTURE ILLUSTRATIONS.

Jno. xxi. 20. *leaned on his breast—see* ch. xiii. 23—5, § 87, p. 371.

21. *what* shall *this man* do?—John has also done as Peter was directed, ver. 15—7.—He whom Jesus loved has provided food for the lambs in *the gospel accordingly to John*—He who leaned on his breast at supper, hath *in his epistles* presented those rules for the guidance of the more advanced disciples, whereby they may be kept in the love of God—He who asked concerning the betrayer, 'Lord, who is it?' has in the Apocalypse an abundant discovery made to him of 'the son of perdition,' of whom the betrayer was a type.

22. *till I come*—When the great Apocalypse will take place, 1 Co. iv. 5, '.Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.'—Rev. xxii. 7, 20, 'Behold, I come quickly:'—The second and glorious advent was, upon his ascension to heaven, most clearly foretold by the two men, Ac. i. 11, § 98, p. 517, 'Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.'

what is that *to thee? &c.*—Intimating that though John were to remain during the whole period of our Lord's absence from the earth, neither Peter nor any of his pretended successors would have any right to interfere with, or assume authority over him—Peter was to mind his own work, and John, from love, would do his—*see on* ver. 21—Peter and John were afterwards much together in their Master's service, Ac. iii. 1; iv. 13; viii. 14—*see on* Mt. xvi. 19, § 50, p. 39; Mk. viii. 34, § 76, p. 42.

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plain passage. Christ orders St. Peter to follow him, in token of his readiness to be crucified in his cause. St. John stays not for the call; he rises and follows him too; but says not one word of his own love or zeal. He chose that the action only should speak this; and even when he records the circumstance, he tells not what that action meant, but with great simplicity relates the fact only. If here and there a generous heart sees and emulates it, be it so; but he is not solicitous that men should admire it. It was addressed to his beloved Master, and it was enough that he understood it."—*Wesley.*]

Jno. xxi. 22. *Till I come.* 'At the destruction of Jerusalem began that mighty series of events of which the Apocalypse is the prophetic record, and which is in the complex known as the "coming of the Lord," ending, as it shall, with his glorious and personal advent."—*Alford.*

[*What* is that *to thee?* τὶ πρὸς σέ&c. &c. 'Here, again, the sense is obscure, for the very same reason as before, and consequently has led to a great variety of interpretations; all of them more or less erroneous. To ascertain their true import, the scope of the words, and their plain sense, both separately and conjointly, must first be ascertained. Now it is evident that our Lord intended a *gentle rebuke* to Peter for his curiosity on a subject which did not concern himself, and into which it was not proper for him to pry. And as τί πρὸς σέ was (as appears from the classical illustrations of Wetstein and Rypke) a frequent form of repressing vain curiosity, the *chief* sense intended seems to be that assigned by Euthymius, "Do thou mind thine own concerns."'—*Bloomf.*]

It is likely our Lord refers to his personal advent, and thus intimates, that although the beloved disciple were to continue on earth until his Lord's return, neither Peter nor any other pretended vicar of Christ would have any right to interfere with him. He would, like every other beloved disciple, be accountable to his Lord alone, '*to his own Master.*'

'This answer of our Lord contains a plain proof of his Divinity. He here intimates that it depends upon his will how long John shall remain alive. But *the issues of life* and death proceed from God *alone*, Christ therefore must be God.'—*Lonsdale and Hale.*

24. *We know.* That is, it is known: it is universally admitted. In this case, therefore, we have the testimony of a man whose character for nearly a century was that of a man of truth; so much so, that it had become in a manner proverbial, and put beyond a question. It is impossible to believe that such a man would sit down deliberately to impose upon mankind, or to write a book which was false. This gospel contains, in itself, the clearest proof of inspiration. It is a connected, clear, and satisfactory argument, to establish the great truth that Jesus was the Messiah. It contains the record of the Saviour's profoundest discourses, of his most convincing arguments with the Jews, and of his declarations respecting himself and God. It contains the purest and most elevated views of God anywhere expressed. But if John has recorded the words of the Lord Jesus, and preserved the true record of what occurred so many years before, then it shews that he was under a Divine guidance; and he is himself a proof, a standing proof of the fulfilment of the promise, that the Holy Spirit would guide them into all truth, ch. xvi. 13. Of this book, as of all other books of the sacred scriptures, we may, in conclusion, apply the words spoken by John, respecting his vision of the future events of the church—'*Blessed is he that readeth, and they that hear the words of this prophecy* (book), *and keep those things which are written therein: for the time is at hand.*' Rev. i. 3.

PRACTICAL REFLECTIONS.

[Jno. xxi. 20—2. Peter attempted to shew his love to the Saviour by taking supervision of '*the disciple whom Jesus loved,*' whose simplicity he may have thought required the guidance of his superior wisdom in his allotted sphere of action. If so, Peter very soon began to exercise that which the Romish church has claimed for St. Peter, to whom it says our Lord gave the episcopal jurisdiction, over not only the lambs, which they say are the laity, but also over the priests and the bishops, which they say are referred to by the sheep. It is not so, however, that Peter was here given supremacy over his fellow-disciples, else he would have been right in taking an oversight of the beloved disciple of whom our Lord says, '*If I will that he tarry till I come, what is that to thee?*' So then the beloved disciple was exempted from Peter's control; and as certainly ought all the successors of the beloved disciple to be exempt from the control of the pretended successors of St. Peter. For, be it observed, the exemption is not merely claimed for John during our Lord's sojourn upon earth, and until Peter should come into the full exercise of his vicariare, but also during the whole period of our Lord's absence until his second and glorious appearing. Were Peter himself upon the earth, he would have no right to exercise authority over John. As little right have the pretended successors of St. Peter to lord it over the successors of the beloved disciple.]

24 *ver.* As in God's sight, speak the truth in Christ.

(G. 14.)—*Jesus appears to James, "the Lord's brother:" which is his ninth appearance.** 1 *Cor.* xv. 7. *In Galilee.*

[Ver. 6, § 96, p. 502.]

7 After-that, he-was-seen of-James;

SECTION 98.—(G. 15—.7.)—[*Lesson* 100 *embraces Sect.* xcviii—c.]—PARTICULARS OF ASCENSION DAY.—Acts i. 4—11. Mark xvi. 15—.9. Luke xxiv. 44—51. 1 Cor. xv. 7.

INTRODUCTION AND ANALYSIS.

Ac. i. 4. Having again met with his disciples after appearing to them in Galilee, Jesus commands them to wait in Jerusalem for the fulfilment of the Father's promise, of which he had before spoken to them.

Lu. xxiv. 44. All concerning Christ contained in the three grand departments of Old Testament scripture must be fulfilled.

— xxiv. 45—.7. Christ opens the understandings of his disciples to understand the scriptures, shewing that they predicted his death and resurrection; '*that repentance and remission of sins . . . in his name*' may be preached unto all nations, beginning at Jerusalem.

— xxiv. 48. He declares the disciples witnesses of the things thus predicted and fulfilled.

— xxiv. 49. He speaks to them of the promise of the Father, that other Witness whereby their testimony was to be confirmed; and bids them remain in Jerusalem until they be given '*power from on high.*'

——— Ac. i. 5. Jesus contrasts John's water baptism with the baptism of the Spirit, with which the disciples are speedily to be favoured.

— — — i. 6. The disciples not distinguishing between the former rain and the latter rain, promised in connexion with the great restoration, ask Jesus whether he will '*at this time restore again the kingdom to Israel?*'

——— — i. 7, 8. Jesus intimates that it is not at present theirs to know the times or the seasons kept by the Father '*in his own power,*' but that they will receive power after the Holy Ghost is come upon them, and that then they shall be his witnesses not only in Jerusalem and in Judæa, but also in Samaria, and to the ends of the earth.

Lu. xxiv. 50. Jesus leads his disciples out to the confines of Bethany.

Mk. xvi. 15. Jesus commands his disciples to go into all the world, and make known to all the glad tidings of salvation.

— xvi. 16. Every one who believes and is cleansed shall be saved; he that believes not shall be condemned.

— xvi. 17, .8. Signs promised to accompany faith in the name of Jesus.

— xvi. 19. Lu. xxiv. 50, .1: Ac. i. 9. Jesus having spoken to his disciples, lifts up his hands and blesses them. While blessing his disciples he is parted from them, and taken up into heaven, a cloud receiving him out of their sight.

— xvi. 19. ——— ——— Jesus is seated on the right hand of God.

——— ——— — i. 10, .1. While the disciples continue looking earnestly after their ascended Lord, two men clothed in white are found standing by, who ask why they thus continue gazing into heaven, assuring them that the same Jesus they have seen go into heaven, will return in the same manner as they have seen him ascend.

No. 98.—(G. 15.)—*On the morning of ascension day, or Holy Thursday, Jesus appears to the apostles, assembled in Jerusalem: which is his tenth and last appearance.*

LUKE xxiv. 44—.9. [Ver. 43, § 95, p. 499.]

ACTS i. 1—8.

1 COR. xv. 7. then of-all the apostles.

1 'The former treatise have-I-made, O Theophilus of all that Jesus began both to-
2 do and to-teach, until the-day in which he-was-taken-up, after-that-he-through
the-Holy Ghost-had-given-commandment unto-the apostles whom-he had-
3 chosen: To-whom also he-shewed himself alive after his passion by many in-
fallible proofs, being-seen of them forty days, and speaking-of the things per-
4 taining-to the kingdom of-God: and, being assembled together-with *them*,
commanded them that-they-should-not depart from Jerusalem, but wait-for
the promise of-the Father, which *saith he*, ye-have-heard of-me.'

Ac. i. 4. *not depart from Jerusalem*—They had heard him speak of its approaching destruction, Lu. xix. 41—.4, § 82, pp. 264, .5, and of a time when it would be the duty of the disciples to flee out of Judæa, xxi. 20—.4, § 86, pp. 331—.4—He had moreover given them, Mt. x. 23, § 39, p. 300, a general rule, 'When they persecute you in this city, flee ye into another:'—and now in their Head they had been persecuted even unto the death, Lu. xxiii. 33, § 91, p. 459—and he had warned them to look for the same treatment as their Lord, Jno. xv. 20, § 87, p. 399—If, therefore, they were now to remain in Jerusalem, it required that they should receive particular instructions to that effect—*comp.* Lu. xxiv. 47, *infra*; Ac. i. 8—The apostles did remain in Jerusalem, even when the disciples generally were dispersed therefrom by persecution, viii. 1.

the promise of the Father—see on Lu. xxiv. 49, *infra.*

ye have heard of me—He had said that the Holy Ghost would empower them to send forth 'rivers of living water.' Jno. vii. 38, .9, § 55, p. 95, in which the nations were to be made clean, and prepared for holy service—*comp.* xvii. 17—26, § 87, pp. 402—.5; Mt. xxviii. 19, 20, § 96, p. 503—Jesus had said much respecting the promise of the Father, the Comforter, the Spirit of Truth, Jno. xiv. 16, .7, § 87, p. 383—the Holy Ghost, who was to teach them all things, and bring to their remembrance all he had taught them, ver. 26, p. 385, who was to testify of Christ, xv. 26, p. 391, and convince the world of sin, of righteousness, and of judgment, xvi. 7—11, pp. 393, .4—guide into all truth, shew them things to come, and glorify the Saviour, ver. 13, .4, pp. 394, .5.

NOTES.

Ac. i. 4. *Commanded them that they should not depart, &c. See* SCRIP. ILLUS.

The promise. The pouring forth of the Spirit, Joel ii. 28, which also Christ had promised his disciples from the Father, Jno. xiv. 16; xv. 26; xvi. 7, § 87, pp. 383, .91, .3.

* 'Jesus appears to James, by whom St. Paul must be supposed to mean the James then living, and consequently the brother of our Lord and the bishop of Jerusalem. This is the ninth manifestation on record; and probably was to command the apostles to return to Jerusalem; and if so, it would take place in Galilee, some time before the twenty-sixth of the Jewish Zif or Jar, and the sixteenth of the Julian May, which was ascension day; when it is certain they were again in Jerusalem.'—*Greswell.*

HE THAT KEEPETH HIS COMMANDMENTS DWELLETH IN HIM, AND HE IN HIM. AND HEREBY WE KNOW THAT HE ABIDETH IN US, BY THE SPIRIT WHICH HE HATH GIVEN US.—1 Jno. iii. 24.

LUKE xxiv. 44—7. ACTS.
(Ver. 43, ℓ 95, p. 499.)

44 δ And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms,
45 concerning me. Then opened he their understanding, that they might
46 understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:
47 and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

SCRIPTURE ILLUSTRATIONS.

Lu. xxiv. 44. *all things, &c.*—Jno. xvi. 15, p. 396, 'All things that the Father hath are mine: therefore said I, that he shall take of mine, and shew *it* unto you.'

Jesus proceeds, ver. 44—8, to give them an example of that ministration of the word which they, through the Holy Ghost, were to give unto others—*comp.* Ac. i. 2—5.

law of Moses—the first five books of the Bible—*see on* ver. 27, § 94, p. 495.

the prophets—the seven books: Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, and Ezekiel; and the twelve minor prophets, from Hosea to Malachi—Joshua was an eminent type of Jesus, the Captain of our salvation, who leads the Israel of God into the promised inheritance—*see* Jos. v. 13, 4—In Judges we may see a representation of the marvellous deliverances the Lord effects for us, when we know that other help is vain, and look to him alone—*see the battle of Midian*, ch. vii.—In Samuel we read of David and his afflictions, the man after God's own heart, truly exhibited in the King of Righteousness, 2 Sa. xxii., xxiii. 1—7—In the history of the kings we read of Solomon, whose kingdom foreshadowed that of THE PRINCE OF PEACE, 1 Ki. iii., iv. 20—34; and in the after parts of the book, in the case both of Israel and of Judah, we see the miserable distraction and ruin that result from not walking in the truth—That ruin we see fully portrayed in Jeremiah, together with promises, clear and express, of the good which God, according to new-covenant mercy, will give his people to enjoy in THE LORD OUR RIGHTEOUSNESS, Jer. xxxi. 1—4; 14—26—In Ezekiel the glory and blessings of the kingdom of David the Beloved are described; and as well the state of those refusing to be found under the guidance of the good Shepherd, and in reception of his good Spirit, Eze. i., ix., x., xxxiv., xxxvi. 22—38, xxxvii., &c.—and in Isaiah we have most distinctly pointed out both *the sufferings of Christ*, ch. liii., *and the glory that should follow*, liv., lx., as well as previously his birth, as being 'God with us,' vii. 14; ix. 6, 7—and his ministry which was now to be carried out by his apostles, xlii. 1—6—*see also* lxi., &c.

psalms—The first of the twelve books of the Hagiographa, or Holy Scriptures, which were sometimes, as here, named after the first in the list as they stand in the Hebrew: Psalms, Proverbs, Job, Canticles, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, Chronicles.

45. *opened, &c.*—so Ps. cxix. 18, 'Open thou mine eyes, that I may behold wondrous things out of thy law.'—We are encouraged so to ask, Ja. i. 5—It is in having the scriptures opened to us that our understandings are opened, Lu. xxiv. 32, § 94, p. 496.

46. *Thus it is written*—Ps. xl. 7, 'In the volume of the book *it is* written of me,'

to suffer—As had been foreshadowed in the sacrifices under the law, He. ix. 24—6—in the typical persons, Ac. vii. 9, 35—7—and by prophecy, Ps. xxii. 1—18; Is. liii. 2—10.

47. *repentance*—The preaching of it unto the lost house of Israel had been predicted, Jer. iii. 12—4—preached to the Jews first, Ac. ii. 38; iii. 19; v. 31; xi. 18; xiii. 38—41, .6, 'Lo, we turn to the Gentiles.'—Preached at Athens, xvii. 30, .1—before Agrippa, xxvi. 20.

remission of sins—1 Jno. ii. 12, 'For his name's sake.'—Rom. iii. 24, 'Freely by his grace,'—28, 'By faith without the deeds of the law,' to the establishing of the law, ver. 31.

among all nations—*see* Mt. xxviii. 19, § 96, p. 503.

beginning at Jerusalem—which had been pre-eminent in guilt, Je. xxxii. 31—.5—and was also to be pre-eminent in judgment, Mt. xxiii. 34—9, § 85, pp. 319—21; Lu. xiii. 33—.5, § 66, pp. 179, .80—*comp. with* Paul's case, 1 Ti. i. 15—.7—In Jerusalem were the most ample means of testing the truth of the apostles' statements, Ac. ii. 22—32, and the case of Jerusalem was to confirm the gospel unto those to whom it was more especially sent, Eze. xiv. 21—.3—*see* Ho. ii. 14—23; Je. iii. 11—.7; Zec. ii. 8—11—The everlasting gospel was to be preached, Rev. xiv. 6. 'unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,' &c.

NOTES.

Lu. xxiv. 44. *These* are *the words.* '*Behold the realization of the words,*' *&c.*

Which I spake . . . . while, &c. See ch. xviii. 31, [§ 77, p. 235;] xxii. 37, [§ 87, p. 377;] Mt. xxvi. 56, [§ 88, p. 421;] but doubtless he had often said things to them on these matters which have not been recorded for us.

[45. *Then opened he their understanding.* Διήνοιξεν, *he fully opened.* They had a *measure of light* before, so that they discerned the scriptures to be the *true word* of God, and to speak of the Messiah; but they had not light *sufficient* to enable them to *apply* these scriptures to their Lord and Master; but now, by the influence of Christ, they see, not only the *prophecies* which pointed out the *Messiah*, but also the *Messiah* who was pointed out by these *prophecies.* The book of God may be received in general as a Divine revelation, but the proper *meaning, reference,* and *application* of the scriptures can only be discerned by the light of Christ. Even the *very plain word of God* is a dead letter to those who are not enlightened by the grace of Christ; and why? because this word speaks of *spiritual* and *heavenly* things; and the carnal mind of man cannot discern them. They who receive not this inward teaching continue *dark* and *dead* while they live.'—*A. C.*]

46. *Thus it behoved Christ to suffer, &c. See on* ver. 26, § 94, p. 495.

47. *Repentance. See on* ch. iii. 3, [§ 7, p. 50.]

Remission of sins. "Αφεσιν ἁμαρτιῶν, the *taking away*—removal *of sins*, in general—everything that relates to the *destruction* of the *power*, the *pardoning* of the *guilt*, and the *purification* of the heart from the very *nature* of sin.

Be preached. Be proclaimed.—*See on* Mt. iii. 1, § 7, p. 50.

[*Beginning at Jerusalem.* Ἀρξάμενον. 'A neuter absolute, "it having begun." The substance of the preaching of the gospel literally corresponded to this description.—*See* Ac. ii. 38.'—*Alford.*]

PRACTICAL REFLECTIONS.

Lu. xxiv. 45. Christ is the end of the law for righteousness to every one that believeth: that we may know this, let us attentively study both the Old Testament scriptures and the New, and take Christ himself for our Interpreter.

[46, .7 *ver.* Let us endeavour to give an unreserved declaration of the gospel to those among whom we live, though they should hate us on account of it; and thereafter, as far as is in our power, let us call to repentance, and make known the remission of sins.]

HEAR THE WORD OF THE LORD, O YE NATIONS, AND DECLARE IT IN THE ISLES AFAR OFF, AND SAY, HE THAT SCATTERED ISRAEL WILL GATHER HIM, AS A SHEPHERD DOTH HIS FLOCK.—Jer. xxxi. 10.

LUKE xxiv. 48, 49. ACTS i. 5, 6.

48 And ye are witnesses of these things. 49, And, behold, I send the promise of my Father upon you: but tarry καθισατε ye in the city of Jerusalem, until ye be endued with ενδυσησθε power from on high.

5 For John truly baptized with water; but ye shall be 5 baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked 6 of him, saying, Lord, wilt thou at this time restore

SCRIPTURE ILLUSTRATIONS.

Lu. xxiv. 48. *ye are witnesses*—Ac. i. 8—Is. xliii. 10—2, 'Ye *are* my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I *am* he, ... 11, I, *even* I, *am* the LORD; and beside me *there is* no saviour. 12, I have declared, and have saved, and I have shewed, ... therefore ye *are* my witnesses, saith the LORD, that I *am* God.'—The apostles had ample opportunity of becoming acquainted with Him of whom they were sent to bear witness, Jno. xv. 27, § 87, p. 391; Ac. x. 39, 41. . . . .—They were witnesses of his resurrection, ii. 32; iii. 15; iv. 33; v. 30—2—x. 39, 'witnesses of all things which he did'—41, 'witnesses chosen before of God, ... who did eat and drink with him after he rose from the dead.' —xiii. 31, 'Witnesses unto the people.'—1 Jno. i. 1—3, 'We have seen . . . and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us,' &c.

49. *promise of my Father*—Jesus had before said, Jno. vii. 38, 39, § 55, p. 95, 'He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, ... for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.)'—And when Jesus prayed, Jno. xii. 28, § 83, p. 267, 'Father, glorify thy name,' the Father answered, by 'a voice from heaven. . . . . I have both glorified *it*, and will glorify *it* again.'—*See* Jesus' recognition of the promise, the holy scriptures, De. xxxii. 2, 'My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:'—Ps. i. 23; Is. xii. 1; xliv. 3; lxi. 1; Joel ii. 28—*see on* Ac. i. 6—*see* Mt. x. 19, 20, § 39, p. 229—The fulfilment of the promise commenced on the day of Pentecost, Ac. ii. 1, &c.

Ac. i. 5. *John . . . . with water, &c.*—John had himself borne witness to the superiority of the baptism which Jesus was to minister, Mt. iii. 11, § 7, p. 54; Jno. i. 31—3, § 10, p. 70.

be baptised with the Holy Ghost, &c.—The Comforter was to bring all things to their remembrance that Jesus had said to them, Jno. xiv. 26, § 87, p. 385—He was so to apply the truth as that they should be made 'clean through the word' which Jesus had spoken unto them, xv. 3, § *ib.*, p. 387—so, being made clean, and abiding in Christ, they were to receive the promised power to become fruitful, ver. 4, 5—Baptism with the Holy Ghost had been much spoken of by the prophets as preparatory to the restoration of Israel: the desolations of their land were to continue till then, Is. xxxii. 14—6, 'Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks; 15, until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. 16, Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.' —Then were they to be known as being the Lord's people Israel, xliv. 1—5, 'Yet now hear, O Jacob my servant; and Israel, whom I have chosen: 2, thus saith the LORD that made thee, and formed thee from the womb, *which* will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen. 3, For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring: 4, and they shall spring up *as* among the grass, as 'willows by the water courses. 5, One shall say, I *am* the LORD's; and another shall call *himself* by the name of Jacob; and another shall subscribe *with* his hand unto the LORD, and surname *himself* by the name of Israel.'—Then are they to inhabit their own land, Eze. xxxvi. 24—8, 'For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. 25, Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. 26, A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. 27, And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*. 28, And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.'—After the promised great outpouring of the Spirit, the Lord says, xxxix. 29, 'Neither will I hide my face any more from them: for I have poured out my Spirit upon the house of Israel, saith the Lord GOD.'—Of this great baptism a pledge was given on the day of Pentecost, Joel ii. 28—32; Ac. ii. 16—21—*see these passages given, next page, first column.*

6. *When they therefore, &c.*—Jesus had predicted that Jerusalem should be destroyed, Lu. xix. 41—4, § 82, p. 264, and yet the disciples were now commanded not to depart from Jerusalem, until that which they regarded as connected with the restoration should come, Lu. xxiv. 49, *supra*; Ac. i. 4—The disciples may not as yet have learned to distinguish between the firstfruits of the Spirit, Rom. viii. 23, to be given in their own time, and of the full bestowment of which the pentecostal effusion was the pledge —*comp.* Je. xxxiii. 6—9, 'Behold, I will bring it health and cure, and I will cure them, and will

NOTES.

Lu. xxiv. 48. *And ye are witnesses, &c.* Namely, of the events of the life, death, and especially *resurrection* of Christ, as unequivocal proof of his Divine mission.—*See on* Lu. i. 2, § 1, p. 1.

49. *The promise of my Father* ἐπαγγελιαν. That is, the thing promised, the Holy Ghost.—*See* Ac. i. 5.

Tarry ye. No stress need be laid on this—καθισατε, 'sit,' which appears to imply that the disciples were to remain *quiet* in Jerusalem, and not to stand forth in public as witnesses to their Lord until '*endued with power from on high*.'—*Comp.* Ac. i. 4, 5, 8.

[*Until ye be endued with power.* The energy of the Holy Ghost was to be communicated to them for *three* particular purposes. 1. That he might be in them a *sanctifying comforter*, fortifying their souls, and bringing to their remembrance whatever Jesus had before spoken to them. 2. That their *preaching* might be accompanied by his demonstration and power to the hearts of their hearers, so that they might believe and be saved. 3. That they might be able to *work miracles* to confirm their pretensions to a Divine mission, and to establish the truth of the doctrines they preached.'—*A. C.*]

PRACTICAL REFLECTIONS.

[Lu. xxiv. 49. All blessing comes to us from God the Father, through his Son; and the great blessing is the Gift of the Holy Ghost, which leads into the understanding of all truth.]

Ac. i. 5. John was greater than all the prophets, but his baptism with water was only a type of that better baptism which was to follow: of which may we all truly be partakers.

I WILL POUR WATER UPON HIM THAT IS THIRSTY, AND FLOODS UPON THE DRY GROUND: I WILL POUR MY SPIRIT UPON THY SEED, AND MY BLESSING UPON THINE OFFSPRING:—Isa. xliv. 3.

Acts i. 7.

again *αποκαθιστανεις* the kingdom to Israel? And he 7 said unto them, It is not for you to know the times or

SCRIPTURE ILLUSTRATIONS.

reveal unto them the abundance of peace and truth. 7, And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first. 8, And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me. 9, And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it.'—Joel ii. 23—32, 'Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first *month*. 24, And the floors shall be full of wheat, and the fats shall overflow with wine and oil. 25, And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpiller, and the palmerworm, my great army which I sent among you. 26, And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed. 27, And ye shall know that I *am* in the midst of Israel, and *that* I *am* the LORD your God, and none else: and my people shall never be ashamed. 28, And it shall come to pass afterward, *that* I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: 29, and also upon the servants and upon the handmaids in those days will I pour out my Spirit. 30, And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. 31, The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. 32, And it shall come to pass, *that* whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.'—*Comp.* Ac. ii. 16—21.—It was therefore natural that they should ask in surprise, whether the restoration was now to take place, without those long desolations being accomplished, of which Jesus had before spoken, as in Mt. xxiv. § 86, p. 322, and which had been predicted by the prophets, as Eze. vii. &c.

Ac. i. 6. *the kingdom to Israel*—The kingdom had been promised to Jesus as coming of the tribe of Judah, Ge. xlix. 8—10, 'Judah, thou *art he* whom thy brethren shall praise: thy hand *shall be* in the neck of thine enemies; thy father's children shall bow down before thee. 9, Judah *is* a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? 10, The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come: and unto him *shall* the gathering of the people *be*.'—And of the family of David, Is. ix. 6, 7, 'For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.'—xl. 1—10, &c.—The disciples had, on the holy mount, been given a sample of the kingdom, Mt. xvi. 28, § 50, p. 44; xvii. 1—5, § 51, pp. 51—6—the promise had been given them, xix. 28, § 75, p. 228, 'When the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.'—*See* Is. xxxii. 1. —Je. xxxiii. 15—7, 'In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. 16, In those days shall Judah be saved, and Jerusalem shall dwell safely: and this *is the name* wherewith she shall be called, The Lord our righteousness. 17, For thus saith the LORD; David shall never want a man to sit upon the throne of the house of Israel;'—25, 6, Thus saith the LORD; If my covenant *be* not with day and night, *and if* I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David my servant, *so* that I will not take *any* of his seed *to be* rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them.'—Eze. xxxvii. 24—7, 'And David my servant *shall be* king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. 25, And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, *even* they, and their children, and their children's children for ever: and my servant David *shall be* their prince for ever. 26, Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. 27, My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.'—Da. vii. 27, 'And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom *is* an everlasting kingdom, and all dominions shall serve and obey him.'—Ho. iii. 5, 'Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days.'—Joel iii. 16—21, 'The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD *will be* the hope of his people, and the strength of the children of Israel. 17, So shall ye know that I *am* the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more. 18, And it shall come to pass in that day, *that* the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim. 19, Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence *against* the children of Judah, because they have shed innocent blood in their land. 20, But Judah shall dwell for ever, and Jerusalem from generation to generation. 21, For I will cleanse their blood *that* I have not cleansed: for the LORD dwelleth in Zion.'—Am. ix. 11, 'In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:'—Mi. v. 2, 'But thou, Beth-lehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting.'—Zep. iii. 15—7, 'The LORD hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, *even* the LORD, *is* in the midst of thee: thou shalt not see evil any more. 16, In that day it shall be said to Jerusalem, Fear thou not: *and to* Zion, Let not thine hands be slack. 17, The LORD thy God in the midst of thee *is* mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.'

7. *It is not for you*—Jesus had before said, Jno. xvi. 12, 13, § 87, p. 394, 'I have yet many things to say unto you, but ye cannot bear *them* now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth:' &c.

the times, &c.—comp. Mt. xxiv. 36, § 86, p. 341; Ac. xvii. 26.

NOTES.

[Ac. i. 6. *Restore again the kingdom.* 'Αποκαθιστανεις signifies not only to restore, &c., but 'to finish,' 'make an end'—make an end of that commonwealth which opposes thy truth, and set up thy kingdom over all the land.]

7. *It is not for you to know.* Our Lord's answer may intimate it should at length be restored, though not immediately, or with all the circumstances they imagined.

[*Times . . . seasons.* χρονους ἢ καιρους. The former denotes time in general; the latter, a point of time, a fair occasion. They are here synonymous.]

LUKE. ACTS i. 8.

the-seasons, which the Father hath-put *ἔθετο* in his-own-power *ἐξουσίᾳ*. But ye-shall-receive power, after- 8
that-the Holy Ghost-is-come upon you: and ye-shall-
be witnesses unto-me both in Jerusalem, and in all
Judæa, and *in* Samaria, and unto the-uttermost-part-of-
the earth. (Ver. 9, p. 516.)

(G. 16.)—*The same day Jesus conducts the apostles unto Bethany, and being about to ascend into heaven, repeats to them the apostolical charge, or command to preach the gospel. Bethany.*

MARK xvi. 15—8. (Ver. 14, § 95, p. 501.)

LUKE xxiv. 50.

50 "And he-led them out as-far-as to Bethany,[b]

15 [a]And he-said unto-them, Go-ye into all the world, and-preach the
16 gospel to every creature *κτίσει*. He that-believeth and is-baptized shall-
be-saved; but he that-believeth-not shall-be-damned *κατακριθήσεται*.

SCRIPTURE ILLUSTRATIONS.

Ac. i. 7. *which the Father*—Mt. xx. 23, [Mk. x. 40,] § 77, p. 238.

8. *But ye shall receive power, &c.*—The disciples were afterwards given the power to bear such knowledge as they now asked for, Ac. xv. 15—8; 1 Th. v. 1—4; 2 Th. ii. 1—3; 2 Ti. iii. 1—4.

witnesses, &c.—see on Lu. i. 2, § 1, p. 1—appointed, Mt. xxviii. 19, § 96, p. 503; Mk. xvi. 15—8, *infra*; Lu. xxiv. 45—8, p. 512; Jno. xv. 27, § 87, p. 391—began to be fulfilled, Ac. i. 22.

Jerusalem—The apostles received this testimony from their enemies, Ac. v. 28, 'Behold, ye have filled Jerusalem with your doctrine,'

all Judea, and in Samaria—Ac. viii. 1.

unto the uttermost part—Ps. xxii. 27, 'All the ends of the world shall remember and turn unto the LORD:'—*see also* Ps xcviii. 3; Is. xii. 1, 5, 9; xlii. 10—.2; xlv. 22—.5; xlix. 6; lii. 10; Je. xvi. 19—The apostolic preaching continued to progress north-westward to the uttermost part—*comp.* Rom. x. 18; xv. 15—24—Unto the utmost bound of the everlasting hills, the blessings of the Prevailer were to go forth, in order that they might fall upon the people of promise, Ge. xlix. 26; De. xxxiii. 16, .7.

Lu. xxiv. 50. *Bethany*—ch. xix. 29, § 82, p. 260, 'Bethany, at the mount called *the mount* of Olives,'

Mk. xvi. 15. *Go ye, &c.—see on* Mt. xxviii. 19, § 96, p. 503; Lu. xxiv. 47—8, p. 512; Jno. xv. 16, § 87, p. 389; xx. 21, § 95, p. 499.

preach the gospel—Mt. xxviii. 19, § 96, p. 503, 'Teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:'

16. *He that believeth, &c.*—Jno. iii. 15—21, § 12, pp. 85—.7; vi. 29, 35, 40, § 43, pp. 327—.9; vii. 37, .8, § 55, p. 95; xi. 25, .6, § 58, p. 129; xii. 46, § 85, p. 311; xx. 31, § 100, p. 518; Rom iv. 24; x. 9—17; He. x. 38, .9; 1 Pe. iii. 21; 1 Jno. v. 10—.3.

and is baptized—With the baptism of which Jesus had just before spoken, Ac. i. 5, p. 513; not merely that of which Simon Magus was a partaker, viii. 13, 23, but that which Peter recognised in Cornelius previous to his being baptized with water, xi. 15, .6; without which no man shall see the Lord, He. xii. 14.

believeth not, &c.—Jno. xii. 48, § 85, p. 312; 2 Th. i. 8; ii. 12; Rev. xxi. 8.

NOTES.

[Ac. i. 8. *Power.* '*δύναμις*, here used, means the "energy" communicated to the disciples to work miracles, and differs from the word used in the preceding verse, *ἐξουσίᾳ*, which means God's infinite "authority" over all times and seasons, &c.'—*A. C.*]

Lu. xxiv. 50. *He led them out as far as to Bethany.* Not the town, but the district: to the mount of Olives, Ac. i. 12, which stood within the boundaries of Bethany.—*See* GEOG. NOTICES, '*Mount of Olives*,' § 86, p. 354.

Mk. xvi. 15. *And he said unto them.* 'We must not suppose that these words were spoken by our Lord at the time of the appearance mentioned in ver. 14, [§ 95, p. 500,] but at some time afterwards—probably not long before his ascension into heaven.'—*Lonsdale and Hale.*

[*And preach the gospel.* Proclaim the resurrection from the dead, the free forgiveness of sin, through Him who hath died and risen again, and the joyful hope of the kingdom of heaven; which is the blissful inheritance of all who are willing to be prepared for it, by the regenerating Spirit of God.]

16. *He that believeth and is baptized, &c.* He that by his *actions* proves he has been given the Holy Ghost, without which he is none of Christ's.

Our Saviour does not here, of course, refer to the mere typical or ceremonial baptism, but to that baptism of which he had just before been speaking, as contrasting it with the baptism of John. It would have been inconsistent with the whole of our Lord's teaching to have coupled together faith and the observance of a religious ceremony, such as baptism with water, as the terms of salvation: but it was perfectly consistent with all other New Testament teaching to connect with faith, that purification which is effected by faith, that '*holiness, without which no man shall see the Lord*,' He. xii. 14.

He that believeth not, &c. By which is meant the rejection of the gospel in heart and life, not weakness or doubt as in ver. 14, [§ 95, p. 501,] shall condemn a man, whether *baptized* or *unbaptized*.

PRACTICAL REFLECTIONS.

[Ac. i. 7, 8. *See margin.* Let us be grateful to God for remembering us in his Divine compassion when we were yet afar off; and for sending so directly the gospel unto us in '*the uttermost part of the earth*,' in this, the extreme north-west; whither the word of his grace was so expressly sent, and where he has been so careful to preserve a lamp for his beloved; and whence the light is at length going forth into all the dark corners of the earth.]

May we consider as we ought our privileges and responsibility as the appointed witnesses for Christ unto all men, both near and distant. We should first endeavour to spread the knowledge of the truth at home among our friends; next we are to make known the love of God to our enemies; and then unto all others as God gives us opportunity.

Mk. xvi. 15. The heralds of salvation are to preach the gospel not only to those who come unto them; they are to go everywhere and proclaim the free forgiveness of sins unto every creature, inviting all to partake of eternal life as the gift of God in Christ Jesus.

[16 *rev.* Salvation is sure to all that put their confidence in the atoning merits of the Son of God, and who are truly willing to be purified through faith in the blessed Jesus; but a fearful looking for of judgment is the reward of those who refuse to obey the gospel.]

O ISRAEL, FEAR NOT: FOR I HAVE REDEEMED THEE, I HAVE CALLED THEE BY THY NAME; THOU ART MINE.—Isa. xliii. 1.
WE MUST WAIT THE FATHER'S TIME TO RECEIVE KNOWLEDGE, AND POWER TO DO HIS WILL: WHICH IS BY THE OPERATION OF THE HOLY GHOST.

MARK xvi. 17, .8.

17 And these signs shall-follow them that-believe; In my name shall-they-cast-out devils; 18 they-shall-speak with-new tongues; they-shall-take-up serpents; and-if they-drink any deadly-thing, it-shall-not-hurt them; they-shall-lay hands on the-sick, and they-shall recover.

(G. 17.)—*Jesus blesses the apostles, and in the act of blessing them is taken up into heaven; two angels appear to the apostles, and foretell his coming again in like manner as they had seen him depart. Bethany.*

MARK xvi. 19.	LUKE xxiv. 50, .1.	ACTS i. 9—11. (Ver. 8, p. 515.)
19 [a] So then after the Lord had-spoken unto-them, [b]	and	And when-he-had-spoken these-things, 9
[b] he-lifted-up his hands, and-blessed them.		
	51 And it-came-to-pass, while he blessed them, he-was-parted [διεστη] from them, and [c]	

SCRIPTURE ILLUSTRATIONS.

Mk. xvi. 17. *signs, &c.*—Jno. xiv. 12, § 87, p. 382; Ac. iv. 29, 30; He. ii. 4.

In my name, &c.—Lu. x. 17, .8, § 60, p. 143; Ac. iii. 6, 16; v. 15, .6; viii. 5—13; ix. 32—.5, 40; xiv. 3.

cast out devils—Ac. xvi. 16—.8; xix. 11, .2—Ja. iv. 7, 'Resist the devil, and he will flee from you.'

speak with new tongues—Zep. iii. 9, 'For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent.'—So that, Zec. viii. 23, 'ten men shall take hold out of all languages of the nations; even shall take hold of the skirt of him that is a Jew,' ['unto him *shall* the gathering of the people be,' Ge. xlix. 10,] 'saying, We will go with you: for we have heard *that* God *is* with you.'—Tongues were given on the day of Pentecost, Ac. ii. 4—11. 33—so to Cornelius, *&c.*, x. 46—*see also* 1 Co. xii 10, 28, 30; xiv. 5, 26—28, § 31, p. 237; Ja. i. 26; iii. 1—8.

18. *take up serpents*—Ex. iv. 4, Moses 'put forth his hand, and caught it (the serpent), and it became a rod in his hand: '—It is promised to the believer, Ps. xci. 13, 'Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.'—To the scribes and Pharisees the True Witness said, Mt. xxiii. 33, § 85, p. 319, '*Ye* serpents, *ye* generation of vipers.'—Stephen experienced the truth of the promise, Ac. vi. 8—10—and Paul had the promise doubly fulfilled, xiii. 6—12; xxviii. 3—6.

deadly thing—Ja. iii. 8, 'The tongue can no man tame; *it is* an unruly evil, full of deadly poison.'—The influence of which deadly poison, the true believer, as walking in holiness, is able to resist, Tit. i. 15.

lay hands on the sick—Ja. v. 14, .5, 'Is any sick among you? let him call for the elders of the church; and let them pray over him,' &c.—Ac. xxviii. 8; 1 Co. xii. 9.

Lu. xxiv. 51. *blessed them*—A priestly act, Nu. vi. 22—7, 'And the LORD spake unto Moses, saying, 23, Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, 24, The LORD bless thee, and keep thee: 25, the LORD make his face shine upon thee, and be gracious unto thee: 26, the LORD lift up his countenance upon thee, and give thee peace. 27, And they shall put my name upon the children of Israel; and I will bless them.'

NOTES.

Mk. xvi. 17. *These signs shall follow them that believe.* 'This promise is generally made without limitation to the first ages of the church. Should occasion arise for its fulfilment, there can be no doubt that it will be made good in our own or any other time. There are credible testimonies of miraculous powers having been exercised in the church considerably after the apostle's times.'—*Alford.*

And these signs shall follow them that believe. An eminent author subjoins, 'That believe with that very faith mentioned in the preceding verse. (Though it is certain, that a man may work miracles, and not have saving faith, Mt. vii. 22, .3, § 19, p. 141.) It was not one faith, by which St. Paul was saved; another, by which he wrought miracles. Even at this day in every believer, faith has a latent miraculous power (every effect of prayer being really miraculous): although in many, both because of their own littleness of faith, and because the world is unworthy, that power is not exerted.'—*Wesley.*

[*They shall speak with new tongues.* 'That this must be understood, in its *full* sense, of the miraculous communication of the faculty of speaking with tongues never previously learned, we have abundant proof, both from scripture and the testimonies of the earliest fathers. The same may be said of the next two particulars, the "*taking up of serpents*," and the "*drinking of poison without injury.*" The *former* was in that age regarded as a decisive test of supernatural protection (though we find that this power, like all others, was sometimes pretended to by impostors); and the *latter* faculty would (as Doddridge truly observes) be especially necessary in an age when the art of poisoning was brought to such cursed refinement. As to the *fifth* particular, *healing the sick* supernaturally, the scriptures and early ecclesiastical writers are full of examples. Upon the whole, there is abundant evidence for the fulfilment of *all* the promises which the above expressions, in their plain and full sense, imply; and for their chief purposes, namely, of miraculous attestation to the Divine mission of those to whom they were made, and of supernatural protection to them under all the evils which they should have to encounter in the exercise of their ministry.'—*Bloomf.*]

18 *If they drink any deadly thing, &c.* We have no instance of this given in the Acts.

The apostles, in fulfilling their ministry, were to be exposed to many dangers, in deserts and in cities, from wild beasts and wicked men. It was therefore kind in their Lord, on their account, as well as that of others, to give them power over serpents, to whose venom they might be exposed; and over the deadly effects of poison which might be given them by those who secretly sought their destruction.

Lu. xxiv. 50. *Lifted up his hands.* Probably to *lay them on their heads*, for this was the ordinary way in which the paternal blessing was conveyed.—*See* Ge. xlviii. 8—20.

51. *While he blessed them, &c.* While he commanded his benediction to rest upon them; while he assured them of his favour, and commended them to the protection and guidance of God the Father.

PRACTICAL REFLECTION.

Mk. xvi. 17, .8. May those greater blessings, of which the miracles wrought by the first disciples were signs, abundantly follow those that believe in the name of Jesus.

Mark xvi. 19.	Luke xxiv. 51.	Acts i. 10, .1.
[d] he-was-received-up into heaven, and sat on the-right-hand of God.[e] (Ver. 20, § 100, p. 518.)	carried-up into heaven.	[c] while-they-beheld, he-was-taken-up; and a-cloud received him out-of their sight.[d]

[c] And while they-looked-stedfastly ατενιζοντες 10
ην toward heaven as-he-went-up, behold,
two men stood-by them in white apparel;
which also said, Ye-men of-Galilee, why 11
stand-ye gazing-up into heaven? this-same
Jesus, which is-taken-up from you into
heaven, shall-so-come in-like-manner-as ye
have-seen him go into heaven.

SECTION 99.—(No. 99.)—[*Lesson* 100, *continued.*]—The apostles worship Jesus, and return to Jerusalem, and await there the effusion of the Holy Ghost.—Luke xxiv. 52, .3. Acts i. 12.

Luke xxiv. 52, .3.	Acts i. 12.
52 [a] And they worshipped him, and-returned to Jerusalem with great joy:[b]	Then returned-they unto Jerusalem 12 [b] from the-mount called Olivet, which is from Jerusalem a-sabbath-day's journey.[c]
53 [c] and were continually διαπαντος in the temple, praising and blessing God. Amen.	

SCRIPTURE ILLUSTRATIONS.

Ac. i. 9. *taken up*—Enoch, Ge. v. 24—Elijah, 2 Ki. ii. 9—11—*see* Ac. ii. 33; iii. 21; v. 31.

a cloud received him, &c.—His return is to be in a cloud, Lu. xxi. 27, § 86, p. 338.

Mk. xvi. 19. *right hand, &c.*—Predicted, Ps. cx. 1—*see* Col. iii. 1; He. i. 3; iv. 14; vi. 20; viii. 1; ix. 24; x. 12; xii. 2; 1 Pe. iii. 22; Rev. iii. 21.

Ac. i. 10. *two men, &c.*—Mt. xvii. 2, 3, § 51, p. 53; Lu. xxiv. 4—7, § 93, p. 488; Jno. xx. 12, § *ib.*, p. 491.

11. *Ye men of Galilee*—Mk. xiv. 70, § 89, p. 432.

shall so come—Is. xxv. 9; Da. vii. 13, .4; Zep. iii. 17; Mt. xvi. 27, § 50, p. 43; xix. 28, § 75, p. 223; xxiv. 30, § 86, p. 333; xxv. 31, § *ib.*, p. 351; xxvi. 64, § 89, p. 429; Jno. xiv. 3, § 87, p. 381; 1 Th. i. 10; iv. 16; 2 Th. i. 7—10; Rev. i. 7.

Lu. xxiv. 52. *worshipped him, &c.*—Mt. xxviii. 9, 17, §§ 93, .6, pp. 501, .2; Jno. xx. 28, .9, § 95; He. i. 6.

with great joy—Jno. xiv. 28, § 87, p. 385; xvi. 7, 22, § *ib.*, pp. 393, .6; 1 Pe. i. 8.

Ac. i. 12. *from the mount, &c.*—Mt. xxi. 1, § 82; xxiv. 3, § 86; xxvi. 30, § 87; Lu. xxi. 37, § 86, p. 357.

Lu. xxiv. 53. *in the temple*—Ac. ii. 46, .7; v. 41, .2.

Amen—so at the conclusion of each of the gospels, Mt. xxviii. 20, § 96, p. 504; Mk. xvi. 20, § 100, p. 518; Jno. xxi. 25, *ib.*

NOTES.

Lu. xxiv. 51. *Carried up into heaven.* ανεφερετο. [a] *Into* that *heaven* from which he had *descended*, Jno. i. 18; iii. 13. This was *forty days* after his resurrection, Ac. i. 3, during which time he had given the most convincing proofs of that reaurrection, not only to the *apostles*, but to many others—to upwards of "*five hundred brethren at once*," 1 Co. xv. 6.

[a] As in his *life* they had seen the *way* to the kingdom, and in his *death* the *price* of the kingdom, so in his *ascension* they had the fullest proof of the *immortality of the soul*, the *resurrection* of the *human body*, and of his continual *intercession* at the right hand of God.'—*A. C.*

Ac. i. 11. *Shall so come.* In like manner, visible, in a cloud, in his own person, with the same body, and with such majesty and glory.—*See* Mt. xvi. 27, § 50, p. 43. This is a blessed assurance to comfort all sorrowing disciples, and about which Jesus had so largely discoursed.

Lu. xxiv. 52. *They worshipped him.* [a] If Jesus had ascended before they rendered this homage, this must have been an act of worship, strictly so called; for how they could do obeisance to one absent without supposing him some way acquainted with what they did, or admitting him to be a Divine person, is difficult to conceive. Nor can it be said that they paid this homage "while he was ascending," for according to Ac. i. 9, 10, they continued to look up to heaven until the angels addressed them.'—*Boothr.*

προσκυνησαντες αυτον. The term here must denote no less than the *performance of religious worship*, now first rendered to Christ by the apostles, even though absent and invisible; a decisive proof of their opinion of his *divinity*, as having now returned to the state of Divine glory which he had with the Father before he '*was made flesh.*'—*Comp.* Jno. xx. 28, [§ 95, p. 501;] *and see* Jno. i. 14, [§ 7, p. 48;] xvii. 5, [§ 87, p. 399].

Ac. i. 12. *Olivet, ... from Jerusalem a sabbath day's journey.* This was usually computed at about eight furlongs, or a mile. It was the distance between the ark and the camp when they marched, Jos. iii. 4, and probably the same proportion was observed when they rested.—*See* Geog. Notice, § 86, p. 354, first paragraph, 'Mount Olivet.'

Lu. xxiv. 53. *Were continually.* Not 'all their time,' daily at the hours of prayer.—*See* Ac. i. 13; iii. 1.

PRACTICAL REFLECTIONS.

[Mk. xvi. 19; Lu. xxiv. 50, .1. Jesus ascended into heaven in the act of blessing his disciples. Nor has he ceased to bless them, now that in our nature he sits upon the Father's throne. May we be ready to receive that which he is able and willing to bestow.]

Ac. i. 10, .1. Let us assuredly believe that the same Jesus who was taken up in a cloud, shall so come in like manner as he went. Let us haste to be prepared for his second and glorious appearing.

Lu. xxiv. 52. *See margin.*

[53 *ver.* From the example of the chosen disciples, let us be the more induced to give honour and glory to God, not only apart or in secret, but in the public assemblies of the people. Let us, like the apostles, with praise and thanksgiving to God, wait for the farther fulfilment of his promise; and, as he gives us opportunity, cheerfully devote our all to his service, endeavouring to make his name known upon earth, his saving health among all nations.]

LET US ADORE JESUS. HE IS THE OBJECT OF THAT WORSHIP WHICH CAN RIGHTFULLY BE RENDERED TO NO MERE CREATED BEING.

ANGELS REPROVE FOR WORSHIP GIVEN TO THEMSELVES, BUT THEY SPEAK TO THE JOY OF THOSE WHO ARE THE WORSHIPPERS OF JESUS.

SECTION 100.—(G. 18.)—[*Lesson* 100, *continued.*]—CONCLUSION OF THE GOSPELS ACCORDING TO ST. JOHN AND ST. MARK; THE FORMER RELATING TO SUCH PARTICULARS OF THE HISTORY OF THE MINISTRY OF JESUS CHRIST, AS ARE NOT CONTAINED IN THE GOSPELS.—John xx. 30, 1; xxi. 25. Mark xvi. 20.

INTRODUCTION AND ANALYSIS.

John xx. 30; xxi. 25. Very many of the signs wrought by Jesus have not been recorded by the evangelist.

—— 31. The purpose of John is to convince those who read and hear his record, '*that Jesus is the Christ, the Son of God; and that believing*' they '*might have life through his name.*'

Mk. xvi. 20. The disciples go forth on their mission, '*the Lord working with them, and confirming the word with signs following. Amen.*'

JOHN XX. 30, 1.
(Ver. 29, § 95, p. 501.)

30 And many other signs truly did Jesus in-the-presence of his disciples, which are
31 not written in this book: but these are-written, that ye-might-believe that Jesus is the Christ, the Son of God; and that believing ye-might-have life through ἐν his name.

JOHN XXI. 25.
(Ver. 24, § 97, p. 510.)

And there-are also many-other-things 25 which Jesus did, the-which, if they-should-be-written every-one, I-suppose that-even the world itself could-not-contain χωρησαι the books that-should-be-written. Amen.

(G. 19.)—CONCLUSION OF THE GOSPEL ACCORDING TO ST. MARK; WHICH SUMS UP IN BRIEF THE PROGRESS OF THE PROPAGATION OF THE GOSPEL, FROM ITS COMMENCEMENT TO THE TIME OF THE WRITER, WHEN IT HAD BEEN LONG ESTABLISHED, EVEN AT ROME.—Mark xvi. 20.

(Ver. 19, § 98, p. 517.)

20 And they went-forth, and-preached every-where, the Lord working-with *them*, and confirming βεβαιουντος the word with signs following. Amen.

SCRIPTURE ILLUSTRATIONS.

John xx. 31. *these are written, &c.*—The gospel according to John is a summary of the evidence for the Messiahship and Divinity of Jesus, of which a still briefer sketch is given in ch. v. § 23, p. 175—*see* ADDENDA, p. 519, *infra*.

believing ye might have life, &c.—*see* John. iii. 15, .6. § 12, p. 85; v. 24, § 23, p. 177—*see on* Mk. xvi. 16, § 98, p. 515.

through his name—Ac. iv. 12, 'Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.'

xxi. 25. *many other things, &c.*—Ps. xl. 5, 'Many, O LORD my God, *are* thy wonderful works *which* thou hast done, and thy thoughts *which are* to us-ward: they cannot be reckoned up in order unto thee: *if* I would declare and speak *of them*, they are more than can be numbered.'—Jno. i. 3, 'All things were made by him; and without him was not anything made that was made.'

Mk. xvi. 20. *went forth—see the Acts of the Apostles* and the *Epistles* throughout, describing the course of the apostolic preaching from Jerusalem in the direction of the British Isles, whence the glad tidings of salvation are now being sent forth unto all the ends of the earth.

NOTES.

John xx. 30. *And many other signs . . . in this book.* Meaning, this book must not be supposed to be a complete account.

31. *That ye might believe.* 'The mere *miracle faith*, so often reproved by the Lord, is not that intended here. This is faith in himself, as "THE CHRIST, THE SON OF GOD:" and the evangelist means, that enough is related in the book to be a ground for such a faith, by shewing us his glory manifested forth.—*See* ch. ii. 11, [§ 11, p. 78].'—*Alford.*

[xxi. 25. *There are also many other things, &c.* 'The purpose of this verse seems to be to assert and vindicate the fragmentary character of the gospel; for that the doings of the Lord were so many, his life so rich in matter of record, that in a popular hyperbole we can hardly imagine the world containing them all if written down; thus setting forth the superfluity and cumbrousness of anything like a perfect detail in the strongest terms, and in terms which certainly look as if fault had been found with this gospel for want of completeness by some objectors.'—*Alford.*]

24, .5. The words οἰδα ὁτι ἀληθης ἐστιν—βιβλια are an oriental and hyperbolical mode of expression (to represent that the miracles, the remarkable actions and discourses of Jesus, were exceedingly numerous); of which many examples are adduced by the commentators from the scriptural and the classical writers.

Mk. xvi. 20. *They went forth.* 'Not immediately, but after they had received the gift of the Holy Ghost on the day of Pentecost.—*Comp.* Lu. xxiv. 49; Ac. i. 4, 8.'—*Lonsdale and Hale.*

The Lord working with them. 'It is clear that by "the Lord" we are here to understand the same Lord Jesus who is mentioned in the verse immediately preceding. His Divine power working with the apostles after his ascension into heaven, and in fulfilling his promise of the miraculous signs by which their preaching should be confirmed, ver. 17, .8, is here plainly asserted.'—*Lonsdale and Hale.*

PRACTICAL REFLECTIONS.

John xx. 30, .1. Let us attentively consider the general scope and particular bearing of each book of holy scripture: that intended by the gospel according to John was that we should be given herein such a summary of the evidence 'THAT JESUS IS THE CHRIST, THE SON OF GOD,' as that we through faith in him should be led into the possession of eternal life.

xxi. 25. He who knows most about Jesus knows but little of what he hath done. This book begins with stating that all things were made by him, and ends with intimating that the world itself would be insufficient to contain an account of all his works.

Mk. xvi. 20. Let us go forth and make known in every place the unsearchable riches of Christ, beseeching God to give evidence to the word of his grace. His power is not exhausted; but he waiteth for our prayerful obedience, that he may bless us therein.

'Mark xvi. 20, does not admit of being harmonised with any part of the intervening period: for it contains in brief an account of the propagation of Christianity from the day of Pentecost, when it properly began, down to the time of the writer, when it had long been established even in Rome. Its proper conjunction, then, is with the first sentence at the outset of the gospel.'—*Greswell.*—*Vide* Vol. I. p. 121; Vol. III. p. 320.

IF ANY MAN SPEAK, LET HIM SPEAK AS THE ORACLES OF GOD: IF ANY MAN MINISTER, LET HIM DO IT AS OF THE ABILITY WHICH GOD GIVETH: THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST, TO WHOM BE PRAISE AND DOMINION FOR EVER AND EVER. AMEN.—1 Pet. iv. 11.

ADDENDA.

'THESE ARE WRITTEN,' &c.—P. 518.

Jno. xx. 31. *These are written, that ye, &c.* The gospel according to John contains, or rather consists of a statement of the evidence for the Messiahship of Jesus—for his being the only begotten Son of God, of which a summary is given in ch. v.—*See* INTRODUCTION to § 23, p. 174.

In ch. i. are clearly stated the Divinity and humanity of the Word, the Son of God, the Sent of the Father, the Lamb of God that taketh away the sin of the world, the promised Messiah, the King of Israel, whose kingdom comprehends the angels of heaven as well as the dwellers upon earth.

In ch. ii. is described his beginning of miracles, at Cana of Galilee; his manifesting forth his glory is spoken of; and the completion of his wonderful personal working upon earth is alluded to; his resurrection from the dead. In the discourse with the Jewish ruler, ch. iii. 1—21, § 12. p. 83, Jesus appears as the Counsellor, who leadeth out of condemnation, into the privileges of the children of God; they are born again of his Word and Spirit, and made to rejoice in coming to the light.

In ch. iii. 22—36, § 13, p. 89, by the greatest of those who had before him been born of women, Jesus is declared to be greatest of all—the Head of the church—from above, and above all—having the Spirit without measure—the possessor of all things—in whom, and through whom alone is eternal life—He is indeed the Mighty One of God.

In ch. iv. § 13, p. 92, the discourse with the woman at Jacob's well, Jesus is shewn to be the free bestower of everlasting life—and by the Samaritans he is acknowledged to be the Saviour of the world. Here also is recorded the exercise of his Divine compassion and power, in answer to the prayer of the sorrowing father, whose son was sick at Capernaum, ver. 46—54, § 14, p. 100.

In ch. v. § 23, p. 174, after healing on the sabbath the impotent man at Bethesda, Jesus himself fully delivers his credentials, as the 'Son of God,' the 'Sent of the Father,' the 'Prince of Life,' the 'Lord of the Sabbath,' who alone hath power to raise up into the enjoyment of everlasting life in his own glorious kingdom. Having declared himself to be the Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace, Jesus then, in verses 22—47, pp. 177—.80, proceeds to point out the various kinds of evidence to his Messiahship, which are afterwards in an inverse order dwelt upon by John in the succeeding portions of his gospel.

Our Saviour had in the end of ch. v. alluded to the witness of Moses—This is more particularly the subject of ch. vi. ver. 14, § 41, p. 317; ver. 25—71, § 43, p. 325. Jesus is that Prophet of whom Moses wrote—He is that bread which came down from heaven of which the manna was a type—the paschal Lamb, whose flesh is meat indeed—who hath the words of eternal life.

In ch. vii. §§ 54, .5, pp. 87, 91, the witness not only of the Law, but of the Scriptures generally, is referred to: true knowledge of previous revelation, and obedience thereto, leads into the faith of Christ—into an appreciation of his doctrine, as being from God. To the believer in Christ belongs the scripture promise of being the dispenser of the living word to others—whilst his opposers are left to the blindness of quoting against him those very scriptures that are most plainly fulfilled in his case.

In ch. viii. § 55, p. 98, Jesus directs attention to the witness he had received from the Father, ver. 18, p. 101, at his baptism (Mt. iii. 17, § 8, p. 59), and more recently on the holy mount (Mt. xvii. 5, § 51, p. 55). He is God's beloved Son, who doeth alway those things which please the Father, Jno. viii. 29, p. 103; and of whom the Father hath said, 'Hear ye him.' Having dwelt upon that witness of the Father, he saith, Jno. viii. 54, p. 107, 'If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:'

In ch. ix., x. 1—38, §§ 55, .6, pp. 109—.23, Jesus produces the works of the Father. Having opened the eyes of the blind, he discourses of his pastoral care over his people; and when required to tell plainly whether he be the Christ, he says, x. 25, p. 121, 'I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.'

In ch. x. 39—42, xi. §§ 56—.8, pp. 123—133, the witness of John respecting Jesus is confessed to be true, x. 41, p. 125; of which further evidence is given in his raising Lazarus from the dead, xi. 1—46, § 58, p. 127; and by his being the appointed propitiation for the sins of the people—the Lamb of God—pointed out by the Spirit of God, speaking through the high priest.

FINALLY, the evangelist dwells upon the witness to which Jesus had alluded when he said, Jno. v. 32, 'There is another that beareth witness of me: and I know that the witness which he witnesseth of me is true.' This witness of the Spirit seems to have been typified by that anointing, independent of apostolic authority, which was poured upon Jesus by the woman at Bethany. By the anointing at his baptism the Father had glorified his Son, and he was to be still further glorified by the bestowal of the Spirit upon his disciples after his ascension, xii. 28. Upon this promise of the Father respecting the Spirit of truth, who was to bear witness of him, he dwells much in his consolatory address to his disciples, ch. xiii.—xvi. § 87, pp. 365—.97; and in his intercessory prayer, ch. xvii. pp. 398—405.

Jesus not only in all the circumstances of his life, but also by those of his death and resurrection, was himself a witness to the truth, ch. xviii.—xxi., §§ 88—100, p. 412, *et seq.* Jesus bears witness of himself, but he does not alone bear witness to the truth that he is the Son of God, the promised Messiah, the Wonderful, the Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. He is witnessed to by another, the Holy Spirit of Promise; by his forerunner John; by the works which the Father had given him to do; by the voice of the Father; by the Scriptures of truth; and also by Moses, to whom, in opposition to Christ, the Jews pretended to adhere.

MAY WE APPRECIATE THE KINDNESS OF OUR GOD IN GRANTING THIS ABUNDANT EVIDENCE TO THE TRUTH THAT JESUS IS THE CHRIST, THE SON OF GOD! AND MAY WE BE LED MORE AND MORE TO SEE THE IMPORTANCE OF THAT TRUTH WHICH HE HAS SEEN MEET SO TO COMMEND UNTO OUR MOST SERIOUS REGARD!

FINIS.

SING, O YE HEAVENS; FOR THE LORD HATH DONE IT: SHOUT, YE LOWER PARTS OF THE EARTH: BREAK FORTH INTO SINGING, YE MOUNTAINS, O FOREST, AND EVERY TREE THEREIN: FOR THE LORD HATH REDEEMED JACOB, AND GLORIFIED HIMSELF IN ISRAEL.—Isa. xliv. 23.

'THE almost gift price (see ADVERTISEMENT) at which Mr. MIMPRISS generously offers to supply Sabbath School Teachers with 'The Gospel Treasury,' or 'Treasury Harmony of the Four Evangelists,' of which we gave a short notice in our No. for Dec. 27, induces us again to refer to this valuable publication, which, in the words of a contemporary. 'must be seen to be appreciated.' 'It is a work of immense labour, of which the eye and mind must judge, but which the reviewer finds it difficult to describe.'

That our readers may judge of the great advantage this book offers to all concerned in teaching the Gospel History of our blessed Lord, we now proceed to shew its structure where two, three, or four Gospel narratives give the same event; that so one beautifully harmonized history results through the supplemental relation of each to the others.

By a very ingenious contrivance Mr. MIMPRISS has greatly facilitated the reading of this Harmony - which here is a feature *per se*—not to be found in any other. By an alphabetical principle, the several parts can be read consecutively as though the whole were written by one Evangelist.

We have chosen LESSON 40, of the series of 100, for its exhibition of Four Evangelical histories of the same event in juxta-position: which Lesson consists of seven pages in Mr. M.'s volume. On the *first* is a minute Introduction, or Analysis of the whole Lesson; and the *seventh* is a copious argument for the place of the miraculous feeding of the 5,000. Matt. xiv. 13-21; Mk. vi. 30-4; Lu. ix. 10-7; Jn. vi. 1-13. The History commences at Luke ix. 10[a], which, it will be seen, is taken up by Mark, ver. 30,[b] and goes on to 'so much as to eat.'[c] *See* pp. 17, 8, and pp. 13, 4.

Now supposing a class to be engaged in reading this History, in THE BIBLE SCHOLARS' CLASS BOOK, which is the same Harmony, size demy 18mo, and a marvel of cheapness, price 1s., the several portions would be picked out with much interest—the letters of the alphabet, at the commencement and the end of each portion, being the guide. At Luke ix. 10, the [a] shews the portion first to be read: [a] 'And the apostles when they were returned,' [b]—at returned, the letter [b] intimates the *second* portion to be taken up by the second scholar is, as seen in Mark, ver. 30, [b] 'gathered themselves together unto Jesus, and told him all things both what they had done, & what they had taught.' ver. 31. 'And he said,' &c., which is continued to the word 'eat.'[c]—where [c] finishes that portion in Mark, and serves to intimate that the supplement is to be found in John, vi. ver. 1, [c] 'After these things Jesus went over the sea of Galilee, which is the sea of Tiberias.'[d] — Here, in like manner, the [d] prepares for the change in the historian, and Luke is seen to supplement John's narrative with, [d] 'into a desert place belonging to the city called Bethsaida;'[e]—and Mark amplifies [e] 'by ship privately. 33 v. And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.' [f]—John tells us why, ver. 2, [f] 'because they saw his miracles which he did on them that were diseased.'[g]

Thus we see that no single Gospel gives us the complete history of this miracle.—Matthew and Mark together do not complete it;—nor do the first three combined; but the entirety is made up of, and results only in, the combination of the four Evangelical Histories. —Nor is this all that is to be observed in this short portion of this wonderful narrative.

It is Luke who intimates the *return* of the apostles from their mission, on which they had been despatched by two and two, Lesson 38,—which *return*—the murder of John the Baptist, [Lesson 39, Matt. xiv. 1-12; Mark vi. 14-29; Luke ix. 7-9] may have hurried. Luke simply says, they 'told him all that they had done'— which is expanded in a very important particular by Mark, who adds 'and what they had taught.' Which words remind us—as in the Scripture Illustrations, on the same page;—'This may be taken to shadow out a more important reckoning'—Rom. xiv. 10-2. 'for we shall all stand &c.;' and suggests the Practical Reflection there given also: Mark vi. 30.

It is Mark alone, who furnishes the particulars of the interruption experienced by Jesus, see ver. 31, 'And he said unto them, Come ye yourselves apart into a desert place and rest awhile: for there were many coming and going, and they had no leisure so much as to eat.' Which we may use as a beautiful example left us by the Lord: 'For relaxation from labour is equally the command of Christ as active devotedness.'—See Practical Reflections at the foot of the page. Again—

In the history of Jesus' departure, which all the four Evangelists record, a very important lesson is taught us, of the need of a comprehensive knowledge of the Harmony, as well as of the Chronology and Geography of the separate events of the Gospel History. When the apostles returned, Jesus was probably found at Capernaum. See Matthew (xiv. 13), 'When Jesus heard of it, he departed thence by ship into a desert place apart,' &c. From these words it is impossible to know what 'desert place' is meant —but it is clear therefrom that Jesus went by 'sea,' and that the multitude followed him 'on foot,' which might be along the western shore, as Jesus coasted the lake in a 'ship.' Mark (vi. 32) gives us no help in the matter: he simply repeats Matthew's words; 'And they departed into a desert place,' adding, 'by ship privately.' Luke seems to carry us to the spot, ch. ix. 10, 'And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.' Now—

On looking at Mr. Mimpriss's Chart of The Lord's Life and Ministry, which accompanies this volume, and in which every event in the Gospel History is localized and numbered;—it will be seen that Capernaum is at the N.W. extremity of 'the Sea of Galilee,' and that 'Bethsaida' is somewhat 'aside' of,—a few miles to the S. of Capernaum, on the same shore of the lake; giving it very much the appearance of the place of the miracle, to which Matthew and Mark relate the people followed Jesus 'on foot:'—but if we admit this, we are involved in a contradiction in John's Gospel: for he says as positively as either, ch. vi. 1, that 'Jesus went over the sea of Galilee, which is the sea of Tiberias;' How then are these apparently conflicting statements of two equally venerated and sufficient authorities to be reconciled? Again if, as according to Luke, Jesus 'went aside privately into a desert place belonging to the city called Bethsaida,'—which was South of Capernaum, he may have gone there without going on ship-board at all. Luke refers neither to ship nor sea: but this contradicts the equally inspired narrative of John, who says as plainly, that 'Jesus went over the sea of Galilee,' we must therefore further search the Scriptures to unravel the mystery. Now to follow John, independently of Luke's narrative, and without doing any violence to John's history, we might go with Jesus 'over the sea of Galilee,' by sailing the whole of its length, and landing on the eastern shore at the southern extremity; but this creates a dilemma, for there was no 'city of Bethsaida' there. Then how are we to remove the doubt as to the truthfulness of both accounts? There is no contradiction to be reconciled here, any more than in many other portions which appear such in the Gospel narratives; for by an intelligent study of the Evangelical records every apparent difference proves a consistent and beautiful Harmony. —Therefore by reading the narratives in their Chronological and Geographical sequence, the whole in this, as everywhere else, exhibits, as may be expected in all history Divinely inspired, 'what is truth.' In Mark vi. 31; Jesus having invited his disciples into privacy from Capernaum; John ch. vi. ver. 1, says, [c] 'After these things, Jesus went over the sea of Galilee, which is the sea of Tiberias,' [d] and as supplemented in Luke's Gospel, ch. ix. 10, [d] into a desert plain belonging to the city called Bethsaida,' [e] and which Mark, ch. vi. ver. 33, says was done [e] 'by ship privately.' [f]—There must then have been two places of the same name, 'Bethsaida;' which we know to have been the case: the one on the western shore of the lake, a few miles S. of Capernaum, being a small fishing town, of which one or more of the Lord's apostles were natives; and the more important city of Bethsaida, which was much enlarged and beautified by Philip the tetrarch of Iturea, in honour of Augustus, and named after his daughter Julias; and this city was two or three miles N.E. of the sea of Galilee: to arrive at which, according to John, 'Jesus went over the sea of Galilee, which is the sea of Tiberias;' and according to Luke, 'into a desert place belonging to the city called Bethsaida,' and Mark, 'by ship privately.'

Thus the intelligent teacher may instrumentally preserve his class from the poison of the infidel who seeks not enlightenment in the truth, but the establishment of his own disbelief in the Inspired Writings, and to undermine the faith of the weak and unlearned.

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